SOUVENIR NOTES
BIBLE STUDENTS' CONVENTIONS
1916
DEDICATION

To the King of Kings and Lord of Lords

In the Interest of

HIS CONSECRATED SAINTS,

Waiting for the Adoption

THIS WORK IS DEDICATED

"To make all see what is the fellowship of the mystery which from the beginning of the world hath been hid in God." Wherein he hath abounded towards us in all wisdom and prudence, having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fullness of the times He might gather together in one all things, under Christ."

Eph. 3:4, 5, 9; 1:8-10.
THE MAN WITH THE INKHORN

"And, behold, the man clothed, with lines, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me."

Ecclesiastes 9:11
Dear Friends: As soon as we learned that there were to be several General Conventions in this year 1916, we began to make preparations to issue the "Souvenir Convention Report" in sections, one for each convention.

However, as the conventions began to become matters of history, it became apparent that such a course could not be carried out. The war has caused such a general upheaval of affairs along all lines, which, together with the threatened railroad strike in the United States, made things so uncertain that the friends did not send in their orders so as to give us any definite idea as to the number of copies that would be wanted, and so the orders have strung along all summer.

Therefore, on account of the great advance in cost of all materials for publishing, such as paper, ink, etc., we could not arrange for printing until we knew something at least about the number of copies wanted.

We next thought we could issue the book in two parts, but this, too, has not been possible, but we have done the best we could in gathering as much as possible from many of the conventions.

As the title suggests, the book claims to be only "Notes," or a "Souvenir" of the conventions—some of it being verbatim reports of the discourses, some synopses of the discourses and some being from manuscripts furnished by the speakers themselves.

Nearly all the speakers are represented in at least one convention, some, however, in two or three. We regret that we are not able to give a more complete report, but our arrangements for securing same fell through when too late to be remedied.

We are pleased to include two discourses from our dear Brother Morton Edgar, of Glasgow, Scotland. These came too late to be inserted last year along with the messages from other brethren from various parts of the world.

Trusting that these "Notes" will be the means of refreshing the minds of those who were in attendance at some of the conventions, and also bring to the minds and hearts of others not so privileged some of the rich viands the Lord spread at those tables, and thanking the Lord for the privilege of being used in some measure to serve the brethren in general, I remain, as before,

Yours in HIS service,

L. W. Jones, M. D.
4100 Michigan Ave., Chicago, Ill., U. S. A.
ST. LOUIS CONVENTION

Address of Welcome by Bro. J. H. Hoeveler

It is my pleasure to speak for the St. Louis class, to welcome the conventioners present.

We thought we might have a little convention with perhaps one pilgrim, but now it looks as though we might have ten or twelve, maybe thirteen, and it will indeed be a joyful and refreshing time.

We wish all to be at home and comfort-able there are man but here plentiful of restaurants to satisfy the natural we will have the great feast to satisfy the spiritual side.

We desire to extend to all a hearty welcome and whenever you see one of these badges you will know that it is a brother or sister in Christ. So let us endeavor to build one another up in the most holy faith, so that at the end of this convention we will feel stronger in the Lord for the time that is coming shortly, which our beloved Pastor will tell you about Sunday night, “The World on Fire”. We realize that there are a number of fires burning furiously so let us make use of this season so that we may be strengthened and prepared. Therefore lift up your heads and rejoice.

Response by Bro. Menta Sturgeon

BRO. HOEVELER, Chairman of the St. Louis Ecclesia, we feel very much at home after having been invited by consecrated people whose every act is courteous and especially since the Lord has promised to be with his people and where he is there is love.

We are glad to receive the invitation and to have the hearty words of welcome extended to us at this time.

We have come here from different parts of the country, some of course from near by places, others have come from different states, some from the north, some from the south, and a few from the east, but at least one from the west (Sexton).

We cannot measure a convention like this, by the actual numbers present but more by who it is that is present. If each of the brethren coming from different sections of the country truly represent that section in Christ, and we believe they do, they represent the love and the faith of that section; yea it is one faith and love that fills all the Lord’s people everywhere. This means his presence is representative and makes it to be mighty and very characteristic, and when we consider in a higher way the Lord’s presence with his people here on this special occasion, and when he is the representative of the Lord and the Holy Spirit and his people, represented both in the Father and the Son, and all here together with one mind and one accord, surely from that standpoint we would call this a really great convention. And yet with this convention it is no doubt like one who visited the historic city of Rome who said that, a person gets from Rome only what he takes to Rome.

So while there are rich treasures here arranged by our heavenly Father, yet it will depend upon our state of mind upon our spirit, as to what we are to get from the convention, that which is wholesome and good. Well, we believe the Lord will bless us with his spirit of earnestness and the desire to get the most from what he has provided.

So, my dear chairman, we are appreciative of your words and hearty welcome. As a representative of the Watch Tower Bible and Tract Society, or the International Bible Students’ Association, under whose auspices we are now meeting by the invitation of the St. Louis class, and the providential arrangements of our heavenly Father, we are here as ever before in other conventions, and as in others which we believe will be held during the convention season, for the purpose of service. Our Lord and Saviour were the great servants and the Society under his direction we believe are the great servants of the friends, and it is in that capacity that the Society is here at this convention, to serve and because it desires to serve every interest of the conventioners, it has arranged as usual to have all the different things that may be required. Now it is our earnest desire and hope that the sessions of this convention may be marked by a deep spirituality, by a strong faith in the Lord, by a fervent love for one another. We know that that will likely depend on our condition of mind and heart, that only as we first of all appreciate our nothingness and God’s greatness, only as we shall take a proper position in the presence of the Most High shall we be able to have the spirit of the Lord at all.

We have from our Saviour, the great head of the church, these words, “Come unto me all ye that labor and are heavy laden and I will give you rest, take my yoke upon you and learn of me, for I am meek and lowly of heart and ye shall find rest unto your souls.” This we can receive to the extent that we are meek and humble like the Saviour. I believe this grace is growing in the midst of the Lord’s people more and more every day and I trust it is now our position in Christ and that means that we are here to be led of the Lord, and not here to lead you. We do not need any men to lead us because the Lord is our leader. Do you see him present by his truth, his spirit, his people, and representatives? I trust you do and that we may see him more fully as we gather day by day and have this faith’s vision keen and our minds so clear of earthly things that we may be able to rise above the world, the flesh and the adversary, into the heavenly realms.

We are here to wait upon the Lord to see what he shall have to say to us. So then, with the spirit of meek-
ness we want to watch the leadings of divine providence in all our ways and goings. We want to be submissive to his will whatever that may be, and as members of the Lord's body and of one another particularly, being very watchful of the Lord's arrangements in order that we may be able to be more helpful to others and receive a blessing ourselves. With this spirit of humility, yes in the language of the poet I trust that our desire is to sing and pray and practice,—

O to be nothing, nothing;
Only to lie at his feet
A broken and emptied vessel,
For the Master's use made meet.

Therefore I need not say, dear friends, God bless you, but I say that God does bless you and in all meekness and humility and nothingness. There is something called the new creature that mounts up as it were on eagle's wings, having a living faith, rising up figuratively into the skies, and attaching itself in Christ to the truth, the blessed truth by faith, the riches of divine faith and mercies in Christ on our behalf.

Now my dear brothers and sisters in Christ, if we shall have very clear what this convention might be and practice this spirit of humility and strong faith, I am sure we will be able to see and appreciate the saying:

Lord Jesus make thyself to me
A living bright reality
More precious to Faith's vision keen,
Than any earthly object seen;
More dear more intimately nigh,
Than e'en the sweetest earthly tie.

Therefore wherever we go while in this convention we will carry a sweetness and blessedness that is entirely different from any one in the world or any nominal Christian character. There will be something about the Lord's people here that will differentiate them from all other people having the power of the Lord in their hearts, characters, thoughts, deeds and in their very presence, so that wherever we may go while here may we carry the sweet aroma of divine Messiah with us, and when we talk to others and invite them to some of the good things which the Lord has here, whether in the various sessions of the convention or the exhibitions of the various parts of the Photo Drama, it shall not only carry with it words but a distinct sweetness that will attract the hearts of those who are thirsting and hungering and who desire to have more of Christ. So that when we go to the homes where we are going to be entertained, there will be something more than how things look there, how the furniture is placed, etc., but we will have our minds and hearts in such a condition as to bring a blessing in those homes and they will miss us when we go and say they wished they had us back, but they will conclude that when we came we brought a blessing and having gone they will say, God be with them, but the Lord is with them. We shall be glad when we came and glad when we are gone.

We take this opportunity dear friends to call your attention to the beautiful arrangements which we trust are of the Lord in regard to the convention. Here is one day given to the consideration of the Ransom Service of our dear Lord Jesus. We may continue to do this doctrinally we know that there is a practical side, and we are going to practice that side in laying down our lives one for another. If we will work hard at that we will have all we can do, our hands will be full in trying to build one another up in the most holy faith and it will be a blessed and Christ-like convention. Then the second day of the conventions will be devoted to the consideration of "The Holy Spirit," so that our minds might be filled with the Lord's spirit. The third day will be for the consideration of "The Lord's Presence." Lastly, Sunday, "The High Day," the last and best day for the consideration of the nature, person and work of the Lord Jesus. Surely this is a wonderful program ahead of all others.

There is one little feature about the convention that greatly impresses us and that is something that we never had before, to have our dear Pastor greet us as conventioners. If I were to tell you any secret I would tell you that it was the most difficult thing we had to do to get him to do it, but he did it and it is about the best thing in the convention. I refer to the special message of greeting from Pastor Russell as printed on the program and this will be found at the end of my remarks in this portion of the Convention Report.

Now my dear brothers and sisters in Christ, while there seems to be too few conventions during this season, God has seen fit to give the first feast to St. Louis and I am not going to find any fault with the arrangement. This is just where I would be, and you know why. (He used to live in St. Louis.) Among all of the great cities these brethren come from I think this is as good as any. I have not seen a better place here in Missouri. If one is not happy here I do not know where to tell you to go. If one can just be as near heaven here as in Los Angeles, New York or anywhere else.

Now then we are here as brethren in Christ to serve and be together for four days so let all the glory be to the heavenly Father and his adorable Son, our Lord Jesus in the interests of his dear people. Amen.

The Convention will be well over by the time of my arrival and participation in its programs. I am, therefore, giving you a foreword—expressing this bit of news that I have experienced great blessings before my arrival in your midst. I am sure that my good hopes respecting your spiritual prosperity at this Convention will be realized, provided you shall come to the Convention with proper sentiments, and with prayer for God's blessing upon the Convention, and especially upon your own participation and spiritual interests while in attendance.

Let us not forget for a moment, dear brethren and sisters in Christ, that "every sorrow comes from the Father of Lights." Let us not forget that while He is waiting to be gracious to His people and anxious to pour our out blessings more than we shall be able to receive, nevertheless, He desires that we shall be in a proper receptive attitude, hungering and thirsting for righteousness and truth, and earnestly craving the sunshine of divine favor, and so good thing will He withhold with those who walk uprightly"—"the called according to His purpose." May the Great Shepherd and Bishop of our souls supervise every interest of His people!

While the Convention will be in the nature of an "Outing," let us remember that it is a spiritual outing for the New Creature, and lay our plans accordingly. My prayer is that all the Lord's dear people may have rich blessings from the Conventions of this year.

Very truly your brother and servant in the Lord.

C. T. RUSSELL.

Dear Conventionists:
Just a word of Greeting to you as your brother—an expression of hope that this Convention will be one of great profit to all in attendance, and of wide influence upon others.
THE spirit itself beareth witness with our Spirit, that we are the children of God” (Rom. 8:16).

“Now he which establisheth us with you in Christ, and hath anointed us is God: Who hath also sealed us and given the earnest of the Spirit in our hearts” (2 Cor. 1:21, 22).

It is most natural and reasonable that those who have turned away from the world its ambitions, hopes and prospects, and consecrated their lives, time, talents and powers wholly to God, and his will in Christ Jesus, should desire some witness from God that their offering is accepted. That they with all confidence may cry “Abba Father.” (Rom. 8:15). And graciously our heavenly Father has given in order to satisfy this craving the witness of his holy Spirit: without which it is impossible to come to that “full assurance of faith” (Heb. 10:22) necessary “to a lively hope.” (1 Pet. 1:3.)

Thus it is clearly demonstrated the necessity of this witness, and a knowledge of the doctrine as essential “that the man of God may be perfect, thoroughly furnished unto every good work.” (2 Tim. 3:17)

So a lack of understanding of the doctrine of the Spirit’s witness, has been the cause of more unrest, anxiety, and distressed of mind among God’s dear children than any other. Not only is it true that it has been, but often we discover it still is; and for illustration we recall the words of one who was thus troubled. “I have believed and loved the truth for twenty years, have had regular meetings in my home for years, it has been a pleasure to do everything. I could for the truth and brethren, yet I am not satisfied: I would be the happiest man in the world, would gladly give my life, yea everything to be assured that God accepts me as his child.” Have some witness from Him.

This alone can satisfy, it is not sufficient that some dear friends should account it so, “It is the Spirit that beareth witness.” (Rom. 8:16) And while this subject is not beautifully and fully treated in Vol. V of Scripture Studies if our crude presentation shall serve to the establishing in confidence so necessary to “the peace of God,” any of the troubled ones, we shall be most happy.

The wrong teaching on this subject has led many to expect some kind of a joyful feeling, mistakenly supposing such was the Spirit’s witness. Such deceived ones will often get down on their knees and very positively assert that they will not give up until they received the kind of feeling desired, or in other words have their own way if it takes all summer. We do not speak of this matter in order to set little light on the matter; but we are certain that were some to be in the same condition in many matters, foolish and deceived.” (Titus 3:3.) But in order that the large measure of self will in such an attitude may be discerned and avoided. The futility of such a course in so far as bringing to an atonement with God is concerned is vitally illustrated by the child chasing its shadow, it is all the time getting farther from the light, and how many have chased a shadow through life, when they had been going toward the light the shadow would naturally have followed. Others just as earnestly and mistakenly sought as a witness of the Spirit the gifts of healing or tongues, and here again self-will is taking the first place.

The real consecration is to the will of God in Christ, and as it is written “Dividing to every man severally as he will.” (1 Cor. 12:11.) That is as the Lord will, those who have consecrated to the will of God could have no self-will as to the manner of experience that should follow the attitude of the true disciple being one of self-denial, it will be manifest in the manner of feelings and gifts just as in other things, if experiences of sorrow, pain, suffering, heaviness through manifold temptation or of joy come, all is in God’s hands, now to be dealt with as He will, not as they: their real satisfaction being formed in the assurance that they are accepted of God to be dealt with as sons. “Only Thee no joy I covet, but the joy to know me thine.”

We are admonished by Apostle Paul (2 Cor. 13:5), “Examine yourselves, whether ye be in the faith,” while in Rom. 8:9 we are assured by the same apostle, “If any man have not the spirit of Christ, he is none of his,” and as we proceed to inquire of the word of the Lord as to how the Spirit witnesses if the question has troubled us “Am I his or am I not” it can soon be settled.

First we hear our Lord saying “The words that I speak unto you are spirit and they are life.” (John 6:63.) “This word assures us we were by nature children of wrath, and without God in the world, having no hope.” (Eph. 2:3, 12.) And those who have recognized this as true, and desired some means of coming to an atonement with God, have in this measure come into harmony of spirit with the spirit of truth, then seeing God’s provision through Christ to bring to this condition of oneness; and making that complete consecration to God the spirit witnesses “He that cometh unto me I will in no wise cast out.” (John 6:37.) Not because he is so wise, strong or noble, but because of that gloriously sufficient ransom of God’s own providing. But in order to receive this witness one must “Set his seal that God is true.” (John 3:33.) It would be impossible to be assured by the testimony or witness of any person that we could not believe: and “he that believeth not has made God a liar.” (1 John 5:10.) Now this must become a personal matter, and confidently resting on the witness of the word of God which his spirit and life, “there should come from a grateful heart earnest thanksgiving to God that he receives, even me,” and he that believeth on the son of God hath the witness in himself. (1 John 5:10.) He who, denying self in the matter of feeling and other manifestation, rests wholly on the assurance of the witness of God’s word finds peace and joy of the proper sort, not the witness but the fruit of the Spirit.

Now having accepted this witness of the spirit as to being known of God as his children, and desiring to be dealt with as sons. Let us inquire what does the spirit witness, is God’s method of dealing with his sons, and if we find our experiences correspond, then we will have witness that we are the children of God—God’s own witness.

First we note the spirit’s witness, “Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.” (Heb. 12:6.) “Every branch in me that beareth fruit he purgeth it.” (John 15:2.)

Then by whatever means or power the Lord is pleased to use in order to our being “conformed to the image of His son,” whether by suffering temptations, afflictions, persecutions, or reproaches, as the will is wholly yielded to God, and there is a recognition of the need of such experiences in order to proper development in Christ-likeness, the spirit is witnessing. “We know that all things work together for
If one be without chastening, and find just the same satisfaction in worldly associations as formerly, they would do well to "examine themselves." "For if ye be without chastening then are ye not sons." (Heb. 12:8.)

Many hearts have been troubled when overtaken in a fault as they become more painfully conscious than ever of their imperfection, as the spirit witnesses, "Whosoever is begotten of God does not commit sin." (1 John 3:9.) Which is true of the new creation, but while there is no heart sympathy with the weakness, the spirit witnesses "Blessed is he whosoever shall not be offended in me." (Luke 7:23.) "But are rather offended with themselves, their own weaknesses." While "If we say we have no sin we deceive ourselves." Such a testimony is contrary to the Spirits' witness which is truth: (1 John 1:8; 3:6.)

The spirit leads into all truth, and whoever is having their eyes opened to behold new beauties in truths well-known has in this the spirits' witness, while if there were a lack of appreciation compared with when we first found the truth it would be well to examine ourselves for "If any branch beareth not fruit he taketh it away." (John 15:3.) "We know that we have passed from death unto life because we love the brethren" (1 John 3:14), with an earnest desire to be helpful to them. Such as are receiving the spirits' witness in these various ways are thus sealed with that "holy spirit of promise." The first fruit of the spirit, the earnest of our inheritance. There is perfect heart sympathy with the Father's will in all things. May the Lord grant us thus to be sealed for His name's sake. Amen.

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**Discourse by Bro. A. M. Saphore**

*Subject: "THE HOLY SPIRIT OF GOD"*

I have chosen as a basis for our remarks Rom. 8:9, "But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."

Those who claim that the Bible students do not believe in the work of the holy spirit, either are ignorant of some of the most important features of the views of Bible students or else are wilfully misrepresenting the matter.

The holy Spirit is the channel of atonement, and the great work of atonement could not be properly considered, nor clearly understood, if the work of the holy spirit, in connection therewith, were overlooked or ignored. The holy Spirit makes manifest to the believer the divine forgiveness, as well as guiding him into full reconciliation of heart to God.

Even upon our Lord Jesus, at his baptism, was it necessary that the holy Spirit's begetting influence should come, enabling him to clearly and distinctly see the Father's will, the proper course, the narrow way of sacrifice, and to appreciate the exceeding great and precious promises whose fulfilment lay beyond his humiliation, ignomy and death at Calvary.

He said, "And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears." Thus our redeemer was enabled to perform his great work, being guided by the holy Spirit to do that which was pleasing and acceptable before the Father.

In a similar way all who have come unto the Father through the merit of the Son's sacrifice, and have presented themselves living sacrifices, in harmony with the high calling to the divine nature held out to such during the Gospel Age, have needed and had the holy Spirit's aid.

Fellowship with the Father and the Son, so as to be able to prove what is that "good and acceptable and perfect will of God," and to do it, is the portion of only those who receive the holy Spirit of God.

They, like Jesus, their head, anointed to preach the good tidings. Any who preach bad tidings are not anointed by the holy Spirit of God so to teach. Such should immediately re-examine their oracle and become assured that the holy Spirit of God and the holy Word of God bear witness to the fact that all who are anointed by the holy Spirit are anointed to preach the good tidings that, while all were condemned to death in Adam, yet the sacrifice of Jesus is to free all from that original penalty and to give each an individual opportunity to obtain everlasting life. (Jno. 3:16.)

If any will not make use of their opportunity to get life through Christ, they will continue to abide under the condemnation of death. Jesus did not die to change the penalty from death to a worse penalty such as eternal torment—that would not be good tidings at all—but to give all one individual chance to obtain life. "Whosoever will may come and those who will not make use of so great a gift shall be without hope the same as though Jesus had not died for them.

The good tidings (Lu. 4:18, 19) is a balm to the broken-hearted. It includes hope for the deliverance of the captives from the grave and during Messiah's reign setting the bruised ones at liberty. It also includes the announcement that now is the time when God will accept sacrifices and that He will reward with the kingdom honours all who present their bodies as living sacrifices and are faithful till death. "To preach the acceptable year of the Lord." Now, those who
desire may present themselves (Rom. 12:1), but after this time when sacrifices will be accepted, after this Gospel Age, then obedience will be demanded or else the offender will be punished, and if continuously wilful he will be destroyed.

The Holy Spirit is variously defined in the Word of God. It is called in our text, "The Spirit of God" and "the Spirit of Christ," and is to be the spirit of all who are truly the people of God. Psalm 51:11, says, "Create in me a clean heart, O God, and renew a right spirit within me." "The spirit of truth," "the spirit of holiness," "the spirit of the Father," "the holy spirit of promise," "the spirit of meekness," "the spirit of glory," "the spirit of counsel," "the spirit of grace," "the spirit of adoption," "the spirit of prophecy." It is evident that the same holy Spirit is referred to in all these. It is not the spirit of the disposition and power of the one God and Father; and also the spirit, disposition and power of our Lord Jesus Christ, because he is at one with the Father, and also to a certain extent it is the spirit or disposition of all who are truly the Lord's, angels or men, in proportion as they have come into oneness or harmony with Him.

The Bible also refers to "the spirit of fear," "the spirit of the world," "the spirit of bondage," "the spirit of error," "the spirit of divination," "the spirit of anti-Christ," "the spirit of slumber." All reasonable minds must concur with the thought that these titles are descriptive of the wrong spirit, the spirit and disposition of the adversary and of all who follow him, and that "the spirit of fear" and "the spirit of the world" are the same, for it is to be evident that "the spirit of truth," "the holy spirit of promise," does not refer to a person, a third god, equal in power and glory and one in person with God, but rather to the good spirit, whereas the other titles, "the spirit of the world," etc., refer to the wrong spirit.

To say the least, the doctrine of the trinity cannot be explained, and is acknowledged by those who claim to believe it, that the Holy Spirit was asked a gentleman one day, "Can you explain the doctrine of the trinity to me, but he said he could not do so because it was the "Mystery which has been hidden from ages and generations." I told him that the Apostle said that the Mystery was now made known unto the saints, so if he was a saint he should now be able to understand the mystery referred to, and I concluded that if the greatest of all hiss started to explain it, then the mystery that could not be explained was not expected to be believed because God has said, "Come and let us reason together, saith the Lord." (Isa. 1:18.)

While on an ocean journey I was explaining to a gentleman that the wages of sin was death, and not eternal torment. (Rom. 6:23.) Another man standing near came up and said, "What death? Do you believe in the trinity? Do you?" I said, "If you mean, do I believe that Jesus was his own father and that God was his own son, and the Holy Spirit both the Father and Son, then I say no, I do not believe that." He then said, "Oh, well, none of your arguments are reasoning." I said, "Well we explain the Holy Spirit," to which I replied, "I'm not your brother," also saying unkind and bitter words. I then said, "Well, since I think it over, I guess you are not my brother for the word says that he that hath not the spirit of Christ is none of his."

The man later attempted to convert a heathen, an East Indian, and the gentleman with whom I had been conversing heard him. He was the heathen and the gentleman said to him he said, "Say that fellow is having it out with a heathen, and the heathen is wiping the deck up with him." As I approached quietly, the man told the heathen that he had to believe in the Father, Son and Holy Ghost and that these three were one. Also that if he did not believe it he would go to hell. The heathen said, "No splain?" The man said, "No, it is that mystery mentioned in the Bible, it cannot be explained, but all you have to do is to believe it," and he said he could not believe it. "No splain believe. Me believe splain believe. Me believe Jesus Jehovah's boy, me believe Jehovah Jesus' father, me can believe three one, one three, no splain." In the afternoon, as I was on the deck reading the fifth volume of Scripture Studies, the heathen approached me saying, "I want to explain Bible." He said, "Good book splain Bible, Bible need splain." He then asked if I was a Christian, and being assured that I was, he said, "You believe three one, one three, no splain?" I said, "No, I believe Jesus is the Son of God and God is the Father of Jesus." He said, "Me believe, me good believe, and if you no believe Jesus own father, father God, then you no believe Jesus own father, you believe no Christian, you go hell." I asked him if he did not believe in Mohammed, and he said, "Yes, he big prophet." I asked, "Do you believe in Jesus?" He said, "Yes, he big prophet, too," I asked if Mohammed and Jesus had died. He said, "Mohammed die, but Jesus no die, say kill Jesus, but no can kill—Jehovah take Jesus way high heaven—enn. It will Mohammed come back, but it will not Jesus." He said, "Yes, he will come back in resur-rect, all come back in resurrect." I said, "Then will Jesus come back?" He said, "Yes, when he come he make everything nice."

It would appear to me that the heathen knew more about the truth of the Bible than the missionary did, and it is no wonder that the heathen will not accept that kind of doctrine when he has something better already.

It is claimed in John 14:26 that the holy Spirit must be a person because our common version renders it, "But the comforter, which is the holy Spirit, whom the Father will send in my name, shall teach you all things."

The thought is made plain in the Epaphricis Diaglott rendering, i.e., "But the helper, the holy Spirit, which the Father will send in my name, shall teach you all things."

Again it is argued that John 14:26 means "one person" in the one person of the trinity. "When he the spirit of truth, is come, he will guide you into all truth for he shall not speak of himself." The answer is that the Greek word, hēdoutou, translated "himself," is also properly translated "itself." In our common version this word hēdoutou is rendered in the masculine gender, but in Acts 1:5, 14; 2:4, "And Peter and the apostles said, We need another witness." whereas it is rendered in the masculine gender. In 1 Cor. 13:5 "Love seeketh not her own," it is rendered in the feminine gender.

In 1 Cor. 11:13, "Would judge ourselves," it is rendered in the common gender, and in Matt. 6:34 "Let the morrow take thought for the things of itself," the same Greek word is rendered "itself." We need another witness for things which are neuter of themselves to be designated as masculine or feminine, according as they are strong and active, or passive and delicate.

The Holy Spirit of God moved upon the waters as stated in Gen. 1:2, and also caused holy men of God to speak as they were moved upon by the holy Spirit. (Pet. 1:21) but this power was not in the用人 in the explanatory and sympathetic sense in which the Holy Spirit operates in revealing to the saints the deep things which the Prophets wrote of but did not understand (1 Pet. 1:10-12).

If the holy Spirit was the power or influence causing men to write the Scriptures, then it is readily seen that none can understand the Scriptures except by that same power or influence. This argues that God has not left us in this darkness, for when it is said in 1 Pet. 1:21 that the prophets "spoke not in unnecessary words" what does this first, that no prophecy of the Scripture is of any private interpretation" none can privately understand it—they need the holy Spirit's guidance and aid, for it is not of its own solution (Diaglott). Just as we speak of a person as being a musician as covering the fact that he is a pianist, cornetist, trombonist, etc., so the holy Spirit of God is His power, influence or spirit operated in different manners but always in accord with His holy character.

There are diversities of its operation but the same spirit, emanating from the same God and from all who are one with Him.

In John 4:39 we read that "The holy Spirit was not yet given because Jesus was not yet glorified." This signifies that the holy Spirit in the sense of begetting, illuminating and sealing the Church, the new creation had, up to this time, not come upon any but upon Jesus. It states that the reason the holy Spirit had not come was because Jesus was not yet glorified, thus showing the necessity for Jesus to ascend to heaven and to deposit the merit of his ransom sacrifice before the holy Spirit in its begetting power could come as it did at Pentecost.
The gifts of the spirit were other operations of the same holy spirit which later ceased to operate to the giving of gifts in the sense of tongues, etc., but which has raised up for the Church, in each stage of its development, the need of aids—now providing aids in Bible study, we study, we think, will shield the true believer from the errors of the past and from the increasing falling away from faith as at present.

This same spirit which works the necessary gifts in the Church, also operates to the developing of the fruit of the spirit. "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." (Gal. 5:22-23.)

This same holy power, influence, disposition, will be upon all flesh during the reign of Messiah. Then the young men, (those not mature when the kingdom is established,) will see the visions, (sights, real,) of wars that the old men (the ancients, the prophets) have previously prophecied. And in the interim, between the time when the ancients prophesied, and when the realities will occur, in this interim, this Gospel age—God's purpose has been to pour out His Spirit upon His servants and handmaids, the Church, and they are not only believers in the power of the Holy spirit of God but they rejoice in testifying the fact to others (Joel 2:29, 28.)

Just as the electric current in the wire is laid hold upon by the trolley and produces power, light, heat or a shock, etc., so the Holy spirit of God, laid hold upon by faith produces works of righteousness, light of truth, warmth of love, and, if used without proper care, it may produce death. "There is a sin unto death; I do not say that he shall pray for it," (1 Jno. 5:16) no manner of prayer would avail if this sin had been committed, because it is a sin against the spirit of light, and this cannot be done, because it is a sin against the spirit of power, and this cannot be done were faith was never connected with the power or where there had never known the works of righteousness. It is a sin against the spirit of warmth and love, and this could not be done in ignorance of the love of God and love the fruit of the spirit.

To know the power of the holy spirit in one's life and then to do that which is contrary to it, is to 'grieve' the spirit and to 'quench' the spirit, thus sinning the sin in full measure against the holy spirit of God. The sin of wilfulness against light and knowledge cannot be forgiven but must be purged out (Matt. 12:31, 32), and if not purged out, but continued in, it becomes the sin unto death with which there will be no recovery, for such count the blood of Christ as an ordinary thing and do despite to the spirit of grace and favor, (Heb. 6:4-6; 10:29.)

A sin against light during the world's judgment day will be punished also by stripes and judgments to purge out the sin, but if continued in, the extreme penalty will be inflicted—the penalty of death without further hope. (Acts 3:21.) It will be the spirit and the Bride that will then say "come," and all who will not come will be sinning against the holy spirit of light and knowledge—and the wages of such willfulness is death (Rom. 6:23.)

Ever let us trust in the precious blood of Christ. Never let us overlook the mighty working of the holy spirit of God in our hearts and lives. Let us be filled with the Spirit, the holy spirit of God. Amen.

Discourse by Bro. E. D. Sexton. Subject: "YE ARE THE TEMPLE OF GOD"

"Know ye not that ye are the Temple of God, and that the spirit of God dwelleth in you? If any man defile (destroy) the Temple of God, him shall God destroy: for the Temple of God is holy, which Temple ye are." (1 Cor. 6:17.)

This text like many other very important texts of the scripture is pretty generally misunderstood and misapplied, and thus become a foundation text for many false teachings; in fact practically all the false religions of our day are built on this text which is made to teach "the fatherhood of God and the brotherhood of man". Now we surely believe in the fatherhood of God and the brotherhood of man, but not at present; that is a condition that will obtain at the end of the millennial age and not before; at present there are many in the world that are according to the testimony of Jesus "of their father the devil" and Paul says of the church class, the temple class, "That we also WERE children of wrath even as others."

By the way, I have an infallible method of detecting the false religions of our day, it is very simple but very sure. Any religion that has a woman at its head IS FALSE, you do not need to investigate further than the woman—IT IS FALSE!!! Some say, brother, you are rather hard on the women, I reply, not so; I am quite willing to admit the superiority of women over men in many points, but this is not in the realm of the relative virtues of men and women, but simply a matter of God's order, God placed man at the head, and so whenever I see a woman at the head I know that it is a violation of God's law, and contrary to the teachings of our Lord and the apostles.

Another way of detecting a false religion is by what it has to offer you; any system of religion that will offer you HEALTH, WEALTH, SOCIAL PRERENTER OR PRIVILEGESS—IS FALSE!!! Jesus said, "In the World ye shall have tribulation," Jno. 16:33, "Ye shall be hated of men for my name's sake," Matt. 10:22, "Woe unto you when men shall speak well of you." (Luke 6:26), and it is only if we suffer with Him that we can expect to reign with Him and if we die with Him that we can have any hope to live with Him. When you say, now you are hitting at Christian Science. Not solely, although I certainly have it in mind as one of the cults that bear the marks of a false religion. You might ask if I have investigated Christian Science, and I reply not very much, I once read about twenty-five pages of Mrs. Eddy's book. Ah, you say, you did not read enough, I reply—PLENTY! You see it goes on and on and on, the apples are barrell in the dark and pick out an apple, I do not need to eat the whole apple to find out whether or not it is rotten. one bite will give me all the information I desire on the matter, and then I throw it away and exclaim, "Rotten!" That's what I did with Christian Science. Mind it is not the people that I think are rotten, but the doctrine, and we must.
remember that it is not always the fault of the individual that they are blind, although it is indeed a sad case when we see them, as the Apostle Paul puts it "willingly ignorant."

We all know a certain person who, if they were informed of the facts, would be glad to admit the truth when it is shown to them, and rejoice to be rid of any error they possess, when it is manifestly an error? Let me relate a little incident that goes to show that many who profess to be "walking in the light" really do not want the light and with a measure of wilfulness refuse it when shown to them.

Upon one occasion when traveling from Portland to the Dalles I got into conversation with a lady who was a mission worker. Upon being asked if she had a Bible in her hand, and I noticed that it was exactly like my Bible, I called her attention to the fact that our Bibles were both alike, at least outside; I then asked her if she thought that they were both alike inside, and she replied that she was sure of that. Are you a Bible student? I asked. Yes. You have been a Bible student for six years, and more than that I am sanctified and holy and have not sinned for six years. Well now I said probably you can help me on a matter that has given me considerable trouble in times past. Of course you would not believe anything that was not in the Bible? No! she replied. And you believe all there is in the Bible? Yes! Every word! Yes! That's fine; now of course you believe that every man has a never dying soul to save? Yes! And its in the Bible? Why the Bible's full of it! Well Sister will you please get me one text that says it? She was manifestly confused, and said, well I do not know just where it is but it's there. Our Sister had been a Bible student for six years and could not find me just one wee little text, however I have a concordance in my grip; and she said—I have a concordance, too—so much the better I replied, two Bibles, two concordances, two Bible students, and the train does not stop for two hours, and there is a Bible full of it, so we shall not have any difficulty—but we did! She could find nothing. Now Sister I will help you, please turn to Ezekiel 18:4 and read the verse aloud to me. After looking at the verse she said, I'll not read that! Why not? Because I don't believe it! Why, I thought you believed all the Bible? So I do, but I don't believe that! Well is not that in the Bible? I do, but I don't believe that! Well, Sister, I'll read it for you— I don't want to hear it, she said. No, I replied, I know you don't, but I intend you shall hear it—"Behold all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, IT SHALL DIE."

And she left me, and in spite of her sinlessness, she was very angry. Why? simply because I had told her the Truth. This is the true condition of many who claim to be Christians, and although not excusing their stubbornness, we must see that the blame is to be laid more at the door of their teachers, many of whom seemingly will have a great deal to answer for. That the leaders in Christendom are largely responsible for this condition is evident from the apostle's statement in 2 Cor. 4:3, 4. Let me give you what I believe is the right translation of that text, and see how it lays the blame on the religious leaders: "But if our gospel be hid, it is hid by them that are perishing. Through whom the god of this world is blinding the minds of them that believe not."

If the preacher, teacher and theological professor were swept out of the way, the gospel of Jesus Christ would sweep over the world like a prairie fire.

It is very evident to all who are being led by the spirit of a sound mind that the text we have taken has no application to the world of mankind at all, but applies solely to the Church class, those who are to be heirs of the kingdom, living stones in the great antitypical Temple "Not made with hands."

Jesus clearly indicates that the Jewish temple was but a type of the greater temple, the stones for which are now being polished for you remember upon one occasion, as he passed by the temple he said, "Destroy this Temple and in three days I will raise it up" and then he told them he did not refer to the temple of stones and mortar, but to his body: not to the human corpse, but to the body of Christ, still in a corrupted state, but which would be raised up; that was given for the life of the world. But Paul tells us what the body is in Eph. 1:22-23: "The Church which is his body."
trimmned us down to a very small, but quite useful size, preparing us for the particular place God has designated shall be ours in that temple. Too bad if we should happen to be too large and could fit in no place. We may rest assured, a spirit is suggested that in attempting to keep even a shadow of walking by sight, and furthermore we were somewhat elated, not exalted. You know at that time we were right on the crest of the highest wave of our popularity, everything seemed to be coming our way, Play-Drama in full swing, pilgrim, colporteur, volunteer work, in fact, all our efforts were met by success. At the end of the year, when we were gathering up the kingdom at that time, there might have been a tendency to say, "There, Lord, look, We did it." You might say, well Brother Sexton I object to that, what makes you think that would have been the case. And I reply, I believe that to be the case for there still is a tendency with some of us to be too sure of what we did in that particular year. And I am sure that all the saints are very thankful to be here to take part in the work still left to do on this side of the vail. Our faith is being tested in all points and in particular as to our own individual standing. Often we hear brothers and sisters say: "I believe that I am worse now than I was in the first six months," and I believe that may be true, but in the majority of cases it is not, that they are worse, it is only that they look worse to themselves. As we climb higher up the mountain we come to see how vast the valley is. When we first came into the truth we were so busy crouching out of the quagmire of ignorance, superstition, sin, and selfishness, we had no time to be the case—that we had little time to investigate the quality of the mud that was on us, and now whatever of that mud that still clings to us, seems very terrible in view of our clearer appreciation of the standard of righteousness, and in contrast to the general condition of the world, and the majority of the world as a whole. I am quite sure it is not that we are worse only that we seem worse—in spots. I think I am, however, it is a very bad practice to be continually discouraging ourselves. We are to exercise as much patience with ourselves as we would with others. You would not expose your weaknesses; you wouldn’t expose yourself in your works to cover up your own weaknesses, as you would those of your brother, and do not constantly berate yourself, it is wrong. I remember Pilgrim Brother Harrison once giving me a lesson on this line. Upon one occasion when in his company I was berating myself, and quite seriously he said, "No, brother, you are the word of the Lord, not sit here and allow you to speak evil of my brother." "Yes," said my wife, who was sitting by, "and of my husband." So, you see, I was speaking evil of Brother Harrison’s brother and my wife’s husband.

Our text says that "If any man defile this temple, him will God destroy." I used to be considerably perplexed as to what it meant and on looking into the word, I found that it was the same word in the original that is translated "destroy" in the same verse, and the thought is that if any man destroy this temple as a habitation of God’s Holy Spirit, he has brought upon him God’s destruction as stated in other scriptures. The proper understanding of this passage among us ensures for us, especially, the need to recognize our own weaknesses, not to be discouraged nor cast down, but to believe the word of God, that our God is a loving God and abundant in mercy. Many a time I am asked, if I am tempted to be discouraged and cast down. Ah, yes! God alone knows the struggles I have against incivility, but by His grace I am winning. I fight, FIGHT, FIGHT. Then if you are fighting, and in a measure winning, things don’t bother you any more, you forget them? Yes, I forget them in the sense that I do not charge myself with them; if God has forgiven my transgressions, what right have I to lay them to my charge; but forget them in the sense that I do not let them affect me? My heart is often sad, oh so sad, when I think of my faults and failures, and isn’t it good that it is so? For when I realize that I hate sin, and am sorry for all my weaknesses, there is the proof that my body is still the habitation of God’s Holy Spirit, and He delights in me. I am by His grace strong to hold on right along that line. I will believe God. When he says, “Like as a father pitieth his children, so the Lord pitieth them that fear him.” I believe him! Our Father who is pitiful, is more anxious that I obtain eternal life than I could possibly be, for He understands it. When the Bible says that “The Lord is merciful and gracious, slow to anger, and plenteous in mercy,” I believe it. When he says, “A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory,” I believe it! When it says, “If any man sin we have an advocate with the Father, Christ Jesus, the Righteous,” I believe it!

Far be it from our thought to put a premium on sin or selfishness, but to put a premium on comfort out of all the scriptures that are for “our learning,” and above all things remember, that as long as we are depressed by the thought of sin that is good evidence that we are still in the body of Christ; and as long as we are making earnest effort to “cleanse ourselves from all filthiness of the flesh and spirit, and enjoy holiness in the fear of the Lord,” we may feel perfectly certain that God’s spirit is with us. And so as we look back on our career and note how much the Lord has done for us, let us take heart and press along the road that leads to a place in that finished temple, keeping in our minds the old motto—ne desperror—never despair. A Bro. Sexton then quoted the following:

These many years, what lessons they unfold
Of grace and guidance through the wilderness,
From the same God that Israel of old
In the Shekinah glory did possess,
How faithful He, through all my griefs and fear
And constant murmurings, these many years.

God of the Covenant: from first to last,
From when He first established His door
And o’er my guilt the avenging angel passed,
Thy better angel has gone before;
And naught but goodness all the way appears
Unmerited and free, these many years.

Thy presence wrought a pathway through the sea;
Thy presence made the bitter waters sweet,
And daily have thy hands prepared for me
Sweet precious morsels—lying at my feet.
Twas but to stoop and taste the grace that cheers,
And start refreshed, through all these many years.

What time I thirsted and earth’s streams were dry,
What time I wandered and my hope was gone.
Thy hand hath brought a pure and full supply,
And by thy grace I was restored to life.

How oft that hand hath wiped away my tears
And written “Pardoned” all these many years.

And what of discipline thy love ordained
Fell ever gently on this heart of mine;
Around its briers was my spirit trained,
To bring forth fruits of righteousness divine
Wisdom in every effort, love against the wind,
In every stroke throughout these many years.

Lord what I might have been my spirit knows—
Rebellious, petulant, and apt to stray:
Lord what I am, in spite of flesh and foess,
I owe to grace that kept me in the way.
Thine be the glory! Merit disappears,
As back I look upon my former ways.
Thine be the glory! Thou shalt have the praise
For all thy dealings, to my latest breath;
A daily Ebenezer will I raise,
And sing salvation through the vale of death—
To where the Palm, the Golden Harp appears.
There to reahere thy love, through endless years.

“Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God.”

“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 omnipotent reigneth.

Be ye glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.”

“And her was granted that she should be arrayed in fine linen, and clean and white: for the fine linen is the righteousnesses and of the saints.”

“Even so come, Lord Jesus.”

“The grace of our Lord Jesus Christ be with his saints.”
Discourse by Bro. Frederick G. Decker

Subject: “EVIDENCES OF THE LORD’S PRESENCE”

One of the first and most beneficial results that shall have been derived from this topic and the philosophy that grows out of it, is the helpfulness that I myself have received.

We realize that as members of the Body of Jesus Christ—as His servants, we are called upon every now and then to give such reasonable explanations regarding the faith that we have that we may not be counted insane or fanatics.

We are sure of this one fact—we state this at the very beginning—that if any one is privileged by the Lord to secure a full and complete knowledge of the various truths, whose chief end is the establishment of the fact that Christ’s kingdom is being set up and that Christ is present, they will have a complete knowledge of all of these various evidences, and it will be impossible to ask for more evidence.

We state with a great deal of emphasis at the very beginning, what is really a fundamental truth; in other words, the Harvest is the end of the age; the harvest is the END of the age; the harvest IS the end of the age.

There has been no time in the history of the Christian religion that any number of people have ever assembled themselves together as we have today and particularly concentrated upon this one subject—the harvest.

We understand that the harvest is the end of the age, the time in which Christ’s kingdom is to be set up, the members of the Church receive their crowns, and the time Jesus Christ is to be present. In this eminently rational way, we bring home the unmistakable teaching that when we are in the harvest of the age we will know we are in the end of the age and not be mistaken, and that when we are in the end of the age we will know we are in the harvest of the age and not be mistaken, and it will be impossible to err in this direction because when the end of the age is present and the harvest is present we will surely know it, and further mistakes regarding the time of the end will have become impossible, for “the harvest is the end of the age!”

Our evidence regarding the fact of the presence of the Lord and the establishment of His kingdom, the time of glorifying the Church, is based upon two kinds of evidences—evidences in the form of prophecy dependent upon chronology, and evidences in the form of prophecy independent of chronology, and by means of these two kinds or forms of evidences, corroborative of each other, we not only prove these two kinds of evidences, but additionally prove that our Biblical chronology is correct. No one should endeavor to establish belief in evidence in the form of signs merely. “Signs,” as evidence, are corroborative of evidence already received from the two lines of prophecy to which your attention has been directed. By means of evidences in the form of “signs” it is impossible to cause the worldly to believe in the fact of Christ’s presence and the setting up of His kingdom, because “signs” are not given to be used as evidence, nor can they be used as evidence to convince the world of these truths. But they are given for the benefit of the Church, to help them establish their faith in the evidences already received through the various forms of prophecies. Jesus emphatically pressed home this truth by means of His explanation in Matthew 24, where He shows that neither the world nor nominal Christians would receive evidences in the form of “signs” proving the end of the age or the fact of His presence.

The time is at hand for the establishment of Christ’s Kingdom! Nothing intervenes! The most momentous event in earth’s history, the establishment of this kingdom by our Lord Jesus and His joint heirs is upon us.

In order to be able to furnish scriptural evidences of the fact of Christ’s presence and the setting up of His kingdom, it is necessary, first of all, to have a correct knowledge of the period of time in which we live. To this end a correct chronology becomes a necessity. In order to be able to accept Bible chronology as the only chronology of the history of the world for the past 6,000 years, we first need to state that there is no chronology extant which gives us a history of the human race earlier than 3,000 years back outside the Bible. In proof of this statement we quote, first, Professor Fisher of Yale College, who writes that there is no authentic history of Greece earlier than 776 B.C., the year of the first Olympic Game, and this began to be reckoned from that date only since 200 years before Christ. He also states there is no earlier history of the Roman Empire than 753 B.C., the establishment of Rome.

The American Cyclopedia also evidences these same facts, clearly stating that all early history of the Babylonians, Syrians and Egyptians is untrustworthy, and the Roman and Grecian histories are only valuable since the dates of 510 B.C. and 776 B.C., respectively.

Again we quote Clinton who, in his book on Grecian mythology, explains that the early history of the Jewish nation stands in marked contrast with the early history of the Grecian nation, the latter being so mixed up with fables, etc., that it is really valueless in establishing chronology, while the Jewish history comes to us with a double strength, first, being written by contemporaries, those living at the time the history was taking place, and who were also guided in their recording of the same by inspiration.

The Bible is the only book that gives us a correct chronology of the first 3,000 years since man’s creation, which we claim was six thousand years before 1873 A.D. The Bible is the only book that begins with Adam—the first man mentioned on monument or inscription or in any book—which gives his name, the date of his birth, and traces his descendants through 3,000 years by name, date of birth and death, thus giving us the only correct chronology, to the point where secular history becomes reliable; viz., 536 B.C., the 1st year of Cyrus, agreed upon as correct by all historians and Ptolemy’s canon.

The Bible chronology gives us the following periods of time, which brings us to A.D. 1873:

- 1656 years from creation to the flood.
- 427 years from the flood to the covenant with Abraham.
- 430 years to the giving of the law.
- 46 years to the division of the land.
- 450 years judges.
- 513 years kings.
- 70 years of desolation.

From A.D. 536 to A.D. 1—536 years, and
From A.D. 1 to 1873, 1872 years.

We have the grand total of these various eras in the sum of 6,000 years. We are convinced of this date being the end of the 6,000 years since man’s creation.

There is an ancient tradition that the seventh 1,000-year period of the world’s history is to be a great millennium.
Although the Bible does not state this in these words, nevertheless there is strong evidence of the truthfulness of this belief. We know that the seventh day of the Jews was typical and a sabbath; we know that the seventh year was typical and a sabbath; we know the fiftieth year of the Jews, in connection with regular cycles, was typical and a sabbath. We know that Christ healed especially on the sabbath day, typically. This typified the fact that Messiah's healing work that would be able to receive the evidences that come to us by means of the "gentile times," "parallel dispensations," and the "jubilees." It is also necessary to have a knowledge of the "gentile times" in order to secure the necessary evidence of Jesus Christ's presence. Our Lord Jesus uttered a statement in these words, "Jerusalem shall be continually trodden down and the stones thereof scattered until the times of the ful-fillment." In reading this statement we are immediately impressed with the fact that these "gentile times" are fixed times. First, how could they be fulfilled unless there were a definite end to them? Next, the Greek word used here for "times" means "fixed time." Again, we have struck with the fact that these times had already begun before Jesus Christ's day; he could not be the one who could be trodden down until the "times of the gentiles be fulfilled." It is not difficult to learn the exact year when the Jews lost the privilege of being Christ's kingdom typically, and passed as a nation under the control of the Babylonian empire, the Medo-Persian, the Greek, and the Roman Empires subsequently. They could not be under the Roman Empire at the time of Christ's birth— you will remember we read that a decree went out that all the world should be taxed, showing that Rome had universal control at that time. The date on which the last king of Israel was on the throne is shown in the prophecy referring to Zedekiah, reading as follows: "Oh thou wicked and profane king; take off thy turban, and let thy robe be loosed; and let thine end be like the end of all thy companions, in whom the Lord has dealt otherwise. I will overturn, overturn, overturn it, until he come whose right it is, and I will give it to him." The year in which Zedekiah lost his crown was 606 B.C., the beginning of the "times of the gentiles." How and when the question is, while they began when Zedekiah lost his crown and were still continuing in the day of our Lord, when will they end? For the establishment of the end of the "times of the gentiles" becomes the establishment of learning the period in which the Jews would be restored to favor, which the Apostle Peter shows us, in Acts 3:19-21. —in harmony with the Apostle Paul in Romans 11—to be in fulfillment of God's purpose. As a matter of fact, the Lord Jesus, in speaking of the end of the Jewish age, sets down the period of the establishment of the kingdom. For the return of favor to the Jews, after the "times of the gentiles," means restoration; "restitution" signifies the "times of refreshing," and the times of refreshing occur at the time of our Lord's second advent, which is the time of the setting up of his kingdom.

The length of these seven years are the "times of the gentiles." We learn regarding the length of this period by the prophecy in the law. Leviticus 26:17, 18, 27, 28, which reads, "If you will do these things, I will walk among you and be your God; if you do not keep my commandments I will not do all these things for you. (This is a liberal rendering.) Again, "Ye shall be slain before your seed and they shall eat it, and ye will not yet for all of this hearken unto me, then I will punish you seven times more for your sins." The question is regarding these seven times. A "time" in Hebrew means a year, literally 360 days; if symbolical, 360 years. Were these seven times literal or symbolical? We are informed as to whether or not they are literal, because this punishment is mentioned as the last great punishment which would be meted out to the Jews, and would produce the desired results. It would be the final punishment, during which God would show them no favor whatever. We know the Jews were in captivity more than seven years a number of times; for instance, they were in captivity from 1727 B.C. to 1650 B.C. There were times of seventy years; once forty years, and then seventy years in Babylon. Therefore, the seven times of punishment cannot mean seven literal years—they must be symbolical. Since a literal year is 360 days, a symbolic year has 360 years; therefore, seven times 360 gives us 2,520 years. The gentile times therefore, which had their beginning in 606 B.C., the date of the destruction of Jerusalem, end 2,520 years after that date, or October 1914. This may be additionally estab-
If we are given a brief history of 2300 years in Daniel 11, we are given a yet briefer history of the 1000 years beginning with Christ’s reign in Daniel 12.3. The twelfth chapter marks the period of Christ’s presence, the period of the time of trouble, the forty years closing the gentile millennial kingdom, and marks the end of the 1000 years with the final glory and honor of the Church and of man. In Daniel 12 three particular dates are given us that mark, first, the beginning of the time of the end; second, the period of the general cleansing of the sanctuary, or Church class; third, the end of the time of trouble, or the period of the great reformation movement, culminating in 1844 in the “Miller” movement. This date marks the beginning of a reformation which was a work of pruning and cleansing in connection with a certain class. We cannot go into details. We merely state these facts as a part of the evidence that our knowledge of the Lord’s presence is based upon a knowledge of the various prophecies and fixed dates of Daniel. The 1335 days also had their beginning in 539 A. D. and mark the date 1874, which date, according to the evidences furnished us in the parallel dispensations, proves to us that it is the date of the Lord’s second presence—in secret—understood by His Church since that time.

We cannot hope that our hearers will be able to understand all of these matters in their minds as we are presenting them, but are merely giving evidence of the fact that our belief in the secret presence of our Lord since 1874 and the establishment of his kingdom in glory, and power, and might, is based upon facts contained in prophecy, and the fixed dates given to us by our Lord in the book of Daniel. In the light of this evidence we understand the meaning of Isaiah 52: 7, 8, and their fulfillment in our day. We have no hesitancy in announcing to the Lord’s loyal and faithful followers, the true Zion, that our Lord’s kingdom is being set up in our day and that we are at the beginning of this glorious work. Upon the mountains of the earth, the Lord shall reign. These mountains represent the earth that has received the true seed of the Word. While the Lord is present and the risen saints with him, those saints on this side of the veil reflect in their faces the glory of those who have already ascended into the heavens. They are the beginning of Christ’s kingdom, and His dominion shall extend over the nations. Wonderful times are ours—the Lord and his risen saints present and engaged in the harvest work while we, as the foot members of his body, are engaged in the same work on this side of the veil, apprising man of the glorious time to come, and also making known to them regarding the period of trouble preceding the kingdom in glory. And the risen saints and the foot members of the body together with their Christ shall reign and shall see the salvation of the Lord. The Lord shall reign. The holy angels (messengers) with him. (Jude 14; Dan 7: 10; Matt 25: 31).

Yes, our Lord is present, not in the body of humiliation, but clothed with the power of divine authority, to butt all down unrighteousness and sin and to establish righteousness and justice in the earth and to bring all who will into harmony with him and give them everlasting life.
Discourse by Bro. R. O. Hadley. Subject: “BAPTISM OF THE HOLY SPIRIT”

DEAR FRIENDS: I am very glad to be with you at this time. As many of you know, I was for many years a Methodist minister. I have been privileged to see the great truths we now enjoy and I am personally grateful to the Heavenly Father to have part in the ministry at this time.

Our subject is one of great importance. Like many of the rest of you, for years past I was wrongly taught. I supposed that the holy Spirit was the first person of the Trinity, a personal being. In my earliest days as soon as I came to the years of understanding they taught me that if I was bad the devil would get me and burn me up. Well, I was bad like any other boy, and supposed the devil would get me, and I was never sure of it until I came into possession of present truth. Therefore I am not surprised that others are in the dark, rather I am surprised that you and I are in the light.

Such errors as the Trinity, etc., did not get into my head, but my head just grew around them. You can imagine how tremendously surprised I was when I came into the light of present truth.

When the day of Pentecost was fully come they were all with one accord in one place, and suddenly there was a sound as of a rushing mighty wind which filled all the house and clowned tongues of fire as it were sat on each of them, and all were filled with the holy Spirit and began to speak with other tongues as the Spirit gave them utterance. The day of Pentecost was a very notable one in the history of the Church, that was the day on which the church was formally organized from the divine standpoint and given a knowledge of its mission during the Gospel age.

In days past we have greatly misunderstood the baptism of the holy Spirit. I say we, at least I did and I guess many of the rest of us. We used to pray for the baptism of Pentecost, not noticing that such was un warranted in the scriptures.

Now let us see that the baptism of the holy Spirit in three parts. There was a cosmopolitan representation in Jerusalem when the Spirit was poured out, there were Parthians, Meads, Edomites, etc., and they heard the disciples speak in their own tongues the wonderful works of God. What happened on that day was called the wonderful works of God. Indeed it was the wonderful works of God, it indicated that Jesus, our Lord, had appeared before the Father with his sacrifice complete at Calvary, and had brought it there and presented it to Jehovah, thus extending the privilege of a little flock entering into joint heirship with him and later on for the whole world to come into harmony with God.

And this has been greatly misunderstood, thinking that the great day of Pentecost was for all the world, but we see now that it is the day for the Church only and as we look back at that time we understand that the spirit poured out there reached clear down to us; or,

so. Now this baptism was poured out on Jesus, the Head of the New Creation; he came to the river Jordan and John announced, “Behold the Lamb of God, which taketh away the sin of the world,” and he further confessed and denied not, saying, I am not that light but have come to bear witness of that light. So when Jesus was baptized with the Spirit, John saw as it were, a dove which descended upon him, which was not the Spirit but a manifestation of the Spirit’s presence.

Jesus began his life on the plane of human justification or perfection, but we begin on the plane of condemnation. He never was unjust or out of harmony with the Father. All he had to do when the time arrived for his consecration or baptism was to consecrate himself. He came to Jordan and fulfilled the scriptures saying, “I delight to do thy will oh my God.” He yielded up his human life and nature and was begotten of the holy Spirit to the new nature and became partaker of the divine nature.
The outpouring on him was not only essential that others might know and see that he was the Messiah, but he himself had become partner of the Divine nature, that he might be his representative in the world and carry on the work that he had given him to do, and as he came out of Jordan the Holy Spirit descended upon him in the form of a dove and the higher things were opened to him, that is the things of the plan of Jehovah, the things that the prophets had foretold, the great plan of the ages as of time was revealed. The ordinary conditions of life were opened up. Not only his own mission in the Gospel Age was revealed to him but also God's great plan all the way down through the ages, when all the willing shall be brought back into harmony with God and raised up to human perfection. What he may have known before his begetting at Jordan he could only have known as in the beginning of his life, that his life was in perfect harmony with Jehovah but how much of his prehuman existence he may have had we do not know. But after his baptism, then all these things opened up to him. He did not even attempt to fully explain them then because any of his followers to understand them must pass through the same conditions that he did. That he was the beginning of the spirit work, which we can only see how it works and how the blessings come to us, we are glad, my friends, that understanding has come down, clear thru to the age to the present time, and each one of the church coming in and receiving the Spirit, understand more and more clearly their mission and the mission of the whole church and what Jehovah is doing and is going to do.

The next great part of this baptism was on the day of Pentecost. After being with Jesus three and one half years, receiving his gracious words and instructions, imbuing more or less of that great and glorious light, and becoming more or less like him thru association with him, then he speaks of the day of the Holy Spirit when other ones were begetten of the Holy Spirit. At that time his three and a half years of ministry our Lord died, passed under the vail, in the grave three days, as they are written, and rose on the other side of the vail channeled into a perfect spirit being, in which state he will always exist. This is a very interesting thing to us, dear friends, for that is the proper beginning of the spirit which leads to time, not only in this convention, but everywhere as we meet from time to time, that we too when we pass under the vail, may and on the other side, be spirit beings like unto our Lord.

Years ago in the Methodist Church, the highest ideal I ever had of the Christian life was that I should live a righteous life, but now we find that Christianity does two things for us, not one: first, it transforms our character; and, second, it changes our natures. In this class it does not change the nature, but at our death's baptism when we pass the conditions that the Lord requires then he begets us of His Spirit to the newness of nature, the divine nature. How wonderful it is. It is understood only by those who are the Lord's: others have only a faint conception. Our understanding of that comes from the fact that we have now received the spirit of adoption. The baptism of the spirit is called the spirit of adoption as it came thru the body of Jesus. It comes thru us, and becomes us into the family of the Lord. The acquiring becomes the earnest of our begetting. What we want now is the full measure of the anointing of the spirit which he has for us but not in the full absolute sense that he received it, which was without measure. We receive it by measure and in time we will be born in the first resurrection spirit beings.

You know, kind friends, I am quite new in the truth, as it was only a year ago last August that I came into present truth. I had heard of it for some time before that, but having so many errors and false conditions in my mind, it took quite a while to get the truth fully settled in my mind. Perhaps to some of us who have recently come to see the great promise of immortal life, it may seem more to us that to some of you who have been longer in the game, and become more used to it. Coming in so late, and at the time when many of the brethren were thinking that the door would soon close, and feeling myself that I had come to this great truth at the eleventh hour, I indeed greatly appreciate it. I believe you all do and I trust the services of the Lord's people. We all need to be still more and more to appreciate the great high calling which promises, if faithful, to make us like our Lord and head.

The next outpouring of the spirit was on Cornelius, the Gentile convert. It never would have occurred to the Jews probably that the Gentiles would have been fellow-heirs of the Abrahamic promise, unless Jehovah had given them some evidence of it. They never supposed the Jews were the chosen people of Jehovah and had never been fellow-heirs. So we read that Cornelius' prayers had been noted of Jehovah; he had come to the proper attitude to receive the Holy Spirit and also the time had expired when this might have been accomplished: the seventy weeks of special favor had ended, and now it was time for the offer to be made. Some of the members had the dream that he should send to Peter to come and teach him and at the same time the providence of Jehovah working with Peter, also a vision to Peter of all manner of unclean beasts in a great sheet let down from heaven saying unto him, Arise, kill and eat. But Peter remonstrated saying, I have never eaten anything common or unclean. And then Jehovah taught him the great lesson that the door was open to the Gentiles, saying, what God has cleansed call not thou common or unclean. Then he instructed him that he should go with the men who should come after him, doubting nothing, and he went and spoke with Cornelius, and Jehovah through Jesus, poured out his Spirit on those whom Cornelius had also given some of the manifestations that had occurred at Pentecost that they too might be sure that they were acceptable as fellow heirs of the same body. Then the door was open to both the Jews and to the Gentiles that they could all come as fellow members of the body of Christ. It is in perfect harmony with the thought that Jesus gave unto Peter the keys of the kingdom, not as some erroneously suppose that there is one great hierarch who gave the Pope the key and that Peter had a special relationship with Jehovah and the children of men, but we find it is but the Lord that gave the keys or had appointed him the chief of the apostles and the chief of the spiritual body.

How wonderful it is as we look over the history of the past that all the way down through the darkness of the past Jehovah has kept his Spirit in the Church, lighting them through the gloom and darkness until even today on our pathway shines the light from heaven and in our hearts and the holy spirit is giving us light and knowledge and showing us the way that finally leads to joint heirship with Jesus.

Again the outpouring of the spirit is in two great parts: it says in Joel's prophecy: "afterwards it shall come to pass that I will pour out my Spirit on all flesh." It is the Holy Spirit that has been the light that has brought the church thus far that will be the channel of Jehovah's reconciliation to himself of the world in the great age that is to come. The same holy spirit in the same way coming upon the heavens and bringing the world into harmony with Jehovah. While it may appear that the same spirit works the same way it does not in every particular mean the same thing. For instance, in receiving of the holy spirit of the Lord in this age means that those receiving it will be out of harmony with the things of this age and its institutions and so to a certain extent with the people of the present. The people of this age are in harmony with the things of the world and so far as possible we must have the things of the Spirit and he in harmony with the things of the spirit. So we see one all the more narrow way at the present time, persecution and makes it a difficult way. The circumstances that surround the Christian's life now make it what Jesus called it the strait and narrow way. But kind friends, I would not have you think of it as a hard thing, for the Lord has provided this way purposely. So when I hear of some of the
friends having a hard time it seems very beautiful to me and I am glad, not however that you should be having such an exceptionally hard time, but that the very conditions and circumstances that now exist are just what Jehovah has arranged, that under these conditions and circumstances we might be making our calling and election sure.

Kind friends, we were children of wrath the same as the rest of the world, but the new creation in Christ Jesus, the Spirit of the new creation, is the result of the conditions and circumstances which surround us, we have become what we are and under no other conditions and circumstances can we imagine our making our calling and election sure. So the hard and difficult way of self-sacrifice and persecution is the great privilege granted us and according to the Apostle Paul, if we suffer with Christ, we shall share in his glory. And if it were not for the difficult way we could never be joint-heirs with him. So let us rejoice, that the way is just what it is and follow it on to the end, then we will be given the crown of immortal life.

Now in the next age it will not mean the way of self-sacrifice in the same way that it does now, but the path of holiness opens up on which the unclean—all mankind—may walk. In this age we, the loyal minded that wish to, are entitled to the privilege of entering into covenant relationship and of walking in the narrow way. In the next age all will be compelled to walk either the highway of holiness, or be cut off in the second coming of Christ. Joel in making this prophecying of the holy Spirit said that the sun should be darkened and the moon should not give her light before the great and notable and terrible day of the Lord. We realize that between us and the world and that day, is a night or time of trouble such as the world has never seen.

Kind friends, if there are any of you who have been inclined to be discouraged, let me give you my testimony concerning the day as a newcomer into the truth. It is less than two years since I knew what was in book 2 and 3 of Scripture Studies, on the subject of Chronology. I might illustrate it by a man I met coming here. I came into the depot, in the fair west and there I saw a man who had been my presiding elder in the Methodist Church nineteen years ago. At first, when I saw him, I felt just like stepping around the corner; but I said, not so, to the old creature, come up here and see the preacher. I came up and shook hands and he appeared glad to meet me; but he said, I am sorry to see you in this condition, meaning that I was a newcomer in this new age of prophecies. I never saw him in it; then we had quite a long talk. He said, not a lot of you folks shake out in 1914—everybody seems to know of that date whether they know anything else or not I said, think there were a few. Well then, it is a wonder that you did not shake out. Oh, I said. I just got in, I don't shake out so soon. I want to see to it that you friends know that everything is coming out just as quickly as it possibly can, everything is moving on just as fine as it can be, and I leave word in every place I speak, especially to the speakers, that if any of them feel that Pastor Russell's interpretations as given by him and Bible Students are not right, that they need no longer be worried about the doctrine of the Bible, for they are being fulfilled as rapidly as possible or as could be expected, and everything points to the realization of our hopes in the near future. If any of you have been more or less discouraged note that the omens of the coming day are around us, we are living in a time when we see these things coming to pass, so "lift up your heads and rejoice, for your redemption draweth nigh." Then we shall live fully loyal and faithful unto the end and receive the crown of life.

Praying for the spirit: There is nothing in the scriptures that warrants that we should pray for another God. In fact there are scriptures that teach that we are to be filled with the Spirit, not with a person. So we believe that we who are living in this time of persecution are living in another sense all who witness to the grace of God are witnesses too. A witness means a martyr, or at least the word has that thought or significance. So those who are to be fully his witnesses would have such zeal and courage that it would lead them to martyrdom if necessary. We have all been wondering no doubt about the close of the age, what will happen first; we all know sure that the witnessing will be one of the tests, for it always has been. To be a faithful witness, means to be loyal to the Lord, the Truth, and the brethren. I believe that as the day comes on we are going to have increased opportunity to be loyal witnesses to Jehovah, and some of the brethren, Pastor Russell and the brethren at his right hand, are now bearing the brunt in the limelight of the world than others. Perhaps many of us will be tested along the line as to whether we will be associated with him. Those farthest out in the limelight will be most persecuted: it has been always so, and will continue so.

I have a brother-in-law that is still a Methodist minister; he got along very well considering the Pilgrim work, and the only way that I could explain it now is that since that time he has just been having spells. Not long ago he wrote me.
quite a number of letters, but one especially, and amongst the other things he said, when anybody asks me what you are doing, I just blush with shame. What he meant by that is this, if you ask him about my character he would say that I had passed the Methodist Conference for eighteen years, but now I have gotten into a bad bunch. There was just one thing left for me to do and I did it. I said, now I have severed my connection with those people, not because they were bad, but if I had heard before of the people called Bible Students, I should have been with them then, for they suit me, and I also like they are for I am baptized with the one spirit into the one body. What I wanted to do was to let him know that I was ready to bear with you whatever reproach Jehovah wished to put upon you, and to be a faithful witness to the end. We will no doubt have increased opportunity as the days go on to be loyal on these lines. When you hear something evil about the brethren let us not believe it or be moved by it. Because of faithfulness to the truth, John the Baptist was beheaded as a Christian, and Stephen was stoned to death as a Christian, also Martin and others. Should we expect anything better now? As the world moves on there will probably be still more difficulties arising. I have just been to Canada and there the brethren are more directly in touch with these things than we are and the lines are being drawn more tightly than here, and the brethren are having more difficulties than we are, but it will come here and one of the final tests will be whether we are going to go without the camp and bear the reproach of these brethren who are out in the limelight, and no doubt the heavenly Father will look down and see whether or not we are loyal on this line.

I had a most beautiful meeting in a certain place some weeks ago; they wrote me that they wanted to have a Public meeting and they wrote something that I did not then understand, but I did when I called there. They said, Bro. Hadley, the preachers and others have been reviling Pastor Russell and the Bible Students, and been telling false things about them, and there are none of us that are preachers and we were afraid that we were not giving a testimony that was sufficiently strong, and we want you to represent us in public and tell them that we are still loyal to the Pastor, the brethren, and the truth. I told you, dear friends, we had a good meeting in that place for I think the heavenly Father was looking down on that service, not particularly for what I said or did, but because these brethren wanted to be loyal to the Lord, the brethren and the truth. As the days go on we will have increased opportunities to stand by the friends that we serve and if faithful unto death if we bear the cross up the mountain steep to the gates of glory, we will there receive the crown of life.

I trust, kind friends, that these few words with these other witnesses that have been given and will be given in these meetings will be helpful to you to fight the good fight of faith and at last to be crowned with the victorious crown. May the Lord add his blessings in Jesus' name.

Remarks on Colporteur Work by Bro. A. M. Saphore

We choose as our text, John 4:35-38. Is it not the natural expectation that after the sowing and growing comes the ripening and reaping? "Say not ye, there are yet four months, and then cometh the harvest?" If this is so in the natural harvest, why not apply the thought to the work expected to follow the sowing and growing of the seed of truth?

All who are awake to the evidence of the hour are lifting up their eyes and looking on the fields of this gospel harvest "for they are white already to harvest." There is no need to await a future time to begin the work of harvest. The presence of the Chief Reaper, the beautiful sights of golden grains, some of which seem miraculously to have sprung up and ripened in so very short a time and so very recently the joyous hearts and voices of the faithful reapers, etc., argue both that the fields are ripened and that they have not all been reaped as yet.

Let us not say as some will later say, (Jer. 8:20) "The harvest is past, the summer is ended." For the conclusion of the matter would be that the winter of trouble would be upon us "and we are not saved." In Amos 9:13-15 it is stated that the "plowman shall overtake the reaper." This would indicate that the harvest work would be in operation when forcibly put to an end by the plowman of the time of trouble which would break up the hard-hearted condition of selfishness and pride and prepare for the millennial sowing.

The Master is recorded as saying "The night cometh when no man can work." (Jno. 9:4) The fact that we still can not work and that the night has not yet settled down in its darkness and opposition to the light as here mentioned to the Master. "And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." Do we want a part in the present wages and the fruit of character which our efforts will aid in cultivating? Do we want to rejoice together with the other sowers and sowers in the kingdom? Then let us find our place and let us fit into it.

All cannot be pilgrims or drama workers, etc. Because of not having the qualifications and time and physical strength, also because of the cost of the work. On the other hand, all need not merely be volunteers who distribute the free pages of the refreshing message. But the field is open for many colporteurs, some who can give their entire time to the work and others who can only redeem a few hours at a time. What a privilege to go, as did the Apostles, from door to door, bearing in your heart and voice the message of peace. Not literally saying "Peace to this house," as a certain religious body does, but bearing the spirit of peace and the message of the Kingdom of Peace wherever you go. (Matt. 10:13.)

Those who can find a suitable companion find a rich blessing in remembering that the disciples were sent out two by two with the sickle of divine truth. The fact that the Father has given us His holy word of truth, which we can examine at our leisure, and at such time as it would be impossible to have the presence of a living messenger, argues the reasonableness of placing the volumes of Scripture Studies in the homes so that, at their leisure, the many may get the harmonious interpretation of divine truth in the absence of the presence of a living Bible exegete.

Again, in many conversations on religious topics, there are arguments to no good purpose and to the waste of valuable time, whereas, when the books are read, even if an argument starts in the mind, there is no one to argue with, so on they read, and before they know it the argument is overcome and the time that would have been spent in argument can now be used to search deeper for hid treasures.
I advise that none start the work unless they have read the volumes of Scripture Studies, and have accepted the teachings as truth, and have consecrated their all to the Lord. Then, with a desire to aid others in the same direction, let them feel that, in a certain degree, they are responsible for the finding of the wheat in their territory, yet not to neglect the training of those who now have the blessings of the public, by neglecting their privileges lose their part in the work of harvesting now and thus endanger their hope of rejoicing in the kingdom with the other sowers and reapers.

Being thus prepared with a knowledge and spirit of the truth, such will be able to meet and answer such questions as may be asked them. The answers should, if possible, be given with a Scripture text as proof. Thus the mind of the class will be quickened, and they will be more able to answer those who ask concerning the hope that is within him. Sometimes the colporteur notices that the answers cannot be given as satisfactorily as would be best, and this suggests that the subject should be further investigated so as to be better prepared in event the question should arise in the future.

But do not all have the Scripture Studies? some one may ask, and there are many that have not heard of them—this is the testimony of some whom I have lately met. Then again, there are many who have them but need to be encouraged to read them, so the work does not stop with merely selling the Scripture Studies.

But what if the territory has recently been covered, or if when tried, it is found that the Studies do not sell? We think that then the work might be done by use of the scenario of the Photo-Drama of Creation or the Daily Drama Committee, or by any other colporteur department regarding territory and stating whether you can give all or only part of your time to the work. They will send you colporteur methods, assignment of territory, answer your questions regarding the work. Territory should not be worked unless an assignment has been given, because a colporteur who is not given territory is like a farmer knowing that it had previously been worked, unable to get expenses and, possibly because of lack of finances, be unable to reach more suitable territory, and thus have to give up the work.

If you are shown another book and told that it was recently purchased, etc., do not fault it, but if possible speak well of the binding, paper, etc., and then say, "I am sure you will also be greatly pleased with this work, and as I deliver the volumes myself, I will see to it that you are perfectly pleased."

Do not walk miles to save a nickel when, wear or shoes and strength considered, you might better have spent the nickel and colporteur a little extra either then some or other time and use the results to cover car fare for possibly the entire week.

Where money was scarce I found it advantageous to trade the books for laundry, etc. Some small stores will exchange for merchandise, groceries, etc. Some who raise chickens will trade for chickens and eggs. I have traded for room rent, fruit, meals, etc., where the objection was that they could not afford to purchase, but would like to have the volumes.

The fruit of Christian Character and the trust in the Lord which results from the colporteur service is its most important factor. He who scatters blessings to others is himself blessed richly. Such who do this work find that the Lord deals with them in very marked and special ways.

I recall how a brother was expected to serve a meeting in a city at a distance from where he was colporteur. He had plenty of volumes, but the day he was to go he realized that he did not have the books to be delivered that day, but when he called, no one could take them till later in the week. He then tried to deliver those ordered for a few days later, but this was not possible. He then reasoned that probably it would be the Lord's will to colporteur and take orders to be delivered at once. So, after working up to the train fare, he had the books to be delivered the next day, and he did not wish to be there and would just submit joyfully to the circum-
Discourse by Bro. C. A. Wise. Subject: "THOU ART THE CHRIST"

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UR text is found in Matthew 16:16, and is in answer to the question of our Lord to Simon Peter: "Whom do men say that I, the Son of Man, am?" And they said, "Some say that thou art John the Baptist; some Elias, and others, Jeremiah or one of the prophets." He saith unto them, "But whom say ye that I am?" And Simon Peter answered, and said, "Thou art the Christ, the Son of the living God."  

The last day on which the children or Israel closed their feast days, was called a high day. How appropriate, then, that this, the last day of this convention, should seemingly be thus called and especially set apart to the honor and glory of Jesus, the Son of the living God. The scriptures reveal the fact that Christ was honored by our heavenly Father, and thus became the archangel, or the highest angel, or the firstborn, in his pre-human condition. On several occasions he came among men, on one of which occasions he was known as Michael, meaning "who as God," or like God. 

The Psalmist tells us in Psalms 2:7 that our Lord was begotten of the Father: "I will declare the decree; the Lord hath said unto me, Thou art My Son; this day have I begotten thee." And while our Lord was the highest of God's creations, he left the glory which he had with the Father and became a human being. Isaiah tells us that he is to be our saviour: "For a child is born unto us, a son hath been given unto us, and the government is placed on his shoulders; and his name is called, Wonderful, Counsellor of the Mighty God, of the everlasting Father, the Prince of Peace." (Isa. 9:6-6 Leeser.) 

The prophet continued to enlighten us as to the work of this mighty one, as recorded in Isa. 61:1-3: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound: to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified."

The scriptures also show that at our Lord's first advent, all men were in expectation of him, and of such vast importance was his coming that the heavenly hosts formed a chorus rejoicing with their music as they sang, "behold, we bring unto you glad tidings of great joy which shall be unto all people. For unto you is born this day in the city of David a saviour, which is Christ, the Lord." Other scriptures show that Jesus thus became the Son of Man, the son of God, the son of David, and thus he becomes a prophet, a Priest after the order of Melchisedec, a king with kingly power, the door into the sheep fold, the Shepherd of the sheep, the captain of our salvation, our elder brother, the Head of the entire body of first-born ones, the chief cornerstone in the temple, the vine of which the various members of the Church are the branches; and because of his sacrifice, his blood shed in the vine will become a chosen generation, a royal priesthood, a holy nation, a peculiar people.

One of the most beautiful pictures of the man Christ Jesus is that of a bridegroom, as suggested in Psa. 45:10: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house." Here the Church has an invitation to become the bride on condition of full consecration and surrender, as is also recorded in Rom. 12:1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service." But before this step can be taken, we must fully comply with our Lord's statement of Matt. 11:28-29: "Come unto me, all ye that labour and are heavily laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

Having thus become liberated from sin through Christ freedom is offered, and in this condition we hunger and thirst after righteousness, and our Father has promised to satisfy our longings on condition of full surrender. Having thus fully consecrated ourselves, the Lord accepts the offering and we are begotten of the Holy Spirit and now are represented as new creatures in Christ Jesus, a part of the bride of which Jesus is the bridegroom.

How highly honored was John the Baptist in that he was chosen to make the wonderful announcement to the world as Jesus came up from the waters: "Behold the Lamb of God which taketh away the sin of the world." Jesus there goes forth as a sheep to the slaughter, and as a sacrificing priest. And this man Christ Jesus who became the pure, the holy and undefiled one, was three and one-half years in completing his sacrifice. So great were the teachings of Jesus among the common people that the scriptures say of him that the whole world had gone out after him. But when Jesus saw that they would make of him a king, he departed out of their midst. Yet when the appointed time had come for him to proclaim himself as such, he secured an ass, and seated thereupon rode into Jerusalem amid the waving of palm branches, the stirring of garments and the shouting by the multitude of "Hosanna, Hosanna to the Son of David. Blessed is he that cometh in the name of the Lord." Yet two days later, Jesus sat alone on one of the hills overlooking the city of Jerusalem and said: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thee together as a hen gathereth her chicks under her wing, and ye would not. Behold, your house is left unto you desolate. For I say unto you that ye shall not see me again until ye shall say, blessed is he that cometh in the name of the Lord." And later on the multitude who sang, "Hosanna" cried, "Crucify Him. Crucify Him." And when dying upon Calvary's cross, the heavens mourned for...
darkness covered the earth, and the vail of the temple was rent in twain. Thus He who was rich for our sakes became poor, but now is the son of the Living God, and our Saviour. And in this one of old, we can say, “Hallelujah, what a Saviour!”

On other occasions Jesus represented himself as living waters. It was in Jerusalem in the fall about October 1st, on the first day of the feast of the tabernacles. It was to Israel the symbol of the fulness of Christ. The feast had reached its zenith, just as the priest was offering sacrifices in the court, and other priests were returning from the pool of Siloam where the priests had filled the golden pitcher from the sparkling waters of the pool and returned to the temple and poured the water upon the altar. Yea, even as Jesus saw this and turned his eyes upon the multitude crying, If any man thirst let him come unto me and drink. The Sanhedrin, realizing to some extent how great the popularity of Jesus had become selected two of their most trusted officers and sent them to the temple to take Jesus. Quietly they entered the temple and soon were listening to the gracious words which proceeded out of the mouth of Jesus as he showed that while he was the living water, we by faith and obedience could have in us wells of water springing up into everlasting life, and thus eventually when all of these wells were gathered together would become the River of the Water of Life—truths which shall flow to all ends of the earth. The truth had the effect upon these soldiers that God intended, and quietly they left the temple and returned to the Sanhedrin with this wonderful statement that never man spake like this man. Today millions of people recognize Jesus, some as a wonderful man, others as a great healer, or an exemplar. The scriptures show, however, that it is necessary to recognize the full importance of our text, and that salvation can only be obtained by a full appreciation of the same—"Thou art the Christ, the son of the Living God."

On one occasion, as is recorded in John 10: 24, the Jews came to Jesus and said How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Our Lord had been talking to them in parables and dark sayings that seeing they might see and not perceive, and hearing they might hear and not understand. In a few words in the scriptures which show that Jesus himself directly claimed to be the son of God. One of these is found in John 20: 36, where Jesus makes his claim, and the Jews took up stones to stone Him. Jesus answered them, "Many good works have I showed you of my Father. For which of these works do ye stone me?" Jesus answered Him saying, "For a good work we stone you not, but for blasphemy and because that thou, being a man, makest thyself God." Jesus answered them, "Say ye of him whom the Father hath sanctified and sent into the world, thou blasphemest because I said, I am the son of God?"

On another occasion when our Lord was told of Lazarus and his sickness, Jesus said that this sickness was not unto death but for the glory of God, and that the son of God might be glorified thereby. During the same day that Jesus raised Lazarus from the dead, Martha met him coming to Bethany, and Jesus promised her that he would raise him from the dead, and, turning, asked her: "Believeth thou this?" And she said unto Him, "Yea, Lord, I believe that thou art the Christ, the Son of the Living God."

Beloved, can we all make this same confession? Do we all recognize that Jesus, the man Christ Jesus is the son of the Living God? On one occasion when the disciples were in the boat on the sea of Galilee, and the ship was in the midst of the sea, tossed with the waves, they saw Jesus walking on the sea, and Peter asked permission to come to him. And Jesus said, "Come." But as He walked toward Jesus, Peter became afraid that he would fall, and began to sink and cried, saying, "Lord, save me." So Jesus put forth His hand and soon they were into the ship. Then they worshipped Him, saying, "Of a truth, thou art the son of God."

The Prophet Isaiah in speaking of Jesus said He was oppressed and afflicted, yet he opened not his mouth; that he was brought as a Lamb to the slaughter and as a sheep before his shearsers is dumb so he opened not his mouth. The revelator gives us another scene in which he represents our Lord as a lamb breaking and opening the seven seals: And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven or on earth was able to open the book, neither to look thereon. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. And he sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed to God by thy blood out of every kindred, and tongue, and people and nations." (Rev. 5: 1-9.)

We believe that one of the greatest joys and honours that will come to our Lord will be at the marriage of the Lamb, in which all the heavenly hosts will participate. John gives us a picture showing a great and innumerable company who are rejoicing because this great event is about to take place. "Let us be glad and rejoice, and give honour to him, for the marriage of the Lamb is come and his wife hath made herself ready." (Rev. 19: 7) And then The revelator represents our Lord in his glorified condition as a lamb in the New Jerusalem: "And I saw no temple there in: for the Lord God Almighty and the Lamb are the temple of it: and the Lamb shall be the light thereof." (Rev. 21: 22-23)

Associated with him is to be his bride, who will also join with him in his glory, honor and immortality. John gives us another picture showing that there will be a great multitude which no man can number who will cry, "Praise to our God," and this great multitude, which will be of every kindred, nation, tongue and people, will be before the throne, and before the lamb and will be clothed with white robes and will have palms in their hands, and they will cry with a loud voice, saying, "Salvation to our God which sitteth upon the throne, and unto the lamb." This same class will also say, "Hallelujah, for the Lord God omnipotent reigneth."

The result of this marriage will be that all creative beings will praise and magnify God. And again John states that he heard a voice of much people in heaven, saying, "Hallelujah, salvation and honor and power be unto the Lord our God." Then he represents the four attributes of God as the four beasts saying, "holy, holy, holy, Lord God Almighty. Again, the great multitude which no man can number, say, "Praise to our God." Then the four and twenty elders also join in praising and magnifying our dear Lord, saying, "Hallelujah, Amen." John again calls our attention to our Lord as we have been highly honored of the Father when he represents him as a lamb standing upon Mount Zion and with him his bride, the 144,000 having their Father's name written on their forehead.

This same Jesus, who has been and is still is the Father's logos, or messenger, and while highly honored of the heavenly Father to the immortality of his person, and a name which is above every name that at the name of Jesus every knee should bow and every tongue confess to the glory of God the Father. The Prophet Isaiah tells us that in that day—the day in which Christ is glorified and highly honored of the Father—"shall the Lord of Hosts be for a crown of glory, and for a diadem of beauty unto the residue of His people."
The Bible is the only foundation for religious faith. The sacrifice of our Lord Jesus is the only foundation for Christian faith. Therefore we are not concerned about what men may say, but that our faith may be grounded on the Word of God, which we believe is invaluable and unchangeable. We turn to the Bible and therefore turn away from the doctrines and teachings of men, represented by the various creeds throughout the world.

Have you discovered that the creeds of the churches are not the Bible? There was a time when I knew not the difference, but I know now, and when a person knows the difference, then of course he knows and he cannot help if he knows it, and I know that the creeds of all the denominations are not the Bible. They are the creeds and beliefs of men, which have just enough of the Bible in them to deceive the people, but they are not the Bible, and therefore a person whose faith rests in those creeds is in a confused condition of mind, and a great many of such people do not know what they believe. Ask them; they do not know, they are in confusion; we are living in a time when people are in doubt; they do not know where to go or what to do.

If you want to walk with the Lord, you must walk with the Bible Students. I believe the Lord caused His people to use the name “Bible Students,” because it distinguishes them from all other students, and many people who are students of the creeds of men do not like the Bible Students, showing that they have not the same spirit as the Bible Students, because the spirit of the Bible Students leads them to the Bible and they say, Give me a “thus sayeth the Lord” for whatever you teach or expect me to believe.

But we are living in the time of the fulfillment of prophecy, and just as in Jesus’ day, he being a Bible Student, taught the common people who heard him gladly, but there were those of a certain class who did not like him. So now, the modern Rabbis do not like the Bible Students because they have a different spirit and base all they have to say upon the Bible.

We know that nearly all persons have Bibles, for a person would not consider himself respectable if he did not have a Bible in his house. A good many carry them around under their arms. But what good is that if they do not have its teachings in their heads or hearts? If a person has the Bible in him, dwelling in him richly then what matters it to him whether he has a Bible on the stand or under his arm, just so he has it in his head.

I remember when a meeting was called for Pastor Russell over in Ireland, there were some of those creed believers present, and they made a great adieu about Pastor Russell not having a Bible on the table. He answered and said, I carry my Bible here (pointing to his head). If it is in your head it makes no difference whether you have one on the table. If you have the Bible inside it makes no difference what people or preachers do, you can give an answer as to the teachings of the Bible.

Unless a person is consecrated to the Lord, he cannot understand the Bible, because unless thoroughly consecrated to the Lord he is not anointed by the Holy Spirit, and if a person has not the Holy Spirit he can read the Bible day and night and will not understand it.

So that is the reason most preachers do not understand the Bible, because they are not consecrated—they do not claim to be consecrated to the Lord. I have lived with them all my life and I know. That is the reason they do not teach their people, because they themselves are not consecrated. Not being anointed with the Holy Spirit, they have to be anointed with men’s hands—otherwise you would not know they were preachers at all. What is the good of all that if they do not teach the Bible. The anointing that comes of God is the anointing of the holy Spirit of God, and the enlightenment of the mind. When you understand the Bible it is a clear proof that you have the holy Spirit.

Now you see a great many have the Bible and do not understand it. One reason is that they do not rightly divide it. Paul in 2 Tim. 3:16, 17 said, “All scripture given by inspiration of God is profitable for doctrine, reproof, correction and instruction in righteousness, that the man of God may be thoroughly furnished unto every good work.” That is to say, all the Scripture inspired of God is profitable, but I have heard Baptist preachers say they had no use for the prophecies of the Old Testament, and that if anyone understood them they were sure to get off. What they are sure to get off of is the Baptist doctrines. The whole Bible, all the Scriptures are inspired of God and are profitable. Some say they are not profitable, God says they are. They are profitable for four things.

First, primarily and fundamentally for doctrine. But that is the very thing they say we do not need, yet it is the very backbone of true Christianity. That is the very reason so many people are supine, boneless, because they are neglecting doctrine. Go to the Bible if you want to know what doctrines to believe, because God has inspired them. For instance, some say the soul is immortal and cannot die. How do they know? You do not know whether it can die or not, so far as you are personally concerned. How will you find out? Go to the Bible, and when you read there the plain statement that “the soul that sinneth it shall die,” that settles the question for the person that is to be guided of the Lord. But if you are to be guided by yourself, all right. The great ransom sacrifice of our Lord Jesus is another doctrine which is clearly and thoroughly settled by going to the Bible.
Second, the inspired scriptures are good for reproof. Prove all things by the Scriptures. The Scriptures—make all your points and reprove by the Scriptures.

Third, for correction. If you want to correct anyone, use the Scriptures; because they are for the purpose of correcting people in regard to their doctrines, practices, thoughts, etc.

Fourth, they are inspired for the purpose of instructing in the way of righteousness.

All of those come from God through Jesus Christ, by the holy Spirit unto His people.

Next, the Bible must be properly divided, it must be rightly divided as the Apostle Paul says in 2 Tim. 2:15: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of God."

Never mind about the teachers and professors of the theological schools, do not have any of the divine instruction to show yourself approved unto them. I had that whip cracked over my head for a great many years. But, study to show thyself approved unto God, rightly dividing the Word of God.

That means cutting straight lines through the truth, just the same a person in business who wants to make money—he knows what things will sell. A tailor would cut his cloth so as not to waste any of it. A person selling soap learns how to cut the cake just right. If a baker, he learns how to cut the slices. A great many people do not know how to cut bread. They have to break it apart and say, it is bread, bread. Cut the bread right. Learn how to cut bread. If you come to the Bible, learn to divide it properly. You know that many a woman is ashamed of her husband and does not want him at the head of the table—because John never learned how to carve turkey. If I were a wife I would be ashamed of him too.

Of course you must have the right knife and know where to cut it. If you try to carve turkey when the nice white breast is sliced off and it comes to you with cranberry sauce, then you have something.

Give attention, study, work, understand and rightly divide the Bible.

How is one to know when he gets the right division? He will know because his findings will harmonize with all the rest of the Bible. We are now going to show you, because as Bible Students, we are going to obey God and know what the people say. God says, "Write down the vision and make it plain on tables (charts) that he who reads may run." So that is what we are going to do.

We read in Habakkuk 2:11, "I'll stand upon my watch and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. And the Lord answered me and said, "Write the vision and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; for it will surely come, it will not tarry."

That vision to which the prophet referred is the vision of God, it is the wise purpose or plan of God, which is in and through Jesus Christ, by whom he speaks in these last days. That plan of God in the scriptures harmonizes the entire Bible.

THE THREE WORLDS.

In the second chapter of Peter the third chapter we find three great divisions, which he there calls the three worlds; one before the flood which passed away, another reserved against fire in the great judgment day, and one that shall never pass away.

Each of these worlds, epochs, dispensations, orders or arrangements of things had a heaven and an earth. The heavens represented the high and visible things, while the earth represented the social order or arrangement upon this earth. And, be it remembered, all of these different heavens and earths, or worlds, orders, dispensations, etc., take place upon this same literal earth. For as these pass away and give place to others, the literal earth does not pass away; for, as the scriptures tell us in Ecc. 1:14, "The earth abideth forever." This third chapter of second Peter is in thorough agreement with all the other scriptures that there are three great epochs or dispensations. It was into

THE THREE WORLDS.

the third heavens that the Apostle Paul was caught where he heard things that it was not lawful for him (then) to utter.

The first of these three worlds was not subdivided: God's method of dealing with men did not vary during all that time—from Adam's time to the Flood. That first Dispensation or, "World that was," ended with a flood, which took away all but Father God's family and his family.

The second epoch or "world that now is," includes three ages, each a step in the plan of God for the overthrow of evil, each division carrying the plan forward and nearer to completion. This second world or dispensation reaches from the flood to the second advent of Christ.

The third world or, "the World to Come,"—from the second advent of Christ, comprises the Millennial age or "times of restitution," and following it are other ages to come.

In each of these three great Dispensations, Epochs or "worlds," God's Plan with refer, but to men has a distinct and separate outline; yet each is but a part of the one great Plan which, when complete, will exhibit the Divine Wisdom—though these parts considered separately fail to show their deep design.

Since the first "World" ("heaven and earth," or that order of things) passed away at the time of the flood, it follows that it must have been a different order from "this present evil World," of which our Lord said Satan is the prince; hence the Prince of this present evil World was not the Prince of the World that was before the flood, although he was not without influence then. Several Scriptures prove that great (2 Pet. 3:8), and thus give a clear insight into His Plan as a whole.

The thought suggested by these is that the first "World," or the Dispensation before the flood, was under the supervision and special ministration of angels, who were permitted to try what they could do to recover the fallen and degenerate race. Doubtless, with God's permission, they were anxious to try it; for their interest was manifested in the singing and shouting for joy over the works of creation.

(John 3:17) That angels were the permitted, though unsuccessful, rulers of that first Epoch is not only indicated by all references to that period, but it may reasonably be inferred from the Apostle's remark, when, contrasting the present Dispensation with the past and the future, he says (Heb. 2:5), "Unto the angels hath he not put in subjection the World to come."

No; that World is to be under the control of the Lord Jesus and his Right-Heirs; and hence it will not only be a more righteous administration than that of "the present evil World," but it will also be more successful than that of the first World or Dispensation under the "ministration of angels," whose inability to reclaim the race is manifest from the fact that man's wickedness became so great that God in his wrath and righteous indignation destroyed with a flood the whole of the race then living with the exception of eight persons.—Gen. 7:13.

We will now notice the different "Ages" into which the epochs are divided.

PATRIARCHAL AGE.

The first age in "the world that now is," we call the PATRIARCHAL AGE, or dispensation, because during that period God's dealings or favors were with a few individuals only, the remainder of mankind being almost ignored. Such favored ones were the patriarchs, Abraham, Isaac and Jacob. At the death of Jacob that age ended.
JEWISH AGE

At Jacob's death, his descendants were first called the twelve tribes of Israel, and were together recognized of God as his peculiar people; and through typical sacrifices were typically a holy nation, separated from other nations for a particular purpose, and therefore to enjoy certain special favors. The time for this feature of the divine plan began at the death of Jacob and ended with the death of Jesus, and so we call it the JEWISH AGE. During that period God especially blessed that nation, giving them his law, made a special covenant with them, gave them the Tabernacle, whose shekinah glory in the Most Holy represented Jehovah's presence with them as their Leader and King. To them he sent the prophets, and finally his Son, Jesus performed his miracles and taught in their midst, and would neither go to others himself, nor permit his disciples to go to the surrounding nations.

GOSPEL AGE

At Jesus' death a new age began—the CHRISTIAN DISPENSATION or GOSPEL AGE, wherein should be heralded good tidings of justification, not to the Jew only but to all nations; for, Christ Jesus by the grace of God tasted death for every man. During this Gospel Age also a class is called to special favor, to whom special promises are made, to those who by faith accept Jesus Christ as their Redeemer and Lord, following in his footsteps. With this age the present evil world or dispensation will end.

THE WORLD TO COME OR 3RD DISPENSATION

MILLENNIAL AGE

The Millennial Age is the first age of the Third Dispensation, and by common consent is the name for the period of time mentioned in Rev. 20:4—the thousand years of Christ's reign.

During that age there will be a restitution of all things lost by and through the fall of Adam, and before it closes, all tears shall be wiped away.

AGES TO COME

Beyond the Millennial Age are the ages of blessedness to follow, in which there will be no more death, neither sorrow nor crying; neither shall there be any more pain. The former things will have passed away. God's revelations particularize no farther and there we stop.

We have only glanced at the mere outline of the Plan of the Ages. The more we examine it, the more we find in it perfect harmony, beauty and order. Each age has its part to accomplish, necessary to the complete development of God's plan as a whole. The Plan is a progressive one, gradually unfolding from age to age, upward and onward to the grand consummation of the original design of the Divine Architect.

As we pursue the study of the divine plan, it is essential that we keep in memory these ages and their respective peculiarities and objects; for in no one of them can the plan be seen, but in them all, even as a link is not a chain but several links united form a chain.

VARIOUS PLANES OF EXISTENCE

We have studied the various dispensations and ages. Keep these divisions in mind now while we consider different planes of existence of various individuals who are to have a special part in God's Great Plan of the Ages.

X represents the plane of human perfection.
Y represents the plane of redemption, sin and death.
Z represents the plane of typical justification.
M represents the plane of spirit begeting.
L represents the plane of spirit birth.
K represents the plane of glorification.

Let us now carefully study the Chart and not its illustration of the various features of the Plan of God. In these illustrations we use the figure of a pyramid to represent perfection, both because of its fitness and because of evident reference to it in the Scriptures.

CREATION OF ADAM

The conflict between Evolution and the Bible has been sharp. Nevertheless, unnecessary friction has been generated. Only in respect to man does the Bible declare a special, direct creation of God.

MAN INANIMATE

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life.

"And man became a living soul."
The Darwinian theory has disappointed those who swallowed it without a sufficiency of demonstration as to its truth. (1 Timothy 6:20.) Recent demonstrations show that every mixture of species and kind, even where partly successful, means a reversion to the original standards within the third or fourth generation in plants, flowers, fruits and in animals.

The correct thought would seem to be that under Divine supervision various orders of creation were brought to a state of development and a fixity of species, not to be turned aside nor thereof altered. Not one suggestion is offered respecting human evolution from a lower creature; but quite the contrary. The Bible furnishes merely a basis for faith, "that the man of God may be thoroughly equipped."—2 Timothy 3:17.

The first man Adam was an image of his Creator and was the highest of fleshly or animal being. God had said, "Let us make man in our own image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

That image of his Creator consisted in his moral and intellectual likeness. It is difficult to judge from present human conditions all that is meant by God's image, because we have no sample of perfect humanity for comparison.

The image of God from this standpoint would mean a human being thoroughly in tune with the Infinite One, one that would have no unrighteousness nor iniquity in him. Adam's transgression was not the result of ignorance, nor of pure wilfulness. It was the result of temptation, which his limited knowledge accentuated. His responsibility was for the knowledge he possessed. He knew that he was disobeying God.

When thinking of man in the image of God, we instinctively look back to "The Man Christ Jesus," "holy, harmless, undefiled and separate from sinners," and like the first Adam, whose penalty He came into the world to meet.—1 Cor. 15:22.

We here represent Adam as a perfect being, pyramid (a). Notice that its position is on plane N, which represents human perfection.

"After Our Likeness let him have dominion," Adam's dominion over the lower animals was like God's dominion over the Universe. Angels, although in God's image, do not have a Godlike dominion over creatures of a lower order. Man's dominion, overthrown by sin, is to be restored by Messiah's Kingdom.—Acts 3:19-21.

Adam for a time was alone in Eden, finding no congenial companionship in the beasts and the birds. Mother Eve was his mate, bone of his bone and flesh of his flesh. Their very difference of quality and disposition made them the more companionable to each other, because each found in the other the desired complement. They twain were one; neither one was complete without the other. The feminine qualities of Adam's perfection he still possessed—in Mother Eve.

The Creation of Adam was at the close of the Sixth Day, the Creation of Mother Eve is indicated as having been accomplished in the beginning of the Seventh Day. However we view the matter, the first pair were created approximately in the beginning of the Seventh Day or Epoch. Mother Eve was merely a portion of Adam separated from him for a special purpose—for the propagation of a race. Adam possessed originally in his own person the qualities masculine and feminine which subsequently were divided between him and his wife, when she was taken from his side.—Genesis 2:21-23; 1 Corinthians 11:8.

The New Testament bears out the story of Genesis, of Mother Eve's deception, and that Father Adam yielded to disobedience through her influence. St. Paul declares that Adam was not deceived, and that he therefore had the greater responsibility. The Scriptures everywhere portray that it is through Adam's disobedience that the condemnation passed upon his entire race. He was its responsible head. "By one man sin entered into the world, and death by sin, and so death passed upon all men."—Romans 5:12.

The Bible account tells of Mother Eve's thirst for knowledge, and of Satan's taking advantage of this, beguiling her into disobedience. We need not suppose that the serpent spoke audibly; rather, as we say, "Actions speak louder than words." It is probable that the serpent spoke in this manner.

God had authorized our first parents to freely eat of all the fruits of Paradise except of the species called "The Tree of the Knowledge of Good and Evil." It was forbidden for a time as a test of their loyalty. The eating of the fruit of this tree, they were forewarned, would bring upon them the curse—the Death Sentence.
THE Word of God must stand, whether it be the word promising Eternal Life or the sentence of Death. There is no variableness with Him, neither shadow of turning. The curse, the Death Sentence, foretold by the Lord, was executed, but not instantly. Adam was not stricken lifeless with a thunderbolt. From the very beginning God foreknew all, and had planned the redemption of Adam, Eve and their children.

No children were born to Adam and Eve in the Garden of Eden, so that all their posterity estimated at twenty thousand millions have since shared in their condemnation which we represent here on this chart by a large topless pyramid (b) on plane R. Here they would remain, in the condition of death, throughout all eternity did not God provide some way to escape.

The reign of sin having begun in the human family, continued and the race became more and more degraded until God in His great wisdom saw best to wipe mankind from off the earth, which he did with the exception of eight people, at the time of the flood. This ended the first world, epoch or dispensation. Then began the Patriarchal Age, shown here on the chart, in which God had special dealings with only three individuals, Abraham, Isaac and Jacob.

MANKIND ON PLANE OF CONDEMnation

Two thousand and eighty-one years passed before God made any move for the release of mankind from the sentence of death. He then said to Abraham, whom we here represent on the chart by another pyramid (c), located on N the plane of human perfection. While actually imperfect, because of Abraham's faith, God reckoned him as being on the plane of perfection. To Abraham God said, "Through thee and thy seed will I bless all families of the earth. By this God meant that he intended to bless all these people represented by this large topless pyramid on plane R, and this blessing would mean that sometime in some way God would raise them from plane R to plane N. It did not come, however, in Abraham's day, but was reiterated to Abraham's son Isaac, and confirmed to Isaac's son Jacob, and at Jacob's death went to the twelve sons of Jacob.

ABRAHAM ON PLANE OF JUSTIFICATION

Thus at the death of Jacob the Patriarchal Age ended, and a new order of things was inaugurated, namely the Jewish Age, as shown here on the chart, during which God dealt with the nation of Israel and with no other people, for a period of about 1845 years. Having chosen this nation as his peculiar people with whom he would work out certain typical lessons.
At thirty years of age Jesus consecrated himself to do the heavenly Father's will, which was to lay down his life in sacrifice as a ransom for Adam. This he did for three and half years, when he exclaimed on the cross, "It is finished."

There as the better sacrifice Jesus tasted death for every man, not only for Adam, but for all of his posterity represented here on the chart by the large topless pyramid (d).

SPIRIT-BEGOTTEN OF JESUS

At the time of Jesus' consecration at Jordan, the heavenly Father begot him to the Divine Nature with his holy Spirit, which we here represent by pyramid (m).

SPIRIT-BIRTH OF JESUS

At Jesus' resurrection he was born on the spirit plane, as represented here by pyramid (i), no longer human in any sense of the word, having laid down his humanity as the ransom price of Adam and his race.

GLORIFICATION OF JESUS

Having been born to the spirit nature, God highly exalted him to plane K, as represented by pyramid (k). Here on this plane he has been at the right hand of the Father, and possessing the Divine Nature and the quality of immortality.

All during this Gospel Age, instead of trying to convert the world, God has been taking out of the world a class of people who will as footstep followers of the Lord

JESUS, faithfully perfect character unto death, and thus become the Bride of his son Jesus. Many are called but few chosen because they are not faithful to their covenant of sacrifice. These various classes during the Gospel Age are here represented on the chart by this large pyramid, having several divisions marked, n-m-p-q, all claiming to be the body of Christ. Both the n and m classes are on the spirit-begotten plane M. These two classes have existed together throughout the Gospel Age; both covenanted with God to become living sacrifices; both were accepted and both begotten by the Spirit as "new creatures." The n class represents those who are fulfilling their covenant, while m represents a larger class who shrink back from the fulfilling of their covenant. The n class will ultimately be associated with Jesus on K, the plane of glorification. While the m class shrink back from their sacrifice, still God loves them, and will ultimately bring them to the plane L, but they will have lost the right to plane K.

The majority of the nominal church is represented by section p on plane N. They are justified but not sanctified and therefore not spirit-begotten on plane M. They fail to improve the real benefit of faith justification at the present time.

Another class connected with the nominal church, which never did believe in Jesus as the sacrifice for sins and which consequently is not on plane N is represented below N by section q. These are "wolves in sheep's clothing," yet they call themselves Christians and are recognized as members of the nominal churches, but are not true believers in Christ as their Redeemer. They are really on plane R on the plane of condemnation; they are parasites, who go to church for what they can get out of it from a business or social standpoint.

As there was a Harvest at the close of the Jewish age, so there will be a harvest in the end of the Gospel age, which is shown on this chart. This harvest like that of the Jewish age will be under the supervision of the Chief Reaper who will be present. The first work of the Lord during the harvest of the Gospel age will be to separate the true from the false, the wheat from the tares.

The separation of the "little flock" from Babylon is shown by pyramid s. She is on the way to become one with the Lord, to bear his name and to share his glory. She will be born a spirit being on plane L as represented by
pyramid r, and then glorified with her Lord and Head on plane K, as represented by pyramid w.

The broken pyramid represented by sections t-u-v represents Babylon, the nominal church falling, going to pieces during the “time of trouble” with which this age will end. Babylon falls because she is not what she claims to be.

THE TIME OF TROUBLE.

The Time of Trouble was predicted by the Prophet Daniel some four thousand years ago, and confirmed by our Lord when he said, “There shall be a time of trouble such as there never was. This time of trouble will affect the world after Babylon has begun to fall and disintegrate. It will be an overturning of all human society and governments, preparing the way for the reign of righteousness.”

Nebuchadnezzar had a dream, which the Prophet Daniel interpreted. It was a dream of a great image, whose head was of gold, shoulders and arms of silver, belly and thighs of brass, legs of iron, and feet of iron and clay. A stone is shown hurled at the feet of the image. This image Daniel pictured as representing the kingdoms of this world as viewed from Nebuchadnezzar’s, or man’s standpoint, as being very precious, like metals. The head of the image being of gold and representing the Babylon Kingdom was the greatest kingdom the world ever had. This was overthrown by the Medo-Persian kingdom, a lesser kingdom, represented by silver which is a lesser metal than gold. Then the Medo-Persian kingdom was overthrown by the Grecian kingdom, a lesser kingdom than the Medo-Persian kingdom, represented by brass, which is a lesser metal than silver. The Roman kingdom then overthrew the Grecian kingdom which was a lesser kingdom than the Grecian kingdom; and represented by the metal iron, which is a lesser metal than brass. Then the picture shows the feet made of iron and clay, two things that will not mix or amalgamate, representing church and state. The toes are smeared over with clay to make them look like stone, the symbol of the true church. Then we see the stone “cut out of the mountain without hands,” representing the true church, smiting the Image on its toes, with the result that the image is completely demolished. Thus we read in Psalm 149:5-9: “Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand: to execute vengeance upon the heathen, and punishments upon the people: to bind their kings with chains, and their nobles with fetters of iron: to execute upon them the judgment written: this honor have all the saints.”

However, Daniel too had a dream about these kingdoms, as viewed from God’s standpoints, and to him and all Christians, these kingdoms are beastly. While representing the same kingdoms, they are represented in their true condition. History bears out the fact that these nations and kingdoms have been beastly, devouring one another. In Daniel’s dream he saw the kingdoms as represented by ferocious animals.

In his vision he saw Babylon represented by a lion, Medo-Persia by a bear, Grecia by a leopard with four wings and four heads, and finally Rome by an animal for which he could not find any name in his dictionary. Later the Apostle John had similar visions to those of Daniel, and the only name he could think of for this animal representing the Roman empires was that of the devil, because it looked so devilish and ferocious.

Placing these two along side each other we see how well they correspond. The first beast of Daniel’s dream, a lion, represented Babylon; the second, a bear, Medo-Persia; the third, a leopard, Grecia—the four heads representing Alexander the Great’s successors, four generals. The fourth beast represented the Roman Empire. Its ten horns corresponded to the ten toes of the Image. The horn that had eyes and was crowned, is believed by many to represent ecclesiastical power enthroned amid political power.

A judgment scene was shown Daniel in which all these governments were disapproved, and the dominion taken from them and given to one who appeared like unto the Son of Man.
THE TWO DREAMS COMPARED

We need not detail the coming trouble. Everybody sees it. It will be a battle between giants,—on the one side financial giants, trusts, etc.; on the other side gigantic labor organizations. Both parties are preparing. Both parties expect to fight to a finish. Both parties expect to win. Both parties will be disappointed, for both parties will lose. The Bible predicts that the result will be most terrible—anarchy. The scriptures imply that it will include, social, financial, political and religious institutions.

CORROBORATIONS.

The great Plan of God is corroborated by two wonderful witnesses. The first of these is the Great Pyramid in Egypt—which has been found to be the Bible in Stone. It is supposed to have been built by Melchisedec about 2170 B.C. It covers twelve acres, and has been known for ages as one of the Seven Wonders of the World. Astronomers tell us that its measurements indicate the length of the year, the weight of the earth, the distance to the sun, etc.

It has interior passages, every inch of which represents a year in the history of the world, while the passages themselves represent human history: Downward, the course of sin and death; Upward, the Law Age, the Gospel Age, the Kingdom glory of the Church, and Human Restitution. The passages all correspond with the various planes which we have shown on the Chart of the Ages.

The same lessons taught in the Pyramid and by the Chart of the Ages is also taught in this divinely appointed type, the Tabernacle in the Wilderness. The different planes or steps to the Holy of Holies may be duly noted and appreciated as teaching the same steps already examined in detail in connection with the Chart. Outside the court of the tabernacle lies the whole world in the condition of sin. Entering through the gate into the court we become believers or justified persons. Those who go forward to consecration press to the door of the tabernacle and become priests. They are strengthened by the shew-bread and enlightened by the candlesticks, and able to offer acceptable incense to God by Christ Jesus at the Golden Altar. Finally at the first resurrection they enter the perfect spiritual condition or Most Holy and are associated with Jesus in the glory of the kingdom.
We will now place alongside each other the Chart, Tabernacle and Pyramid that the correspondencies of the various planes, steps and passages may be noted.

Plane M of the chart corresponds with the subterranean condition of the pyramid and of all outside the court of the tabernacle.

Human perfection represented by plane N of the chart corresponds with the court of the tabernacle and with the Queen's chamber of the pyramid.

Glorification, represented by plane K of the chart corresponds with the Most Holy of the Tabernacle and with the King's Chamber of the pyramid.

During the time of trouble, fleshly Israel, represented on the chart by pyramid C, which was cast off until the fulness of the Gentiles be come in, will be restored to God's favor. During the Millennial Age, Israel will be the chief nation of the earth, at the head of all the earthly plane of beings, into oneness and harmony with which all the obedient will be gradually drawn.

During that thousand years of the reign of Christ, the results of Adam's sin will be gradually swallowed up or destroyed. Its various stages—sickness, pain and weakness, as well as the tomb—will yield obedience to the Great Restorer's power, until at the end of that age the great pyramid of our chart will be complete. The Christ (x) will be at the head of all things, next to the Father. Then, in order of rank will be the Great Company, spirit beings (y), and next, angels; then Israel after the flesh (z), at the head of all earthly nations; then the world of mankind (w), restored to perfection of being, like the head of the human race, Adam, before he sinned.

When we look at our Father's great plan for the exaltation of the Church, and the blessing through it of all Israel and all the families of the earth by a restitution of all things, it reminds us of the song of the angels: "Glory to God in the highest; on earth, peace, good will toward men!" That will be the consummation of God's plan—"The gathering of all things in Christ." Who will then say that God's plan has been a failure?

Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness will be no more; not an ache nor a pain, nor any evidence of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Paradise shall be restored. The earth shall no more bring forth thorns and thistles, and require the sweat of man's face to yield his bread, but the earth shall easily and naturally yield her increase. The desert shall blossom as a rose; the lowest animal creation will be perfect, willing and obedient servants; nature with all its pleasing variety will call to man from every direction to seek and to know the glory and power and love of God; and mind and heart will rejoice in him.

Nor will the glory of Christ and the Church end with the restoration of mankind. Not only do the scriptures tell us that unto Christ every knee shall bow, both of things in heaven and things on earth, but that in the "ages to come," God will show the exceeding riches of His grace and his loving kindness toward us in Christ Jesus.

As God made not the earth in vain, but to be inhabited, this same principle doubtless applies to the other planets of our solar system, and to one thousand million worlds of which Astronomy tells us. They are all to be peopled, and the things learned in the sin-experience of our earth are to be their instruction. It is the divine decree that Jesus shall be the honored agency through whom all creative work shall be accomplished in the future, as in the past, and His church, his bride, will be with him in all his glorious hereafter.

Truly ours is a great God, worthy of worship, obedience, love. Only the foolish can say in their hearts, "There is no God." "Who shall not reverence Thee, O Lord—when thy righteous acts are manifest?"
DISCOURSE BY PASTOR RUSSELL. SUBJECT: "MOMENTOUS TYPES OF GLORIES TO COME"


TEXT: "Whatever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." (Romans 15:4)

And another picture, Testament Day. Israel pictured the unsaved world, while their priesthood typified the Gospel Church. In the days following the Atonement Day, Israel represented the world during Christ’s Millennium Reign, under the instructions of the glorified Priesthood.

Again, Israel’s first-borns, who were passed over by the destroying angel on their last night in Egypt, typified the Church of the First Borns, Now passed over by the blood of Christ, sprinkled on their hearts, during this night of sin. The first-borns of Israel were afterward represented in the tribe of Levi, set aside for a holy purpose. This tribe represented the Household of Faith of this Gospel Age, from which the Royal Priesthood are chosen. The Christ class, the Royal Priesthood, were typified by Melchizedek, the king-priest, of Salem, with his head, body, and glory in his hands. (Hebrews 7:1-17, 21.) Melchizedek fitly represented The Christ, Head and Body, in glory: for these unite in themselves the offices of both kings and priests, Jesus being the great Chief King and High Priest.

It is very necessary, however, to keep all these various types and pictures separate and distinct: else confusion will result. The New Testament Day, Egypt pictured Israel, and was light upon the subject. The Apostle Paul tells us that the Jewish Law foreshadowed good things to come, and that Israel’s priests served as a type of Heavenly things—Hebrews 8:1-6; 10:1.

THE TWO ISRAELIS.

The Scriptures mention two Israels—Israel after the flesh and Israel after the spirit. (Romans 9:8; Galatians 6:16.) In the typical pictures wherein Natural Israel represents the world during the Millennial Age, we see that all mankind will then be in covenant relationship with God, and will have His blessings as the nation of Israel. When during that age the world shall be restored and become the people of God, they will be a part of Fleshy Israel; for only Israelites are to be saved everlasting.

This will be a gradual work. At the beginning of the Millennial Age, the blood of the "better sacrifices" will be applied for the New Covenant by the New Christian Church, inaugurated with Natural Israel, and gradually the whole world will be attached to Israel as a part of Abraham’s earthly seed. (Jeremiah 31:31-34; Isaiah 2:2-4; Micah 4:1-4; Genesis 12:3; 22:16-18.) Spiritual Israel will then be the invisible rulers, as glorified spirit beings, reigning in the kingdom of Messiah. His Kingdom shall be "the desire of all nations" and unto Him who would have His kingdom and every tongue confess."—Hag. 2:7; Isa. 46:22-26.

As Moses was the mediator of the Old Law Covenant of Fleshy Israel, so Christ will be the Mediator of the New Law Covenant, the great Prophet of whom Moses foretold, saying, "A Prophet shall the Lord your God raise up unto you from among your brethren like unto me. Him shall ye hear in all things that He shall tell you. And whosoever shall not hear that Prophet shall be destroyed from among the people. (Deuteronomy 18:15, 18; Acts 3:22, 23.) This great Mediator will be able to do for the world what Moses was unable to do for Natural Israel. Moses could not forgive their sins and lift them up to perfection, restitution. But the antitypical Mediator will do this for the world—for "whosoever will."
WORK OF THE MEDIATORIAL REIGN.

Amongst their other duties the priests had entire charge of teaching the people. They taught the Israelites especially what was God's will, how to approach God, how to render sacrifices—whatever the people needed to know. Furthermore, they offered both gifts and sacrifices for the people, who brought their gifts and sacrifices to the priests.

This was an illustration of the arrangement in the Age to come. The people will come to The Christ, Head and Body. God will have no direct dealings with the world until the close of the Mediatorial Reign of Christ; for He has committed all judgment unto the Son, who will deal with mankind throughout their Judgment Day of a thousand years. (John 5:22-27; Acts 17:31, 2 Peter 3:7, 8.) The great Mediator will be the "go-between," representing God to the world, and the world to God.

When the Mediatorial work is completed, and mankind have been fully restored, then the Kingdom will be delivered over to the Father. The Christ will step out from between the world and God, and mankind will be directly in the hands of Jehovah. All who then shall prove worthy under Jehovah's testing shall be granted eternal life. Those who prove unworthy shall die the Second Death, from which there will be no recovery.—1 Corinthians 15:24-28; Revelation 20:7-9.

THE DAY OF ATONEMENT FIRES.

On the Jewish Day of Atonement the bullock and the Lord's goat were used to picture the "better sacrifices" of the Gospel Age—those of The Christ. The bullock was a fitting representation of our Lord Jesus as a man; for He was perfect in mind and body, full of zeal and strength. The young bullocks of sacrifice were prime animals, with much fat. When this fat was offered, it made a great smoke, thus representing our Lord's heart devotion to the Heavenly Father.

The fat of the bullock was burned upon the Brazen Altar in the Court of the Tabernacle, in the sight of all within the Court. This typified the fact that our Lord's loving zeal and sacrifice is seen and appreciated by all within the antitypical Court—justified believers. The burning of its flesh, hide, etc., outside the camp signifies that our Lord's sacrifice is a stench in the nostrils of those outside the Court—the world of unbelievers. The third fire, burning simultaneously on the Golden Altar in the Holy, consumed the incense, from which arose a sweet odor, and represented God's appreciation of our Redeemer's sacrifice—that it was a sweet odor in Jehovah's sight.

In our Lord's case, all these fires were burning at the same time. God saw His sacrifice, the Levites—including the priests—saw it, and the people in the Camp saw it. All these fires ceased at the moment when our Lord's sacrifice was completed at Calvary. The sweet incense had already preceded Jesus into the antitypical Most Holy; for in the type it rested over the Mercy Seat when the high priest entered the Most Holy with the blood. Consequently the Father raised our Lord from the dead on the other side of the veil, as a glorious spirit being. Then, when He ascended on High, He entered into the antitypical Most Holy, where He sprinkled the blood of His sacrifice before the antitypical Mercy Seat, when He "appeared in the presence of God for us—the Church."

There were two goats tied at door of the Tabernacle; but only one of them was chosen to be the sin-offering for the people. The Lord's Goat was given the same treatment as was the bullock. A goat fittingly represents the Body members of Christ: for the goat is a very lean small animal as compared with a prime young bullock. Our zeal and our love are far less than are those of Jesus. We are weak and imperfect from the Adamic fall; and it is only the merit of our Saviour that gives our sacrifices any value.

It was the high priest that killed both the bullock and the goat in the type. In the antitype it was our Lord Jesus Christ who first offered Himself up, and then the Church. He as the High Priest first killed His human nature, represented by the bullock in the type. Then He kills the human nature of His Church. We merely present ourselves to suffer with Him in order to reign with Him.—Romans 12:1, 2; 2 Timothy 1:11, 12.
The other goat, while presented for sacrifice, was not killed as a sacrifice, but was sent out into the wilderness to die bearing the sins of the Israelites, though not as part of the sin-offering. It typifies a class who present themselves to be sacrificed, but who fail to keep their consecration vow faithfully. Hence they fail to be of the antitypical Lord's Goat class. They will be the great Company. Although they presented themselves for sacrifice, yet they held back, did not fulfill their Covenant of Sacrifice. All their life-time they have been subject to bondage through fear of death—a sacrificial death with our Lord Jesus. They smell the bad odor of the burning goat without the Camp, and they wish to avoid being associated with it. But in avoiding it, they lose the privilege of becoming members of the glorious Body of Christ. They will lose the Kingdom.

Those who are faithfully following their Lord are now sacrificing priests. Our great High Priest is doing the sacrificing, and we are co-operating with Him. We are in harmony with this burning outside the Camp. The New Creature says, "Let the flesh burn." We suffer in this burning, but we do so willingly. We know that it is only if we suffer with our Lord that we shall reign with Him. We find quite a severe warfare with our fallen flesh; for the interests of the New Creatures are in opposition to those of the human nature. Therefore we must bring our bodies under and keep them in subjection to the new mind.

If the old creature wins in this conflict, we shall be no part of the sacrifice of Christ.

**The Blessed Royal Priesthood.**

The work of sacrificing is not yet entirely finished. The last members of the Body of Christ are now laying down their lives. Day by day these faithful ones are asking, "What is the Lord will concerning me? What is the meaning of this providence?" Their wills are fully given up to the Lord's will. They realize that whatsoever they do are to do all to the glory of God. In all their daily providences they seek to read His will. They seek to avoid whatever would incapacitate them or hinder them from doing the Lord's work. This is not a slavery to them; on the contrary, it is the most blessed freedom.

These blessed ones are daily fed with the antitypical shew-bread in the Holy. They are enlightened with the fight of the antitypical Golden Candlestick. Daily they offer incense at the antitypical Golden Altar. They are children of the light; they are not of the night nor of the darkness. For all their imperfections they have an advocate with the Father. (1 John 2:1-2.) They seek continually to judge themselves and to correct their shortcomings, in order that they may not be judged of the Lord for unfaithfulness. If they find that in any way they have wronged another, they make haste to right the wrong, and then go to the Throne of Grace for forgiveness and cleansing. Then they endeavor to profit by the lesson which they have learned in the School of Christ and to develop still more carefully the character likeness of Christ.

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**Discourse by Pilgrim Bro. A. J. Eshelman.**

I AM delighted to be with you at this time, dear friends, and to address you upon the subject assigned me for the occasion, namely, "the spirit of a sound mind." This, we believe, to be a broadly comprehensive subject, and we trust we have your prayers for the occasion that we may have a very profitable consideration of the subject.

Our text is found in 2 Tim. 1:7: "God hath not given us the spirit of fear, but of power and love and a sound mind." Unquestionably St. Paul is the greatest non-rationalist and logician the earth has ever known. In his text he infers that members of the human race today are troubled with a spirit of fear. And we find it even so as we look abroad in the land. This quality of mind largely predominates in the minds of the unconverted, the worldly. But St. Paul reasons here that the Christian is lifted to a higher plane. The child of God, possessing God's holy power and influence, is a giant in comparison with his former self and the world of mankind. His fears are quelled, his heart is established, his faith is rooted and grounded and his soul is anchored sure and steadfast within the vail. Thus he is held from being driven to the rocks of disaster when the stormy winds of trouble prevail.

A spirit of fear in the Christian marks a lack of faith and a lack of the Holy Spirit, and also indicates a lack of appreciation of God's word, as well as His providences. Those who are filled with the spirit of our Heavenly Father are a power which has often caused amazement to their enemies. The apostle argues, the spirit of divine power casts out this quality of fear. It is not our claim that the gospel of Christ takes hold upon the strong-minded and strong-bodied merely, but that those who have the indwelling spirit are made strong in him and the power of His might. The truth effects a wonderfully transforming influence when received into good and honest hearts. We remember that, as in the case of all the apostles, and all the members of the body of Christ, selected during this gospel age, chiefly the poor of this world have been chosen, as the apostle reasons in 1 Cor. 1:27-28, "God hath chosen the foolish things to confound the wise, and the weak things to confound the mighty, and the things that are not to put to naught the things that are. (considered worthy of esteem in the minds of the world)." Then the weak things of this world are made mighty to the pulling down of the strongholds (en-
SPIRIT OF A SOUND MIND—BRO. A. J. ESHELMAN

35
trenched weaknesses of the flesh) as well as battling against the influence of the world and the adversary. Thus by the love of God and the spirit of godliness, the Christian is enabled to overcome the spirit of fear.

Similarly, the apostle says this spirit is the spirit of love. However, not the selfish love so frequently predominating in the minds and hearts of the natural being, but the love which is from above, all other loves excelling. Based upon the principles of truth and righteousness, this love becomes deepeningly binding upon the heart, and is in the heart until death. Its goodness increases and abounding more and more until that which is perfect is come, and that which is in part will be done away. 1 Cor. 13:10. The effect of this love is shown us in St. John's writing, 1 Jno. 4:18: “Perfect love casts out fear.” Thus we see these two qualities, power and love, from above, in their full strength to do the warfare in overcoming the spirit of fear.

But the greatest manifestation of the Holy Spirit in the Lord's people is found in the latter part of our text, denominated the spirit of a sound mind. This has much to do in overcoming the spirit of fear. We do not mean, however, that the gospel of Christ, or being members of the royal priesthood, selects merely those who naturally are perfect, more sound physically or mentally. On the contrary, as we noticed before, the very reverse is generally true. God hath chosen the weak things to confound the mighty, lest any flesh should glory in His presence. Whenever God finds in His children a good and honest heart and brings forth its legitimate fruits, whether naturally good or weak (mentally), their judgments then become clearer, truer, more trustworthy than before. This is because they have the explicit directions of the Lord's word in respect to what they shall do in thought, word and deed, respecting their Christian living.

As a result of the fall of our race into sin and death the whole world is unsound mentally and physically. As the apostle informs us, Rom. 3:10: “There is none perfect, no one not one (no sound either in mind or in body).” Figuratively, all are covered with wounds and bruises and putrifying sores. Another brother in the same sentence has laid his heavy hand upon the entire man, mind and body.

The question then obtrudes itself upon our minds, wherein or how does the impartation of the holy Spirit to the Christian serve to repair his judgments, and become him the spirit of a sound mind? We answer, the divine mind is God's word, logical and in proportion as we empty our minds of selfishness, and of our own judgments, in that proportion we can be filled with the Lord's mind. Thus we learn gradually to rectify the errors of our own judgments and this holy power and spirit of God becomes to us the spirit of a sound mind,—God's mind. Let us illy neglect to see that this is not accomplished. Suppose we have a clock, and we recognize it as a very precious timekeeper. Suppose again our neighbor lends us his chronometer, and we hang the two side by side, thus gazing our clock by the exactness of the chronometer. We learn that our clock loses 30 minutes every 24 hours. We observe on the back of our clock a little hand called the regulator. On either side we find the other hand marked by a very minute timekeeper. Suppose again our clock is too slow we move the regulator towards “fast”; if our clock is too fast we move the regulator towards “slow.” Thus, we mean to represent our physical and mental emotions, which by continuous, persistent effort can be regulated by the perfect standards God's mind has placed before us, in word and in example.

I was greatly amused on this speaking tour to notice the different temperaments of the Lord's people, laboring side by side in the service of Him whom we love supremely. One will be very emotional, rather impulsive and eccentric at times. Unto such the Lord would say, move the regulator very quickly, lest you use up the time allotted. Another may be too deliberate and slow in consideration. Unto such the Lord would say, move the regulator towards fast. There is an inclination in some of the Lord's people, in that they wish to rectify such mistakes in others. But we should remember that our Lord is working in each of us individually, both to will and do what is good in His sight. Let us leave this work of correction unto Him who is able to do it unerringly.

We see many evidences of unsoundness in the world today. Who has not noticed in his friends and neighbors (as well as in himself) abundant evidence of such unsoundness at times that they are unable to manage their own affairs creditably, needing the assistance of guardian, relatives and friends? Who has not noticed that many such people, the disorder of their affairs may be attributed to the business affairs of others? These are busy-bodies in other men's matters though evidencing thorough incapacity to attend to their own affairs. Is this not a measure of insanity— the evidence of an unsound mind? Do we not find the same principle carried to a still greater extreme in the cases of mental unfitness and those driven into an asylum? The asylum statistics tell us that a large proportion of those driven there by self-concept, approbatively and fear, the remainder being generally demoniacal obsessions. Let us notice: In the asylum you will find one individual laboring under the delusion that he is a king or extremely wealthy, and then all other individuals should bow in subservience to him. Again we see the religious man, and imagine the entire human family is opposed to them. Others think the whole world has gone mad and they alone are sane. Others think they have committed the unpardonable sin, and through fear of eternal torment think they are eternally lost.

All these are but extremes of mental conditions and characteristics which the observing may see about them every day in all the walks of life. Rapidly the human race is being driven to the rocks of disaster, mentally, morally and physically.

What these need, as well as all mankind are sound minds. The gospel church obtains through her Lord and His word, His holy Spirit, the spirit of His sound mind, which is the same as the Father's mind or spirit. In proportion as each member utilizes his privileges in this connection he will be helped over the natural mental and physical troubles which beset us in common with the whole world of mankind. Those who are too self-confident in their own judgment of themselves are too highly blessed by the Scriptural admonitions and are enabled to think only properly of their own abilities and talents, etc. The apostle says, Rom. 12:3: “I say to every man that is among you, not to think of himself more highly than he ought, but to think soberly, etc.” Again he says, “Do not give way to temptation, for the Spirit which you possess is greater than the Spirit of him that restrains the whole world, etc.” The writer, James, enjoins upon us “God resisteth the proud and giveth grace unto the humble.” The apostle Peter then admonishes “Humble yourselves, therefore, under the mighty hand of God that He may exalt you in due time.”

Likewise, those who are too humble (too lacking in self-confidence) to accomplish anything in life: these are encouraged and uplifted and made useful to themselves and others. The Lord has promised them “I will never leave thee nor forsake thee.” Be strong in the Lord and in the power of His might. “The Lord is very nigh unto them that call upon him in a true heart and Spirit.” “My presence shall go with thee and I will give thee rest.” Thus we see the over-confident in themselves, as well as the too humble ones, are both brought to an equilibrium. The apostle James says, chapter 1, verse 9, “Let the brother of a high degree rejoice in that he is brought low, and let the brother of low degree rejoice that he is exalted.” St. Paul tells us a thorn in the flesh was given him, etc., lest he should be exalted above measure. The “measure” we believe to be the measure of his apostleship. Let us each by the spirit of a sound mind properly consider and estimate our own talents and abilities, as God hath given them. 1 Pet. 4:11.

What we mean when we refer to a “sound mind” (as wisdom is typical of the real heart desire of all of God's people. What we all want and what we all need is more of the spirit of a sound mind in all the walks of life.

The Christian possessing the spirit of a sound mind has many advantages over the world in many respects; especially as respects wealth, fame and honor, and in general the world and its glory. The Christian possesses the peace of mind which is the peace of God. The Christian possesses a very real peace. The peace of the Lord is proportionately relieved from the pressure of inordinate desires permeating the minds and hearts of earths millions today. He recognizes that if he could assuage all the wealth in the world, and all the honor the world could bestow, he could take none of it with him when he passes through the door of that was not fashioned for us. The Christian possesses the vision to relate at this time; two Irishmen were discussing the distance of a deceased rich man. One inquired of the other "How much did he leave?" He responded quickly, "He left it all, he took none with him." Every hope that terminates at death is entirely unavailing and fruitless. The professions of esteem and effervescence of joys the world gives all terminate in...
death. But the Lord’s people have higher joys, hopes, aims and ambitions; they are placing their affections upon heavenly things, where moth and rust do not corrupt, and where thieves cannot break through and steal. These view the affairs of this present life differently from the average person’s judgment. They recognize it is imperative upon them to provide things decently and honestly in the sight of all men. They are in the world and engaged to live, but all through the world the idea of humanism is diminishing. Kenton goes on to say God and its righteousness, recognizing the promise on their behalf that God will supply all things needful.

It was Jesus who inquired, “For what will a man exchange his soul (his being, his existence)?” Math. 16:26. A man with a sound mind, would not exchange his being for anything, wealth, fame or office, but we see what is considered to be the wisest and most intelligent persons living, spending their time and energies in the accumulation of wealth, social standing and clout, vain pursuit of felicity. Sooner or later these will recognize that they have not obtained what they sought, and the wealth or fame they leave behind will remain a perpetual monument of their folly, avarice and unsoundness of mind. The world’s life, devoid of reasonable aims and ambitions, is what the apostle calls “your vain (frutitious) conversation received by custom from your fathers.” 1 Pet. 1:18. Through environment and heredity many are inspired to thus spend their entire lives in the acquiring of a few joys and pleasures of this life. Thus many leave the world weaker in character than when they entered it, and additionally oftentimes, leaving a legacy of weakness upon their offspring.

The world in general think the Christian is a dullard. An illustration of this: I remember a young lad in the Truth, whose former friend and companion judged her to be unwise because of forsaking the joys and pleasures of life in the interests of the Bible studies meeting and the service of the Truth in general. He had paid great devotion and love towards her, and when he recognized her love for him and for earthly things getting cool, he inquired of her. “What have you done with me that you now speak to me in this manner?” She answered, “I have now set my affections upon heavenly things and consecrated myself to God.” He said, “You come and marry me and I will help you get rid of all that consecration business and foolishness.” He further asked, “Do you mean to tell me that you appreciate those Bible studies more than me?” “Yes,” she replied. “I paid you as much attention as the meager lunch that those folks provide between meetings more than going with you to the swellest dinner that the hotel can spread before us.” She said, “I do.” He said, “You surely are losing your mind.” This reminds us of the other illustration used: the unsound man thinks the whole world has gone mad and he alone is sane. So in this case, we are the same ones. God desire to have the mind of our God. The world of mankind will get their healing, mentally as well as physically, in the new dispensation; they will then say too, this is our God, we will love and serve Him.

On the other hand, the Lord’s people having His Holy Spirit, the spirit of a sound mind, are spared from going to the opposite extreme. While they recognize that the love of money is the root of all evil, yet the Lord’s mind guards them. It protects us from slothfulness, indolence or different incorrect views of this life. They remember the Scriptural admonition not to be slothful in business, but fervent in spirit serving the Lord. Rom. 12:11. Thus those who have the Lord’s spirit are guarded against the folly of those who spend life as Bunyan’s “muck-rake,” gathering unto themselves treasures of no real worth. They exhortedly reach to be rich in good works, ready to distribute if they may. They recognize that all moneys belong to Him whom we love supremely, and should be wisely expended upon our own person as well as in the interest of His service, in other words, as done unto the Lord in thought, word and deed—glorifying Him in whatsoever we do or say.

While we cannot now live in the future and in the heavens, yet the Christian is inspired to live wisely and discreetly in every respect in the vicissitudes of life, having in mind the future, the eternal reward.

The spirit of a sound mind broadens and deepens the character along all good lines. It not only assists us in taking the correct view of ourselves, recognizing our own deficiencies, but also helps us to take the proper view of our brethren and the world of mankind. Gradually this love becomes patient, more loving, more sympathetic, more generous, more Godlike. It leads us to not only disconceitence evil or malicious words or deeds, but assists us in regulating our very thoughts, disconceitence evil sentiments of ourselves, and then to think and speak with the spirit of a sound mind. We are therefore, gradually but surely, make us better husbands, better wives, better brothers and sisters, better neighbors, and better members of the ecclesia. It will do this because of the basis of thought and word and conduct has changed from selfishness to love. We do not mean that it will make of us the best characters in every particular, but we do mean that the spirit of a sound mind will, therefore, gradually but surely, make us better husbands, better wives, better brothers and sisters, better neighbors, and better members of the ecclesia. It will do this because of the basis of thought and word and conduct has changed from selfishness to love.

The thought we wish to impress is that on whatsoever plane of mental perceptuality, immortality, or unwisdom the truth and grace of God shall reach a man or woman, it will lift them up, and make him or her the nobler, the truer, the kinder, the gentler, the more considerate of others, in proportion as he or she receives this new mind, the spirit of a sound mind.

During this gospel dispensation only the “servants” and “handmaids” of the Lord have yet received this Holy Spirit of a sound mind. Thank God, the time is near when through the mind of the Spirit that has been seen the spirit of all flesh, and all shall know Him from the least unto the greatest of them. The effect this will have upon the world is prophetically stated in Mal. 3:18: “Then shall ye return and discern (by the spirit of a sound mind, the spirit of God coming upon the members of the fallen human race) between the righteous anarchy and the wicked servitude He served Him not.” In days gone by Satan had so blinded men’s minds that they knew not the difference between righteousness and unrighteousness—between truth and error. Some were led to persecute God’s people, as also did Jesus, thinking (through unsoundness) they verily did God service. In the new dispensation they will discern the difference (one is the real (one Satan). They will also discern between the righteous servants and the wicked ones. Thus the world of mankind will be helped, mentally as well as physically.

Just a few thoughts in regard to our own selves in a practical way, as we endeavor to develop this spirit of a sound mind. Sometimes we find the Lord’s people evidencing a little unsoundness in attempting to look into the unexpected things of the future, and unsoundly worrying or fearing because of the things that have not yet happened. We believe the spirit of our Heavenly Father to teach us to live one day at a time. If we fight faithfully the battles of today unquestionably we will be ready for the struggle of tomorrow. The prophet David gives expression to this matter: Psalms 90:12: “So teach us to number our days and apply unto our hearts wisdom (soundness of mind).”

We cannot nummerate our days and apply unto our hearts wisdom. We can number them only in our character development, but we can number each day with its privileges and blessings. “Sufficient unto the day is the evil thereof.” Let us each apply this Scripture for our encouragement in the various experiences of life: “As my days so shall my strength be.” Our Father will never leave us nor forsake us.

Our Heavenly Father is very much pleased to have us exercise the spirit of His sound mind in respect to our little privileges of service, whether we colporteuer, lecture volunteer, or whatever service it may be. Our Father is very carefully watching our motives. Let us not only seek to serve Him in thought, word and deed, but to do so acceptably in the spirit of Heavenly wisdom, soundness and logic. “For God hath not given unto us the spirit of fear, but of power and of love and of a sound mind.” Amen.
Discourse by Pilgrim Bro. R. L. Robbie. Subject:

"THE MANNER OF OUR LORD'S RETURN"

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EAR Brethren in the Anointed One:

We are well aware that the subject of our discourse at this time is one upon which a great variety of opinions have been advanced, oftentimes with considerable acrimony and bitterness causing serious divisions among supposedly Christian people. This subject is generally recognized as being a large factor in the outworking of God's great plan for human salvation. Perhaps we, as Bible students, see more clearly than others, the prime importance of a correct understanding of this matter, so many doctrines being closely associated with this one. We will select for our text Acts 1:9-11: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward Heaven as he went up, behold two men stood by them in white apparel; which also said: 'Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven.'" It seems very evident from what we, as Bible students know of God's great plan of salvation, that the words of our text have been generally supposed to teach some things that we clearly discern are not in harmony with the plan, and that they do teach some things in harmony with the plan, which have been generally misunderstood and overlooked. God's great plan is one harmonious whole, and we must in this, as on other subjects, clearly differentiate between instructions in harmony, and those out of harmony, with the plan, which never changes.

From our text we note these points:

1st. He went away quietly—He returns quietly.
2nd. He went away entirely unknown to the world—he returns entirely unknown to the world.
3rd. He went away a spirit being—he returns a spirit being.
4th. He went away in the sight (knowledge) of his true followers—he returns in the knowledge of his true followers.
5th. A cloud received him out of their sight (knowledge)—he cometh in the clouds with power and great glory; Matt. 24:30. Let us give careful attention to these points more in detail. 1st. He went away quietly, and he returns quietly. There is no mention of noise, shouting or confusion, as he went away. Evidently the stillness was profound. Practically all will agree on this part of the statement. But as to his return, very many have the idea that he is to come with a great deal of noise and commotion, in fact, that his coming is to result in a crash of matter and a wreck of worlds. Everything to end in a general smash-up. A careful consideration of this subject should convince any reasonable mind that the Scriptures which have been cited to prove such terrible results are all highly figurative and symbolic and can thus beautifully illustrate the literal statements on this point. It is plainly stated, Rev. 3:3, 1 Thess. 5:2, that he is to come as a thief in the night. We well know that a thief avoids noise and commotion. Would it not be supremely ridiculous for a thief to engage a brass band to march up the street playing loudly, and at the same time shouting at the top of their voices, "Mr. Jones, we are coming up to your place to steal everything you have in the house?" Evidently he will come quietly. We will notice the possible objections later on.

2nd. He went away unknown to the world. Only his faithful followers were permitted to know the facts of his resurrection and ascension, or to have any visible proofs of these matters. They must be his witnesses and were given abundant proofs, but the world saw him no more, neither will they ever see him with natural eyes—his statement, the
world seeth me no more." John 14:19, is to remain true for all eternity. Therefore Jesus returns entirely unknown to the world. Additionally we read, Matt. 24:37-39: "But as the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away, so shall also the coming of the Son of Man be." Unknown to the world.

3rd. He went away a spirit being—his return is as a spirit being. This point needs careful elucidation, because not recognized except by few so-called Christian people the world over. This point involves the fundamentals of redemption. We try to condense the Bible teachings regarding it, viz., (a) Adam was a man, a human being, a living soul, a sentient being. Gen. 2:7, of the earth earthly.

(b) Adam knowingly disobeyed God's plain command and thus brought upon himself and all his race (still in him) the just penalty of death. Gen. 2:17, Gen. 3:6, 17-19, 1 Tim. 2:14, Rom. 6:23, (c) Man (Adam) was made a little lower than the angels. Psa. 8:4-8, Heb. 2:6-7. Therefore, in order to redeem Adam and his race, Jesus became a man—was made flesh. John 1:14, John 3:6, "born of a woman." (b) He kept God's law perfectly,—"holy, harmless, undefiled, and separate from sinners." Heb. 7:26: "Who needeth not that any man teach him. 1 Pet. 2:22. (c) "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Heb. 2:9. Thus, as a man, an exact equivalent, a ransom, a corresponding price, Jesus actually died. Matt. 27:50, John 6:53, "Made his soul an offering for sin, and poured out his soul unto death." Isa. 53:10, 12. Now, it plainly stands to reason, that if Jesus, at his resurrection took back his human life, flesh, body, then there could not possibly remain any ransom price in the hands of justice, for the redemption from death of any human being. All hope of redemption through the death of Jesus, would be gone forever. But such is not the fact. The word does not so teach. Jesus died as a man, to remain forever dead as a man, but in due time (three days) to be raised from death, by the power of the Father, henceforth to be a glorious spirit being. Luke 24:21-23. "For Christ also hath once suffered for sins, but unto the unjust, that he might bring us to God, being put to death in the flesh but quickened by the Spirit." 1 Pet. 3:18. "If we omit the latter part of the statement implied by the translators, the expression is much more forcible. Put to death, flesh, quickened, Spirit. Also "Now the Lord is that Spirit." 2 Cor. 3:17, and so it is written. The first man, Adam, was made a living soul; the last Adam was made a life-giving spirit. 1 Cor. 15:45. This is the plain, undeniable teaching of the Scriptures that Jesus rose as a Spirit being. But here the query would arise, in many sincere, earnest minds, then what about the appearance of Jesus, after his resurrection? Did he not appear as a man? And we answer, yes, undoubtedly he did, of which fact we have evidence, 1st, He permitted them to touch him, held him by the feet. 26. He had a real flesh and bone body. Luke 24:39-40. 2nd, He ate with the two disciples at Emmaus. 3rd, He ate a piece of broiled fish with the disciples in Jerusalem. Luke 24:41-43, and 4th, He dined with the disciples on the shore of the sea of Tiberius. John 21:12-15. And the query would continue, How can these statements be harmonized with the statement that Jesus was raised, and still continues, a spirit being?

This is a part of the mystery, hidden from ages and generations, but now made known unto his saints. We recall that Jesus said (Luke 24:25): "O, fools and slow of heart to believe all that the prophets have spoken." Let us turn to the word and the testimony for the answer. Jesus said, John 3:6: "That which is born of the Spirit is spirit," and, vs. 8: "The wind bloweth where it listeth and thou heardest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." Spirit being can come and go like the wind—powerful, but unseen—but they can also materialize, that is, appear in great human bodies, talk, eat, and do marvellous things and then de-materialize or dissipate the bodies and disappear instantly. The prophets abundantly prove these statements. "Three angels appeared to Abraham, as man, (one of them being evidently the pre-human Jesus (the Word) 18th chap. of Gen. and two of them went down to Sodom to destroy it, again appearing as men, but really angels, as Gen. 19:1-3 says "and there came two angels to Sodom at even, and Lot seeing them rose up to meet them, and he bowed himself with his face to the ground." A mighty angel appeared unto Joshua, Josh 5:13-15, also to Gideon, Judges 6:12-21, also to Manoah and Hannah, the father and mother of Samson. Judges 13th chap., and again to Zacharias the father of John the Baptist, even Gabriel, from the presence of God, Luke 1:1-20, and the same mighty angel, Gabriel, unto Mary, a virgin espoused to Joseph. Luke 1:26-38. A careful reading of the quotations abundantly proves the statements in question. Similarly we understand that Jesus though actually a spirit being, after his resurrection, appeared as a man in various forms, and at various times and different circumstances.

Altogether probably eleven or twelve different appearances can be reasonably gathered from the Scriptures, as for instance, 1st, To the women, after Mary Magdalene had left them, Mark 16:1-8, Luke 24:1-11, Matt. 28:9-10. 2nd, To the two disciples at the grave of Mary Magdalene. John 20:11-18. 3rd, To the two disciples on the way to Emmaus, as a traveler. Luke 24:13-35. 4th, To Simon (Simon Peter) Luke 24:34. 5th, To the disciples (Thomas absent) in the upper room, and with the doors shut for fear of the Jews, John 20:14-25. As a boy way up in Vermont, I recall hearing a preacher say that on the occasion of this appearance, "Jesus had his garments in another one." My childish mind could not comprehend how an average-sized man would be presentable after squeezing through a keyhole. My grown-up mind is still unable to grasp the idea. 6th, To the disciples, with Thomas present, John 20:26-29. 7th, To about 500 brethren at once, 1 Cor. 15:6. 8th, To the disciples the day after, John 20:24, 9th, To the woman at the well, John 4:24, 10th, To the woman at the pool of Siloam, John 5:14. And others, including his ascension from Bethany, Acts 1:2-11, Luke 24:50-53. Let it be carefully noted, that he was not recognized by his crucifixion human form, which was perfectly familiar to all those witnesses, but that he was known by voice, or action, in several different bodies. Recall, also, that at his crucifixion, all his garments were carried away, as spoil, by the Roman soldiers and that at his resurrection, the linen clothes used in embalming his body, were all carefully left in the tomb. Where, then, did get clothing for these various appearances, as gardener, traveler,
or fisherman? Would you suppose that his first act, after his resurrection, was to commit a burglary on a clothing-store in Jerusalem, to procure an up-to-date suit? Oh, no, such an idea is unthinkable.

He materialized the various bodies, and materialized suitable clothing for each appearance, as previous angelic beings had done, dissipating bodies and clothing when the desired objects had been accomplished. Therefore, as he went away a spirit being, his return must also be as a spirit being, such to remain for all eternity, highly exalted, and royally glorified, even to the Divine nature. John 5:26.

4th. His going away was known to his true followers. His returning will be (is) known to his true followers, not proven by natural sight, it is true, but by the power of God, which is far more sure than any other (I Thess. 5:1-5), often very deceitful, but faith is sure and highly blessed. John 20:29.

5th. A cloud received him out of their sight, Acts 1:9: "Behold, he cometh with clouds," Rev. 1:7, Matt. 24:30. Atmospheric clouds could not hide the visible body from sight, but they could not reveal a spiritual body, therefore, we understand these clouds as symbolic, signifying the great time of trouble, such as never was since there was a nation, Dan. 12:1. "No, nor ever shall be," Matt. 24:21, and into which the whole world seems to be plunging with an insane and irresistible frenzy of war and destruction.

We have time to mention some of the seemingly contradictory Scriptures, those usually most likely to be misunderstood. "For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and the trump of God, and the dead in Christ shall rise first." 1 Thess. 4:16. It seems unreasonable to suppose that a literal shout, or voice, or trumpet should sound all around the earth, in a moment of time, when we recall that sound travels slowly and would take about 12 days to get around, at estimated speed. We, therefore, conclude that the shout, voice, trumpet, must be symbolic, representing conditions and experiences and developments actually now taking place upon the earth—See Vol. 2 of Studies in the Scriptures, pages 142 to 149, for a full and satisfactory explanation. I will refer to one other Scripture, quite often misunderstood, Rev. 1:7: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him, Even so Amen.

Those who pierced him are dead long ago. They surely cannot see him, until they themselves have life by an awakening from death, when they with all the remainder of earth's millions shall see, discern, Christ's glorious kingdom set up and ruling this world in righteousness. They will then know the facts. The evidences will be abundant and convincing. Shall we not, then, greatly rejoice in the Master's comforting words, John 14:1-3 (please quote) and in Rev. 22:12: "And behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Even so. Come Lord Jesus. Amen.

Sermon by Pastor Russell, Sunday, June 15

Subject: "LOVING KINDNESS OF OUR GREAT GOD"

MISUNDERSTANDING OF GOD'S CHARACTER LEADS MEN INTO SKEPTICISM.


Text: "Because thy loving-kindness is better than life, my lips shall praise Thee." (Psalm 63:3.)

MORE and more are we noticing that the Bible presents to us a God of loving-kindness, and from that viewpoint calls upon us to render some return to Him. More and more are we impressed with the erroneousness of the creeds. How they misled us into thinking of our Heavenly Father as anything but the kind, loving Parent presented in our text. In harmony with this thought of the loving-kindness of our God, the apostle says, "The love of Christ constrains us. (2 Corinthians 5:14.) Since Christ is the express image of the Father's glorious person," God also constrains us—draws us to Himself by His love.

It is very probable that the reason why so many have been kept away from God is that He has been very seriously misrepresented to us all and by us all. When we read the apostle's words to the effect that the heathen are feeling after God, if haply they might find Him (Acts 17:22), we ask ourselves. Why is it that the heathen have not found the Lord? Evidently St. Paul expresses the right sentiment here; for mankind are so constructed that the highest and noblest organs of our brain are those that call for reverence for the Almighty God. Therefore it would be the most natural condition for all men to desire to have a God, to have fellowship with Him, to have His favor and blessing, and to have the everlasting life which He has offered.

But we find the very reverse of this, not only in Christian lands, but in lands where the gospel has been preached to a very limited extent. Not only do we find many who neglect the Lord and care little for Him, but we also find many who have turned away from Him entirely and who are antagonistic to Him. They call themselves agnostics, a term which signifies persons who do not know anything definite about God, persons who demand proof of the existence of things supernatural. There is a difference, however, between an infidel—an unbeliever—and an agnostic. Some of the leading people of our day candidly confess that they are agnostics. They are feeling after God, trying to find Him. There are some who drift from one denomination to another; and others, such as Christian Scientists, who are outside of all so-called orthodox denominations—all feeling after the Truth, but not having a knowledge of it.

REPPELED BY FALSE TEACHINGS.

It is difficult to estimate how much harm has been done by the doctrines which misrepresent God's character. Erroneous teachings are responsible for the many denominations all calling themselves Christian, though knowing little about God and Christ—for the most part, merely formal professors. Only a few claim to be fully consecrated to the Lord. After all these centuries of preaching, we would naturally expect better results. The trouble is that during all these centuries there has been very little real Gospel preached. If we had been taught the simple truth during
the entire Gospel Age, and not the "doctrines of demons," doubtless the results would have been more like those obtained in the early church, when thousands turned to the Lord—Acts 2:41; 4:4.

Now let us glance at another phase, the Church. As I have already stated, not nearly formal professors. The apostle tells us of some who endured a great light of afflictions, who suffered great loss; and of others who became the companions of such as were thus treated. (Hebrews 10:32, 33.) Under Nero, the Roman emperor, and later under Diocletian, many Christians suffered for loyalty to God. There were great deal of them and God should be willing to suffer even unto death for righteousness’ sake? Had this spirit continued, do you suppose Christianity would be today?

A few years ago, when I was in so-called heathen lands, some of those heathen people came to me one morning just before my departure and said, “Pastor Russell, you are sorry that we listen to you. We feel that you could stay longer. We did not get to hear you last night; for we supposed that your teaching was something like that of the missionaries here. But we are told that it is very different; and we would like to hear you. We know that there is something in Christianity; but we cannot understand how it could be true, as the missionaries have told us, that thousands upon thousands are suffering in eternal torment because they did not know about your God.” Some said, “The gods of the heathen are better than your God. We are taught not to take the life of even a worm, and to be careful where we tread, lest we kill some little creature. He has taught us to worship you about your God! Can you wonder that we are not Christians?”

You will perceive that these people are feeling after God and wishing to find Him, but they are bewildered by misrepresentations of the God of the Bible. Of course, we could converse only through an interpreter; and as my schedule placed a time limit upon me, I could not remain with them longer to tell them about the loving kindness of our God, as I would have liked to.

"Ye know not what spirit ye are of." When St. Paul was in Athens, he recognized the fact that the heathen were feeling after God and trying to find Him. On the steps of the temple, and elsewhere, he had raised images to represent their multitudinous gods; and lest they should overlook even one, they had erected an altar to "The Unknown God." St. Paul noted the fact and preached to them the true God. But they were so steeped in superstition and error that when they heard of the true God, they planned the persecution of the apostle Paul.

If the truth had been proclaimed by the best of teachers all down the Gospel Age, the result might have been the same. Perhaps it would have been rejected; perhaps only a few would have been willing to receive the message. But experience teaches that many people would like to know the truth about God. Even children of ten years of age and younger, of heathen homes, have heard about His; and many at the age of twelve or fourteen years have a clear understanding of His plan.

False doctrines have driven people away from the Lord; and Christian people, under the delusion of these false doctrines, have shown anything but a proper Christian spirit. They have not known what was the true meaning of the Word of God. They were very prejudiced and from the Bible and his church. St. James and St. John will recall that the people of a certain Samaritan village had refused to sell bread for the Master’s use. St. James and St. John asked our Lord, “Wilt Thou that we call down fire from Heaven and consume them?” The Master replied, “Ye know not what manner of spirit ye are of. The Son of Man came not to destroy men’s lives, but to save them.”—Luke 9:51-56.

Like those two disciples, Christendom has had a wrong focus. We have not understood our Father in Heaven, nor His plan. We had a devilish idea, engendered by the doctrine of inerrancy. (Page 81.) During the Dark Ages, men were burned at the stake and put through various forms of torture, all in the name of Jesus, in the name of religion. What a terrible mistake! Did not this drive the people away from the Lord and the truth? Did it not do great injury to those who perpetrated such crimes as well as to the world at large? Yes, and it all resulted from the lack of knowledge of God.

But now, by the grace of God, the light is shining clearly upon the Bible. God’s people today can appreciate our text, perhaps, in a way not appreciated even by the early church.

Because of God’s loving-kindness our lips shall praise Him. How far removed is this thought from what many of us were taught in childhood—that God was vengeful, ready to throw us to the devil; but that our Lord Jesus stepped in and said, “Please do not! I died for these people. Allow me to show them mercy!” and that then the Father would say, “For your sake I will: otherwise I would throw them into eternal torment.”

What a wretched picture! Where would God’s loving-kindness be? But when we see that God arranged a wonderful plan of salvation before the foundation of the world, that He has a great purpose in gathering out of the world a church, a bride for His son, to become heavenly beings of the divine nature (II Peter 1:4), for the blessing of all mankind later, then we begin to see His loving-kindness, His tender mercy.

Right and Wrong Viewpoints.

Now we have come to a time when our conceptions of God’s loving-kindness change. We are awakening from the sleep of the past. We are getting our eyes of understanding open a little. We are looking and thinking, in the right direction. Many others are looking, also, but in the wrong direction. The great professors in our colleges are looking and are seeing things, too; but they are not looking in the right direction, however. A former professor in one of our western colleges came into the knowledge of present truth recently. One day he remarked to one of the brethren: “It is not necessary to teach evolution to the youth of America, and women who come to college. They enter with their minds already prepared on that subject, having gained ideas along this line from their school books and elsewhere. They have already been taught that evolution is the way in which man came into the world. Furthermore, nearly all of the faculty in all of our colleges and universities are evolutionists.”

Many of the thinking people of the world are looking about in the direction of Theosophy or New Thought of Christian Science. They are seeking for light, not knowing where to go. The degree of light which we enjoy who have come to understand God’s plan is to be highly appreciated. “Blessed are your eyes: for they see.” You have looked in the right direction—that which God has pointed out—in His word. Higher critics, evolutionists, and others who lean to their own understanding are in darkness. Those who are looking carefully into the teachings of the Bible are being drawn closer to God, and are obtaining a deeper appreciation of Him as a personal God.

All who accept these theories of men regard God as a principle without personality. If any who follow these cults still believe in a personal God, it is because they have not
as yet gotten the idea of their leaders. The theory is that there is a principle of good which operates everywhere, and that principle is God. Hence they say that God is everywhere and in everything. To them, God is a great law of nature. Is there any intelligence in such a law? Is there any sympathy, and love, there? Not a bit! They worship the principle, instead of the great source of the principle. They adore the law, and not the great author of law.

God's Loving Kindness Known to Few.

Our text speaks to those who have learned to know God. Since the days of the early Church not many have known of God’s loving-kindness. It has been lost sight of, even as the teachings of the Bible have been. Only through the Bible can any know of God’s loving-kindness and tender mercy. The words of this text have been true of all who have lived in close relationship with God throughout the Gospel Dispensation. More fully than ever before do the Lord’s people realize His love and mercy today. More light is shining upon this class than ever before. Truly we know something of the loving-kindness of our God.

If this realization has come into your heart, it is having a transforming effect upon all of God’s people. The Psalmist declares that this loving-kindness of our God is better than life—the present life, not the future. It is this loving-kindness which has provided for a future life for us. In view of this fact, we count what remains of the present life as a trifling thing, not worthy to be compared with what God has in reservation for us. As a training school for the life to come, it is very valuable, but not for its own sake. So we are glad to lay it down in the service of our God. We have not been compelled to do so, however. God is not compelling any one to sacrifice. Whoever makes a sacrifice that is acceptable to God must do it of his own free will.

Our hope is built upon the loving-kindness of our God. As soon as we saw His loving character, we gladly surrendered our little all. It was the same with our Lord Jesus. Did He not, in appreciation of God’s loving-kindness, lay down His life? And so it has been with all who walk in His footsteps. Thus we appreciate God’s provision for the future as far better than the present life, and are willing to surrender all of our earthly prospects, counting them as loss and dross, in order that we may secure the glorious things which God has promised to those who love Him.

Willing Service, Not Compulsion.

Our text goes on to say, “My lips shall praise Thee.”

Discourse by Bro. R. H. Hirsh. Subject: “THE RANSOM”

There is one God, and One Mediator between God and man, the Man Jesus Christ, who gave Himself a ransom for all, to be testified in Due Time.

“Righteousness and Justice are the Foundation of Thy Throne.”—Psalm 89:14. R. V.

The first text shows an absence of harmony between God on the one hand and men on the other. It introduces, too, a Mediator of the existing difficulties between the Creator and His correting creatures.

St. Paul was an eminent Jurist, and he has done much to clarify mysteries which hitherto seemed inscrutable. Four thousand years of estrangement had widened the gap between God and mankind.

It was “the due time Christ died for the ungodly.” and as Jesus said, “all were ungodly”—“none righteous, no, not one;” “none good, no, not one.” We inquire, Whence came the change, since God had once pronounced man “very good”?

Jehovah’s Government.

As man has various forms of government for his well-being, so God has a form of government for His good and for that of His creatures.

Government means organized control, and so far as we know, God’s government extends to the utmost bounds of creation, except in this little province known to us as Mother Earth.

God’s government, or kingdom, was established here at the time man was placed on the earth, and for a time flourished without interruption.

Revised for several years in the Republic of Mexico, to the south of us. In fact, the history of man is a succession of pages written in blood.

God’s Methods of Discipline.

It is not necessary to detail to this audience, the particulars of this far-reaching sedition in the family of God, both in Heaven and on earth; suffice it to say that it be...
gan among the angels and was extended to this planet by means of the most monstrous lie of all history—"Thou shalt not surely die," in the face of the express declaration of Jehovah, "Thou shalt surely die!"

The punishment of man was swiftly administered. Driven from his Edenic home and obliged to battle with thorns and thistles, degeneration was rapid, and as man did not longer like to retain God in his mind, God has let him do practically as he pleased. And what an awful condition the first offspring of death-subjection to death—suffering-house, destined for a time to grow even worse; so terrible that unless these days were cut short, no flesh could live."

Withholding to impose immediate punishment upon the instigator of the rebellion in Heaven and on earth, resulted in 1600 years in vast additions to the ranks of the Arch

PRINCIPLES OF GOD'S GOVERNMENT.

The Scriptures inform us that the foundation principles of the Divine Government are Righteousness and Justice, and that "all the wicked will God destroy."

Satan's doom is sealed forever, and he knows it. The Divine delay in the execution of the culprit is due only to the fact that Jehovah designed that the activity of the evil principle should be permitted for 6000 years, and that 1000 years shall then be devoted to the undoing of its evil effects—all this that both men and angels might learn by experience the terrible effects of sin—that "the end of sin is death," and that the aches and pains and all the ills of mankind are accompaniments of death.

There has been some measure of excuse for man's wayward course, which would call for the exercise of consideration and permit the operation of Divine Love; but none in Satan's case, and none will be granted, for none would be accepted.

"MERCY REJOICETH AGAINST JUSTICE."

The Jewish Law, for 1600 years, taught the exact measure of Divine Justice—"a tooth for a tooth," "an eye for an eye," "a man's life for a man's life in the Law of God, the life of the law-breaker. If Divine Wisdom could detect any occasion for the exercise of Divine Love in the case, mercy would be extended.

In the case of Adam unerring Wisdom decided that there were extenuating circumstances regarding his sin, and allowed his life to be spared. Thus death appeared as "Prince of the power of the air," "the god of this world," "the prince of this world."

What Is Man?"

Never has there been anything to compare with the love that has sought us and bought us!

"Such Love was never known, Such Pity never shown!"

It is written, "God so loved the world that He gave His Only Begotten Son."

From the time of the Fall of man until the Redemption, Sacrifice was offered, promise after promise of recovery of the erring was given. From the time the animals were slain and the skins provided a covering for our first parents—representing the Greater Sacrifice 4000 years later, and the Robe of His Righteousness thus furnished, there were hopes that our sins and hope that never grew faint among the people of God.

The Light of Truth always burned, even though it was not held by so many at times. "The path of the just is as the shining light, that shineth more and more."

What must have been the thought of Mary, mother of our Lord, as she was covered by the Power of Heaven and the Glory of God shone round about her!

How her heart must have burned as she communed with her cousin Elizabeth, who three months later gave birth to John the Baptist. How her heart must also have magnified the Lord as she journeyed the highway to Bethlehem and later as her baby Boy lay in the lowly manager wrapped in swaddling garments!

Hear her own words during the time of her visitation: "My heart doth magnify the Lord; I rejoice in God, my Savior!"

"What is man that Thou art mindful of him, and the son of man that Thou visitest him? Thou madest him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet. But yet we are not all things put under him."

"We See Jesus."

"But we see Jesus, who also was made a little lower than the angels, being "Prince of the power of the air," "the god of this world," "the prince of this world."

What Is Man?"

Next we see him upon Jordan's banks and with his face turned Heavenward we hear him saying, "Sacrifice and offering (typical) Thou wouldst not, but a body hast Thou prepared me!"

And then, with that Heaven-provided body, he declared, "I came to do Thy will" with it. He thus took away the first sacrifices, the offerings of bulls and goats, which would..."
never take away sin, and establisheth the second, “the better sacrifices”—those of Jesus the Head, and the various members of the Church which is his Body.”

His mission was well expressed when he declared, “The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom (lutron—“a price to correspond”) for many.” Matthew 20:28.

As the inspired St Paul, who respecting the Master said, “He gave himself a Ransom (anti-lutron)—a corresponding Price” for all—to be testified in due time.

While the foregoing statements are the only Bible ones we have to prove to perfection the exactness of correspondence between Adam and Jesus, there are many texts which show the niceties of the philosophy of Divine Redemption—the operation of Divine Justice—Love—Wisdom—Power.

The Scriptures point out clearly that Adam and in him a race as yet unborn were placed on trial for life or death. The provisions of the trial were: “Obey and thou shalt live!” “Disobey and thou shalt surely die!” The teaching of man the foundation principles of the Divine Government was begun immediately after his recreation. “Righteousness and Justice are the foundation of Thy Throne.”

And so the philosophy of Redemption is shown in the providing of a corresponding substitute in death for the first perfect man, after the Law had pronounced Jesus perfect. Thus God’s Law is upheld—He continues to be just and the Justifier of all those who obediently believe in Jesus. Rom. 3:23-26.

Many correlative texts might be presented respecting the Plan of Redemption, but we will content ourselves with only a few:

As in Adam all die, even so in Christ shall all be made alive; as every man in his own order—anchored the first-fruits, afterward they that are Christ’s during his presence” of a thousand years. 1 Corinthians 15:22, 23.

“For as by one man’s disobedience many were made sinners, so by the obedience of One shall many be made righteous.” Rom. 5:19.

“Death is the wages of sin; but the gift of God is Eternal Life through Jesus Christ our Lord.” Romans 6:23.

“By man (Adam) came death; by man (the Man Christ Jesus) comes the resurrection of the dead.” 1 Corinthians 15:21.

“He is a satisfaction for our sins (the Church’s sins), and not for ours only, but also for the sins of the whole world.” 1 John 2:2.

“In view of this no wonder the apostle declares, “There shall be a resurrection of the dead—both of the just and of the unjust.”—Acts 24:15.

RANSOM AND RESURRECTION.

When we attain the Scriptural meaning to the words Ransom and Resurrection, we have no difficulty in comprehending the Divine Plan of the Ages.

The word Ransom in the Bible, as we have seen, implies not only a price laid down, but the recovery from death of all for whom the price is furnished. Thus it is said, “God is the Savior of all men, that is, whosoever will.”—1 Thessalonians 5:19.

The word Resurrection is not in Scripture applied to any brought forth from the tomb before Jesus, but is first applied to him because, as he declared, “I am he who was dead; and am alive forevermore.” Revelation 1:18.

In the case of Lazarus, Jairus’ daughter and the son of the Nainite, these were brought forth from death, even prior to Jesus’ resurrection, they were unlike Jesus in that they were not perfect and were still in a dying condition.

Hence the word Resurrection is properly not applied to them by the Lord. They were not lifted up out of sin and death, but that was lost for them by Adam and redeemed for them on Calvary by Jesus’ death. The resurrection of the just will be in a moment, that of the world will require long centuries of individual effort after they shall have awakened from the tomb.

WHAT MEANS NEW TESTAMENT OR Covenants?

St. Paul tells us: “Testament (bequest) is there must be the death of the Testator” before the Covenant (bequest) becomes effective.

The question often arises as to what Jesus had to give. It is evident that he had not Divine life to give; that, only the Father gives. Therefore, Jesus is not the Father of the church. The Scriptures say He is not ashamed to call us brethren—“to them that believe”—Hebrews 2:11.

Jesus said that no one could take his life from him—“I lay it down of myself.” He had human life to lay down in the interest of mankind and the merit of this is what he has as an asset, so to speak, on deposit in the Father’s hands to bequeath to the world.

According to the Divine Plan Jesus (before he gives to mankind the right to human life which he laid down for them) needed a Mediator according to the Father’s arrangement, throughout this Age by the addition of the Church which is his Body, “the total number of which is 144,000.”

Since the Head of the Church has been exalted to the Divine nature it is only reasonable to suppose that “the Church in which it is in the likeness of it and clothed together with him, likewise possess the Divine nature. It would be a strange spectacle to behold the head of an individual having the Divine nature and the body possessing the human nature—would it not?

Thus in order to make the offering of the Church acceptable as joint-sacrificers it is necessary that the merit of Jesus’ sacrifice be impuned (computed) to them, that they also may be enabled to “offer unto the Lord an offering in righteousness.”—Malachi 3:3.

According to this arrangement, while Jesus’ right to human life is held in reserve for the world, it is used now as a covering—a robe, so to speak—for his body, that “God may be just, and yet the Justifier of all those who believe in Jesus.”

ST. PAUL’S GRAPHIC ACCOUNT.

St. Paul, in the 15th chapter of 1 Corinthians, verses 53 and 54, presents to us one of the briefest and yet sublime word-pictures of the completion of The Christ of many members, and the work of a thousand years following, and of the success of that work over sin and the tomb.

He tells us: “As the New Creatures with immortality shall have been completed, then during the thousand years following) we shall be associated with Jesus in fulfilling prophecy respecting the swallowing up of death in victory—in giving back to Adam and his race the life which he forfeited by disobedience; in other words, giving to Adam and his children the human life which Jesus obediently laid down for them, according to the Plan of the Ages which God formed” for that and other purposes.

RANSOM—SIN-OFFERING—ATONEMENT.

A great many of the Lord’s dear children have had difficulty in distinguishing between the Ransom, the Sin-Offering and the Atonement. If we will only keep well in mind the fact that the word Ransom of our text relates only to a Price of a Corresponding character, and implies the recovery eventually of those for whom it was provided, we are then in a good position to see with clearness the difference between the Ransom and the Sin-Offering and the Atonement.

The Sin-Offering, or in other words the offering for Sin, that is, the sin which is the by-product of which the Price are derived. Again, the Ransom relates to the Price—the Sin-Offering to the course pursued leading up to and including the paying of the Price—Atonement, to the acceptance of the Offering and the ultimate restoring of harmonious relationship upon an enduring basis between God and man.

At-Offering for Love it will be when the work of the thousand years of “Restitution” shall be finished.” God so loved the world!”
Discourse by Pastor Russell. Subject: “THE PURCHASE OF CHURCH AND WORLD”


Text: “Ye are not your own, for ye are bought with a price; therefore glorify God in your bodies.” (1 Corinthians 6:19, 20.)

THERE is a very general and natural sentiment amongst men that as individuals we have the right to control ourselves, to have an independence of thought and of will: and this is reasonable and right as respects our relationship to our fellowmen. Every person of character should preserve his independence of mind. Whoever lacks this independence of mind and of will is lacking in a fundamental element of character, and is weak and unstable. But there is One to whom we owe everything, even our very existence. To Him we owe, therefore, our full allegiance. The Bible declares that God's creatures should fully recognize His dominion and give Him the honor which is His due.

Looking back to the days of Father Adam, we see that God created him with a will, with the power of self-control, and gave him also a knowledge of his responsibility to his Creator. But we see that later he was misled by giving heed to another. First of all, Mother Eve was misled by giving heed to the Adversary, Lucifer, who had deflected from loyalty to his Maker. Then she became the temptress to her husband. Thus the Divine Law was violated by the father of our race and God would no longer recognize the one who was unwilling to render obedience to his Creator and to follow His guidance. As our Lord afterward said: “The Father seeketh such to worship Him as worship Him in spirit and in truth.” When Adam ceased to worship God in spirit and in truth, God said to him in substance, “You wish to take your own course: go your way, and see where it will lead you.”

This has been largely the course of the world ever since. The seeds of sin and disobedience sown by Adam have developed, and the entire race has been more and more alienated from their Creator as the centuries have rolled away. The Apostle Paul, in discussing this matter, says, “God gave them (mankind) over to a reprobate mind, to do those things which are not natural to them; for that they that are ignorant of God should glorify Him. Nevertheless they became proud, knowing not that the glory of God is the Church.” (Romans 1:18-21.) This is plainly the present condition of the world. God has let go of mankind during these six thousand years.

The Purchase of Some from Death.

But our text tells us of some who have been brought back from this condition of alienation from God, bought back from death. Father Adam had sold the whole race under sin, as the Apostle explains, under the dominion of Satan. (Romans 7:14.) He sold us out in the gratification of his own desires. He involved not only himself, but his entire posterity. If, then, the race was sold under sin and Satan, will he not see to it that the miserable race of man is bought back? Would it be paid to the Adversary? We answer, No: the Adversary never had any right to the human race. They belonged to their Creator. He was His Justice which was violated and which demanded the price of man’s redemption. The race as a whole are not yet purchased. The price for their deliverance has not yet been applied, even though the purchase-price has been furnished in the death of Christ. Mankind are still a race of slaves. The great Adversary has taken advantage of their ignorance and superstition due to the fall and has brought them into bondage to errors, weaknesses and faults.

It is God's purpose, however, that this slavery shall be only a temporary thing. The time has seemed long to man, but in God's sight these six thousand years are as six days. God has a great work week of six thousand-year days. The seventh Day of this great Week is the Sabbath, also a thousand years in duration. In this Sabbath Day, it is the Divine purpose to lift the curse resting upon mankind. In this Sabbath Day the world shall rest from their own labors and unavailing efforts to effect their own salvation. They shall rest in Christ's finished work on their behalf. This will be the great Judgment Day, the thousand years of Messiah's glorious Reign for the blessing of all of Adam's race.

But what about those who are already bought, as our text declares? These are first bought are the Church of Christ. The Adversary, Lucifer, has sold every member of the Church at the same price that is necessary for the sins of all mankind. That price is the death of the Lord Jesus Christ. The Apostle John declares, “He (Jesus) is the propitiation for our (the Church's) sins, and not for ours only, but also for the sins of the whole world.” (1 John 2:2.) The word propitiation means satisfaction. Divine Justice is satisfied to release the sinner, as soon as the Purchase-price is made available.

How One Man Purchases a Race.

The penalty upon Adam because of his sin was death: and as by heredity all his posterity have been born blighted and imperfect, they have shared his penalty. God could have placed our first parents under a different penalty. He could have imposed the penalty of one year's banishment from the Garden of Eden. But He wished to give a lesson that would be important not only to the whole world of mankind, but also to the angels of heaven. There is no life, but in the world man is endowed with the right to live in the entire universe. Hence God placed upon man the extreme penalty of His Law. Adam could never rid himself of that penalty unless he were redeemed. It would mean his eternal destruction, as well as that of his race, which fell in him. Jesus came to earth a perfect man, with an unborn race in His loins. This human life He gave as an exact equivalent for Adam and the race yet unborn in his loins at the time of his sin.

But because of an important feature of His great plan, God purposed that a certain part of Adam's race should be purchased in advance of the remainder. Our text does not speak of the world, but of the Church: for only the purchase of the Church is yet accomplished. This is the Father's arrangement. We are told by the inspired Apostle that when Jesus ascended up on high, “He appeared in the presence of God for us”—The Church.—Hebrews 9:24.

It is Jehovah's purpose to have a prepared company to be associated with His Son in His great work for the restoration of the world. This class is called the Bride of Christ, the members of His Body. As they were sinners, under the same death penalty as the remainder of the world, it was necessary that the merit of Christ's sacrificial death be first utilized for them. Instead of being purchased during the 1440 days these perfect men purchased during those days have perfect righteousness imputed to them instantaneously, when they accept Christ's sacrificial work on their behalf and consecrate themselves wholly to God. Thus they are enabled to become joint-sacrificers with their Lord and Head that they may be sharers in His future reign.

How a Man Will Pray for the World.

Jesus has not yet appeared before the Mercy Seat in heaven for the world. The Bible declares of the world's present condition, “The whole world lieth in the Evil One.” (1 John 5:19. R. V.) “If they had been purchased, they would not be lying in the Wicked One.” In our Lord's last prayer He asked that the Father would sanctify His disciples. “Sanctify them; not for the world, but for them which Thou hast given Me.” (John 17:9.) The very next day after He offered this prayer He died for all the world—“He tasted death for every man.” (Hebrews 2:9.) But He knew that the merit of His death would first affect those whom the Father would glorify out of the world. He began to pray in harmony with the Father's arrangement. To have prayed differently would have been to pray out of order.

When the Church is glorified with her Lord, then will come the time for Christ to pray for the world. The Bible so declares. The Psalmist David (Psalm 2:7-9), looking forward to that time, quotes the Father as saying to the Lord Jesus, “Ask Me, and I will give thee the nations for Thy possession. Thou shalt break them with a rod of iron: Thou shalt dash them as pieces in a potter's vessel.” The Father will turn over all the nations of the earth to the Lord Jesus, as soon as the Church shall have been fully dien-
livered, and the merit of Christ, which had been accounted to them, shall, by their sacrificial death, be freed for application for all the world.

Then the Church, seated with Christ in His Throne (Revelations 3:21), will with Him form the Kingdom. Jesus shall reign “from sea to sea, and from the river unto the ends of the earth.” In due time—and that due time is near—all the kingdoms and governments of earth are to be brought down to the dust, and the peoples made ready for the rule of the Heavenly Government for which God’s people have so long been praying: “Thy Kingdom come; Thy will be done, on earth as it is done in Heaven.”

“Ye Are Not Your Own.”

Coming back to our text: We who have been purchased in advance by our Lord Jesus realize that we do not belong to ourselves. We are bought with a price and we are not our own. What does this mean to us? It is like this: Suppose that we had been drowning, or had been about to be burned to death, and suppose some one had rushed up and rescued us at the imminent risk of his own life. We would feel that we could not do enough for the one who has saved us. So the Apostle here seems to be expressing the same thought. The One who bought us not only risked His own life, but sacrificed it on our behalf, that we might be rescued from eternal death. How much more, then, should we gratefully appreciate His work of love for us! He left the glory which He had with the Father that by the grace of God He might taste death for every man; and the merit of His death has now been made available for us who have become His disciples. How our hearts should go out to Him in thankfulness! We say to ourselves, “What can I do to show my appreciation for what my Savior has done for me”.

When we look out over the everlasting future and think of the blessings of eternity, we realize that the way for us to attain these great blessings was opened to us through Jesus’ death. So we gladly bring our little offering and give ourselves wholly to Him who died for us. We recognize that we are very small and imperfect; and that He is so great, so mighty—wonderful in perfection and glory. We cannot do what we would because of our weakness and blemishes, but we can show Him our loyalty. And we pray: “Lord, grant to us the opportunity to prove to Thee how much we love Thee, how glad we are to be given a small part in the carrying forward of God’s great Plan.”

We feel that we have not half enough to give. We are such small fellows that we really feel ashamed to offer ourselves to the Lord. But we have been bidden to come in the name and merit of Jesus. We can imagine the Father saying to us, “I know that you are very imperfect, but I only desire to see your attitude of heart and mind, your earnest endeavor to do My will.”

When I was in India a number of years ago some natives came to the hut where I was lodging and asked for me. The brother who spoke their language came in and told me. Then he said, “Will you go out and see these people?” So I went out to the door and found a father, a mother, and their three children. They could not speak a word of English, but they had brought me some humble gifts. One had a little piece of fruit, another had an egg, and another something else. I did not like to take these things from them: for I knew that many of these people did not have enough to eat. But they had brought the best they had. Therefore I felt that I must not refuse their loving offerings lest I offend or grieve them: so I received the gifts.

I have often thought since then of how this illustrated our gifts to the Lord. Our dear Heavenly Father does not need our little egg or bit of prickly fruit, any more than I needed what these poor people brought, but He encourages us to come to Him with our gifts. He is entirely able to get along without us; we cannot enrich Him; but for our good He is willing to receive our small offerings, and it is a great privilege that we are invited to thus come. Most gladly and thankfully we accept His gracious invitation to give Him our little all. He is preparing us for our great exaltation with Christ. All whom He chooses must be saintly in character. None but saints will be in that glorified company who will compose the Bride of the Lamb. We must each demonstrate our entire faithfulness unto death.

FAITHFUL OVER A FEW THINGS.

We read in the Bible the parable of the Nobleman who went into a far country, to receive a kingdom and to come again. (Luke 19:21-27.) Jesus is that Nobleman. The far country is Heaven. After His resurrection from the dead He ascended to Heaven to be invested with royal authority to be Ruler of the earth. In the parable, the Nobleman, when leading His servants, called them to Himself and gave them money, to every one according to his ability, instructing them that they should invest these talents for Him, and should render their account upon His return. So the Master gives to each of His followers opportunities of service commensurate with our abilities for service. As our abilities differ, He gives to some greater opportunities than to others. He makes us the stewards of these His goods, and expects us to use them diligently, and wisely to His glory.

The parable represents that upon the Nobleman’s return. He reckoned with His servants. To each of those who had faithfully used what was given him, He said, “Well done, good and faithful servant: thou hast been faithful over a few things: I will make thee ruler over many things. Enter thou into the joy of thy Lord.” He did not say, “Thou hast done great things.” But, “Thou hast been faithful over a few things.” He knew that they could not do very much, but they had shown their loyalty, their faithfulness; and that is what the Lord desires to see. He expects us to do well with what our hands find to do for Him.

WISDOM AND CAREFULNESS NECESSARY.

If we have an opportunity to present the Message of salvation to a hungry soul, we are to be very careful not to tell him more than he is able to grasp, lest we do him harm rather than good. We are to remember the Master’s words to His disciples before they had been begotten of the Spirit: “Heed not that which is in your mouth to say unto men, but ye cannot hear them now.” (John 16:12.)

With those who are feeling after the Truth. They cannot hear all the Truth at once, just as babies cannot assimilate strong meat. What would be nourishment for an adult would choke an infant. Let us be wise as serpents and harmless as doves, showing forth the praises of Him who has called us out of darkness into His marvelous light.

Christians are obligated by their vows to the Lord to consider carefully what they wear, where they go, what they do, what they eat and drink, and even what they think. The world, noting this care, are likely to feel that the Christian’s life is a life of slavery. But they do not understand the matter at all. We delight to do God’s will, it gives us great pleasure to know what the Lord would have us wear, and how He would have us conduct ourselves. We love to be thus under our loving Father’s supervision and to have His smile of approval.
T HE convention opened with Hymn No. 32, “Come all ye saints to Pisgah’s Mountain.”
Bro. Ritchie was chairman and Bro. Rice led the singing. Other pilgrims on the platform were, Bro. Walker, Bro. Yates, Bro. MacPherson, and Bro. Hadley.
After singing the above hymn, Bro. Hadley led in prayer. This was followed by ADDRESS OF WELCOME, BY MAYOR ANDREWS.

Mr. Chairman, ladies and gentlemen: My eyes are not the best and the light is not real good, so I hardly know how many are from beyond the borders of our city and are entitled to a public welcome. But surely it is a pleasure for me, as a representative of the people, to have this opportunity to extend a cordial welcome to you as delegates or members of the I. B. S. A.

As members of that association I take it that your work is largely educational, that you are ever trying to find some new thought, some new idea, that will be sustaining and helpful in this battle of life, that you are ever striving to find within that great book of books, thoughts that will put you in closer relationship with your Creator and in better fellowship with your fellow men. The greatest post in this world is service, and he who serves best profits most. It is in this spirit that I welcome you this morning.

I hope that you will find our city the best in which you have ever attended a convention of this kind, and I now want to extend to you collectively and individually an invitation to come again and come often.

Response of Welcome by Bro. A. I. Ritchie

M R. MAYOR, on behalf of the visiting delegates, I have perhaps come as far as any, from Brooklyn, N. Y., and I wish to express our appreciation of your kind words of welcome. We believe also that anything that will help us to better understand God’s way of dealing so that we might bring ourselves into better harmony with him is more worth while than anything else. We have come here for the purpose of learning God’s ways, also to fellowship with one another and with the I. B. S. A. representatives here and in this vicinity.

This is my first visit to Iowa and I might say that it is a warm reception in more ways than one.

Our convention has begun with a good spirit and I believe we are going to have a very good session here. Our Association thoroughly believes in service. We try to follow the Master’s injunction to serve, and he who can serve the most and most efficiently, will be the greatest of all. As we find opportunity of service we are glad to take advantage of it.

As I come into a town of this kind several things are noticed that please me. In the east the cities were begun two hundred years ago and those who have gotten a hold there hang on very tenaciously to their views, but as we get farther west we find that many of them have developed within the last 25 or 50 years, and do not hang on to the things half as well as in the east. Here you have the automatic telephone, but in New York we cannot have them because we have the old ones. In the west also you have generally a new style of buildings, your street car service is better; I also believe the railroad service is better. It seems as if everything here is built upon a newer style, more and more individuality, and opportunity, and in the east we find them more and more hedged in, etc. Freedom we believe is the message of the hour.

All these things are in harmony with present truth, for the Lord has promised that the whole earth is to be the garden of the Lord, like the Garden of Eden, and all people will become like Adam. The desert will blossom as a rose, and every man shall sit under his own vine and fig tree and all will enjoy the fruits of their hands. Again we read that one shall not build and another inhabit as it is today. There will be an abundance of peace in the world, no schools of war, for, “they will learn war no more.” The earth shall yield her increase and instead of a large part of the earth being for hunting parks, they will be in the hands of the people and for the people. Many of these things we see out here in the nearer country; it is partaking of the nature of the Garden of Eden conditions. And so I am very glad to be here myself and see these things.

If we use the Bible as a telescope it will help us to enjoy the blessings we see around us. Those who do not believe or read the Bible do not know the blessings that are within the covers of that book. By studying with it as our guide we can see within the last one hundred years great changes have taken place and they are going on continually with more and more rapidly until the former things will pass away and bring the day of Christ and bless all the families of the earth.

We have come here especially to meet in the Lord’s name and we who have gotten rid of the dark teachings which misrepresent God have learned to love God as a God of love and mercy. I sometimes think there is danger of us becoming too light-hearted, that in gathering together we might be lacking in reverence. I am therefore glad to see that the topic for this afternoon is Reverence.

As we gather let us expect to receive a blessing.
Each one gets a blessing who has his heart in the right tune. There will be something said or done in each session that will carry a blessing to some heart. I trust that we have come here to receive a blessing, and if so, we will not have come here in vain. The Lord will not withhold any good thing from those that love him.

May the Lord’s blessing be with us in our sessions.

Discourse by Bro. Isaac Hoskins. Subject: “REVERENCE”

Text—“What man is he that feareth the Lord? Him shall he teach in the way that he shall choose.” Ps. 25:12.

ASSURE you, dear friends, it gives me very deep pleasure to come before you. I will say that I have been looking forward with fond expectations for some time to this convention. Although our convention is small, as to the number of people, we will have a great blessing nevertheless. These conventions give us opportunity to renew our acquaintance with those we have met before and more or less recently and our hearts are drawn closer and closer together.

I am given the Manna text for this morning as the theme for our discourse: “What man is he that feareth the Lord (reverence the Lord)? Him shall he teach in the way which he shall go.”

Our text first of all declares the value and importance of reverence. Reverence is made up of esteem and admiration. Reverence means adoration, worship and is always exercised toward that which is superior. It is eminently proper that God should be revered, that he should be
REVERENCE—BY ISAAC HOSKINS

recognized as the great Master, as one to whom we owe all that we are and have. God should be adored and revered because it is the proper thing to do. This leads to obedience. The man or woman who properly reverences Jehovah will be led to obedience, to do his will. Obedience is necessary throughout all the Universe in order to preserve peace. The Bible teaches that all will reverence God and recognize him as the great Master of all. If God did not require his creatures to reverence and obey him and did not cause them to recognize in him their headship and the one that has the right to give rules and regulations we would have anarchy.

Suppose he had told the angels, I have given you your life, you can do as you please and have your own way, and suppose he had said the same to mankind and to all creation, what may we suppose the result or condition have been? They would very likely have become inclined to do something else than what God intended. There are many ways of doing things in the world as there are creatures and heads and we would have a reign of anarchy instead of love. God’s will should be the seat of the government.

“What man is he that feareth the Lord, him shall he guide and teach.” There are not very many people on the earth who reverence Jehovah because the race has strayed from him. God has practically said, you have turned from me, you can have your way, and so man today has very little reverence for God.

While this admonition comes to us today, yet we find very few of mankind reverencing Jehovah. It is not the proper time for them to be enlightened, so that they could reverence him. Our text does not apply to the human family at large at this time. The reverence of the Lord is the beginning of wisdom, and none can begin to get wise until they recognize God, because God does not now propose to give wisdom to any, until they come into harmony with him. More and more we find that the Lord is not now pleading with the world to come to Christ. If he is we must all recognize that is far from satisfactory, because the great portion have not heard of God and do not know that we have such a thing as this book we call the Bible. They do not know anything about Jesus Christ. The more we come into contact with the world, the more we see how blind they are, how set they are in their prejudices and ignorance, and seem determined not to know God in the present time. Paul said that, “The God of this world hath blinded their hearts and minds lest the glorious light of the gospel of Christ should shine into their hearts and they should be converted.” That is why.

Only last Monday night I attended a little service and gave a discourse along the general plan, and I saw some people who wanted to ask a question. I said if anyone present would like to ask a question they will be given an opportunity. Immediately an old gentleman said, I would like to ask a question. He asked and I answered four or five and I replied the best I could. I thought he was getting along all right, but he said, I don’t believe one word you say. It was because he was so prejudiced and set in his own ways that he was determined not to see anything. I thank God that the time is drawing near when the veil over all nations is to be lifted and all flesh shall see the glory of the Lord.

This morning we are to see how our text applies to the Lord’s people. You are all aware that such things are happening, that people are being guided by the Lord in the way which he shall choose. We find that those who are susceptible to the influence of the truth, who hear the heavenly voice, that these are disposed to be taught of God and the Bible teaches that all these shall be instructed out of his word. All called to be saints and followers of Christ are being guided in their moral activities.

Well you know, friends, as well as I do, that the narrow way is the way of the present time. This matter cannot be emphasized too much. “Narrow is the way and straight is the gate that leadeth unto life, and few there be that find it.” The more we look at this way, and the human family, and those who are striving to walk in the narrow way, the more we are convinced that those that choose that way are very few. But this narrow way is a way that has certain limitations. Narrow because it is limited—there are certain confinements—and those who will walk in it have certain limitations placed upon them during this life. All this is what I call a consecration to God. Those who come to God give themselves to him, and the more we see the things in the world, the more we realize the wills of God, the more we see the wills of the world. We will stand in the narrow way, and agree to a certain proposition. They sign their death warrant, so to speak, to put down their own wills, humble themselves under the mighty hand of God, and instead of giving loose reign to their human sentiments, they control all those. Now the individual who undertakes to do that will find himself in the narrow way.

What is the way? It is the direction in which the Lord is teaching those who reverence him, because he wishes to make of this class glorious beings, who will shine as the sun in the kingdom of their father. One cannot read the New Testament without being impressed with the thought of how he instructs his saints. They were the Lord’s mouthpieces, the apostles. Jesus said, I pray not for the world, but for them who choose the narrow way. He said to me out of the world. It is you are not of the world because I have chosen you one of the world. We see how finely drawn is the line of demarcation between the world and the saints. He speaks to the you and the world as they and them. The church belongs to this dispensation, and the Master indicates that his interests were to be more with his people, that he would be with them always, even unto the end of the age.

Note the first chapter in the book of Revelations: he said he saw Christ standing in the midst of the seven candlesticks, the seven churches. We believe those seven churches do not belong to seven different institutions, but that seven relates to the one record of the entire gospel church, divided not into different denominations, but the Lord’s dealings with his church during the seven stages. St. John said he saw Christ dressed with a crown of gold, purple, etc.: implying that Jesus had received his commission from God, a divine commission, to sustain, guide, and perfect his people even unto the end of the age. We find that the apostles were faithful as God’s mouthpieces in communicating to the people the instructions and teachings in the way that he would have them go.

Paul’s entire soul was devoted to this one important theme for getting ready of the kingdom of God and making preparations for the Master’s return and union with him in that kingdom. Paul said, “Forgetting those things that are behind, I press forward toward the prize. I cannot now bow down to anything else or proclaim that Jesus Christ and him crucified.” It is a very remarkable thing that St. Paul would make such a statement, one who was qualified to make for himself a very illustrious career; he might have had a great station in the world, but he said, I will not, because I see something else. Therefore I have decided to forget those things and look to the heavenly prize. He virtually said to the Lord’s people, the only proclamation that I am going to make is the Saviour and His work, the prize of our high calling. Thus Paul gave evidence that he was of the Saviour’s class. He forgot the things of the past in the sense that he ceased to hold or to live in those things, or to feast upon the earthly life or conditions. We know that he did because of his faithful devotion, conscientious, untiring zeal. We know that St. Paul had that living faith that enabled him to do and live accordingly.
ing to his own preaching. As we look at the example of St. Paul, and all through the New Testament, we find that all who were walking in the footsteps of Christ recognize that they are undertaking a gigantic proposition. As how much we see in the world of that which is mere form and outward profession.

A great many people seem to have the idea that religion is like a coat that you can take off or put on when you please and, that you will be just as well with it off as with it on, and that it does not have much do with their religion. Many evidently think that way because that is the way that they conduct themselves. Now, as we look back to the early church, we find that it meant something to them. Don't we find that to be the spirit and import of all the sayings of the New Testament?

Lord. The question with us should be, not how much time I go to Church or read the Scripture Studies, or how much do I put these things into practice in my life, how much of the Bible do I digest, but how much of the communion with saints do I manifest in my walk of life. We cannot read the Scripture Studies or go to Church too often, but all these things should be to the end of our spiritual development as New Creatures for the Kingdom of Heaven.

Jesus said, “not all who say Lord, Lord shall enter the Kingdom of heaven.” It is not to have a form. He said that those who attain to the Kingdom are those who would do the will of his Father. Now then, if you and I today have learned sufficiently that we are to reverence the Lord and if we have rendered full consecration to him it would mean that we were being

The position of most Christian people is illustrated by the colored man in a testimony meeting who said, I have had plenty of ups and downs especially down, since I joined the Church. I get strong on chicken and watermelon, etc., but I thank the Lord that I never lost my religion. The difficulty with the gentleman was that he did not have any to loose.

So many people today think they can do almost anything because they go through a form of prayer, read a chapter in the Bible, etc., or some might think it is because they have read the Scripture Studies, attended Church, etc. That is all right and well enough and necessary, but they are not the all important things. We should read our Bibles, and the Scripture Studies, not for form or ceremony, but in order to reach a certain end, and that is to get nearer to the taught in the way the Lord would teach us, because we all must learn a very important lesson before we reach the goal of immortality. I remind you that St. Paul admonished the saints to lay up a good foundation against the time to come. The foundation is the character that God will recognize as qualifying that person for their inheritance. I know some think they have a good foundation because they have a good pocket book: they say, Yes, I have a good bank account, a good farm and enough to keep my family. Another, will say, I have a good education or a good profession. Another, will say, I am popular in society, I am happy and do what I please. Yes, I know, but I do not think St. Paul had any of those things in mind when he admonished the saints to lay up a good foundation for the time to come. He was speaking from the standpoint of eternity.
have plenty of money, education, a good profession, popularity, and plenty of friends, but those things do not constitute any foundation at all, with the power to do good. They are all right here, and yet our friends, money, popularity, etc., can be swept away and then such a man has no foundation. So that in order to attain eternal life we must have a foundation of a good character.

It is not just a question of the matter the more we will be inclined to marvel at the thought of being rewarded or to enjoy a great reward and it is no wonder that God requires us to lay up a good foundation against the time to come. You do not know how long eternity is, we cannot comprehend it. Neither can we comprehend the great reward that we are to enjoy in the Kingdom of God. What is this foundation? It is a character. It is the character with which all those who are going to enjoy the Kingdom of Heaven must have their lives, words and doings here in line with the divine character represented in Jesus. We sometimes use the thought of a Pyramid to represent perfection and our Saviour is represented in the Pyramid as the top corner stone. Well now, the Bible tells us that we are built up into him. That means that your life and my life must be squared with the angles and lines of the top corner stone which is the Chief Corner Stone. In the Bible we have the example of Christ-likeness in Christ as he lived, thought and acted, and the example he demonstrated while he was here on the earth. And Jesus himself declares that we are to take him as our pattern. We read the words of the re-verenced Jehovah. He did not question Jehovah’s method of dealing with him. Our Lord’s devotion cannot be questioned. I do not think the Saviour ever stopped to question why the Lord asked him to do what he did. When God made that proposition to him to come here to redeem mankind Jesus might have said, I do not know whether I will go or not, just tell me what it is going to cost me, what will I have to do, what will I have to suffer, where would I go? Tell me about it and I will think about it. No Jesus said, Yes, my father, I will be glad to co-operate with you, only too happy. Then when he came to the earth and in his perfect condition I do not think Jesus ever said, Well father I did not think I would have me undergo such a great work. No, he did not talk that way, but he always said, I delight to do thy will O my God. I do not think Jesus ever tumbled or faltered in his course because he had implicit faith in God, that Jehovah would do the best for him and God would not let him lose out in the end. Therefore anything our Father wishes he can do to me. It is as though God had come to us and said, would you like to have a share in my son in his kingdom? And we would say, yes. Are you sure about that, you have earthly prospects, you have these earthly conditions, etc. Are you willing to sacrifice these in order to get someone else who has not? Is it a good principle to come to know God have said, Yes Lord, I have given myself away, this is all that I can do. We said that because we have come to have the same faith in Jehovah that Jesus had, and we would say, We want you to teach us the way you choose because you are the best choose you understand. So we would choose you and you will not make any mistakes in choosing for us.

As we realize our own lack of wisdom, how much we feel the need of greater counsel to guide us day by day into the way that we ought to go. Now we see friends that that which gives us power to walk the narrow way is not faith in Jesus, faith in him we have decided to do what he asks us to do. It is one thing to give to our Lord the impetus to follow him. Our Lord was then able to hold fast and be faithful. Our faith is what is enabling us to follow his teachings. The man who has faith can be said to be in a very happy condition because he is in the Kingdom in the time of the Kingdom, in fighting the good fight of faith. Any not having faith is not.

Now friends, you and I are in the way trying to lay the good foundation for the time to come. It is a good character. How far along are we in the school of Christ? God is now teaching us the way that he chooses. It means that those of us who are in the great school, and he is the great school master. There are many others of us that do not know what there is in the school of Christ. Many may know something about the intricate things of science, etc., but they cannot see anything about the coming kingdom. The natural man receiveth not the things of the spirit, because they are spiritually discerned. You will find very little of that in the Bible, for that which man has organized. We are learning the lesson here that man is not the judge over us about the Kingdom, so we are sitting at the feet of Jesus and we are progressing in the school of Christ. Now friends, I think that it will be well for us to ask ourselves, What grade are we in, how far along are we? Some may say, I am not all the Lord’s people alike. No the Bible does not say that. It says, I am not all the graders. Is it a progression or that it is a process of developing the new nature. We have a common standard, but they are not all in the same class. Some are higher up than we are. What grade are we in this morning? We cannot judge the Lord’s people. Some try it and make a great mistake, we cannot make a mistake, we let God’s spirit judge us. I am not too high or too low. Jesus said, ‘Judge nothing before the time.’ When the time comes and God gives us the power to judge we will know all about it. Every person should attend to his own business, such a person will have all that he can do. How shall we judge ourselves? By ever growing and developing a careful discrimination of ourselves. If we judge ourselves we will not be judged by the Lord.

Now then, the Lord is teaching us in his leadings day by day. We must walk in his leadings and ask ourselves why we have certain experiences, and draw the lessons that can be drawn from it. We are trying to get a sense about why we are walking by faith and not by sight. Sometimes we are going through a way that you cannot possibly fathom and cannot understand. It is because the Lord wants us to do God’s will without asking questions. So God wishes us to develop that faith which will not require us to ask, why. I remind you that St. Paul had an experience along this line. He had a thorn in the flesh and he made up his mind that he would ask the Lord to remove it. He wanted to have that thorn removed, he thought he could serve the Lord better, or make a better apostle, etc. So Paul said, I am going to ask the Lord to remove it, and he did ask, and the thorn was not removed. So Paul said, I will pray again. And still the thorn came. And it came the third time and it was not removed. The Lord did make one answer and that was, “My grace is sufficient for you.” What did St. Paul do about it? Well, St. Paul might have become sour and bitter, he might have said, Well, I will give up the whole race. He did not, however, and I am glad, but he said, I will endure this affliction that the power of God might be manifested in me. His conclusion was that the Lord was giving him an experience that was keeping him humble. Had the thorn been removed there would have been a tendency toward self-esteem and he might have gotten to think too much of himself, and if the Lord had not given him this experience, he might have said, Well, I tell you, I am the greatest of all the apostles.

I tell you friends, that that example of St. Paul is a most noble and marvelous one. I believe that others have thorns in the flesh in other ways. We can pray for them to be removed but with all our praying we ought not to be too certain that the Lord is going to deliver us. The Lord may never make it a heart. We are not in the Kingdom if we find that the Lord is going to make any change at all we can say. All right Lord, most gladly I will endure. My friends, let us take ourselves to the Lord in prayer and leave ourselves there. I thank God that he has been showing me more and more and how to do that. We should to him and pray. Lord, help me now, and do not leave me, etc. If I told you how much I have said, Well, I tell you, I am the greatest of all the apostles.

Now friends, we are coming to see more and more the meaning of our experiences and that we are now on the way to the Kingdom. St. Paul was leading us forth to glory, honor, and immortality. Jesus said, You have gone away to prepare a place for you and if I go away I will come again and receive you unto myself, that where I am there you may be also. He was virtually telling us that he expected us to be ready for that place and the place is the display of glory. Therefore we are being led day by day, being disciplined and instructed that we might not be like our calling and election sure. In following God’s teachings we are laying up for ourselves treasures in heaven and in doing this we are developing character. If a man does not have character it would not make any difference how much.
Discourse by Bro. B. M. Rice. Subject: "REVERENCE IN SONG"

In view of the fact that our dear brother’s discourse of this morning so thoroughly stirred up our mind on the subject of reverence, I shall use the short time at my disposal in making a few suggestions that may help us as Bible Students to be more reverence particularly in our service. The service surely be the desire of us all as new creatures to “sing forth the honor of His name, and to make His praise glorious.” (Psa. 66:2.)

The propriety of doing so is at once apparent, to us, and as we contemplate the surpassing loveliness, sublimity and majesty of the divine character and become lost in wonder, love and praise—we long for some other means of expression than our mere words. So our service of song, or musical part of our gatherings may well receive our careful consideration to this end.

I am quite sure we all intend to be reverent in our singing, as we realize our own unworthiness to receive the least of God’s mercies or the wondrous truth he hath showed us. And we may be sure God is pleased with our good intentions—and our efforts in this direction, but now dear friends let us see that we do not fall short in doing our best, because even our best seems so little to offer him.

In our musical sense, knowledge of musical notation, power of voice, etc., we differ widely. Some are gifted and skilled, while some have so little voice, or so little knowledge, that they express great regret and feel that of song can add nothing to this part of the service, but I think that every one can do something to increase the value of the service of song as an opportunity of offering our reverent praise and worship to God, and its effects upon our hearts as a consequence of this exercise as a means of grace.

Let us look at the matter closely now to find wherein our intentions to be truly reverent, have not been fully carried out,—and right here it might help us to remember that the New Creature is responsible for the old man, the same as we are responsible for his dog, or his horse. The human mechanism or rather organism should be made to do service according to the “mind of the spirit” but the mind of the flesh is contrary and has many bad habits, some, of which we hardly know exist, hence, just as when we do not watch our horse, he is prone to wander into some one else’s garden, so our human organism, unless trained will be doing something we are not conscious of, but which may hinder the reverence worship of others, quite the reverse of what we would want to do if we were conscious of it.

It quite often happens that where the friends gather in homes, rocking chairs are made use of in order that all may have seats. In fact I have suspected that some very much prefer rocking chairs, and it is quite proper that those not strong, and older people should be comfortable and thereby get more good out of the service, and so even a rocking chair may be indirectly a means of grace—but when there are, as I have seen, four of them rocking back and forth at once—during the singing of hymans, well, I am sure you will agree with me that greater reverence would be manifested and also be felt if all rocking chairs were kept motionless and fanning at least temporarily discontinued during the singing as well as during prayer or other parts of the service. Indeed it would be much better for all to stand during their singing if rocking could not be discontinued otherwise.

Then there is sometimes the dear enthusiastic brother that beats time loudly with his foot upon the floor—perhaps he thinks he has to do so to keep time, but if he has to make a noise with his foot in order to sing, he is too unskilled to beat time correctly, so unknowingly with probably good intentions he hinders and distracts all the others—or at least many.

Then there are those who enter late. We might think that it would be necessary to sometimes be late, but I have noticed that it is almost always the same ones who are late, and some almost never come in late. They would not think of entering the service during prayer, but it has not occurred to us as it should, that careless interruptions during the singing tend strongly toward irreverence, for the reason that while engaging in the act of singing we are peculiarly susceptible to some suggestions, distractions and noises. Much more so from without or from others, and less so from within or from ourselves. Study over this a little and see if it is not so. I am sure that the result will be greater watchfulness as to the things we should refrain from doing, in quite a certain sense the doing of the flesh. In Ephesians 5:18, 19 we are admonished to “Be filled with the spirit” speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts unto the Lord”.

There is nothing in this text that suggests that we should use a few hymns for the purpose of getting quieted down or for giving notice to the friends outside that the meeting has started,” or as you would use a gong to call the people to dinner or give a child something to “keep him quiet” we are first to “be filled with the spirit” and approach the beginning of the service in the spirit of reverence.

It is sometimes remarked that it is much nicer to have meetings in homes because it is less formal—yes, by all means let us keep far away from a formal, perfunctory service, at the same time watching, lest in becoming less formal, we become less reverent.

So far dear friends, we have been discussing the negative side of this matter, that is some things we should not do, or that we should cease doing, that more reverence
might be expressed in our service of song, more reverence toward God and thus more spiritual profit to each one thus engaged. I think we would do well to remember, as we consider these things to be avoided, what has been recently pointed out by that dear Pastor in the April Church Talk. That fallen human nature objects to being sacrificed, and to have its liberties curtailed, so when a suggestion comes to our minds, that carefulness and quietness would be a bondage or be unpleasant let us at once recognize the source of such suggestion and deal with it in the spirit of love and devotion to our blessed Lord.

What ever we do or do not do, we must not consider it a bondage but a delightful privilege.

Now after the admonition “to be filled with the spirit,” the apostle says further, “speaking to yourselves with psalms and hymns and spiritual songs.” Did not the apostle give it, “speaking to others” or “speaking to one another”; thus we see that we have the privilege of using tune, rhythm or accent, and taste or shading the voice, in combination with, or as a vehicle for our words, by which to express the sentiments of our hearts to God and to each other and to the world.

Now, I hear someone say, we cannot all become skilled musicians. No, perhaps not, the question is what can we do what ought we to do. Well in the first place we ought to see and understand our privilege, we would soon have a greater appreciation of this wonderful means of expression—which undoubtedly God has given us to with which to speak and sing—Such passage seems to suggest that it would be very proper for us to have enough knowledge to enable us to make use of Psalms and Hymns.

How are those who have little or no knowledge, to acquire enough to enable them to intelligently participate.

I would suggest in reply, that very few are tone deaf, some are, that is they cannot distinguish pitches or musical tones, for such to try to sing would be as impossible as to try to use an unknown language. Such usually know they cannot sing and would do well to take a book and follow the song with a reverent prayerful mind, and by so doing would show appreciation of the singing of others, which would behoove us to the service. Please mark this point. They would thus have a real part in the service. A good worshiper is appreciated and often a great blessing—inattention or pre-occupation in any service strongly tends toward irreverence.

Only a comparative few are tone deaf as already referred to, but many lack confidence because of little ability or because of lack of knowledge of musical notation. To these it may be suggested that it is not difficult to acquire a sufficient knowledge of notation to enable one to sing Hymns with reasonable accuracy and that we are supposed to be well employed. If it is impossible to give the time, then careful watching and careful listening will accomplish much. Much can be gained by absorption. Many sing out of tune because they do not listen carefully. We must become more susceptible to shades of pitch and tone as we engage in singing or we shall in any sense of appreciation and become more inaccurate, in fact we are doing one or the other always as we sing and to a degree when we listen, just the same as in other spiritual exercises, we cannot remain stationary. Much depends upon the use we make of every opportunity. Let us not get the idea that what has just been said is applicable only to the church services, it is applicable to all spiritual exercises and we ought to do with reverence, but that we are considering how we may use the human organism, the better to make use of the Apostle Paul’s admonition as not an obligation, but as a voluntary, reverent, and loving service.

The suggestions given with respect to time, will also apply to rhythm when all do not keep together it is because the rhythm has not been sensed. More persons sing out of rhythm with each other is because they are not listening to do with reverence, and by that we are considering how we may use the human organism, the better to make use of the Apostle Paul’s admonition as not an obligation, but as a voluntary, reverent and loving service.

The matter of accent or stress of voice must be carefully observed or music becomes listless. Let us notice the dotted notes in number 105 in our hymnal accenting the second word in each stanza of the beautiful hymn.

I have observed that these are sometimes sung without being held, with the result that the musical phrase and the thought in the line, are insipid and lifeless as compared to the proper rendering with the notes held and emphasis given. A very little quiet, patient study and care would greatly augment the beauty of both musical and logical expression and the hymn would thus fulfill its purpose, in other words without proper syncopation and accent music would become monotonous and irrelevant.

Let us consider the apostle’s words further—“Singing and making melody in your hearts unto the Lord.” This assures us that the important thing in singing is the heart condition, being in harmonious relations with the Father and the son, as melody is successive harmony, but I think this scripture also explains that the tone or color of the voice expresses or reflects the sentiment of our hearts.

We can tell by the voice, when one is sad or mirthful, very serious or much in earnest, by its sound, really by the presence of overtones. Strangely enough the throat cavity varies in shape and size with every varying emotion.

So we express by the tone of our voices, aside from our words, either reverence or some other condition of heart and mind.

That is we may do so, and in doing so, that which is expressed reacts upon us and deepens the sentiments. Or we may become habitually indifferent to the sound of our voices or by being pre-occupied in mind fail to lend ourselves to the exercise of song and praise to be truly reverent. Failure to sense the meaning of the words of a hymn can be saved on the other hand to the extent that the apostle Paul again calls attention to this in 1 Cor. 14:15, by saying, “I will sing with the spirit, and I will sing with the understanding also.”

Now friends how can we render due reverence in our service of song unless we use all reasonable means to do so with the understanding.

Do not desire to muddy, emphasize the importance of correct musical pre-service to a point where it might have the effect of making any of the Lord’s dear ones self-conscious. I would not want you to forget that the Lord will not fail to appreciate our best intentions and efforts, consistent with our opportunities, but rather to point out that the musical sense is given to us by God, with which to praise and worship him, and that he has arranged all the laws pertaining to the use of this beautiful means of expression and I believe that we are softened and tendered as we come into harmony with those laws in his service.

It is sad to note that music and musical performers are almost worshipped and the Creator and giver of all precious gifts nearly forgotten, and we sometimes feel that to study music seriously and extensively would be placing ourselves in the way of temptation, and perhaps too we may properly feel at times that we have no musical sense, and that we ought to have us use our time otherwise than in much technical study of music. This is my conviction, so I have suggested only the using of easily available means and opportunities believing that if this is seriously and persistently done “in the spirit” of love and prayer and devotion to God and helpful to all would be very soon apparent and a greater degree of reverence manifested in our service of song.

Now let us remember dearly beloved that we hope soon to be ushered into the presence of the king.

How glad we shall be then, of any work of preparation going on now which will enable us to come into His presence with rejoicing—so I would say, let us not fail to sing with all our hearts and ransomed powers unto the Lord, no matter that our work of preparation may have been.

He will appreciate our best, only let us make it a little better every day, as we have opportunity.

A word about our song book, it is by far the best collection of songs and hymns I have ever seen after long experience, in fact it is in a class all by itself. Read it. Know it so when we come together to sing his praise—its sweet influence may be used to the utmost, that those who sing and those who listen may make melody in their hearts unto the Lord.

The stars of heaven are shining on,
Though these frail eyes are dimmed with tears;
The hopes of earth indeed are gone.
But are not ours the eternal years.
REVERENCE in testimony and reverence in prayer are closely associated, particularly when we remember that we have our prayer and testimony services. I am glad that the Society has provided that a day be set aside at this convention for the consideration of the subject of reverence. Such a subject is most important. Reverence for God is a thing which is almost entirely unknown among people in general. God does not seem to be in all their thoughts. They think of pleasure and money making and worship and reverence these things. The Lord's people are in the world though not of the world. There is a danger of this same spirit of creeping into the Church. The Society has a weekly text, namely, the text for the Thursday morning preceding the Wednesday evening prayer and testimony service. How many of us hold that text in mind during the week and compare our experiences therewith? Or do we forget it almost as soon as it is read? If we forget the text we may not note our experiences in harmony with the thought contained therein, and it may be that we lose in testimony service and say, "I cannot say that I have had any particular experiences along the lines of the text under consideration, my experiences in the past week have been just the usual ones." Why do we testify in this way? We have forgotten the text which we accepted and perhaps never had it in mind during the time that we read it, until the elder reminded us of it at the opening of the testimony service—often one week later. Is it any wonder that the Lord's people will gather in many cases because accustomed to go and to do so, and will talk about everything excepting the reason for their gathering, and when the times comes for the service to begin, the brother must rap on a book or make some other noise to attract the attention of the friends and have order. Is that reverential? We speak of Babylon and their lack of reverence, let us not be too critical until we remedy some of the conditions obtaining in our own classes; Suppose that we imagine that we are in a large gathering, a weekly testimony service, and you are present, and your kind attention we would like to suggest some thoughts which we trust will be helpful to all present; thoughts that have been impressed upon our mind through association with and observation of the different classes throughout the country. We suggest that fully five minutes before the beginning of the testimony service the friends occupy their seats and be silent, either silently meditating upon the text to be considered, or in silent prayer asking that the Lord's special blessing may rest upon all present and that in some way you might be a blessing to some one, either in your testimony or in some other manner. This will greatly increase the concentration of thought and will surely result beneficially to all. At the proper time the brother in charge may quietly announce a hymn and thus all the confusion so often seen may be avoided entirely. We might also add, that not only would this be a good suggestion for testimony meetings but for general studies and particularly in services where the public are invited. We have had the public to be invited to a certain service and the friends would hold another service immediately before, then arising from their seats they would fill the aisles or block the entrances to the room so that the public would have difficulty in getting to the seats. Groups of friends could be observed here and there, talking in loud tones. Surely this would result more favorably impressed if the friends would quietly remain seated and remember that the public are their guests.

After the brother presiding opens the service with prayer and song, the Manna text is read, also the comment, then the brethren may offer a few remarks after which the service would be left open to any who might care to testify. While order must necessarily prevail in this service yet care should be taken not to place the friends under unnecessary restraint. This would hinder freedom in testifying. Let us remember that we are in the Lord's presence and are deserving of your gratitude to Him for all your blessings. Testimony service is not the time to deliver a discourse. I well remember one brother who persisted in speaking for fully fifteen minutes as regularly as the testimony service came around. When he was asked why he did so, he replied, "Why, it is the only chance I get to speak, the class won't elect me as an elder," and so he was desirous of showing them that they were incapable of discerning his oratorical powers. Is it any wonder that the class did not elect him as their elder? Others again are so intent in testimony tell all about their trials in detail and this has a depressing effect on the minds of the little ones. One of the pilgrim brethren is acquainted with telling of a certain sister who was very desirous that her husband might see the truth. She knew that if he would only attend one meeting of the friends he would surely be so deeply impressed that he would accept the truth at once. She invited her husband to accompany her to the testimonies the next time he did so. He listened patiently to the different testimonies and as they walked home, the wife, said, "What did you think of the service? Did you enjoy it?" He replied, "I have often read in Revelations about those who came up through great tribulations and I wondered who they were or where they were found, I think I have found them tonight." Surely he was not favorably impressed. It seems rather singular that before a service the friends can converse freely but the moment the opportunity is given for testimonies, then the tongue seems to be tied, a man-fearing spirit seems to hold them. I can appreciate this diffident spirit but I will remember the time that I should rise to testify I seemed fully ten feet taller than any person in the room and everyone seemed to be looking at me. My heart would thump and a lump come in my throat so that it was extremely difficult to speak and I never seemed to say the thing that I wanted to say or had planned to say. Some of the Lord's dearest people are unable to overcome this self-conscious spirit, it seems to be so free to confess that I have not yet mastered it myself because it is still a very difficult thing to address the public or the friends. Others of the Lord's people overcome this diffident spirit so that they are able to offer a brief testimony and perhaps it is well that they say no more, some of the Lord's people say all too much and rob others of the privilege of testifying. So dear brethren we would offer the following suggestions trusting that they will assist us in our endeavors to make the testimony meeting what it ought to be, the best service of all.

(1) Let us keep the text of the week in mind and compare our experiences therewith.

(2) Come to the service with the desire to be a blessing and also to receive one.

(3) Do not talk about the war or secular matters before the service and spoil the very spirit of it, but rather quieting your seat and in silence meditate upon the text and ask the Lord's blessing upon the service.

(4) Remember you are in God's presence and that He is indeed present even though we cannot see Him with the natural eye.

(5) Let the knowledge of your own nothingness in comparison with His greatness influence you in song, prayer, and testimony.

(6) Tell your experiences briefly, the things that you believe will be of help to others in their endeavor to be an overcomer and do not go into needless details of when and how you receive the truth or talk all about your trials which might discourage others.

(7) After a rich season of fellowship, don't spoil the service by permitting the mind to wander off on other things foreign to the spirit of the testimony service but rather ponder in your mind and heart the many blessings of the hour. Let the spirit of love prevail.

The classes who are having their weekly testimony service are the ones who are being rounded out the more fully in the Master's likeness, while those who neglect to appreciate the privilege that the testimony service brings are losing the Lord's blessings which the Father desires them to enjoy. May we ever in all reverence appreciate these precious privileges of fellowship and communion with another and with the Lord.

Following the example of the brethren who have preceded me we will call on some of the brethren to give us a demonstration of reverence in testimony.
Discourse by Bro. T. P. Yates.  Subject: LESSONS FROM ISRAEL'S TABERNACLE

WHY DO WE place so much importance on the law, Tabernacle and ceremonies that God gave to Israel at Mount Sinai?

We answer, because Apostle Paul unmistakably sets forth that they are "shadows or examples of future better things." Heb. 10:1. prove the law was a shadow. Heb. 8:5. shadows, Col. 2:16, 17. sets forth that the ceremonies were shadows, note the statement, Verse 17, "the body (real thing) is Christ (the Anointed)."

Let us now note that Paul says these things were writ-ten and happened for examples for those who live in a special time—"the ends of the ages" (1 Cor. 10:11). That is why the Tabernacle and its teachings was not clearly understood by letting them see some of the results of their work. Gideon only asked for volunteers and 22,000 would not volunteer and even some of the volunteers were left behind. But the real work of destruction was accomplished by the army of the Midianites.

I remember my first efforts as a volunteer. It was in the town of Chelyabinsk, Michigan. I started out one Sunday morning. I spent some valuable time looking for a place to begin. I had never put out a tract before and was somewhat fearful. It was a nice day, there was no rain, no mud; nothing to hinder but a spirit of fear. I felt that reverses would surely begin as soon as I did. I stepped out, waywardly I laid a tract on the porch of the front house. The door did not burst open so I felt more confident in approaching the next house. I put a tract there and escaped with safety also. Then terrible to relate a man was standing in the door of the next house and he had discovered what I was doing. There was no escape so I tremulously handed him one. He bowed and thanked me. My fear was gone. Scientists tell about a quality called inertia. It is the tendency of a body to stand still. It is often encountered in volunteer work. When on the train how hard it is to begin tracting a car. One thinks he will wait till the next station. Maybe more passengers will get on and then when the next station is reached some of the passengers get off.

All this is caused by a spirit of fear. Now Paul tells us that God has not given us the spirit of fear. (2 Tim. 1:7.) Where did it come from then? Surely from the adversary! This spirit of fear has made havoc among the Lord's people. It has made them lose sight of the great lesson character of our God. It has produced strange forms in the dark, frightening not only children but parents. It is the author of false doctrines—doctrines that say "Baa!" It can only be met by the spirit of truth which has no fear and examine into the truth of every matter. Perfect love casteth out fear because fear hath torment (restraint). 1 John 4:18. The enemy would urge our own unworthiness as an incentive to fear. Paul also tells us that while the spirit of fear is not God-given, He has on the contrary given us the spirit of power and of Love and of a sound mind.

Some of the dear friends are disposed to criticise the methods of the others, saying that the tracts should not be folded, ought not to be laid on the porch, etc. Really this is none of your business! Who art thou that judgest another's man servant? To his own master he stands or falls! If God has given his people the spirit of a sound mind, each one is certainly using it in tract work!

Surely the chief reaper is watching us all and the work is greater on the victorious to keep. His resources are endless and he can make all things work together for good.

Then let us reverence first of all Jehovah and likewise reverence His son. Let us reverently do the work He has assigned us and honor the workers, giving honor to whom honor is due.

Be not weary in well doing. Let us work with a will while the daylight lasts.

How uniting should be each hand in this glorious service. How swift should be the feet of Him. The clouds are gathering, the night is near and the end of our privileges is almost in sight.
Let us now go back to the "end of the age" in which Jesus lived and we find that he set them forth at that time. You will recall how the two disciples feeling discouraged, started out to walk to Emmaus (about eight miles from Jerusalem), a stranger (the Lord) overtook them. Noting their downcast expression he inquired the reason of it, after listening to their explanation he commenced to show them how foolish they were for not believing the scriptures, then preached a discourse to them. (Luke 24:25-27.) What Jesus said is briefly stated in verse 27, but it contains all the "plan." Notice the words: "Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

Where did Jesus begin? At the Books of Moses. He had told them previously, (John 5:46) "Moses wrote about me." The first five books of the Bible are the books of Moses. Where do we find in them any mention of Christ, his sufferings, etc. Not one literal word, but I think we can see how Jesus told them all concerning himself from the books of Moses.

Why friends, that was the very first "Tabernacle Shadow" talk that was ever given, and Jesus gave it to an audience of two.

I can imagine how Jesus pointed out the Anti-type of all those things, no wonder they said: "Did not our hearts burn within us as he talked with us." Again we ask, why did Jesus go to "Moses." Why not give the plainer statement "Tabernacle Shadows." Why? Because it was not written for them, and none will understand them unless they recognize the things in which they live. Again, Rev. 14:1-4, says the 144,000 singing as it were a new song and Rev. 15:3 tells us what the song is: "The song of Moses and the Lamb.

The Song of Moses (Type) The song of the Lamb (antitype.) Can we sing that song? Yes indeed we can. Now let us briefly look at the type and follow it out in the Anti-type.

We have a picture of the Tabernacle before us, let us turn our attention to it.

The Tabernacle itself was a house of boards set on end in silver blocks that stood upon the ground, these boards being covered with gold. This structure was 45 feet long, 15 ft. high and 15 ft. wide. It had a cover of white linen cloth that had interwoven in it the figures of birds and animals in scarlet, blue and purple, a door or curtain at the east end of similar material and a curtain of similar material divided it into two compartments, the first one being 30'x15'x15' and known as the "Holy," the second one being 15' square and known as the "Most Holy." (a perfect cube).

There were three covering, one of curtains, one of leather, goats hair cloth, one of rams skins dyed red and a peculiar skin covering on the outside.

This structure was surrounded by a court, made by means of a white linen fence, this being held in place by silver hooks attached to a silver cap on the top of a wooden post which was set in a copper socket that stood upon the ground, these posts being braced to keep them upright, by cords of blue on each side attached to a corner stake that was driven into the ground, one outside, one inside. There was a gate (curtain) of uniform material to the two vails of the Tabernacle. This being the one means of entrance into the Court and situation on the east end. The court was 150' long 75' wide, and known as the court of holy place. Two main pieces of furniture were in the court, a copper altar and copper laver, all things in the court being of copper and in the Tabernacle all things of Gold with two exceptions, which we will see later. The King James version says "Brass" was used, but the text, 1st Dan. 7:1 says it was copper.

They do not dig brass from the sea, brass is not a pure metal, it is a mixture of metals. Thus we see copper was used and gold, these two being pure metals would represent two natures, gold, divine; copper, human; both very much alike in color but different in nature. Gold when exposed to the elements of the air and earth does not tarnish, but copper does, thus Adam (copper) was exposed to the elements of the air (Satan) and the earth (unh komm) and became tarnished (death sentence). Inside the first compartment of the Tabernacle there were three main pieces of furniture and one in the second. Some one might say: "Why brother Heb. 9:1. 2, says that there were two pieces in the Holy, and two in the 'Most Holy.'" Quite true, it is so, but that is a mistake, because Exodus 30:6 will prove that God told Moses to put the golden altar before the vail and not after the Vail as Heb. 9:2 says. Thus we see that in the Holy there was the table of shewbread, the golden candlestick and golden altar, and in the Most Holy the ark of the covenant containing the Two Tables of the Law, Aaron's rod that budded and the golden bowl of Manna that never corrupted. The lid was of gold and beaten out of the same piece of metal were the two cherubims.

Outside of the Court and separated from the camp of Israel dwelt the tribe of Levi surrounding the Tabernacle in their respective families, outside of that, the Tribes of Israel, the Tabernacle being in the centre. What does this teach and what is the Antitype?

The Camp of Israel would represent the world of mankind in sin. The Tribe of Levi, would represent a people who are separated from the world yet dwelling in the world but having access to holy conditions, thru the gate into the Court (John, 14:6.) Present Jesus.

Coming in thru the gate would be a picture of our acceptance of him by faith, this alone is not sufficient, it is necessary to walk forward (signifying making progress) to the altar. This would represent the perfect sacrifice Jesus gave, the fire, God's acceptance the blood on the horns, the power of that Sacrifice (horns represent power) and that it is for all (the horns pointed outward to every quarter, N. S. E. W.) again. Walking forward (further progress) we come to the laver, representing the living (copper) and the written (water) Word of God, by which means we are cleansed and
have access to God. Then walking forward (further progress) to the door of the Tabernacle, then as we stand there we are enabled by the posts in the court, i.e., by means of an intellectual knowledge of the truth (Silver Cap) we are enabled (the silver hook) to hold on to the righteousness of Christ (the White linen). This covers our imperfections (the wooden post) and we stand justified before God. In order to maintain this standing of justification, we must be held on to the posts, so we are to suggest that these blue cords and copper stakes might represent our faith (blue cord) in our relationship to Adam (copper stake outside) who was perfect but was driven out to die and died in an unholy condition, and faith (blue cord) in our relationship to Jesus (copper stake inside) who died holy harmless, separate from sinners. In other words, faith in the ransom, Adam in sin.

Now, dear friends, until we come to the door of the Tabernacle, we have not taken one step in the footsteps of Jesus. He stood there when he offered himself to the Father, so the steps in the court are steps of justification and cleansing, so that we can offer ourselves in consecration and vitally justify our consecration.

Passing the first vail would represent the death of our will and the passing into a new, holy, condition, the spirit being born. This change from justification to the spirit-being-born condition is still represented by the posts that held the first vail. These were of gold and set in copper sockets, suggesting what Paul says in 2 Cor. 4:7: “We have this treasure (gold post) in an earthen vessel (copper socket).” The table of shewbread would represent our relationship to the Word of God, holding it forth and partaking of it, the two poles representing the Old and New Testaments and the equal layers, the harmony of the Old and New Testaments, the frankincense on the top of each pile representing the harmony of both Old and New Testaments with regard to the seventh thousand year, the frankincense being fragrant and sweet permeated those cakes of bread, so whenever the priest sat down they could taste the things which were said in God’s Word we can read about the glorious Seventh Thousand Year. It runs right thru the Bible. (Acts 3:19-21).

This table being low, 27 inches, and surrounded by a crown of gold would suggest punishment in partaking of the word and a promise of the crown. The golden candlestick would represent our relationship to Christ and as lights in the world. The Oil representing the Holy Spirit being in us, causing us to give forth light. The branches being formed to represent fruit and flowers, would show how the Church is beautiful, fragrant and fruitful in God’s sight.

The golden altar where the high priest offered the incense would represent our relationship to God and the incense, the zeal, loving devotion, works and prayers of the Saints. (1 Thess. 5:17, 18.)

Discourse by Bro. J. P. MacPherson.

Text:

“For such a High Priest became us who is holy, harmless and undefiled, separate from sinners and made higher than the Heavens. Who needeth not daily as those high priests to offer up sacrifices, first for his own sins and then for the sins of the people, for this he did once when he offered up himself.”

ALL BIBLE STUDENTS familiar with the book of Hebrews, know that it is a work of analogy. The apostle is reasoning with the covetous, wrongdoers, and Tabernacles, showing the superiority of the new arrangement. While Israel had their Tabernacle and the officiating priest, who on the yearly Atonement day, offered the sin-offerings, so spiritual Israel have their priest, who on the day of Atonement, is offering the better sacrifices. In the days of the apostles certain ones were claiming that Jesus could not be a priest as he was not of the Levitical tribe or of the priestly family. God had decreed that the priesthood of the perpetuity should remain in the family of Amram, of the tribe of Levi and such a priest was serving at Jerusalem. Jesus was born of the tribe of

The second vail represents the death of the body and the posts show our change from spirit begetting to spirit birth. These were of gold set in silver sockets, indicating what Peter said in 2 Pet. 1:4.

The Most Holy represents Heaven. Heb. 9:24 says so. The ark and covering (we think) represent “The Christ.” This also shows the righteous character of God. The Mercy Seat would represent justice. The contents of the ark, wisdom, The two Cherubins, love and power. The Holy being a perfect cube shows perfection.

The first covering of the Tabernacle, white linen, righteousness. The two loaves, loves, and power in scarlet, the two pieces of blue, faith; purple, purple priesthood. We suggest that it might represent that thru the ransom and the faithfulness of Jesus the Head and the Church his Body (the Royal Priesthood) the love and power of God will be manifested in righteousness.

The second covering, goats hair cloth folded double at the entrance, would nicely represent our old nature, the double fold suggesting how difficult it is to lay aside our old nature and get into a holy condition before God.

The ram skins dyed red suggest that our imperfections are covered by reason of the ransom.

The peculiar skin tent on the outside represents what the world sees of us.

There was all the Israelites or the Levites could see and that is all the world see of us. “Man looketh on the outward appearance, God looketh on the heart.”

Our relationship to each other in the Spirit is shown in the boards of the Tabernacle, all one. Neither bond nor free, male or female, Jew or Gentile, but one in Christ. This is not so in the flesh; however, and while here in the flesh we must recognize these distinctions, but our associations are in the Spirit and not in the flesh.

The posts in the court represent our justifying humanity, these posts were 7½ feet high, the average height of man is 5 ft. 8 in., and thus we see it is impossible to reach seven and one-half feet.

The silver blocks raised the boards off the earth. This would represent that the Church is lifted above earthly things by means of the truth.

The Tabernacle and court had always been placed facing the east. Why? To teach a lesson. We know by the rising sun that the earth turns from west to east. So any who would enter the gate must walk from east to west to get in the Most Holy, opposite to the course of the world.

We would fail to gain the importance of this lesson unless we recognize how careful God was to have these pictures, so we know them. He that the sentence of death was the penalty for disobedience in carrying it out. This should give us confidence, then, that there is no mistake in it.

I trust our brief review of these pictures will stimulate us to a closer walk with God each day.

Subject: “THE SIN OFFERING”

Judah and Moses spake nothing of priesthood being vested in that tribe, therefore, they reasoned, he could not be a priest. The Apostle well knew that if Jesus was on earth he could not be priest of the Aaronic order, proceeded to show that he is a priest of the Melchisedec order. He reminded that Levi while yet in the loins of Abraham paid tithes to Melchisedec, who at that time was a King and a priest upon his own throne, showing the superiority of the Melchisedec priesthood. Israel’s sin-offerings were only typical and had no value so far as conscience was concerned. How may the apostle brings this to our attention in Heb. 9:13-17?

(13) “For if the blood of bulls and goats and the ashes of the heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh.”

(14) “How much more shall the blood of Christ, who through the eternal spirit offered, himself without spot to God, purge your conscience from dead works to serve the living God.”

(15) “And for this cause he is the mediator of the new testament that by the means of death, for the redemption of the transgressions that were under the first testament, they that are called might receive the promise of eternal inheritance.”
ing in the sin-offering is indeed a precious one and yet it does not for a moment detract from the glory of our dear Master because there is no intrinsic merit, no purchasing power in the sin-offering. The sin-offering is a favor. Favor upon favor and grace upon grace. The Church do not atone for the willful sins of the world. The sin-offering has nothing to do with the willful sins of anybody. The principal reason for the Church's part in the sin-offering is that by thus being offered by the head, our hearts are encouraged in accepting the sacrifice. How our hearts go up to our dear Heavenly Father in thanksgiving for this precious privilege of being accepted and offered in sacrifice. As daily the outer man perishes, the inner man is being renewed and prepared for the glorious resurrection change.

The question arises: How can any member of the sinful race be accepted as a member of the Body of Christ and have a right to favours or favours given? The matter is plain. We must first of all renounce sin in its very form, and then come into a full consecration of our will to God. In consecrating our will we consecrate our all, everything which the will controls. When the time comes that the Father is ready to accept us, the merit is imputed, the Father counts us righteous, accepts and begets us of the Holy Spirit, thus we become new creatures. In due time and fashion the Father will and gradually the new creature develops at the expense of the old nature. The new creature is being prepared for the birth and the humanity is being offered in sacrifice. What a secret in this part of the Father's plan. Members in particular of the Body of Christ. The natural body is surely a perfect image of the spiritual. Or what more serious than the fact that we had five heads on each hand and the head would say "Move" and they would reply "No." What trouble we would have. Or as the poet has said, "O for a thousand tongues to sing my dear Redeemer's praise." It would indeed be grand to have the thousand tongues in order that we might sing his praises, but none of us would want the herculean task of controlling them. It is hard enough to control and properly use one tongue.

This privilege of suffering and dying with our dear Lord is certainly the grandest privilege ever offered any of God's intelligent creatures. Dead to the world with all its aims and ambitions and alive unto Him and the Heavenly impulses. Again we desire to emphasize the fact that our part is not the sin-offering. No, not that we of the heavenly nature, not that in sharing in the sufferings of Christ we cancel the willful sins of others. Some of the Lord's dear people are swinging to extremes regarding the Church's part in the sin-offering. Some claiming that Jesus cancelled all that willful sins up to the time of his death and that the Church will not be able to nullify the willful sins of others. We share in the sin-offering. Others claim that the Church have absolutely no part in the sin-offering whatsoever. Both of these extremes are to be avoided. The death of Jesus did not cancel the willful sins up to the time of his death else could he say that "all the righteous blood slain from Abel in the arias will be weighed of this generation," speaking of that generation of Jews who in his day had sinned against such great light? And if the Church atones for willful sins committed since the death of Jesus, how could the Revelator say that he saw the souls of them that were beheaded for the witness of Jesus crying out from under the altar who also had their heads, "You visit the earth and avenge our blood upon them that dwell upon the earth." Willful sins must be expiated and so we find that that generation of the Jews living in our Lord's day had to bear all the willful sins from Abel to that time. Because of the clear light shining at that time they were esteemed more holy, were more precious to God, in their rejection of that light. So all the willful sins against the Lord's body will be expiated by the sufferings of those individuals, who by and by will make up the Great Company class. In other words the antitypical scoap goat class will bear these willful sins committed against the Lord's brethren from Stephen on down throughout the ages. In other words the type was not a sin-offering, not being offered by the priests, it was the antitype. So with the antitypical scoap goat class, they have no share in the sin-offering for the reason that they are not offered by the great high priest, their humanity being destroyed by Satan, as they are forced to pass through adverse experiences in which their flesh and its ambitions shall be destroyed. On the other hand it is equally clear that the...
Church do share in the sin-offering. Does not the apostle bring this to our attention in no uncertain terms in Heb. 13:13.

For the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin are burned without the camp. Wherefore Jesus that he might sanctify the people with his own blood, suffered without the gate. Let us therefore go to him without the camp bearing his reproach with him.

The Apostle is showing that the bullock of the day of Atonement was burned without the camp and that the Lord's goat was also burned without the camp, so we, his footstep followers, ought to gladly and willingly follow Jesus without the camp condition sharing the ignominy and shame that will be heaped upon us by the nominal systems, the camp of our day.

Some have asked this question: Seeing that we do share in the sin-offering, is there not a merit in the sacrifice of the Church? Much depends on the definition we give the word merit. There is surely a worth in the Church's sacrifice because the Revelation says that they shall walk with him in white for they are worthy. This personal worthiness must not be confused with the redeeming merit of Christ. The fact that the Church make a full consecration and manifest the spirit of self-sacrifice and gladly and willingly follow in Jesus' footsteps even unto death is of itself meritorious. This personal worthiness results, of course, but gains for them the divine nature. Another thought should also be recognized. We do not sacrifice ourselves. The high priest does all the sacrificing. All we can do is to offer ourselves for sacrifice and thereafter maintain the spirit of self-sacrifice, the desire, the willingness to be sacrificed, accepting the trials and difficulties that our Head may permit to come to us as day by day he goes through.

The following illustration will serve to show the part the Church have in the great sin-offering. Suppose a man was worth $200,000. On his death bed he wills that the money should go to his five sons, with one proviso, namely, that during the life of his wife she should have the sole benefit accruing from the principle. She must not add thereto or take therefrom, with the proviso that the money would be equally divided among the sons, but they could not have the money until the death of the mother. So with our dear Master. He wills or desires that his right to life, the human life, should eventually go to the human family, the obedient ones. But there is a provision which must not be ignored. In the past the Church plays in this matter. The Lord's plan is that during the life of the Church on the earth, she is to receive the sole benefit accruing from the death of the Redeemer. She must not add to his merit, in fact she could not do so if she did desire, she cannot take therefrom, but merely have the benefit of the merit of Christ during this age. When the Church shall have finished her course, in the past the Church plays in this matter. The Lord's plan is that during the life of the Church, she will receive the offer of life under the new covenant, the obedient ones, represented by the five sons will enter into the inheritance. Thus seen it is the death of Christ that blesses the world through his Body, the Church.

What a privilege, dear brethren, of sharing in the sin-offering with our beloved Master. Dying as humans, our bodies counted as members of his body in sacrifice, in order that suffering and dying with him we may have the privilege of reigning with him. Some who one time saw these things clearly are today losing their spiritual insight. I have in mind one class where a number are going into universalism thinking that even Satan himself shall be eventually be saved. I am also reminded of two of the friends who have gone into theosophy after being in the truth for years. Another sister told me that the scape goat represented the Lord Jesus, in fact, said she, "The bullock, Lord's goat and scape goat all represent Jesus." We asked her the following question, which will serve to show the confusion into which she has fallen:

1. Did the typical day of Atonement represent the Gospel Age, the antitypical Atonement Day? Answer: Yes.
2. Did the work performed therein represent the work done herein? Answer: Yes.
3. Did those three animals dealt with on that day typify our Lord Jesus? Answer: Yes.
4. Then when Jesus died on the cross of Calvary the day of Atonement came to an end, seeing that he fulfilled the type, now why this long delay of over eighteen hundred years since his death? Answer: I do not know.

If Jesus, as the antitype of those animals slain, died on Calvary and the bullock typified the world, and the Lord's goat typified a clear realization of their sins forgiven how would be the case if the work of atonement was ended? The mystery of the whole plan is the participation of the Church in the sufferings of Christ and in the glory which will follow. "Christ in you the hope of glory," "If that light that is in thee become darkness how great is that darkness." But some say we ought to be broad. True! But we can be so broad that we will get out of the narrow way entirely. To be ahead of the light is to be in darkness, to be behind the light means darkness. Walk in the light.

So, dear brethren, let us day by day submit ourselves cheerfully to the will of our Head in all things and in all humility realize our own nothingness in comparison with his greatness. Let us suffer with him here on earth and look forward to the near future when we hope to reign with him. We are nearly home.

One by one the dear ones whom we know and love are passing over. Our dear Brother Barton has gone on and his work on this side is done. I had the privilege in the Lord's providence of completing his pilgrimage in southern California. He followed our Master in all humility and we rejoice that he has gone home. As one by one the friends that have pleased the Lord personally acquainted with pass beyond the vail, the vail seems so thin and we long to go and be at rest. No more uncertainty, no more suffering, just one long eternity of joy and service. May the dear Lord grant us strength to finish our course and to be offered with our Head.

Who would mind the journey when the road leads home.

**Discourse by Bro. A. I. Ritchie.**

**Subject: "THE RANSOM"**

All God's dealings with mankind center around the ransoms. All the Old Testament sacrifices and the mosaic law covenant arrangements indicated that there was a necessity for the shedding of blood; but in all of these there was evidently a basic arrangement back of each, showing that because of this arrangement or understanding, men might approach God with sacrifices. The ransom is not clearly shown in the Old Testament; and the word "ransom," with one of its New Testament meanings, appears but once. "I will ransom them from the power of the grave." (Hosea 13:14.) In other Old Testament passages the word "ransom" has the primary meaning of a covering. Apparently, the ransom is especially a matter between the heavenly Father and the heavenly Son; and it was not appropriate that it should be made known to the world in the Old Testament. The various sacrifices of the Old Testament and the priestly work seem to be based upon something back of them all—the ransom which was yet to be accomplished by Jesus.

The offering of Isaac upon the altar seems to come as near to being a type of the ransom as anything in the Old Testament; and yet it lacks much of being a complete type of...
showing fully the offering of a life to purchase the release of one whose life was forfeited, or "a life for a life." The great pyramid in Egypt seems to be referred to in the Bible as the stone witness which would corroboration the Lord’s written word “in that day”—the present time. Its downward passage, ending in the subterranean pit, seems to represent the downward course of mankind for 6,000 years, ending in the great time of trouble—the utter ruin of all man’s hopes of raising himself out of his descending condition. The upward passages represent the various hopes given by God for relief from the fall. The first ascending passage, extending from the descending passages to the level of the Queen’s chamber, corresponds in length with the period of the operation of the law covenant and seems to represent the hope of life contained in that covenant, based upon the keeping of the law. However, the fifteen-foot granite plug, at the very entrance to the first ascending passage, effectually blocked the way and prevented any one from going up the salvation become known when Jesus “brought life and immortality to light through the gospel.”

The fact that the law covenant does not contain the teaching of the ransom is illustrated by the fact that the opening of the well seems to represent the ransom and that the well is a passage entirely distinct and separate from the first ascending passage. The riddle of the modern religions is: “from the lowest hell?” and the lower opening of the well is far down on the descending passage. Jesus did not bring salvation or accomplish the ransom through the law; but apart from it in a sense; and the law covenant voiced divine approval. When Jesus was raised from the dead, He did not go up one but opened the way to the high calling, illustrated by the grand gallery in the pyramid, which runs upward to the King’s chamber—the grandest part of the pyramid. When the high calling shall have been closed, then the work of restitution will begin, as represented by the horizontal passage to the Queen’s chamber.

There are thirty-eight other pyramids in Egypt, which are presumably copies of the great pyramid. Most of them have a system of descending passages corresponding, in large measure, to the descending passage of the great pyramid; but none of them have any upward passages. These may represent the so-called great religions of the world, all of which recognize man’s trouble, and of which some release from them; but none of which offer any real hope. Most of them teach that man can save himself in some way, by some processes of evolution, reincarnation, good thinking, good living, or what not. The idea of the necessity of a substitutionary sacrifice seems repugnant to men generally; and the cross of Christ is now as much of a stumbling block as it was nineteen centuries ago. Most of these religions seek to obtain some comfort from a false system of reasoning which denies the full extent of the curse and claims that man does not really die at all, but very likely lives in a better condition. Some of them, probably to enforce obedience to various kinds of priesthoods, threaten their votaries with eternal torment if they do not render willing obedience and subscribe freely to the funds of their sect. Several religions have added to this a kind of purgatory; while the Mohammedans speak of seven hells. Perhaps the Mohammedans are as zealous votaries of their religion as any in the world. However, the Christian religion is not based upon fear. The Apostle Paul says: “The love of Christ constraineth us.” Most of the evangelists still believe that it is the dread of God that converts people, and they seek to make Him as terrible as possible.

The divine law required an eye for an eye, a life for a life. The scripture explains that the first man was perfect and it was through Adam that sin entered the world and death by sin, and so, by heredity, death passed upon all men. Since death is the wages of sin, and all other troubles are incidental to it, it necessarily follows that any remedy which does not remove the death penalty must be a false one. Various expedients were permitted by God so that it might be finally manifest that redemption was beyond the reach of the race, without divine aid. The angelic effort before the flood failed, as did also all gentile religions, philosophy, laws, etc., as well as the patriarchal dispensation, the law covenant with its atonement sacrifices, the moral teachings of the prophets and Jewish priests and philosophers. When man was without help, in due time God sent forth His son, made of a woman, to accomplish the work of redemption. It is manifest that good thinking could not cancel the death penalty. It did not do it for the ancient worthies, who were good men, but did not escape death.

The ransom arrived in Heaven; and the atonement was made there. St. Paul says that for the joy set before Him, Jesus endured the cross, disregarding the shame, and is now set down at the right hand of the Father. It was evidently in conformity with this arrangement that Jesus laid aside the glory he had with the Father, and though he was rich, yet for our sakes became poor, that he might be rich for us. He was born into the world, not a materialized or incarnated heavenly being, but a human child. “The Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father.” (John 1:14) Hebrews 10:1 speaks of God preparing a body for the suffering of death. This was the second step in the giving up of that body. When he was 30 years of age—a developed man at his majority—the body was fully prepared. In harmony with his prehuman arrange-
ment, Jesus did not hesitate to carry out his contract; but the record is that when he began to be about 30 years of age, He came to John at Jordan to be baptized. The price due to him for obedience to God was his death as a man. The law of God required the putting away of sin by death. Jesus had come to do the will of God, and He did it. It was necessary for Him to do these things. It was necessary for us also to do them; and failure to do them properly and entirely will result in failure to receive eternal life. Everyone must pass the test of faith and baptism in water. However, Jesus did not come to the earth to remain as a man; but He came for the definite purpose of redeeming mankind by offering a perfect human life as a substitu tory sacrifice for the first man. He said: "My flesh I give for the life of the world." "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." "No man taketh My life from Me; I have power to lay it down and I have power to receive it again. This power I have received from My Father." Life is sweet to all, no matter on what plane; and since Jesus willingly laid down his perfect, unfettered life to accomplish the work of ransoming mankind, this continued the work was begun when He agreed to leave heaven and undertake it.

No one can do a work for God unless permitted to do so; and so Jesus could not have taken upon himself the work of the priesthood unless he had been invited by God to do so. Adam was justly condemned and therefore God could not be required to accept a ransom as a substitute for him. But when Jesus came, He was permitted to do the work on purpose to be the saviour of the world; so that when he was found in fashion as a man, he had a perfect right to offer himself to God as a ransom, in harmony with God's own plan. "God so loved the world that He gave His only begotten son, that whosoever believeth on him might not perish, but have everlasting life." (John 3:16) He shall therefore be found one to do a work for him, He will suitably reward him. "God is not unrighteous to forget your work and labor of love." God not only raised Jesus to life, and did not only raise him to his former glory as the Logos, but gave him added glory—and gave to him to have life in himself.

When Jesus offered himself at Jordan, the Father anointed him with the Holy Spirit and begot him to the divine nature. From that time onward the old creature was dead and he was a new creature—the creature of The Christ. When he finished his course in death, he was raised a divine being, highly exalted above every name that is named, possessing rights which God gave to him. (John 3:34) He will and has to his credit an unfeathered merit and human life rights.

When Adam came under the penalty, he forfeited life and life rights and also suffered the dying processes for 930 years, until his soul was poured out in death. When Jesus took his place, he laid down his life. The penalty for the sins of our race, the creative sin, being touched with a feeling of humanity's infinites, thus being qualified to be a merciful and faithful high priest in the future. Though he laid down his life, he did not give his life rights; though the giving of his life implied that at some time, in order to complete the ransom work, he would turn over those life rights to the human race, whose life rights had been forfeited by Adam.

These life rights are to be the value consideration of the new covenant, which will make it effective in bringing back the world of mankind to full life rights at the close of the millennial reign of Christ. The new covenant is not yet in operation. If Jesus had turned the life rights over to Justice, the life rights would have been restored; and the restitutory work would have begun then. Nearly 1,900 years have passed, and death has a strong hold upon the world than ever. The only conclusion, then, is that Jesus has not yet redeemed or ransomed the world. He is evidently waiting until their six days of labor under the curse have been fully accomplished. The six days have now ended and we believe the transition is in process of accomplishment, and that the new covenant will soon be meditated.

The reason that Jesus came nearly nineteen centuries in advance of the time for the sealing of the new covenant with his precious blood is that it was the Father's intention that he should wait until the world of mankind should have been restored to life and then make the sacrifice. If they did, it would be proper for them to receive restitution. The apostle says that Jesus appeared in the presence of God for us; and another apostle says that he stands there, not as our mediator, but as our advocate. In speaking of the benefits which accrue to the Church, St. Paul uses the word "himself" and indicates that the life rights are not given to us, but that an imposition of merit is made to the Church—corresponding to a credit, which gives them a basis upon which to serve God. This credit gives us justification by faith when we make a consecration of our hearts to the Lord, based upon faith in the redeemer and the worth of the sacrifice. But from the time of the existence of the sanction of faith, of course, enter this class. Those who do exercise faith are accepted as joint-sacrificers with Christ—not as parts of the ransom-price, which are accrued value from the offering of the life of a perfect man who was not under the penalty of death.

Jesus' work had three phases—his humiliation and sacrifice, producing the ransom-price; his offering himself—his death, and his ascension; his appearing as mediator between God and men, as typified in Leviticus 8; his death as a sin-offering, as shown in the type of the bullock of Leviticus 16. Because of his offering himself as a priest and as a sin-offering, and appearing in Heaven on behalf of the Church, those who willingly and gladly partake of the benefits of such offerings, have the sanctifying and sin atoning work, known as the sin-offering. These are said to die with Christ as a part of his sin-offering sacrifice. (Rom. 6:2, 3, 10.) They must first be cleansed and accepted as members of the high priest's body. They are then no longer in the flesh, but in the spirit—new creatures in Christ Jesus, not of the world, even as He was not of the world. The whole Gospel Age is set apart for the work of finding, sealing, perfecting and finishing the work of selecting this people for his name. Acts 15:14, 17 indicates that the work of blessing the gentiles, or the "residue of men," must wait until this work is accomplished. In the meantime the merit of Jesus is in a measure involved as providing a covering—a covering that has the death of the body of the sin-offering. He is the one who has paid the penalty of the death of the perfect man, thus procuring the ransom-price, and it includes not only the blessing of the church, but includes the blessing and uplifting of the world of mankind from the fall, as the prophet said: "I will ransom them from the power of the grave."
Discourse by Bro. A. P. Walker.

I

It is very certain, dear friends, that no one can fully appreciate the ransom unless the apostle's statement, "the wages of sin is death," is fully understood. To say that Adam died a "spiritual" death or an angel death is not sufficient. "Sin" is not spoken of because death is a mental, a spiritual death. Someone once explained that death is the end of the soul. The ransom is real and hence death must be, as its name implies, the absence of life, dissolution, unconsciousness, "no knowledge, wisdom or devise in the grave." (Eccl. 9:10)

St. Paul tells us that the man was not deceived, that the sin that brought death was an intelligent one, therefore a return to God must partake of the same intelligence and ignorance will not be the basis and will debar salvation on any plane. The reason so much confusion in the sense of the ransom exists is because "they do not like to retain God in their knowledge and God gave them over to a mental void of judgment." (Rom. 1:28 margin.)

Adam till his last hour must have known what the wages of sin was, but his posterity speedily lost sight of it. To illustrate, while traveling through the country we sometimes come to a place where the road forks and while the main road continues on a level the branch running parallel slowly descends. While walking on it a person can notice its decline as long as we can see the higher one, but when it is no longer in view the road on which we walk seems to be level because of a lack of comparison. Humanity has thus continued to descend this road that leads to destruction because Eden has been lost sight of and is now forgotten and unknown except by the few who have been "taught of God" and had their feet guided by a watchman. Many centuries ago a handful of people, because of their illustrious ancestor, Abraham, were selected of God for the purpose of teaching them this fact—that is, the fact of their decline, mentally, morally, physically, as a result of sin. He gave them His perfect law. They were ready enough to accept, its terms, only to find at last that they could not retain the law. They were none righteous, no, not one. All had sinned and came short, as the apostle explains, "By the law is the knowledge of sin." (Rom. 3:20) However, the knowledge was not fully gained when Jesus arrived. The rich, young ruler believed he was keeping all the ten commands, but the Lord pronounced he had not kept the first commandment. The apostle bewailed the fact that he lacked this same one when he said, "I had not known sin except the law had said, 'Thou shalt not covet.'" (Rom. 7:7, 8.) Jesus seems to be holding up a large mirror and saying, "Look at yourself. A drowning man must first be sure he is drowning or he will never take hold of the life preserver thrown to him. During the Gospel age this lesson of the need of salvation has been learned by a few of world's millions, but God has appointed a day when He will judge (teach) the world and they will speedily learn the lesson so long neglected. He has given the world an assurance of this. (Acts 17:31.)

Jesus himself spoke of blasphemy against the Holy Spirit and its evil effects. (Matt. 12:31.) The apostles are agreed that there are two kinds of sin, but the average man of the world and many of the Lord's people say that sin is sin and blame the sinner, forgetting that the sinner is what he is because of his parentage and environment. Rather blame the sin and look forward to the arrangement God has made for its removal.

We might illustrate by means of this pair of rulers (holding one of them vertically). This might represent the human race in its perfect state. Now (holding horizontally), we have Adam and his children represented in sin, parallel with the earth, on all fours, like a beast. A recovery by his own efforts is impossible. He could fall, but not rise. Now, if a cord was attached to his head and pulled from above he would rise again. The cord might illustrate the
power of the ransom. We are all born in sin—we find ourselves just where Adam left off, but now suppose our heads drop still lower thus (lower than horizontal): **\[**

This condition would not be chargeable to Adam and we can see that the pull from above would meet resistance. A still lower drop, thus: **\[** would meet with more resistance until finally the ruler held upside down would not respond to the cord. It would be deadlocked. Such is the effect of our wilfulness. It braces itself against the Spirit of God which we have and will not lose. This would mean second death. The apostle in Heb. 6:6 says that such a one could not be renewed into repentance. Now we will show what the ransom can do by means of these two rulers. **\[**

The upright one represents the man Christ Jesus who was not sinful and therefore uncondemned to death. He died, however, voluntarily and the effect of his death is to reverse conditions, thus:

**\[**

We now have the race restored and the man Jesus dead forever. The fact that God raised the Lord from the dead did not rectify his humanity as Jesus all know, and as St. Paul learned by experience when he caught a glimpse of the glorified Lord on his way to Damascus. The ransom cannot avail for any one lower than Adam. The rulers held in opposite directions would show that a man would benefit by the ransom, but it would only carry him to the point where Adam left him—that is, prostrate. It would take another perfect man to restore him and we know that none other is eligible and that “Christ dieth no more.” Truly Jesus paid it all, but he paid only the debt of Adam. All in Adam die and Jesus died for all of Adam’s children.

Wilful sin is danger ground, but there may be a recovery even from that, but not by the power of the ransom. Paul says that if we judge ourselves we shall not be judged. How can we judge ourselves? By penances, stripes, humbling ourselves, doing menial service, being doorkeepers in the house of the Lord. By doing this, sorrow will fill our heart and the Lord will restore us. Sometimes we might call on the elders of the church and they by prayer will assist in our recovery from our sickness. (James 5:16.) But if we neglect ourselves the Lord will take us in hand. He has promised never to leave or forsake us and the chastening of the Lord will follow and then our restoration will come if we are rightly exercised by the chastening.

The safe attitude is one of humility at all times and bearing the fruits of the spirit we will never fall utterly. The Lord has promised to complete his work in us and as a basis upon which the work could be done Jesus paid it all.

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**Discourse by L. F. ZINK. Subject: “THE NEW CREATION”**

**THEREFORE** if any man be in Christ, he is a new creature (or new creation). Old things have passed away. (2 Cor. 5:17) “For we are His workmanship, created in Christ Jesus unto good works.” (Eph. 2:10) God is the master workman. The Church of the Gospel Age is a new creation, separate and distinct from all others. God’s Masterpiece, “called the perfection of beauty, but of which God will shine.” (Psa. 50:1; 2; Psa. 48:1; 2) Also called the joy of the whole earth, is Mount Zion (or new creation). “They shall shine forth as the sun.” (Matt. 13:43.) Then the Logos was God’s first creation. (Rev. 3:14.) Then angels cherubim and seraphim. But the new creation is highest. The new creation began with Jesus. The first born from the dead and first born among many brethren. He has the pre-eminence (Col. 1:18, 7). But the Church are to become copies of God’s Son. “Called in hope of the glory of God.” (Rom. 5:2.) Called to the obtaining of the glory of our Lord Jesus Christ and called to His eternal glory. Begotten not of blood, nor the will of man, but of God. (John 1:13.) “Of His own will, begot He us with the word of truth, that we should be a kind of first fruits of His creatures.” (James 1:18.)

Not conformed to this world, but transformed by the renewing of our minds. (Rom. 12:1, 2.) There is a reformation which many believers call conversion. It is not true. There is a reformation of character, indeed, and also a transformation of nature. Have you had this change? When God’s will becomes our will (first, begotten second, quickened third, if led by God’s spirit and faithful), then we shall be born and be like him. You hath he quickened. The mind is renewed by presenting ourselves living sacrifices acceptable to him. (Rom. 12:1, 2.) Ye are God’s workmanship, and then we co-operate by working out our salvation. And God will work in us to will and to do of His good pleasure in accordance with Jesus. The first born from the dead world. (Eph. 1:4.) Yes, fearfully and wonderfully made (is the new creation) my substance (or body, the Church) was not hid from thee. O God, when I was made in secret and curiously wrought in the lowest parts of the earth, Jesus the head came from the manger to the throne. Now his bride came from the pit to the throne. (Isa. 51:1, 2; Isa. 9:6, 7.) Of the fruit of thy body, David, will I set upon thy throne. Thus Jesus came from Abraham, Isaac, David. Joseph and Mary are related to David through Nathan. Yes, Jesus was also a root out of the dry ground, like a tender plant, too tender to live long. From David’s family, condemned, but a perfect child, came out of a condemned race, who kept God’s law, and the church were once convicts in Adam. Therefore the new creation are curiously wrought in lowest parts of the earth. But thine eyes did see my substance (as my form was unformed) yet in thy book all my members were written, which in continuance (or gradually) were fashioned, when as yet there was none of them. “Thus changed from glory to glory ye are God’s workmanship and chosen in Him before the foundation of the world.”

God passed by angels, principalities, cherubim, seraphim, to choose a people for God’s inheritance His choicest home. Beautiful for situation. The joy of the whole earth, the new creation will be. It is a city of gold (divine nature, immortality), with golden streets and there will be a golden wedding, where every member of the new creation will be dressed in gold of Ophir. (Psa. 45:9.) Then there will be a golden rule in a golden age. Why choose convicts in Adam rather than angels for the place. The high priests were chosen to have compassion on the ignorant and those out of the way and now God is selecting the under priests with great care.

Just such characteristics, merciful gratitude, love, a class suitable to judge the world. Oh the glory to be revealed through them. The whole world are waiting for the new creation, a manifestation of the Sons of God. A class who will die for one another and God becomes their inheritance. (Deut. 18:2, Psa. 47:4.) Like priests of old, when jubilee day came, they had no inheritance in the land. God was their inheritance. An inheritance is something given you. Wonderful love of God. We are to relinquish our claim to restitution rights, for a heavenly home.

Jesus was not ashamed to call us brethren of the divine family. God being our father. He our brother. As it is written (Heb. 2:11-13) I will declare thy name unto my brethren. In the midst of the church will I (Jesus) sing praise unto thee and again behold I and the children which...
Enter into the court, now believers. Justified, eligible to be sanctified as the priesthood passing from the court condition into the holy place. This vail is same as the figure of Baptism. It is the death of our will. Here we are begotten and then quickened. Here we get the sixth sense. Here we take the sight of the golden candlesticks, which now to us as new creatures receive the illumination of the Holy Spirit's teachings and now with this energy we can go on and die with Jesus. For the joy set before him, he endured the cross and now we take the cross also. He was appointed with the oil of gladness above his fellows. He received sufficient to supply all His members who are in His body. Kings and priests who appointed of old by a special oil. Now the new creation is appointed by the Holy Spirit and are to be kings and priests unto God and to reign. Jesus said: "Lo I come to do thy will"—to sacrifice his life. He came to John to be baptized, to show his death. A picture meaning, death, burial and resurrection. The going down would show his death and burial, the rising, his resurrection. Did John leave him under the waters? No. When he had risen, he began to die daily, actually, a sacrificial death. And now we, his fellows, put ourselves in his hands, to present us unto death as his members and gave to us the picture funeral also. Does he leave us under the water? No. When we arise, then we begin to die. Also, Ye are my friends if you do whatsoever I command you. This is my commandment that you “love one another as I have loved you.” He loved us unto death and as I laid down my life for you, you ought to lay down your lives for one another. A sacrificial death. But (who dies?)

"Ye are dead (the old man) and your life (the new creature) is hid with Christ in God." When did you die? Who are you now if you died? I was once Adam Jones. But now I am Christian Jones. I died about ten years ago. Did? Yes. Who are you now? I have risen with him. "If ye be risen with him, seek those things which are above. How could you rise with him, if you had not died, but who died? (Adam Jones). Our old man is crucified with him." (Rom. 6:6). There is the old man and the new man. “Outward man” and “Inward man” now this is the same body you used to have. Yes, but it is only loaned to me to finish my course to die with Jesus. The Justified Adam Jones is now dying and the new mind (will) is living in this body, until I finish my sacrificial death. Then God has a new House (Tabernacle), but man with hands ready for me, when I die actually. Does the new creature die? No. It is hidden in the meantime and if faithful they will be born in his likeness. While the outward man is perishing, “the inward man is renewed day by day.” Who then is healed when some people go to the divine Healer? I think they patch up the old man. And the new man may be very much wounded, with a great deal of smarting. Thy sake are we killed all the day long. (Rom. 8:36). This is a sacrificial death, like the three fires in the day of Atonement.

The hides and hoofs burning outside the camp, represented Jesus in the three and one-half years of his sacrifice. His garments smelled of myrrh (wisdom), aloes and cassia. How? By his obedience unto death, this brought his own trials. But he died daily. It was a sweet smelling savor to God from the Golden incense altar—where all His members brought their lives, too, to be burned as an offering to God, because they are offering themselves willingly. But as the world turned on them, they will persecute you also. “And so Death worketh in us” (2 Cor. 4:11, 12). And we which live passed from death unto life and are always delivered unto death, “for Jesus sake.”

How did you get life? By coming into him, by being members of His body, we receive his anointing, we receive his blood—not ours. For you are dead, and it (the new nature) was born in incorruption. It will be raised in incorruption. It is sown in dishonor but raised in power. It is sown a natural body but it is raised a spiritual body. (1 Cor. 15:42-45). “The new creation has passed from death unto life now” and are on trial now in this the atonement day. Then think it not strange the fiery trial that is to try you. We have fellowship with His sufferings and share His Resurrection, The Chief One. They become Saviours to judge the Mount of Esau Oh, 21. For they are divine and in His likeness.

Jesus the Head, the Church His body. 1 Cor. 12:12-28. As your body is composed of many members, so also is Christ. (Not Jesus alone.) Jesus is One, but Christ is many, 144,000 members. (Rev. 14:1-4. Jesus was Christed at thirty years of age, and born in corruption. (Rom. 3:3, 4, Rom. 14:9. Acts 2:36) God hath set the members, everyone of them in the Body as it hath pleased Him.” The eye cannot say to the hand, I don’t need thee. Nay those members which seem to be more feeble are necessary. (Feeble members necessary.) Good. Then there is hope for me—yes indeed, my child. “Be of good cheer.” God judge me after the flesh, but according to perfect intentions. “My heart is fixed.” David hath spoken for all of us. Like the needle to the pole. If you should be turned out of the way, and God saw your heart quickly turning to Him with a tender conscience, He would see you had character formed: character crystallized. You would have helped Jesus carry His cross long ago. Yes, “see that He looks upon you better one.”

Would you walk as I walked if I gave you the power? Yes. Will I count you perfect? Will you remember me now, it is my dying request. You put up arches for men like Napoleon, did you put up one for me? You put up monuments for great men. Did you put up one for me? You
NEW CREATION CALLED AND PREDESTINATED—BRO. R. O. HADLEY

put up, monuments for soldiers. Did you put up one for me? You put flowers on the soldiers' graves. Did you ever even put a carnation upon my grave? Do this in remembrance of me.

"Drink my cup." "Be baptized with my baptism." Take up the cross and follow me, and if you do you are putting flowers on my grave every day.

"He careth for you." "You are more to Him than sparrows. "He hath graven thee upon the palm of His Hand." "The waves shall not break over you, nor shall the floods come near you. "We have a great High Priest who hath suffered temptation as we have, that He may be merciful to us in our weakness" (Heb. 2:18). "There is no condemnation to those in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom. 8:1-4.) The new creatures have the Spirit of God within them to help them. The Spirit can walk after the spirit, but cannot walk up to it. It is so high and so perfect. Suppose you wanted to walk to the door and could not walk upright. But God said, show your willingness to do so. "Will you? But I will fall, will get up and go on again. But what if I fall again and again. Get up, and go on, for another day, but I will not seven times and riseth again." (Prov. 24:16.) We cannot keep God's perfect law, the Ten Commandments. But we can keep the new one, this one: "Ye are my friends if you do whatsoever I command you and this is my commandment, that you love one another as I loved you." How much? "I loved you unto death." "As I laid down my life for you, you ought to lay down your life for another." (John 15:12 and 1 John 3:16.) Those members which seem to be more feeble are necessary. "Having the same care for one another—all the members of your body receive life blood from your body. Your body is a whole new God and Christ and we members of the new creation. "The church which is His Body, the completeness of Him." (Eph. 1:22-23.) Is Christ incomplete now? Yes. His members make Him complete, and Luke 15:32. I shall be glad for the third day. Who said, "I am the head of his church and His Body. He spake of the Temple of His Body (John 2:19). Mar. 14:58. Col. 1:18-24.) He shall change our vile Body. "(The Church) to be fashioned like unto His glorious body." (Phil. 3:20. 21. Thess. 5.23. Acts 4:32.) Now the new creation are called a "Great Man." A composite Man is the Christ. (Eph. 4:4-6, 11-13.) That we all come in the unity of the faith unto a perfect man, the completeness of Christ. (Head and Body) and Eph. 2:15 says to make in Himself of all the families of the earth a new man and this new man, this new mean; a perfect man and a new man? The new man composed of Jews and Gentiles, make the perfect man and when all the members are complete Acts 17:31 says, "God will judge the world by that man." The new man, the perfect man. Yes, Isa. 66:7 also tells us before Zion traveled, she brought forth a man-child. Who? The Christ who put to death the false man-child, the man of sin. (Rev. 12:5.) He called their name Adam, (The two) (Gen. 5:2) and now we see Adam in a figure of him to come. (Rom. 5:14.) Adam shall put to death a sleep, and Eve taken from his side. (The twain one.) Now Jesus dies and from his side, blood has been applied for his bride. "For He is a saviour of the body (the Church only). His blood is only applied for the members of his body so far. (Eph. 5:23-32.) He loved the Church and gave himself for it. For we are members of His Body, The Christ. For this cause shall a man leave his father and mother and be joined together with the wife, and they Two shall become one flesh. This is a great mystery. I speak concerning Christ and the Church.

God hath chosen this class to dwell on the divine plane called, "Immortality dwelling in the light which no man can see, nor hath seen." Can God see us? Yes and hears us even tho God "dwells in the Heavens of Heavens." His eyes beholdeth all things. He sees all, knows all things. And now the new creation are similar. For we shall be like him and see as he is and he shall then be like us and we shall be like God, Even in His glorious image, even in His imageable, material, or alive spirit." And Christ's members are to be like him. Then they, too, will be able to see, hear even like Christ, being the new creation divine. Ye are God's workmanship and he can make something out of nothing. Jesus is the top stone and ye are living stones, being shaped, fitted, polished until each stone becomes a copy of God's pattern. Then the Church will have Dominion over the dead in the morning. (Isa. 49:14.) Then they shall shine as the sun. The whole creation are waiting for the new creation and out of each believer will come forth living water. "They shall judge angels and the world." They shall be saviors Oh. 21 to judge. so great is the high calling.


Discourse by Bro. R. O. Hadley

Subject: "THE NEW CREATION CALLED AND PREDESTINATED"

HAVING very recently found myself to be among the called ones, I am very grateful today for having the privilege of coming to you with this great message. I am always to preach my Father's message and not one that is different from his word.

Since 1896, until two years ago, I was a Methodist preacher. From that time until now I have read the Studies in the Scriptures, and have found that I can only very little about the plan of Jehovah, so I come to you with gratitude, in the name of Jesus, who have made up my heart.

The opportunity to become members of the New Creation was never thrown open to the world of mankind, but only to the called class. It is a very great honor, dear friends, to be notified of the plans and purposes of Jehovah and to know of this wonderful calling. Even yet in this late day of the harvest only comparatively few know the plans and purposes of Jehovah. We are favored, dear friends, in being among the number who have been notified of the plans and purposes of Jehovah.

I will now bring to your mind some scriptures to show that the New Creation is a called class: "To all that be in Rome called to be saints." This shows that God had called in Rome a certain class, and their calling was that they should be saints. Further, we find that is it will be that has called them, "God is faithful who has called us, to the fellowship of his son." This shows that the called class are those that are expecting to be in a peculiar relationship to his son. His great Son, our Lord, who was the first of the called ones, and now one by one as those who are called finish their course they are united with him, and will continue on until the whole predestined class will be glorified. Also to the church at Corinthis we read; "Ye are the Christ, and the Christ is at Corinth, to them that are sanctified in Christ Jesus, called to be saints." Paul also said to the Jews and Greeks that are called, Christ is the power and wisdom of God, but the apostle also said to certain ones of the Jews and Greeks, Christ was a stumbling block and foolishness, but to the called ones he is the power of God and the wisdom of God. We make a general statement, many are called but few are chosen. From the Lord's standpoint predestination is first. Predestination means that certain conditions have been arranged for beforehand. With regard to the New Creation, predestination means that Jehovah arranged the plan by which they were called or brought to the condition to which they were predestinated. From our standpoint the call seems to come first. After we find that we are called we look into the scriptures to see to what we are predestinated, and then it is our business to meet the conditions of predestination.

Who are called and what are their qualifications? The apostle said, not many mighty after the flesh. not many wise or noble are called, but chiefly the poor of this world and the sons of men. We might have supposed that if Jehovah had intended to gather up a very select company he would have called the most noble disposed among the children of men. But according to the Scriptures we find that this is not the
The apostle tells the reason for it, "that no flesh should glory in his sight." Those who are wise and noble naturally, are not disposed to see their unworthiness, and are disposed to glory in their own condition. Jehovah has decreed that each one who finally becomes a member of the New Creation must realize their unworthiness. I have met quite a number recently who are far more prone to glory in their flesh than in the great Creator of the flesh. I have been trying to explain that that was one of the requisites of the New Creation and that this will continue as long as we are in the flesh.

It will also continue as long as we need his robe to make up our deficiencies and also to exercise such faith as to be enabled to have the fruits of righteousness. It has prepared the wonderful plan by his own death that we might be covered and our lack be made up.

Not long ago a brother in one of the churches said to me as I was explaining something of the wonders of the plan of the ages, you claim to know a great deal about these things. I answered, I do not believe you. I do not believe that that which is hidden these things from the wise and prudent and hast revealed them unto babes. So with this and other scriptures we can rejoice that we do know something of the great plan and purpose of Jehovah, not from our own strength or merit, but from the fact that Jehovah has been pleased to reveal them to us. It is a wonderful thing to have any part in this ministry in the closing days of the Gospel Age.

The call began with Jesus when he offered himself at Jordan, and to the rest of the New Creation at Pentecost. The acceptable day of the high calling is the Gospel Age. As certain as this call had a beginning, it will have a close. It will continue until the measure of the called shall be given of heaven.

The ground of our call: Adam was created perfect in the image of Jehovah, a human likeness of Jehovah. While he continued in that condition he was accepted of him and finally by an act of justification a standard of righteousness into a condition of being no longer perfect and now as his children are brought forth on a still lower plane than perfection, so that we could not only not give any for our brother, but could not save even ourselves, or could not be called into this condition of the high calling while the sentence of death is in the world. So that we have an instance of our purpose whereby we might be called. We therefore find ourselves on a plane below the plane of justification, but we read that through faith we can be justified.

Now there are several things connected with justification: first, we must recognize a standard of justice; second, we must recognize something out of which that justice is brought forth; and third, we must recognize that standard. This is what we understand by justification. Paul tells us in one place that we are "justified by grace"; in another place that we are "justified by faith"; in another place "justified by blood"; another place by "justified by resurrection." James says it is "by works." How do we reconcile these different statements with each other? We justified him in the sense that he was not under obligation to redeem Adam or any of his race when they were under condemnation. It is purely by his grace that he did such a favor. In the second place we are justified by faith for that is the most acceptable arrangement for our justification. Third, we are "justified by his blood." When given to his son to be the Son of God. Jesus gave himself a ransom in that he provided the ransom through his blood for our redemption. We are "justified by his resurrection" in that it is a part of the plan of Jehovah that Jesus should not only be the redeemer of the world, but the restorer and Blesser of the world, and in that sense comparable to or the same as he was in the human race. We are "justified by works" in the sense that, while we were saved by the preceding things, we are not to deny our faith by doing no works. We are not saved by works in the primary sense, but because of faith in his blood and resurrection. In another sense, our works should always be in harmony with our faith. So, we find these different expressions of our justification all to be fully in harmony when we see them to be a part of the great plan of redemption.

How God calls: "Of him are we in Christ who of God is made unto us wisdom, righteousness, sanctification, and redemption. 1 Cor. 1:30. The first element in our call is that wisdom which comes to us wisdom. The wise man has said, "Wisdom is the principal thing." So then, those who have exchanged the present life for the future life are recorded in the scripture as having done the wise thing. You who have accepted the plan of Jehovah in the present time, to be dead with Jesus, to suffer with him that you might reign with him, have done the wise thing. Way back, Jehovah said through Moses to the Israelites, "You shall work six days, and you shall do all your work, and in your seventh day is the Sabbath of rest, a holy convocation, you shall do no work, you shall keep the Sabbath, I © Jehovah, your God." For six days we have been enabled thus far to walk in wisdom's way. James tells us that, "the wisdom that cometh down from above is first pure, peaceable, easy to be intreated, full of mercy, and good fruits without partiality, and without hypocrisy." The wisdom that cometh from above is first pure, peaceable, easy to be intreated, full of mercy, and good fruits without partiality, and without hypocrisy. Blessed are the peaceable for they shall see God." Other qualifications belong to this but this seems to be the principal one, true in heart and intentions and in this sense we are to receive the image of his son, our Lord.

The wisdom that cometh down from above is the noblest kind, the best instruction. Those who are exercised by the Spirit have the peaceable. Then when their course is completed, see Jehovah face to face.

After this comes the qualification of peaceableness. It is first pure, then peaceable. We stand for peace on all occasions when it does not involve a principle, but we find that righteousness is so wonderfully in contrast to sin and darkness that those who are pure in heart meet with more trouble in the sense of following the peaceable, for there is a certain characteristic about them that is in harmony with heavenly things and holy things, and out of harmony with the general course and sentiments of the world so that we are likely to find more or less difficulty in the world and with our own families, and our positions may make enemies of those of our own families.

Easily to be intreated: We should be humble. Humility is an important principle in the character of those who are able to work for the peaceable. Humility seems to be putting a great premium upon those who have humility. We must not mistake humility however for pride. A certain person told a sister her father was a very humble man and he finally got a knowledge of present truth. I said to this person, did your father unite or meet with any of the brethren? No, he was a very humble man and he never got into trouble to do with the truth people, and so he never went with them. I said, to her, Do you know, that was pride instead of humility? And, by the way of illustration, Jesus in his humility stood out against Satan and all the world when they tried to move him from the course of righteousness and the principle of the righteousness; "He was in the form of God, while He humbled himself in the likeness of man. Humility which will not get into trouble when a principle is not involved but it is a principle which will stand and hold out against those who strive to move it from the course of righteousness.

Full of mercy and good fruits: The fruit of the holy Spirit as we walk in wisdom's way, is becoming filled more or less with the spirit of Jesus, that holy Spirit that emanates from Jehovah seems to be putting a great premium on those who have humility.
Those who are merely first justified, and failed to go on by consecrating themselves to Jehovah have received the grace of God in vain. No doubt there are multitudes of those in the church of the present time that are justified, but never consecrated themselves and therefore their justification will never avail unless they go on and take the next step of consecration. It is not a means to life in this age, though it is a preparation necessary for the new age. We are all in the church justified by faith only, in the next age the world will have justification to life. It differs from the present in that they will actually be raised up, rewarded and finally be fully justified. No one can be called in this age who is not first justified. After thus becoming justified, they may if they will, consecrate themselves to Jehovah and become consecrated ones.

It becomes us sanctification: So we read, “Sanctify yourselves and I will sanctify you.” This means setting apart. It may be applied also to the New Creation. If we sanctify ourselves, set ourselves apart to Jehovah, then he sanctifies us by setting us apart as one of his elect new creatures, and thus he leads us on into the great plan of redemption.

Sanctification is not human perfection. Some have made a great mistake, supposing that one who was entirely sanctified, set apart to the service of Jehovah, was entirely perfect. In sanctification we still need our justification, and the robe of Christ’s righteousness to cover our imperfections of this old age. We are still in the robe of the old creation in our lives after we have been set apart, and we will need it as long as we are in the flesh.

Sanctification is not emotion. Many of us in times past have judged our standing with Jehovah according to our feelings. When we felt good we thought we were in better standing, and when we felt bad, we thought we were in worse standing, and that our feelings are the matter by which to gauge our standing with Jehovah, but through faith and the wonderful doctrine of the witness of the Spirit, which is one of the most important subjects that we have, one of the greatest doctrines in the Bible. It becomes us redemption: I would like to impress upon you that we are gathered together in the sense of deliverance in this life. He that believeth on the Son hath everlasting life. We have believed already, but not in the full sense. Not in the sense that we have it, but Jehovah looks upon us as New Creatures already, and we already have a foretaste of it. We are his representatives in the world at the present time. Is not that a wonderful position we occupy? We are ambassadors for Jehovah now, and we are expected to set forth before the world something of the plans and purposes of Jehovah at the present time.

Jesus said to himself, “I am the light of the world.” That is easily comprehended. When he says of the apostles and disciples, “ye are the light of the world,” it is not in the same sense, for we are not equal to him.

But we believe that it is true, and that we are his representatives and that we are the New elect Creation or the lights of this old dark world at the present time, and Jesus is now our deliverer in the sense that he is helping us daily to overcome. And if we continually walk in the light and act in the character of God, it will ultimately be the case that we will finally be amongst the more than conquerors through him that loved us, and if faithful unto death, bearing the cross up the mountain steep to the gates of glory, we will there be crowned with the victor’s crown and at that time Jesus will be our deliverer in the fullest sense of the word.

The New Creation is called to glory, honor and immortality. No one could surely set themselves in a calling like this. Surely it would be a presumptuous one that would put themselves in this place. No one could expect to be amongst that number, only those who had first received an invitation. We are called to be spirit beings. That was a great surprise to me, dear friends. I had been taught that the world of spirit beings is a part of glory and дост and had supposed already that I was a spirit being. The first thing I received in the way of truth was the tract, What is the Soul. The next thing I saw was the high calling of God in Christ Jesus, and that it made a change from a lowly human being to that of a spirit being. Christianity now finds no two things for us, not one. The highest ideal I had of the Christian life was that it would help us to live a righteous life, but now I find it does more than that. It transforms our character and then changes our nature. It not only changes our nature but at the present time we are spirit begotten with the mind of Jesus, and then in the first resurrection when we pass beyond the vail, we will be made spirit beings. This is what we understand by immortality, spirit beings of the highest nature. Wherefore are given unto us exceeding great and precious promises. The nature of Jehovah made like unto Jesus himself, and whom he did foreknow foreordained to be conformed into the image of his Son: The idea of our being predestined is that we are to be conformed to the image of his Son. The high calling is for that purpose, that it would select or elect a certain class of the children of men to be conformed to the image of his Son. Now the doctrine of election at one time was very repulsive to us when we thought of it as being in the circle of the earth among men. But now we see that is not the case. We see that a small class of mankind have been separated to be conformed to the image of Jesus, not to do injury to the nonelect, but we find now that the great plan and purpose of Jehovah is that the elect new creation shall be a blessing to the nonelect. This is the same as when we elect or select officers in the government or state. Why do we do that? For the purpose of bringing blessings to those who are nonelect.

The whole creation groaneth and travaileth in pain together waiting for the manifestation of the sons of God. Wonderful is the provision of Jehovah through the elect creation to bless all the families of the earth. It will be a wonderful provision that will be brought forth, and it will thus have a part with Christ, shall constitute the blessers of mankind in the great day that is now so near at hand. We are now called, if faithful unto the end, will be with him in the blessing of all the families of the earth.

The new creation has a very difficult way to pass through. We are called and predestinated to walk in the footsteps of Jesus, and it is not an easy thing to do. We used to sing, "I will go with him, I will go with him." I remember singing, "I will go with him thru the garden." No doubt that old hymn expressed the experiences especially of the feet members that are still here with us. Can you sing it today, and do our hearts respond? We who are now of the elect New Creation can we sing, I will go with him, I will go with him. Will you go with him in glory? It is a strange rugged way with many difficulties, but if we think only of the difficulties we might be discouraged, and I do not want to discourage any of you. There are difficulties in the way, but Jesus said, "My grace is sufficient for you." I believe that you who are here want to get into the Kingdom. I believe you would have come if you could. Sometimes you may have been discouraged and have seen many things that seem to hinder you in the way. Remember what Jesus said, "My grace is sufficient for you." What did he mean? I think it should be interpreted like this: My grace is sufficient to get you into the Kingdom. The last members are being confirmed, and the last one has been tested. The great company will be dealt with later. At the present time it is the very elect that Jehovah is seeking out, and to you, kind friends, I am glad to give you this text that, "His grace is sufficient to get you into the Kingdom."

In the predestination of the New Creation Paul tells us that the grace of God for the benefit of the elect is not, if not, when we realize that God is on our part. We may believe that as soon as we are called that Jehovah is on our part and wants to get us into the Kingdom: that is, he will do his part, but he would not have called you if he had not wanted you in the Kingdom and he will help you as long as you continue to trust him.

Making our calling and election sure: First, we have God’s high calling of his Spirit with us all through our christian experience, that is his holy influence that has lifted us heavenward from sin and darkness to the plane we now occupy and it will continue to the end.

Second, we have his Word of instruction that gives us inspiration and the exceeding great and precious promises that instruct us to run with patience the race that is set before us.

Third, we have his providences. For the heavenly ones that really desire the will of Jehovah to be done in them, he sends us the providences around their lives so that it is possible to make our calling and election sure. We are to believe him and we ought to expect from time to time that the circumstances around our lives will be such that we can make our calling and election sure.
A brother in England gave me a description of the soldiers there. They came back with slow tread down the street, they were more or less wounded, they were poorly fed, and poorly clad, their care worn disheveled hair, their uniforms were tattered and covered with gray mud from their head to their feet. No one was paying any attention to them. What was the difference? These men had been doing service at the front in the trenches and the others had never known a battle. Kind friends, you and I are in the battle, the rest of mankind have never yet come into vital relationship with Jehovah. We are in the battle and we must win or we lose. Paul uses it as the illustration of the Christian victor when he said, in the closing days of his earthly career, “I have fought the good fight, I have kept the faith.”

How wonderful is the high calling to which we are called and how blessed are the privileges of the present time. How wonderful will the privilege of the future be if we are only faithful unto death.

May the Lord add his blessing in Jesus’ name.

**Discourse by Bro. S. C. Oathout. Subject: “DISCIPLINE OF NEW CREATION”**

The majority prevails in general elections, and does so properly in the ecclesia’s election of its officers, but “majorities” arenot enough. The important question should be, who or what represent the most of the Lord’s people. However where a division is formed to elect the minority may have an elder elected to suit its idea and thus all have a representation.

In the discipline of a member of the new creation we all know about one going first to the accused and if he does not desist, then taking another elder to the wrongdoer and then if he sees not the error of his ways and changes we can properly bring it before the class.

We are told to warn them that are unruly. To us what does this mean? Now an unruly member needs must be one who needs not the general rules, injunctions and admonitions of the Lord. If he persists in talking too much then let an elder speak to him in a suggestive way, perhaps telling a story with a point to the offensive, or let some one read an article from the Tower on the subject, or if a sister he slandered or through the weakness of flesh, some brother errs grossly then those are to be warned, not hurt or abused, but warned. The apostle calls attention to the fact that the feeble-minded. Those whose minds are feeble are those whose minds do not see the glorious things of God as plainly as others of us and hence need to be shown more and more of the hidden things by those whose intellects are keener.

“Support the weak.” We do not understand that this means work financially. Rather we believe that those whose beings are weak because of the general fall of man should receive our support in every way, both spiritually, morally and in any way the weakness may have manifested itself in the brother and sister.

Hebrews 10:24 sets forth the thought that the new creation should “provoke unto love and to good works.” If we know of a point or two in a brother’s make-up that he is particularly strong in we can talk about that if we care to talk of him at all and thus encourage him along that line, granting of course that it is not to the good quality. Thus if a brother or sister is strong on prayer or testimony bearing in prayer or tracts or anything in that line, that element should be encouraged and developed to its fullness in the Lord.

It is my thought that we could all be benefited by reading the sixth volume of Scripture Studies, especially the sixth chapter.
Discourse by Bro. E. D. Sexton. Subject: "THE LAW OF THE NEW CREATION"

I

N EVERY army in the world the first lesson to be learned is that, "obedience is the first duty of a soldier." In armies like that of Great Britain and America, where the enlistment is voluntary, the obligation to render that obedience is a matter of individual choice, and to be abandoned only after the oath of the soldier is taken, there is no choice about it, and it behooves the soldier to acquaint himself as quickly as possible with all the details of the law to which he has voluntarily placed himself under, for little allowance will be made for ignorance after the law has become one with which he can have familiarized himself with all the requirements.

This would seem to be a good illustration of the "soldiers of Christ," the new creation. They have voluntarily entered into an arrangement that gives them no choice as to what they shall do, or what law they will obey. Up until the time of their enlistment they were privileged to do as they chose, and after the law of the land, the law that they have voluntarily placed themselves under. But now they have obligated themselves to a new law, the "law of love," and he who would prove himself worthy of a place in this "new creation" must quickly learn both the letter and the spirit of this new law, and earnestly strive to measure up to its requirements. It might be asked if there is no requirement to love the man or woman with whom you are associated, that it is "as though it were your own flesh and bones?" Love is one of the attributes of human being, manifest in varying degrees throughout the whole race, and whatever of good there is in love is also a part of the character of the "new creature in Christ Jesus."

But there is a kind and a degree of love required of the new creation, which the letter of the law cannot embrace, and which never will possess, not being required of them, and necessary in their case. When the Lord said: "A new commandment I give you, that you love one another," he explained to them that it was "even as I have loved you;" a sacrificial love, a love that would prompt to sacrifice, a laying down of life for the benefit of others.

It is this "new commandment," this law of sacrificial love that is the law of the new creation, which we must obey. This is the servitude we have voluntarily entered into. You probably remember, "I will not go free, my master shall bore his ear through with an awl; and he shall serve him forever." (Exodus 21:5, 6.) Then in Psalm 40:6 this same is applied to Christ. Christ was "the open door." If you will look in you will find this word "open" is given as "digged," literally "bored." Now what was true of our head is true of the entire body, we have entered into a condition of continual servitude.

Sacrifice alone will not qualify us for a place in the kingdom, but sacrifice prompted by love will. Sacrifice with disobedience is sin; sacrifice with obedience is acceptable.

"Befold to obey is better than sacrifice and to hearken than the fat of rams." (1 Sam. 15:22.)

Discourse by Bro. Fred Otti. Subject: "REST OF THE NEW CREATION"

EAR FRIENDS: Our Lord said, unto me all ye that labor and are heavy laden and ye shall find rest unto your souls. Only those who have become weary of laboring and toiling can properly appreciate to any extent a real rest, because they realize what it is to be in slavery. The Apostle Paul tells us that the Law is a shadow of good things to come; and as the law is a shadow of coming good things so the Jewish Nation was a typical people. Natural Israel was in bondage (slavery) laboring under burdens of toil; the captivity in Egypt were finally lead out of bondage, and as they came to the Red Sea they were severely tried, the sea before them and the Egyptian host behind them. But the Lord delivered them from their enemies, and O! how they rejoiced and praised God. Then God gave them the daily and yearly Sabbaths, which prefigured the rest for the people of God. And as they only had rest to the extent of their faith in God's promises, so we only have rest to the extent of our faith in God's promises.

Now faith and obedience go hand in hand; and only as we render perfect obedience to the word of God (believing it and acting accordingly) can and do we enter this rest now by faith, and if faithful unto death, the real rest. As natural Israel entered not into the real rest, so we the new creation have our rest only by faith that is the rest and the life of rest when we have as the earnest of our inheritance which is future.

Paul tells us further Heb. 4:9-11 there remaineth therefore a rest to the people of God. And he that entered into his rest has ceased from his own works as God did from his.

Only as long as we work for the Lord can we enjoy the blessedness of this rest of faith; and in proportion as we wander away from the Lord, do we fail to enjoy the blessed rest.

Natural Israel failed to render full obedience to God, and therefore God permitted them to be carried into captivity into their enemies land, and thus they could not enjoy the rest which God promised. So it is with us the new creation; in proportion as we serve the Lord (labor for him) to that extent we find rest for our souls. But as soon as we serve ourselves (our own tabernacle) to that extent are we not permitted to enjoy the pleasures of the Lord's altar?

As Natural Israel was disobedient to the commandments of God, so Spiritual Israel has been disobedient also. And as Natural Israel was great and numerous, so Spiritual Israel has been great and numerous; and as not all of Natural Israel were disobedient to God's commands, so not all of Spiritual Israel have been disobedient to God's words.

But we see that the few who loved God and rendered obedience to the extent of their ability were carried into Babylon into captivity with the rest both the Natural and Spiritual. But the time has now come that all those whose hearts are right with God have a special blessing and are coming out of Babylon and are enjoying immensely the rest by faith which is but a foretaste of the real and permanent rest that remains for all of us who love the Lord supremely.
Discourse by Bro. A. P. Walker. Subject: THE SCRIPTURES speak of three judgment days. The first came upon Adam and thereupon the perfect race that was in him. The second is the judgment of the lost and fallen. Humanity has been suffering from this wrath of God which is revealed from Heaven. (Rom. 1:18) The penalty, death, is being carried out as a result of this unfavorable judgment. Another judgment day is still future and the judges will be the saints. (Matt. 19:28, 1 Cor. 6:2.) There is, however, another judgment day that chronologically comes between these two—the judgment of the Church—the new creation and occupies the entire Gospel Age. While Jehovah God is the judge of all. (Heb. 12:23.) Yet as far as the two latter judgment days are concerned He has committed all judgment unto the Son. (John 5:22.) He will judge righteously. Justice is the foundation of God’s throne, then it follows that whatever sentence is proclaimed by His son, it must be a right sentence. Righteous judgment, could give no other verdict than a just one. Now, judgment must begin at the house of the Lord—whose house are We. (Heb. 3:6.) We shall stand all before the judgment seat of Christ. (Rom. 14:10, 2 Cor. 5:10.) Now while God is the judge, He has made Jesus the supervisor of the matter. The word of God is quick and powerful and He is keenly scrutinizing our every word, thought and deed. However, the new creation are instructed to do some judging also, and who are we to judge? We are to judge ourselves. (1 Cor. 11:31.) Now this means that each one should judge himself. The Lord warns against judging others. (Matt. 7:1.) The many of the Lord’s people judge others when their attention should be wholly directed within. In our earthly courts there is the judge, the jury, the lawyers, witnesses, etc., within an enclosure. Then there is the gallery where curiosity seekers look on. These on-lookers often make demonstrations such as cheers, hisses and try various methods to indicate their approval or disapproval of something over which they have no authority. They try to act the part of the judge. The Lord’s people unwittingly are acting much the same. The wonder is the Lord does not clear the galleries as they often have to do in human courts.

The new creation is instructed to judge itself lest it fall into condemnation and this should be the special business of each one. However, even here we fall short because sometimes we overlook the motive behind each decision. The heart is deceitful above all things and desperately wicked, who can know it? (Jer. 17:9.) There is a way that seemeth right unto a man but the end thereof are the ways of death.” (Prov. 16:25.) Let us consider a few of our inconsistencies. We sometimes labor hard in the Lord’s service when the real motive is to shine by contrast with others. This will escape our notice if we are not watchful. Again, we sometimes judge ourselves unmercifully, but failing to treat ourselves like as if we were vile worms crawling about. The heathen put the matter in practice. In oriental cities many abnormal religious rites are carried on along this line. We should check this tendency. We should make an effort to get an accurate estimate of ourselves if possible. Of course it will not be easy for us to do this thoroughly. Paul was given a thorn in the flesh to the extent that he should not think more highly of himself than he ought to think. On the other hand while thinking reasonable of ourselves our estimate is apt to grow to large proportions. What Jesus did for us sometimes causes us to become mentally unbalanced, for instance we say; “He died for our sins and therefore we are cleansed and on a better footing than the world.” This leads sometimes to brazen assurance and a “holier-than-thou” attitude. Knowledge also puffeth up and the strain of the puff is sometimes mistaken for weariness in the harvest work. There is only one thing to do and that is to look at the Lord and emulate Him in everything.

Difficulties between members of the Body of Christ arise and cause much distress. Estrangements come into existence and peacemakers are looked upon as enemies. We try to bring about reconciliation. This is Matthew 18. We all know the 15th verse by heart and we nearly always interpret it to mean that we have a right to feel hurt at what our brother does to us. Are we not to kindly any tribulation that the world gives us? Why not then take it from a brother? But we say; “By their fruits you can know them.” This is just like the prophet said, there needs to be a rebuke. Evil surmising on your part bear fruits also. If the brother is hurting you, accept his chiseling and polishing gracefully, but if he is hurting your influence and injuring the cause of Christ he should be told about it, but let your speech be seasoned with salt and use plenty of it.

The new creation is being judged now and the tests will be faithfulness, love, zeal. Let us pay attention to these and develop that Christ-like character, for we must all be conformed to that image in order to obtain the prize.

Discourse by Pastor Russell. Subject: “CHURCH’S HUMILIATION PRECEDES GREAT GLORY”

“Weeping May Endure For a Night, But Joy Cometh in the Morning” When The Church Will Be Known and Pardoned.

ACCORDING to the Bible, our earth is the only province in all God’s universe that is in rebellion against the great Creator. We will not recount the history of this rebellion, save to remind you briefly that our Father Adam was created in perfect harmony with His Maker. He was abundantly supplied with suitable food, delightful surroundings, and everything needful to his welfare and happiness. The terms under which he might have life and its accompanying blessings continued everlastingly were clearly stated to him by Jehovah God, and were at once reasonable. But the temptation to disobedience came; and in his inexperience Adam succumbed to the Tempter. He became a rebel against his Creator, and brought upon himself the sentence of death—not eternal torment. That sentence was, “Dying, thou shalt die.”—NOT “Living thou shalt live in torment.”—Genesis 2:17; 3:19; Ezekiel 18:4; Romans 6:23.

But this plain statement of the Scriptures, no matter how much we have been taught to the contrary. That rebellion which set in more than six thousand years ago, has continued ever since. During this period God has not interfered to stop this rebellion in the human family. Ever since the fall of man, Death has reigned over all of Adam’s posterity. We are in the last day of this rebellion. The Church will not only know but also be pardoned. The Church will be known and pardoned. The Church will be known and pardoned. The Church will be known and pardoned. The Church will be known and pardoned.
ternity. God purposed to permit sin to take its course, for a certain limited period, in order that mankind's experiences with evil might be for the instruction of all God's intelligent creatures throughout eternity.

The angels have been very deeply interested in-lookers regarding what has happened upon this planet, as the Scriptures plainly show. Some of the angels followed man into sin; others remained true to their Creator and His laws. All the angels partake of the same human experiences, yet they have beheld the transgression of mankind, and are noting how it has turned out. They perceive that in its very nature sin brings a sure penalty; that its only possible effect is mental, moral and physical decay; and that misery, pain and sorrow are its inevitable accompaniments, ending in death.

The divine Plan of the Ages.—But our wise Creator does not purpose to permit sin to continue indefinitely. Why should He permit sin to mar His great universe? Before deciding that nothing can be done for humanity, God purposes to give the whole human family an opportunity to return to harmony and fellowship with Him. This opportunity, the Apostle Peter tells us, will be given during the “Times of Reiferror of Reconciliation,” which extend from the presence of the Lord; and He shall send Jesus Christ before the throne of judgment, to whose mission the heavens must conform, should they not accept the offer of salvation through faith in his atoning sacrifice. This is called “roasting.” The former kind of roasting has been unpalatable; and so we now have this method.

Many newspapers and preachers seek to dishonor those who follow the Master and have His spirit. What shall we do when thus misrepresented and defamed? Shall we return evil for evil? Oh, no! Our Lord Jesus did not so do. (1 Peter 2:21-23.) Although He had the power to do so, yet He would not use that power. If He had done so, He would not have been the Saviour of the world. He knew that His enemies did not realize what they were doing. This was the testament of the Apostles.—Acts 3:13-17; 1 Corinthians 2:8.

Suffering Precedes Glorification.—Thus it has been all down the Gospel Age. The members of the Kingdom class have been persecuted from those who knew not what they were doing. Had they realized that they were persecuting the true Church of Christ, they would surely have refrained at once. But the Lord's faithful followers are to put up with this ill treatment with good grace, knowing that it is working out for them a great blessing, and that in due time a blessing will be theirs which will far surpass all former tests.

This is God's arrangement for all whom He has called to be of the Gospel Church. If the Head of that church, our Lord Jesus Christ, had not suffered, even unto the death of the cross, He would not have received the high reward of exaltation to the right hand of the Majesty on High. The Son of God is yielding up His people to the power of the kingdom class in order that it may be possible for them to bring the fallen ones back to harmony with God. In order that it may be possible for God's people to save and restore? How reasonable, too, that those called to be associate rulers and blessers with Him should learn the same lessons!

The Masterpiece of Deception.—There has been a great mistake made regarding the nature of the Kingdom of God and its relationship to Christ's Kingdom. We are sure that many have not properly understood the matter. We have thought that the Kingdom of God was already here, that its rule had already begun. Some have thought that it was set up when our Lord arose from the dead. Others have supposed that it was set up at Pentecost. But long after Pentecost St. John prayed for the restoration of the ancient order of things, not for the manifestation of the Kingdom of God. Others have thought that it must have come with the destruction of Jerusalem. But it did not come then.

Many people believe that the Kingdom of God was established on earth in the year 800 A. D. Then the Roman Catholic Church had become very powerful, and the European kingdoms very weak. Religious leaders said, "We have had eight hundred years for our Lord to return and set up His Kingdom. He has not come. But the church is growing strong and influential. Surely it must be the will of God that we should set up the Kingdom."
According to this conclusion, the Holy Roman Empire was established about the year 800, with the Bishop of Rome, as the Viceregent of Christ—His earthly representative. Doubtless the leaders of this movement thought they were following Divine instructions regarding the establishment of the long-promised Kingdom; but the Adversary deceived them. The Bible tells us that he has deceived the whole world. (Revelation 20:1-4.) For centuries this pseudo-kingdom of God made and unmade kings, as appointees of God's Kingdom. For awhile the kings had to walk very humbly and quietly; for if they displeased the Pope, he would depose them and appoint their successor. History records many humiliating experiences which disobedient European sovereigns were compelled to undergo as a result of the Pope's anger at their course.

Counterfeit vs. Real Millennium.—Surely the Kingdom which had such power was not the Kingdom of Heaven which, according to our text, was to suffer violence at the hands of men throughout the Gospel Age! In the light of the Scriptures we cannot believe that the Kingdom of God has been reigning on earth for the past 1,100 years. If it has been in power, we would be greatly disappointed; for the Word of God leads us to expect that Kingdom to accomplish something far greater and more lasting than anything that has been accomplished during these centuries. That Word assures us that when Messiah reigns, He will reign in righteousness and in judgment; that His control will extend over the entire earth, for the uplift and blessing of the whole world, for their deliverance from sin, sorrow and death.—Isaiah 32:1-4; 53:1-10; Psalm 72, etc.

We have seen nothing like these blessed results during the Papal Millennium. For the past 1,100 years the records of history reveal nothing but a reign of corruption and violence, not a reign of righteousness and peace. All evildoers have not been cut off; neither have the righteous flourished. Speaking through the Prophet David, the Lord says of this present evil time, “I have seen the wicked in great power, and spreading himself like a green bay tree.” “Their eyes stand out with fatness.” (Psalms 37:35; 36:73:3-12.) But to the righteous our Lord Jesus says, “Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for My sake.” Of the same class the Apostle Paul declares, “All that shall live godly in Christ Jesus shall suffer persecution.”—Matthew 5:11; 2 Timothy 3:12.

All this is in harmony without text, which declares that during the present time the Kingdom of Heaven, the true Church of Christ, suffereth violence, and the violent take it by force. The meek have not yet inherited the earth; they seldom get even a good slice of it. Are the righteous blessed and the wicked punished today? No; just the reverse. Those who are living godly lives in Christ Jesus are misrepresented, persecuted and put out of the synagogues. All manner of evil is spoken against them falsely for Christ's sake. And this is being done in the name of Christ!—John 16:1-4.

Reign of True Kingdom at Hand.—For centuries the true church has suffered violence at the hands of the rulers of this world. Some have done this under one name, some under another; but the persecution has been done under the direction of Satan, whose object it is to destroy the true saints of God. But when the true Kingdom is set up, there will be a great change in this respect.

God's times and seasons are absolutely fixed. No one can hasten them. Everything is in the Father's power. Now we see that God wished the world to have six great Days of a thousand years each, during which to learn certain necessary lessons; and that these six Days were to be followed by a Seventh Day, during which Christ and the Church will occupy the office of Prophet, Priest and King, in order to teach, help and uplift the world, restoring them to all that was lost in Eden and redeemed at Calvary.

The present order of things will not last. Our Lord will set up the Kingdom of God (Daniel 2:44) which will do away with this present order and will bring in the New Order. At that time He will have associated with Him all those who have been loyal to Him and His Cause, and who have proved themselves faithful even unto death. Only such will be His joint-heirs in the Kingdom.

Seeing these things, perceiving the fulfillment of the prophecies of the Scriptures all about us, and knowing from the sure Word of God the outcome of present events, the Lord's faithful people may well wait in patience for their deliverance, may well lift up their heads and rejoice. (Luke 21:28.) Daily we are getting ready for that Kingdom by proving and manifesting that we have a thorough-going loyalty of heart to the coming Kingdom and its principles of righteousness. If we are willing to suffer violence for the Kingdom and its righteous principles, God will know that we are loyal to Him; and He will reward us openly. The deliverance of the suffering saints of God draws near.
NEWPORT, R. I. CONVENTION
JUNE, 1916

Opening Remarks by Bro. A. A. Wainwright

We believe it is the Lord's will that you should be here, that we may set an example of what the Lord's people should be. Let us rejoice in the privilege of being His ambassadors. Let our conduct be a reflection of the image of the Master. Let us endeavor to show forth His praises, and seek to help one another until we are permitted to meet in the glorious convention above. We will now have a few words of welcome from Brother Streeter.

Address of Welcome by Bro. R. E. Streeter

We did not know until I entered the door that I was to have the pleasure of extending to you a welcome aside from the one already given by the brother representing the Newport class.

While this is a Newport convention, in another sense it is a New England convention. We are so glad for the privilege of having the convention here. We are very sure the blessings we will receive will be in proportion as we keep ourselves in the love of God. Let us keep our hearts open to receive the blessings which God is ready to bestow upon us.

The days in which we are living are wonderful days. They seem to have been given to us that we may make our calling and election sure. I am very sure if you and I did not need this seemingly extra time it would not have been granted us. I came to this convention with a longing in my heart that I might receive a great blessing. My desire is that the blessing may be of such a character that I may be able to carry it to others also, as it has been our privilege to do during the harvest period.

As we said before, these are grand days in which we are living. We believe we are near the close of the harvest work, yet there is plenty of work for all to do. It seems as if there has not been as much work at any period of the harvest. We are glad of it, dear friends. The privilege of engaging in this work of the harvest has much to do with the upbuilding of our own characters.

I trust that by this convention we will all come to realize more deeply the love of Christ in our hearts. We extend to you a very hearty welcome. We trust this convention will not only be for our upbuilding, but also for the upbuilding of all the saints of God.

Brother F. C. Detweler was then introduced by Brother Wainright (following Brother Streeter) as permanent chairman. Brother Detweler spoke as follows:

A change of program was found necessary at the last moment. The good mayor of this city had volunteered to deliver an address of welcome, in which he would speak for the city officials, and the people of the town. At the last moment he sent us a message, and it goes to the convention as an expression of the good will not only of the Honorable Mayor and the officials of the city of Newport, but still back of this, the good people of Newport. It is addressed to one of the brethren who had a hand in the matter, and it reads like this:

WORDS OF WELCOME FROM THE MAYOR AT NEWPORT, R. I.

Mr. S. T. Apollonio.

My dear sir: I cannot express the regrets I feel at being unable to extend to the convention the hearty greeting of the people of Newport on the occasion of their meeting here.

My absence is due to the fact that I am suffering from neuritis, which for the past five months has afflicted me, unfortunately as in this case, at the wrong time.

Though unable to be present I beg the honor to extend to the convention a cordial welcome on behalf of the people of Newport, and to voice the hope that your gathering will have beneficial results and that you will depart from Newport with most pleasant recollections.

With every good wish for the success of the convention, I beg to remain,

Sincerely,

P. J. Boyle, Mayor.

IN FRONT OF DANCE PAVILION, OUR MEETING PLACE

Now you have heard the words of cordial welcome, not only from the mayor and the Newport class, but also from our dear Brother Streeter, who certainly is well known among the New England friends, and is therefore well qualified to speak for them.

The words of the mayor expressing a hearty greeting on the part of the people are not merely empty bombast, without force or power, because we have already come in contact with things that bespeak the good will of these people. May you be able to reciprocate. The mayor suggests that when we take our departure—he evidently does not expect us to stay—we take with us the good will of the people. On your behalf we have great pleasure in expressing appreciation of the kindly greetings that have been received—to the mayor, to the people of the city, to the friends of this locality and to the New England friends who have made this convention possible. We may go further and extend our appreciation to the enterprising business men who through their energy and perseverance have made the pleasant arrangements here. We understand that five years ago this beach was without facilities for comfort or pleasure, except those which centered in a handful of people who lived on the beach. Today it is a place of amusement for thousands who come and go. Had it not been for these men of ability to accomplish things worth while, this convention would not have been possible here.

Then let us remember the local-associated Bible Students who have had a part in making provision for our comfort. Before you thought of coming to the convention at all they had begun to evince love and interest in your welfare by making arrangements for the meeting here. You can understand something of the hours of anxious consideration on their part that was necessary to make you comfortable. While you may not be as comfortable as you had hoped to
be, we feel sure every reasonable effort has been made to make your stay here pleasant. We wish to express our appreciation of these things, and if you are of the same mind, I would suggest that you give expression by rising to your feet. (It was unanimous.)

So we have your authority to suggest to those having the matter in hand an expression of an appreciation to the mayor, the city officials, and the people of Newport. To the friends in New England we also extend our appreciation, and an interest in our welfare, and to the little ecclesia of five or six who have had courage to undertake the holding of a convention here. I am sure our hearts go out to them. We hope you will get acquainted with them, and that as you mingle in fellowship with them both their hearts and your own may be caused to rejoice that this convention was made possible.

You know the purpose for which we came here. You came longing for blessings and to have fellowship with God’s people—not for amusement. You are here to obtain something that will enable the new creature to face the future with courage and fortitude.

We greet you in the name of our great God and His dear son, whose servants we are and in whose Kingdom we are already sharers prospectively. We greet you in the name of the International Bible Students’ Association, whose representatives we are for a few moments. We greet you in the name of the pilgrim brethren who will speak to you from this platform. Thousands of the Lord’s people are praying for your blessing while here, and they are expecting that in due time this blessing may reach out to many who were not able to attend. So your welcome comes from one and all, even from the less prominent ones among the Lord’s people.

As a thought to carry in mind during the convention, that you may get the full reward of your effort in coming, we remember the words of one of the apostles when he said: “Look to yourselves (see to it) that you lose not those things which you have wrought, but that you receive a full reward.” If we fail to get the full benefit of this convention it will be because of our own heart condition. God’s power will work to make this a glorious convention to us, if we respond properly.

Discourse by Bro. E. F. Crist. Subject: “OUR FATHER,” THE LORD’S PRAYER

ANY Scriptures show that God desires those who become His children to think of Him as a tender, solicitous, loving Father. Agreeable with this are the words of our text, Matt. 7:11: “If ye, then, being evil know how to give good gifts unto your children, how much more shall your Father which is in Heaven give good things to them that ask Him?”

By nature we are all evil, yet we take real pleasure in subjecting ourselves to inconvenience, self-denial, and even suffering, that we may bring advantage to our children. Isa. 55:8, 9 tells us that God’s thoughts and ways are as far above ours as the heavens are higher than the earth. If then, notwithstanding the unfavorable influence of continued association with selfishness, we are so willing to do for our children, how much more will our Father, who is in Heaven, where all is unselfishness and love, be willing to give good things to those who beseech Him in accordance with His gracious arrangements.

In the prayer which the dear Master taught his disciples, as recorded in Matt. 6:9, 13, the fatherliness of our God is taught beautifully. We pray—“Our Father which art in Heaven.” It is of great importance to those hoping for a place in God’s divine family to understand and rightly appreciate God’s deep interest in those whom He has begotten to His own nature. This was illustrated to us in a very forceful manner some years since when we heard a robin frighten a would-be assassin away. Curiosity then prompted us to quickly diagnose the case. We concluded that some intruder was threatening the bird’s nest, and investigation soon proved the correctness of our surmise. A cat was seen stealthily climbing toward the precious nest. We quickly assumed to ourselves the prerogatives of a policeman and chased the would-be assassin away. Curiosity then prompted us to take a peep into the nest, which at first revealed only several wide-open mouths. Deeper searching disclosed four or five blue, skinny, and decidedly unattractive little creatures. If you have ever seen young robins, recently hatched, you will understand better than I can tell you. These homely creatures seemed not to constitute sufficient cause for such a demonstration as the mother robin was making. Ah! she would not have cared had they been little crows or little
elephants. But she knew that these little ones were partakers of her own nature; she knew that notwithstanding their present lack of beauty, if she could feed and care for them for four or five years, by feeding and caring for them, she would see a day when they would be as beautiful and as remarkable as themselves.

Similarly, when we had received the spirit begetting, at first there was not much to be seen but mouth—that is, all we could do was to tell the Lord what we hoped to do. Perhaps it was some time before we bore any closer resemblance to Him than the young robins bore to their mother. But if we have been begotten by His spirit God knows that by feeding us with His Word and caring for us with His providences, we will in due time acquire the marks of beauty that will make us like Himself and His dear Son. Let us not lose sight of this comforting thought.

HALLOWED BE THY NAME.

In this also, as in every part of the prayer, we are able to see the fatherliness of our God. We cannot believe that God is so desirous of honor that He would violate the principles of humility which He has so earnestly enjoined us to operate in becoming copies of Himself. If so then the more like God we become the most will we seek honor for ourselves. We are instructed to hallow His name because greater good will thus come to us as His children. In our mind there is no doubt that when we finally view retrospectively the transfigurations that have contributed to our preparation for divine conditions, it will be found that reverencing and praising God have had much to do with our protection against evil. As John tells us in Rev. 16:6 declares that "by the reverence of the Lord men depart from evil." The logic of this is that when our hearts are going out in reverence and adoration toward God, as we meditate upon His holiness, His purity, His patience, His love we can scarcely do evil during that time. Further the influence of such meditation would help to ward off evil influence for some time. In Psalm 34:19 and 10 we are told while the young lions are understanding their strength and agility, do lack and suffer hunger at times they that reverence the Lord shall not lack any good thing.

If our hearts be kept in that reverential attitude God stands obligated to provide everything that would be for our good as new creatures.

If this reverence take its legitimate course and assume the form of praise, what a potent antidote would be afforded for "blues," discouragement, discontent murmurings, and kindred evils. In Deut. 28:47, 48 the Lord tells Israel, "Because thou servest not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things, therefore shalt thou serve thine enemies." The lesson to us is simple. We are not likely to be discontented when we take in heart that reverence and that speaking of the Lord will illustrate this principle. A veteran who had served on the side of the North in the war of the rebellion was crossing the Atlantic. Fellow-travellers gathered about him at times to listen to his stories of the war. One day he was relating how he had been on a long march and at night had just settled himself to take some much needed rest when a command was directed to go out on picket duty. He was rebellious inwardly as he went to his post, and thought dire things of the officer who was responsible. But as he began to reflect, and remembered how many of his boyhood chums had fallen a prey to enemy shot or shells at his side since enlistment, while he had lived and, his heart gradually melted away and thankfulness began to take its place. As gratitude welled up in his heart he could not restrain the impulse to give expression, and softly he sang.

"Praise God from whom all blessings flow."

As he paused in his story and looked about him a white-haired man at his right was seen with tears streaming down his cheeks. This man broke into the story and said, "Yes, and I was on that field on the night you mention. I was in charge of a detail of men in the Southern army who were doing a little scouting. We saw this man on his lonely bed, and had given him all the careful attention and get ready to fire, when the words, 'Praise God from whom all blessings flow' floated out just loudly enough for us to hear. I could not say FIRE! I said, boys, put down your guns; we will go back to camp."

Perhaps praising God may not always bring such tangible results, not so speedily, but we may be sure that it was the Father quality in God that taught us to hallow His name.

THY KINDOM COME, THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN.

This implies upon our part a longing that others than ourselves may come to enjoy the blessedness of His favor, His power, His might and His glory. It also implies a willingness upon our part to have His will done in us as it is done in Heaven, even if this should involve experiences similar to those of the Saviour in Gethsemane and Calvary. The best proof that we pray this part of the prayer in sincerity would be our prompt submission when little things arise that are contrary to our will. The Saviour's words to His Father are as applicable to us to-day as they were to the Virgin Mary when she said, "Behold the handmaid of the Lord; be it done unto me according to thy word." And Mary "saw a little child set before her son to a miller with a sample of some wheat which he wished to sell. After careful examination the miller asked: "How much wheat like this does your father have?" The boy replied quickly: "Oh he has no more at all like that; he spent all of the morning picking that out. We hope, dear brethren, that we will see ourselves in need of more long time to find enough submission to our Father's will to make us fully resigned to what His providence permits.

GIVE US THIS DAY OUR DAILY BREAD.

The fatherly element in God is again manifest in this part of the prayer. In the natural it implies a willingness on our part to receive our sufficient portion daily, rather than anxiously desiring to have enough for months or years in advance. That we may see God's kindly intention in this, let us see the principle worked out in the case of Elijah. When the word reached Elisha that Elijah was dead and the Father had given His Son to a miller with a sample of some wheat which he wished to sell. After careful examination the miller asked: "How much wheat like this does your father have?" The boy replied quickly: "Oh he has no more at all like that; he spent all of the morning picking that out. We hope, dear brethren, that we will see ourselves in need of more long time to find enough submission to our Father's will to make us fully resigned to what His providence permits.

What an encouragement it would have been to Elijah had there been found at least a quarter barrel of flour the next morning, and a quart or more of oil. But, no, each day had to scrape the barrel, and practically drain the cruse of oil, yet there was sufficient for their needs on the following day. Can we not see how this daily exercise of trust was a most appropriate preparation for that grand climax in the life of Elijah when he dared to go boldly to the king and did not faint. We are told also that the water and valley of Baal, on Mount Carmel? Is it not apparent that it was that severe trial along the lines of faith that emboldened Elijah to defy the 400 priests of Baal; that gave him courage to heap scorn upon them when their most frantic efforts failed to bring down the asked-for fire; that at the crucial moment gave him confidence that dared to command that twelve barrels of water be poured upon the offering and altar which he had prepared; that enabled him then to look up to God for assistance in the form of fire, with such unwavering assurance that the flames descended forthwith and licked up not only the offering, but also the stone, and even the altar? And then the words "Give us this day our daily bread" for daily bread was the very best way to prepare Elijah for this thrilling climax of faith? Then can we not see why God, as a kind Father, has taught us to pray for daily bread?

We may appropriately offer a word of caution against placing too literal construction upon this. Sometimes great disasters and sorrows may come to a child of God, not only without being any worse than to the spirit of scriptural passages. The following incident will make the point plain: An old couple had lived for a term of years on the second floor of a building directly over the room occupied by the landlord and his wife. They had proven model tenants. But one night a noise was heard on the floor below them. The second floor tenants, fearing the worst, wife were playing horse. The same thing occurred the next night at about bed-time, and again the third night. The fourth night there was a thump, then a shuffle, a thump, a shuffle, and then a thud as though a body had fallen to the floor. The landlord hurried upstairs, and the poor old lady, with tears said:
Sixteenth Souvenir Report

Vacation in the mountains. Yes, we see a Barb, and a doctor gave him some medicine to take at bed-time three times running, and skip the fourth. The doctor also told him that he would have to be careful how he did it, or he might be killed. He fell asleep, and the doctor said he had better not fail similarly again. Another cruel illustration will emphasize the point. An Irishman was confessing to his priest, and finally said, hesitatingly: "And father, I, ah, also stole a little hay." "How much?" "Not so very much." "But you must tell me quickly for others are waiting to make comments to me as well. Will you throw the whole stack, for me an' Biddy is goin' to git the rest of it fir-st dark night." You readily see the application.

Suppose we go to our Father somewhat after this fashion, "Now Father, I am so sorry that I allowed that bad temper to get the better of me again today. But then, you know I have been adopting this new life, and I think I may do it better. I have been praying for forgiveness. To forgive under such circumstances would be injurious to the one asking. But if there be sincere sorrow, full acknowledgment, and a strong determination that by the grace of God there shall not be a failure again upon that point, we are assured that the Father will forgive."

He also forgives in the same degree that we forgive the debts of others. Do we not feel that we often fail to render what we really owe to the Lord as a debt, and do we not, then, desire Him to forgive the shortcomings? Proportionate to our willingness to forgive the debts of others toward us He will forgive debts toward Him. It is in the exercise of the love of a kind Father that He refrains from forgiving upon other conditions.

And Lead Us Not Into Temptation.

(One of the old Watch Towers favors this form, rather than "abandon us not in temptation.")

Coming so closely in connection with the request for forgiveness would not inaptly suggest that we might be led into temptation. It would be far easier to forgive otherwise than according to the proper conditions which we have just noticed. We can see how it would be quite proper to ask that God do not "bring" (the word in the Greek) us into temptation. Lot made a choice of the well-watered, fertile valley of the Jordan, notwithstanding the disadvantage of evil associations which this would have given him in, and thus he was brought into temptation. Balaam came to the prophet, Balaam, and asked him to curse Israel, promising a rich reward. God forbid the prophet, but with visions of the attractive reward dancing before his mental view Balaam sought to find some way of getting around God’s restriction. Seeing this attitude upon the part of Balaam, God says, "Go." Had God changed his mind? No, but since the prophet was yearning for the little advantage offered by the king, God bade him go. He was led into temptation because he entertained a desire for what God disapproved. Similarly, Israel longed for flesh, and God provided it to them in plenty so that they were sickened by eating of it so freely. Ps. 106:14 and 15 tells us that "they lusted exceedingly ... and He gave them their request, but sent leanness into their soul." Do we not see, then, how God in His infinite fatherliness teaches us to pray these words? Thereby we are telling Him that if some strong desire should be upon us, we realize of what kind it is, and ask Him not to lead us into that which would be a temptation beyond our power to resist. We pray, "Give us not eldership if it would be a temptation too strong." “Give us not more salary, a better position, better health, or any earthly thing that we might have a natural desire for, but when the leading of the Holy Spirit would be that which would make us BATTLEFUL BUT DELIVER US FROM EVIL, OR THE EVIL ONE.

We may not look for deliverance to come always in the form of escape from distressing experiences. Abraham was delivered out of the temptation on the mount (for such the Scriptures denominate it), but not until he had been put to the test. And the Lord delivered David from the lion, but only by going into death as a man and being raised in the divine nature. Israel was in sore temptation in the land of Canaan, confronted by armed hosts securely entrenched in walled cities. God delivered them from evil by making their weapons effective. He did not cast down the walls.
long before they approached these cities, nor did He strike
down in death all of their inhabitants so that Israel would
find the land of taking possession. Doubtless God could have done this equally as well as to give success
to their swords. He chose the latter method because it would
be more to their advantage, and because it would afford a
better lesson to spiritual Israel. We, too, have strongly en-
trenched foes in our flesh, and perhaps we have almost per-
suaded ourselves at times that they cannot be dislodged. But
our Father will deliver us from the evil one, and from these
evils, by blessing in our hands the weapons of His own pro-
viding, of which the apostle speaks in 2 Cor. 10:4 and 5,
saying: "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 ex-
trudes in the name of God, and taking captive every
thought into the obedience of Christ." Surely, then, our
proper course is to learn what these weapons are, and
to practice until we become skillful in wielding them
valiantly, having our weakness supplemented by our Father's
all-sufficient strength. He is truly able to do exceeding
abundantly above all that we ask or think.

When the spirit of our Father, as it is represented in this
prayer, has been made our own, then will we be able to ap-
proach Him with our requests with approximately the as-
surance that 1 John 5:14, 15 pictures: "And this is the
confidence that we have in him, that if we ask anything ac-
cording to his will he heareth us; and if we know that he
heareth us, whatsoever we ask, we know that we have the
petitions that we desired of him." It does not mean that
we may dictate the course that God must take. Not like
little Johnnie whose mother questioned him carefully, being
fearful that he was neglecting his prayers. He said: "Mamma,
I have been praying the Lord every day for about two weeks,
that He would help you and papa to see things more like I
do." We may not desire that God see things as we do, but
having come to the point where we have learned to ask
for these things which He is so glad to give, we may then
ask with assurance.

May the dear Father teach us the spirit of the Lord's
Prayer, which so beautifully shows us OUR FATHER.

Discourse by Bro. R. G. Jolly

Subject: OUR FATHER, THE GREAT SHEPHERD, "THE LORD (JEHOVAH) IS MY
SHEPHERD; I SHALL NOT WANT"

A religious hierarchy was desired by the early Christians
in order that they could vie with the great religious systems
of surrounding nations; however, it was not to their best
interests, since it showed a rejection of God. The prophets
of the Lord, the apostles, had warned the people of the
coming apostasy and the danger of erecting the anti-Christ.
This system was, nevertheless, demanded by the people and
greatly admired by them. It towered head and shoulders
above all other religious systems, and commanded respect
in every nation on the face of the earth. The anti-Christ,
not heeding the work of God, instituted a sacrifice of his
own, the mass, called by the Lord, "the abomination of
desolation." (Matt. 24:15.) The anti-Christ has sought
aggrandizement and public applause by sparing many giant
evils, and has endeavored to justify itself before God by
doing many works of sacrifice. "We know we have whisky
men in our churches, but look at the sacrifice we are making
to save drunkards from the ditch; we know we have many
unreproved evils in our own churches, but look at the sacri-
fice we are making to reprove the evils existing among the
heathen." The hypocrisy is manifest. God has spewn Babylon out of His mouth, rejecting the system and withdrawing His spirit, which was no longer respected. Anti-Chris's spirit has become very evil, and he has often sought to slay the Lord's anointed. He has led many people astray and at last nominal Christians and especially their leaders are turning over to him. The result is the inevitable giving place to the anti-typical David. Many are inclined to mourn for Babylon, saying: "We have heard Babylon." (Jer. 51:9) But the Lord says: "How long wilt thou mourn for Saul, seeing I have rejected him?" (1 Sam. 16:1.) When God rejects we who are in harmony with Him, He also rejects us, and anyone who accepts us who are in harmony with Him must also accept us. The word "David" means "beloved." We are "accepted in the beloved." Just as God cast down Saul, the people's choice, to make room for His "beloved," the man after His own heart (1 Sam. 13:14), so now God casts down ecclesiasticism, the people's choice; to make room for the man after His heart, the heart of David. Joel 2:31 says: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." God's selection of David is along different lines than man's selection of Saul. When Eliab, Jesse's eldest son, presented himself before Samuel, the prophet said: "Surely the Lord's anointed is before Him." (1 Sam. 16:6.) The prophet remembered the anointing of Saul, and here was a man just as handsome as David was beautiful. But the Lord said unto Samuel: "Look not on his countenance, nor on the height of his stature, because I have refused him; for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." What hope would there be for us, dear friends, were the people to do all the choosing? The prophet praised David because God looked on his heart and that He found something in your heart and my heart wherefore He chose us! We who had the mind of Christ should be like minded and should also endeavor not to look on the outward appearance, but on the heart. Every time that we judge a brother or sister we have the mantle of Christ on our shoulders, and looking from man's standpoint and drifting away from God and the spirit of God which considers the heart only. Abinadab and Shallumah and the rest of Jesse's sons present were also passed by of God. No doubt the good old prophet was Perplexed. Had God fooled him? God sent him to anoint one of Jesse's sons. Then might there be some mistake. Finally he turns to Jesse: "Are here all thy children?" Jesse replies: "There remaineth yet the youngest, and, behold, he keepeth the sheep." Surely you wouldn't want him; he is only a kid, the servant of the family; all he is good for is to look after the few sheep in the mountain and feed them, and the things which are despised, and things which are not, to bring to nought things that are, that no flesh should glory in His presence." (1 Cor. 1:28, 29.) Jesse and his sons were sanctified (vs. 5.) but God rejected all the sanctified ones and sent out into the mountains for David. This is hard on the "sanctification of the flesh," of today, who hold that sanctification means holiness and that they are without sin. We, however, realize that sanctification means a setting apart for a special purpose. Jesse and his sons were sanctified unto the sacrifice, in other words they took a day off for that purpose preparing themselves for the sacrifice.

"Now he was ruddy, and withal of a beautiful countenance, and goodly to look to." (vs. 12.) This is not the language we would use today. We would be more apt to say: "He was tanned, freckled, sun-burned, and of a beaming countenance and it would just have done you good to see him." Ruddy, beautiful countenance, too, but not the alabaster countenance, too, not the alabaster powder countenance. His fine countenance was not like Elia's, but rather served as a window through which his happy heart just beamed forth. And the Lord said: "Arise, anoint him; for this is he." Then Samuel anointed the horn of anointing oil and anointed him in the sight of all the people. (1 Sam. 16.) Now, David is not to be anointed from that day forward. So, dear friends, the Lord's spirit came upon us when He accepted us in the beloved. When we were begotten by the spirit we were anointed to the kingship.

When David was anointed to be the future king of his nation, how did it effect him? He says: "Eliah, you didn't get it at that time, did you? Shammah, go get me a drink, Abinadab, pull up a chair for me! Now, you'll be sorry if you don't; you know I'll soon be king, and then you will wish you had. I guess you feel taken down a peg or two, don't you? Oh, no; this was not David! Some twentieth century boys are allowed to rule the home, even some true homes, alas! But David had a heart after God's liking. He humbly and faithfully went back to his sheep. This may seem strange. Many in his place would have said: "I'm the man! I will surely educate myself for that job. I wonder how I can manage to get into Saul's court to learn how he judges the nation and trains his army. I must work some scheme to get into his court if I'm to be king." But David had full faith in God as his Shepherd. God called him and God can guide his preparation if God wants him God can. It is not a man's way. David as a faithful sheep must merely follow where his Shepherd directs. So he went back to his flocks on the mountain side, content to wait on the Lord. What a lesson for us! Many who receive the anointing of God think that if they are to rule the world, they should get their training over here before they declare God's message to the world, he must get into the pilgrim work now. The apostle advises that, like David, we be content with whatsoever lot the Lord has given us, and await His leading. So David went back to his task, no doubt now desiring to be a more faithful shepherd and to learn from his experiences lessons necessary to his development for the Kingdom.

How grand it is to be alone with God! David was just where God wanted him to be. It was here in the wilderness that God desired to give him his first training for the kingdom. Was it not in Egypt that God trained Moses for his years of teaching with a rod and a staff? Abraham on the plains, Joseph in prison, Elijah at the brook of Cherith, Ezekiel at Chebar, John the Baptist in the wilderness, St. Paul in the Arabian desert and St. John in exile on the lone island of Patmos, were alone with God and learned of Him in the most wonderful school of all. The beautiful thing is that David was alone. This was his first course in his preparation for the kingdom. God was the instructor and he the pupil. Here he learned lessons that he never forgot; these sweet lessons are marked throughout his entire career. Here, perhaps, he wrote his sweetest psalms, of which the twenty-third stands foremost. As day by day he learned how to be alone, he learned how to love the green pastures, how to lead mebeside the still waters. (How sweet to trust fully in Him!) He restored my soul. (If the sheep be comes faint or falls into a pit, He restores it.) He leadeth me in paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death (as if he were going to be alone in school and out there also), I will fear no evil, for thou art with me: thy rod and thy staff, they comfort me (keeping me in the path when I stray, and lifting me from ditches into which I fall). Thou preparest a table for me in the presence of mine enemies; thou anointest mine head with oil; my cup runneth over. (The sheep, if he is going off alone, usually giving them to eat, etc.) Surety goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever. What a wonderful confidence the Lord's sheep may have in Him! During his period alone with God, David learned special lessons of reverence. Not only would he lay down his head, and sometimes, alone, he would wake in the night hours, lying on his back with the sky as his covering, he thought on God in the night watch. Note especially the eighth and nineteenth Psalms in this connection. So we, dear friends, must have our seasons alone with God. The Lord often left the active ministry to rest to his meeting place with God. In our time, with ever the harvest work that we find no time alone with God. But especially when we first consecrated did we have a most blessed season at the Lord's feet. Just as David's first training was alone with God, so our first preparation for the kingdom was alone with Him, as we read the Studies and see what is necessary before we could go further. What a blessed season it was! How our hearts burned within us as he opened up unto us the scriptures. Let us continue meditating on Him!
The second step in David’s preparation for the kingdom was his training in Saul’s court. We remember that he did not scheme to get a job in Saul’s court, but as a shepherd waits for the shepherd to lead, so David waited on the Lord. Thus David gained Saul’s friendship and Saul himself. David now enters the court, there to learn principally two things: (1) how to judge and (2) how to rule. He watched how Saul judged between right and wrong and how he meted out justice. Perhaps he saw many an instance where he could have done more justly than Saul. That God was preparing David for some day as a judge. He also observed how Saul disciplined the army and how he ruled the nation. Thus he was to be the future king. God was his shepherd, training him for the kingdom.

We also, dear friends, have our court experiences. While we are not to judge each other or the world at the present—judge of the history!—right and wrong so far as ourselves are concerned; we are to judge actions and circumstances, but not the heart. Thus we are being prepared for our future work of judging. “Do ye not know that we shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?” (1 Cor. 6:2, 3.)

We should make a deep study of principle, judging between right and wrong. We should ever be judging which is the best course for us to take, which action would be the wiser. But God has forbidden us to condemn or judge any person as a whole. We are all beholders on the stage, but not judges. We are in the next age, not by trying to rule any one now, but in ruling our own temper, our own spirit. “He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city.” (Rev. 16:32.)

It much depends on how we judge now and how we rule ourselves. Think you that they that are called you to judge the world if you now manifest disobedience to Him by judging your brother whom He has told you not to judge? or if you neglect to judge in your own affairs which He has commanded you to do? Think you that God will ask you to assist in the great work of ruling the world, if you cannot even rule your own spirit? Why, you who sit in judgment in the Church at the present time is evil surmising (judging) and evil speaking (failure to rule the tongue). True, the flesh is weak but the new creature is apt to excuse itself by blaming the flesh. It wouldn’t hurt to put a little pepper and vinegar on our tongues occasionally.

David was a true shepherd on Saul’s part which he did not copy, so we see many mistakes on Babylon’s part which we must not repeat. You remember when David came down from tending the sheep to bring his brethren in the army some food. Incidentally note the spirit of Eliah, his brother whom God had rejected as being too much like Saul. Saul’s anger was manifest against David. David then went to his friend and said, “Why came thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride and the haughtiness of thine heart; for thou art come down that thou mightest see the battle” (and watch your big brother fight). Surely God made no mistake in rejecting one who possessed such a sarcastic disposition. Think you that he should have been the shepherd? Note also verses 33 to 39: Saul despised David as being a mere youth, but David trusted not in his own weakness, but in the Lord who could deliver him from the giant just as easily as from the lion and the bear. So, dear friends, many people trust in Babylon, but Babylon also trembles and fears. The more a man is learned, the greater education, laughters at the thought that the poor uneducated truth people scattered here and there can do anything. But we trust in God and claim the victory through His strength.

“Saul armed David with his armor, and put a helmet of brass (human understanding) upon his head: also he armed him with a coat of mail (human devices and organizations for the purpose of protection).” David “assayed (tried) to go,” but said: “I cannot go with these, for I have not proved them.” Babylon offers us the helmet of human traditions and man-made creeds. We are also offered the coat of mail, consisting of various societies, aids, unions, clubs, bazaars, fairs, oyster suppers, socials, etc., with which we are told we can better win out and gain many a victory (dollar). But the true David class will put off all such devices as false and not from the Lord supplies. For the simple word of God is “quick and powerful and sharper than any two-edged sword.” We should steadfastly resist Babylonian methods and devices. Saul may persecute us while we are in his presence, he may even seek to kill us as he sought to fasten David to the wall of his court, but our life is in God’s hand and none can touch us. Saul continually plotted against David, until David was forced to flee for his life. He became an exile from the country he loved. He wandered in the wilderness with Saul in hot pursuit. So, dear friends, you and I, have, likewise, been ostracized. We may not continue in Saul’s favor, but lo, the day of the Lord has come, and He has freed us of our off, hated and despised. We sometimes lose those whom we had thought to be our best friends. Even our loved ones often turn against us. But we can rejoice, knowing that we are in the world, but not of the world, for God hath chosen us out of the world. The world loveth its own; therefore were it to love us, we could well fear that we were becoming a part of it. While in our present condition of exile from the world and Babylon, we have a rich blessing from the Lord. He prepares for us a table in the presence of our enemies. We, as His priests, are privileged to eat of the shewbread, to understand the deep things of God, thus strengthening ourselves for the day of trial. They were saying: “Have ye not read what David did, when he was an breaker, and they that were with him; how he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?” (Matt. 12:3, 4.) David fed the people bread, but only in the Lord. We feed Christ and his members. We are not Jewish priests either, but we are of the anti-typical priesthood, and are privileged to eat of the shewbread of God, of which the Jews had the type. It was during David’s flight from Saul that he feasted on the typical shewbread, thus typifying Christ feasting on the living bread of the full feast, or our flight from the world and its false systems. Later as Saul hunted David in the wilderness, the latter had Saul’s life in his hand especially on two occasions, but refused to exercise power against him, preferring to wait on the Lord. What a lesson in patience! Do we ever take matters into our own hands? We cannot. God has taught us that we always look unto Him and wait patiently on the Lord.

“And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him, and he became a captain over them, and there were with him about four hundred men.” (1 Sam. 22:1.) David had said, “I will run the neck of the lion and the bear.” (23:13.) Poor David! Every man in Israel who could not live with his wife or neighbor was otherwise distressed: every one who had bad debts and was willing to cheat his neighbor; every one who was discontented, including all the strikers and anarchists; these are the kind of fellows that became the David party. To them David was some Villa whom Saul was seeking to kill. They were looking for a wild life with plenty of booty. What will David do with such a gang of riffraff? Six hundred of them! I suppose he scratched his head and wondered why the Lord was sending him such a bunch of hard characters. Surely he still realized that he was David’s shepherd, preparing him not to the sufferings of Israel.

It was right here that David received one of his greatest blessings. Had those men known that the future king of Israel was their captain, they might well have said that the Lord was blessing them greatly: for David trained those men into the flower of the Israelite army and the flower of Israel. Those learned to love David, so much so that when he was later forced to flee from Absalom, his son, these same six hundred chose to cross Jordan and risk their lives with him, rather than forsake the one they loved. Well might they have thought that God was blessing them in putting them under the personal care of such a noble and loving captain as David. It was their only salvation. But God’s chief desire was not to bless them, but David. Theirs was a rich blessing, but David’s was the greater blessing. Perhaps he did not feel especially blessed when these six hundred ruffians first came to him.
but it was a blessing in disguise. By subduing and carefully remodeling these six hundred characters, he was proving himself worthy of ruling the whole nation; it was a severe test to him, no doubt, but it did much in preparing him for the greater task before him. God was still his Shepherd in giving him these six hundred difficulties to overcome.

Have you, dear one, received any hard questions to solve, any tough propositions to overcome? And has it seemed as though there were six hundred of them? Then rejoice and be of good courage, for you, if you are of the David class, must have the local manager managed too much. I once asked a brother regarding spiritual conditions in the class of which he was a member. He replied that once the class boasted of wonderful love. The testimony meetings were all love feasts, but then the Photo Drama came along, and the love could scarcely be found without a commotion. The local manager managed too much. The deacons didn’t deak properly and the sisters serving as ushers strutted around like peacocks wanting to show off. Since then our class has nearly split into factions. Misunderstandings only multiply and love grows thin. Now some might say that God wonderfully blessed the town in sending the Photo Drama there. But, dear friends, the Lord is not seeking to bless the world as yet, but His sheep. The drama was sent primarily to bless the class, to test the love of which they boasted. The untested steel has little value. So with love. You and I must have the Lord’s O. K. on our tested love, before we are ready for the kingdom. Let us then rejoice in the test and stand it nobly. Let us endure our six hundred tests faithfully.

Just as God gave David four great experiences in preparing him for the kingdom, so with us. We must have our seasons of communion, our court experiences in learning to judge and to rule, our wilderness experience, as an exile from our worldly surroundings, and our testing experiences however difficult they seem. As sheep we may not always see the wisdom of the Shepherd’s leading, but let us stick close to Him knowing that all is well and that no good things will He withhold from those who walk uprightly. Soon our Great Shepherd together with our beloved under-shepherd will have us safely with them in the blessed fold. Let us earnestly press on unto that glorious end, faithfully and unquestioningly following where He leads us. “The Lord is my Shepherd, I shall not want.”

Discourse by Bro. R. H. Barber. Subject: I COULDN’T help but be pleased with the arrangement of the topics for the day as I glanced at our program. How beautiful it is that we should discuss our Heavenly Father, then our Lord Jesus, His son, today; then tomorrow the Holy Spirit, the ransom, restoration, justification, consecration and glorification. With such a list of topics we are sure not to be short of subject matter. When we get down to the headings we shall find all of the essential features of the great plan of God. Everything that is necessary so far as making our calling and election secure is concerned. So we are pleased to take our part in the discussion of the Son of God, David’s son and David’s Lord.

We find that, while there is only one truth, there are a great many phases of that truth; it can be viewed from a great many standpoints and while we see it from these different standpoints and different phases we find it is one and the same thing. I was much impressed with this in giving chart talks a great many years ago when we used pictures like the judgment days, the three ways, and the mystery; we find it is identically the same thing every time. So much is this true that we find ourselves being accused of harping on one string. It is true in one sense at least.

We found, however, as we investigated the truth, that every feature of it was wonderfully beautiful and gladdened our hearts. Among other things we found the truth contained a great many things that the world called contradictions. How glad we were as these seeming contradictions were unfolded to our minds. We find in the text this afternoon one of those seeming contradictions. We wish to quote it to you. Matt. 22:41-44: “While the Pharisees were gathered together Jesus asked them, saying, ‘What think ye of Christ? Whose son is he?’ They said unto him, ‘the son of David.’ He saith unto them, ‘How then doth David in spirit call him Lord, saying, “The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?” If David then call him Lord, how is he his son?”’

Here is a good suggestion for us when we find some one in a hypocritical mood and who desires to confound us with the Scriptures. Here we see a contradiction very evidently. If Christ is David’s son, how could he be David’s Lord? Without a doubt that question would have been a poser to us a few years ago. Now we find the question easily answered. It was a poser to the scribes and Pharisees in their day. We are quite sure it would be impossible to be answered by the scribes and Pharisees of our day. It is a good question for us to answer very many times when people come to us and ask us questions.

Let us hear this thought in mind in considering these questions the fact that God foreknew that sin would enter this earth and foreknowing it, had planned beforehand for a great deliverer. This deliverer was to be of many members, 144,000 members with one head; our Lord Jesus. Our text relates to this one to be the head, to our Lord. We find that he is mentioned a goodly number of times in the Scriptures as the head. Our text refers to him under the titles of David’s son and David’s Lord, as the great head of this seed which is to bless all the families of the earth to be the great deliverer in the future. God had planned this deliverer; God had planned and fore-ordained this head. This head is referred to in the Old Testament as the seed of David, also in the New Testament; also as a Branch.

“DAVID’S SON AND DAVID’S LORD”

(Deuteronomy 32:5, 6.) There the prophet tells us: “I will raise unto David a righteous Branch.” This Branch refers to this great head, this great seed of David, this deliverer, also to be head over the Church which is his Body, that is, who is to become the head.

Now we ask ourselves the question, when and how did our Lord Jesus become the seed of David and the son of David. We understand when Jesus by being born of a woman, a Jewish mother (Mary being a descendant of David), in this way he descended from David, and in this sense he was the seed and son of David, according to the flesh.

Why was our Lord the seed of David? There may be possibly two reasons. First, it was foretold that he should be the seed of David. Way back in Eden the whole race had been lost by the sin of the one man. God had given to this one man life rights, the rights to live on the human
plane, with all the rights that went with it, intended for him and his posterity. This one man lost his liferights. After the flood, down in Moses' time, God offered this same set of human life rights to any Jew who would keep that law perfectly. He had but one set of human life rights, and they were the same rights that formerly belonged to Adam, which he had received from God when he came out of the heavenly Father, which God offered to any Jew who would keep that law. The prophet says: "The man who doeth these things shall live by them." Paul reiterates that promise. None of the children of Israel could keep that law perfectly and consequently did not win those life rights. Our Lord did and they were the same life rights that Adam had in the garden, and they will be given back to mankind way down in the future.

Why must this seed of David be born a Jew? We read in Galatians 4:4, 5: "That he was born under the law that he might redeem those who were under the law." In entering into covenant relationship with the Jewish people God gave them an opportunity to keep that law. He had practically lifted them out of the old Adamic curse; typically He had done this. They were freed from the Adamic curse; they were a covenant people. They violated that covenant and came under condemnation the second time, the curse of the law, not when Adam had brought on the race.

This great one who eventually shall be David's lord, must be the redeemer of the whole race of mankind. He could have been born of any race on this earth and reigned over all the nations of earth except the Jewish people. Why? Because all the rest of the world were under the Adamic condemnation, and the Jewish people were under the Adamic condemnation and additionally under the curse of the Jewish race. He must be the Lord of all, and the great deliverer of all, he must be born a Jew; born under the law that he might redeem not only the whole race, but also those who were under the law, the Jewish people. This explains why Jesus had to be a Jew.

Why had he to be the seed of David as well? David was a great Jew, so our Lord had to become identified with his nation, in order to become the deliverer.

Another thought: That law was given for no other purpose than to point out the Lord Jesus. There was only one person in all the earth who was to be this great seed. Jeremiah said: "I will raise unto David a righteous Branch." There are a great many branches, children, descendants of David, but none of them were righteous. So when God placed the Jewish people under that law, not one single member of the race could keep the law. God knew that they could not keep the law; he did not expect them to do so. He might have given them a law which they could keep, but it was impossible for any imperfect being to keep the law and to teach other lessons. The law did find one great Jew who did keep it, our Lord Jesus, the perfect one: he kept every jot and tittle of the law. The law pointed him out as the one to be the great Lord of David, David's lord and lord of all, as the Scripture says.

We have been impressed with the text in John 1: "For this very purpose came I baptizing, so he might be made manifest to Israel." On looking into that text literally, we can see the philosophy of the matter. When the Jewish people were baptized into Moses in the cloud and in the sea, they were a covenanted people, but everyone broke the covenant, except Jesus. He is the only one who kept the law. He had another arrangement whereby every believing Jew could be re-baptized into the Moses covenant again, every one who had the faith, every one who believed. So they came to John and John was immersing them back into that old Moses covenant. Finally Jesus came. John declined to immerge Jesus, saying: "I have need to be immersed by thee." which meant that the Lord Jesus had not violated that covenant. And so you remember that John said: "I knew him not." Upon whom the Spirit descended, that would be he. He did not know he was the great foretold Messiah and Jesus requested that he go on and perform the symbol. When Jesus came out of the water, the Spirit came upon him, and said: "Io! Behold the Lamb of God." He was the great seed of David, the holy one, that great branch of David. He was the righteousness branch in the sense that he was sinless, he was a descendent of David, a human being, but a sinless member of the Jewish race.

"I knew him not; but that he might be manifest to Israel, therefore came I baptizing with water." So we see how that Jewish law served not only to prove to all the rest of the nation that they could not keep God's law perfectly, and that they could not win those life rights, but it pointed out the one and only perfect Jew who could keep that law perfectly and obtain in this way those rights forever. And Jesus obtained those rights for Adam and all he had; he did not have other rights; he did not have the right to be lord of all, lord of the dead and of the living at that time; he had to secure that in another way. How? The divine arrangement was that he must give up his human life rights, his human nature, he must give himself up to death in order to become Lord of all.

First, he had to become the son of David in order that he might be David's lord and lord of all; this was a necessity. So we see how he became the son of David in this wonderful way.

What did he do? At 30 years of age, Jesus was the son of David. He had those rights that were forfeited by father Adam; at 30 years of age he laid down those rights, the right to live upon this earth as a human being, and God gave him to be the Lord of all. And Jesus obtained those rights of the plane, if he would prove himself worthy of it; if he succeeded in winning this wonderful prize of the high calling, divine nature, he would have all the power that would go with it, the power to make him David's lord, the power he did not have before. He would still own those human life rights and have the power to give them back again.

God arranged that Jesus should be David's lord as a resurrected being, and Jesus obtained those rights that possibly have become David's lord as a human being; as a perfect human being he could only have started, as Adam did, to generate another race of human beings, but it would have been another race, not a regeneration of the same race again. It was the divine plan to regenerate the same race. Here in the thought of the Elder is the divine plan when we see its fulness. God does not waste his efforts. He is economical. It was His purpose to regenerate the same race, and by so doing illustrate certain great principles of His character; to magnify His character, and at the same time to illustrate great principles of righteousness, and then show those principles in the other way. So Jesus could not have been lord of David as a human being. This is why he gave his human life.

Giving it as a ransom price, what did he do? He became thereby the owner of Adam's race: he secured the life rights of Adam under the law; he purchased Adam's race by giving himself as a ransom price. When he arose from the dead, he became the possessor of life; and still had those life rights to give back to the race down in the future. It was at that time that he became David's lord.

When Jesus was resurrected we are told he was resurrected with all power. "All power is given unto me in heaven and on earth," power to raise the dead. He could not possess that power had he remained the son of David. He had power to execute judgment even as Paul wrote Timothy in his time of that thousand-year day set apart for the purpose of regenerating the whole race again, set apart as the time when Jesus shall become David's lord and lord of all and exercise his rights and powers and prerogatives; in his day he shall show who is the blessed and only potentiary king. When Christ becomes David's lord, all human beings will learn who that blessed and only potentiary is. Who is he? The lord of David and lord of all, our resurrected, glorified Redeemer. So then Jesus received the power and right to become David's lord at his resurrection.

Much of this same thought concerning David's lord is found in right statement of this second Adam. The Bible refers to Jesus as the second Adam. Going back we find that the first Adam was commissioned to fill this earth. The divine intention was that the earth should be filled with a race of beings perfect and sinless. The first Adam made a failure of this, however. God purposes a second Adam to fill the earth again. How will he do it? With the same race? No, or as many as will accept salvation, as many as will be regenerated. So Jesus had to become the owner of the race, the purchaser of the rights; he had to possess these life rights in order to give them back to the race. If the Lord Jesus had been created on the divine plane or had been given that divine power, without having purchased the
race, there could have been no regeneration possible; he would have had the power to produce a new race. So the second Adam did not, the power to raise from the sleep of death the same old race again, the one condemned in Eden and gone down to death under this condemnation. So this second Adam must be a spiritual being, exercising all power in heaven and earth. The mistake is made that the man Christ Jesus is the second Adam. There is the second Adam, one who can transmit life to posterity; the second Adam must have that power, but he must be able to transmit life to the very same race of beings. If he had been the second Adam as a man he could never have done it; he might have been able to propagate or start the propagation of a human race, but it would have been a different one. Without a doubt, if any race of beings were created, all the races would have come under condemnation similar to that of Adam. The second Adam must be a life giver on a higher plane. So the second Adam is the Lord from Heaven, our glorified Lord, the second Adam.

To illustrate from another standpoint. When God gave the Jewish people that law, lifting them out from under the condemnation, the law offered them life, the same life given to Adam in Eden. Any Jew who could have kept that law perfectly could have had a perfect branch; but no human being could keep that law perfectly. "I will raise unto David a righteous Branch," so all those Jews were unrighteous. When the proper time came the Lord gave our Lord Jesus Christ to the Jewish branch. The Lord sits on his throne he will awaken both the just and the unjust, those just Jews who have died in past ages will be his seed; later he will awaken all the unjust, the Nero’s and Caesars, all down through the ages, and will proceed to write his law in their hearts, and will proceed in the same manner as the Jews had been taught in the times when Jesus is Lord of all again. If his seed break my statutes and keep not my commandments, then will I visit their transgression with the rod, and their iniquity with the stripes, and in their midst I will make a highway, those who are willing and obedient are referred to in this text: “His seed will I make to endure forever and his throne as the days of heaven. “If his children forsake my law and walk not in my judgments; if they break my statutes and keep not my commandments, then will I visit their transgression with the rod, and their iniquity with the stripes; and in their midst I will make a highway, those who are willing and obedient are referred to in this text: “His seed will I make to endure forever and his throne as the days of heaven.”

We will see that the Lord was the son of David at 30 years of age; he had to be the son before he could become the Lord; giving himself to death. God raised him from the dead, and he became David’s lord, the root of David; the Great Prophet of the Lord Jesus Christ. He became the Lord of all. Rom. 14:9: "For this purpose Christ both died and rose again, that he might be Lord both of the dead and living." Our Lord Jesus had to purchase the race in order that he might be Lord of all; there was no other way to become Lord of the dead except by purchasing the race, and so he was able to take on himself the whole human family in connection with this, that is the Church’s share in being the seed of David and the root of David also. The Lord has very graciously arranged that the Church will have a share in this matter. How did we become sharers? You will remember that our Lord was the seed of David, the son of David according to the flesh. Did we become identified with Jesus as a human being, the members of the Church. We did. At the same moment we make our consecration and God begets us with the Holy Spirit, we have a two-fold relationship, to our Father and to our Lord Jesus.

our flesh is justified at that moment and our flesh is accepted as members of Christ, and thereafter our flesh is counted a part of the flesh of Christ—David’s seed according to the flesh; we become identified with it in this indirect way, by justification of our flesh; our flesh is spoken of by the Heavenly Father as though it were Christ’s flesh. Are there any scriptures? 1 Cor. 6:15: “Know ye not that your members are parts of Christ?” So it is justified flesh, counted in with Jesus, that great body of Christ.

There are three bodies of Christ called to our attention in the Scriptures. This body of Christ and all the various members must share the same experiences that our Lord Jesus did. He as a branch of David was buried and we, as we become identified with him in this fleshly relationship, become fleshly branches with him, and every one who would be members of that branch must have the same experience as branches. Of David’s Lord, will have that wonderful power of awakening the dead from the sleep of death. Every one must become buried with him. We have the privilege of becoming branches in the flesh of Christ in this way; we have the privilege of being buried as branches, and we must be buried with him if we would reign with him as branches. At the very same moment that our flesh is justified, God begets us as new creatures, and all this class of beings, as new creatures, are counted as the Body of Christ in another sense, the spirit begotten Body of Christ this side of the vail. It is from this class that God is finding the class that will be associated with Jesus as Lord of all, a branch of Christ. We are bodies of Christ this side of the vail, all the flesh of every one who consecrates, counted in as the Body of Christ and those who will eventually be of the little flock, the great company and second death class—a great host. This fleshly body is dying, consecrated to death; that is what we were justified for, so we might offer ourselves as an acceptable sacrifice to God. The Body of Christ is what the world sees, persecutes and knows. The Bible tells us the world knoweth us not, because it knew him not. The world knoweth us according to the flesh. Your neighbors will tell me all about you if I go in the vicinity of your home. So the world knoweth us according to the flesh. But there is something it does not know about the flesh; they do not know of the justification we have had; they know absolutely nothing about that at all; they do not know that, because we have that justification and that robe of righteousness that we are accepted with the Father while they are not. They look at us and see some of the meanness sticking out of us, and they are deciding to us, you see how God’s people and they are not, and why they do not make such a profession. The world does not know about this Body of Christ. When Paul was going down to Damascus to persecute the Christians, Jesus met him and said: “Saul, Saul, why persecutest thou me?” He could not persecute them as new creatures in Him. It is them as more than flesh. The world today are persecuting us as human beings, when referred to the sufferings of Christ, as human beings; the new creature does not suffer. “Lift up your heads and rejoice.” It is the new creature that does the rejoicing, but it is the flesh that suffers, that cries. When they tell the story, that is the story of the flesh, and they have no life. They could not cry; they burn away their stake, it is the flesh they burn; if they crucify you, it is the flesh they crucify. The world knoweth us not as new creatures. They see the great mass of people who profess to be members of Christ and have persecuted them, but the sufferings of Christ have come upon the members of the body according to the flesh.

Let us bear in mind the two-fold relationship. There is the new creature when begotten of the Spirit, in whom we are children of God; and the body of Christ was all begotten of the Holy Spirit and are members of Christ. Suppose there are ten million justified persons down here; there were ten million members of the Body of Christ according to the flesh: there were ten million new creatures down on this earth: from them God is trying to find 144,000 faithful ones to be the Body of Christ. The Bible further says that the faithful are to be a little flock and that there will be a great multitude who will fail, one out of ten, twenty or fifty who will succeed, what ever the proportion will be. There is the picture, a little flock, a little handful, and a great multitude of those who fail as new creatures.
Discourse by Pilgrim Bro. P. S. L. Johnson. Subject: "THE SPIRIT OF A SOUND MIND"

We want to use our text for this afternoon, Timothy 1:7: "For God hath not given us the spirit of fear: but of power, and of love, and of a sound mind."

THE whole world is mad." We remember that Hamlet used that language. And he spoke truer than he thought. The whole world is mad! People are beginning to recognize that this is true of a large part of the world in our time. Formerly such a statement would have been regarded as heretical. But when we see the most enlightened and civilized nations of the world rushing at one another's throats we are quite sure that the majority of the world recognize the fact that the world is mad. And we are using the word mad in its own sense—insane. The world is insane. They have not a sound mind. If we look into the world of finance, we see they are raging. Men are sacrificing themselves for metal. When we look into the world of government, we see men sacrificing their representatives and the fellow-citizens of their country for their ambitions. If we look into the religious domain we find the same to be true of both heathendom and symbolical Babylon. The evidence of insanity on the part of leaders and the common people. When we look into social life we again recognize that the human family is mad.

However, God has set apart from the race a very select class. In this class we find the spirit of a sound mind. And those who have received the spirit of a sound mind have received it as a special blessing from God. For, like the rest of mankind, they are under the power of a false god and His mercy was pleased to bless them with the offer of a sound mind: and the continued giving and increasing in them of this sound mind.

Our text has something to say about the spirit of sound mind in the subject announced on the program for our topic. That the spirit of a sound mind is not a spirit being, is very manifest from the context. For if we were to assume the spirit of a sound mind was a spirit being we would have to assume that the spirit of fear, with which the spirit of sound mind stands in contrast with our text, is a spirit being. And no one can say that the spirit of fear, though some believe that it is a spirit being, and therefore this impression of a sound mind represents a spirit being. But evidently the contrast shows that such is not the case, for the evil spirit of fear is contrasted with the good spirit that manifests itself in "power, love, and a sound mind."
God’s people have the spirit of power in that they are strong in their wills. They have will power manifesting itself in self-control and patience. God’s people have the spirit of love in the sense that they are in harmony with the Father’s spirit of self-sacrifice. And are thus sacrificing themselves from proper motives and for proper objects. God’s people have the spirit of a sound mind, because they have a wise disposition.

The word mind in this text is used in the sense of disposition. They have a wise disposition. Paul might have used the following expression and given the thought we have in mind: “God hath not given us a cowardly disposition, but a strong disposition—a loving disposition, and a wise disposition.” We therefore understand the apostle’s expression, “a sound mind,” to mean a wise disposition: and that, he says, “God has given to His children.” It is because of this gift, and not because of anything inherent in them that they have gone back from the spirit of insanity and have become healed of insanity. Thus they grow more and more into the spirit of a sound mind, and more and more manifesting the Father’s proper judgment.

What is meant by a wise disposition? Our answer is that a wise disposition is a disposition like God’s. A disposition that has the proper view of things and the proper spirit back of things. Now that is God’s disposition. He has a proper view of everything. And He puts that same disposition in His children, for they are His children. Heredity is something that works in the family of God. As it works in the natural family, so it works in the family of God. God is pleased to give us, by heredity, the spirit of a sound mind—the capacity for it: and then with the capacity, is given the ability to enlarge.

That spirit of a sound mind continually looks at things as God does, and acts in the same spirit that God acts: It is because of that that it is a sound mind. Therefore, in matters of belief, it takes God’s view of things because He being perfect and all wisdom: being absolutely faultless, He has bestowed His wisdom upon His people and this gives them an adequate knowledge that will lead them properly. That evidently is a spirit of a sound mind, because otherwise, it would be spiritual suicide. We are thrusting (figuratively speaking) a knife in our hearts when we lay hold of sin. And of course the spirit of a sound mind is adverse to suicide. For that reason, God’s people are held back from sin. It is because His people don’t have that view of matters, because it can’t see the propriety of absolute submission to the perfect will of God, which will is useful and good: because they cannot see that, they think that good and bliss are on the other side. Very frequently they fly after this and when they get them, they are like the moth that finds itself beset as it dashes into the flame.

Now one does this and therefore keep us away from sin, but it will make us fit energetically, as we find it’s tendencies in us: for the same spirit of a sound mind will assure us that this is going to wrong God. Sin is always an injustice to God. The spirit of a sound mind therefore points out this and that other depraved tendency into that thing and strive against that thing, and we use such means and methods as God puts at our disposal, until by and by, by the grace of God we are enabled to crush under our feet all evil works.

Thus, then, we see that properly the spirit of a sound mind does. It prompts to fight against evil. If we find we are tempted towards something, the spirit of a sound mind prompts us to work against that evil. It makes a warfare against that tendency, and thus every propensity that manifests a disregard to supreme love to God and equal love to our fellows and love for self, in harmony with God’s will, everything that works in that direction,
THE SPIRIT OF A SOUND MIND—P. S. L. JOHNSON

88
this spirit of sound mind fights unto death. And for that reason it proves to be a great help, for it is a part of that help that enables us to avoid the injuries that come to us from evil. On that account brethren, this spirit of a sound mind, whenever it sees unbelief in us, it immediately fights and puts vigorous efforts to rid us of that thing. Immediately, the spirit of a sound mind urges us on in the conduct of our business, on our journey, and in all our affairs. The spirit of a sound mind will not only assure him of that, but show him how to work against it and wage a successful warfare against it. And so with the disposition that gives us—an inclined to exercise continence; The spirit of a sound mind will show the evil thereof. It will incite us to the use of that power which is the sword of the spirit, until that thing is eradicated. Therefore, if there is anything in our hearts against piety or against brotherly love, the spirit of sound mind, true to its disposition that is God-like, wages a warfare.

It is good because God's people have the spirit of a sound mind that the fight against every manifestation of pride they see coming forth. The spirit of a sound mind holds them back from self-exoration. It prevents their rushing in where angels fear to tread. It bids them to remember their lacks. It bids them to remember their limitations and remember their tendencies to failure and bids them to remember their mistakes whenever inclined to think that the way is made easy for them, while in fact the way is not, for which they are not suited. We find the spirit of a sound mind helps God's people against the enemy of the new creature. Then, in all other single tendencies; if we find the spirit of vanity, that desire to shine and attract attention, the spirit of a sound mind will immediately begin to work against the tendency for the sake of the hearts. And just as our text shows us: "God hath not given us a spirit of fear." If it sees cowardice in us—quailing before it dies in the natural way, quailing before Satan and the world and the flesh—the spirit of a sound mind will lay hold on that tendency and show it is an enemy and must be eradicated out of our lives. It will be a position too hard and too little to yield to. The spirit of a sound mind will be very careful not to allow ourselves to be filled with contentiousness and avoid opportunities against contentiousness and puts a break upon our desires to battle, whether with our natural fists or symbolical fists. Whether along the line of natural thoughts, or spiritual thoughts. The Word of God speaks with a hand. And thus we might trace every fault and sinful tendency in us.

There is another advantage that it has, i.e. the spirit of a sound mind helps us to avoid error. It helps us to fight against error. We all have more or less of error. We have the misery of having brought a great deal of it along with us from the world. The spirit of a sound mind is not error out of the secular world, as well as out of the religious world. The spirit of a sound mind shows that error is a corrupting thing: That it incites us to wrong ambitions. That it causes us to engage in wrong activity, and misdirects our energies, and instead of having energies used up in the interests of the Father's cause, it would do the very opposite thing. For that reason the spirit of a sound mind lays hold on error and seeks to put it aside. And if we notice that we have any tendency to fall into certain error, the spirit of a sound mind, working in our hearts and minds, will most assuredly put that down, pointing all occasion where it becomes active.

With respect to our selfish propensities, the natural man may properly exercise: The spirit of a sound mind teaches us that we must give these things up because they war against the new creature. Our Heavenly Father has given us in exchange for human hopes and ambitions, spiritual hopes and attainments. As we sacrifice the former things, it is like we have laid the foundation for the former that the latter becomes ours in realization. And for that reason the spirit of a sound mind shows the relative values of the two.

In perfect humanity there is a great value. There is some value even in fallen humanity, but the spirit of a sound mind gives us a proper valuation of things. It puts everything in its proper place and value. And the human are of decidedly inferior value to the spiritual, the spirit of a sound mind dictates giving up of the natural, that the spiritual may be enjoyed. And for that reason the spirit of a sound mind draws us back from indulging in our natural propensities, even for our improvement, or the impropement of others, or testifying to the world, or co-operating in overcoming Satan's empire. Whatever condition it may be, the spirit of a sound mind is glad to have the world enjoy inferences and all the righteous secession of unseconsecrated people. We hope they will have a lot of things. We know God intends they shall have an abundance of them in the next age. The spirit of a sound mind tells us we cannot have them now because it robs us of the higher pleasures of present and future time. And therefore the spirit of a sound mind forbids this. For that reason the spirit of a sound mind doesn't allow us to become anxious for riches. It realizes that scarcely one out of every twenty thousand who aims to become rich really does so. It further says that those who have attained their ambition, find nothing but disappointment; that the quest of riches leaves them without the enjoyment. The habits they have destroyed the pleasure of enjoying like riches. The spirit of a sound mind says it doesn't pay to burn away life's opportunity for these things when there are so many great riches for the present, as well as the greatest of all riches by and by. The spirit of a sound mind therefore forbids that we should strive to having the approval of our followers. It is proper and right to do so. But the spirit of a sound mind says it is improper and right for a natural man. We think it is right. He should be well thought of. But now God has called us to go along a journey which requires that we lose the appreciation of natural man. The natural man at best being not very much—improper and for that reason, brethren, we cannot expect anything of high approval and proper approval from the natural man. Therefore, we simply say, with the spirit of a sound mind: "Well, now, what is the approval of man?" It is based on fallen principles in almost every case. The very ones who may approve of us now, by and by, will think us very foolish for adapting their ideals of the matter. It doesn't mean that we are not to strive to avoid the approval of the spirit of a sound mind therefore will say, "Let that alone." The spirit of a sound mind will not let us devote our lives to the natural family. We will, of course, do what is proper for our family. But the spirit of a sound mind will not let us make our appointment, the family joy and family aid of life. Why? Because the spirit of a sound mind recognizes that it is but transient. When our duty is properly done to the family that is all that can be properly asked. When more than that is done the interests of God's cause are injured. Our own spiritual interests are injured. And therefore calamity results. Therefore the spirit of a sound mind holds us back from anything of that kind. It continually points out something better for us, that is a proper direction. The spirit of a sound mind causes us not to seek the honors that this world may give. It is a very proper thing along natural lines—in proper ways—for a natural man to seek office in governmental matters, or an honorable position in the state or in some society. That is perfectly right, and you can do something like that. The spirit of a sound mind holds us back and directs the selection of the mate. They didn't allow it to dictate.
whether a mate should have been selected at all. And therefore by not being under the influence of a sound mind they have taken steps which will bring forth fruits that abound to God's glory and our profit as new creatures and blessings to others, as new creatures, as well as others who are not new creatures. It will move us, instead of ardently setting our affections on the preservation of human life, to desire to maintain our new creature life, and we may attain the glory. It therefore will dictate that we set the spirit of a sound mind free to seek to gain these blessed and holy ambitions. It will make us attend to our own business. Our business is very specific. That is to make our calling and election sure and that to help our brethren, too, and then to help the world of mankind to get into a position where they will be helped. That is our obligation. And the spirit of a sound mind keeps us busy at our business. It keeps us out of other people's business. It keeps our hands so full that it can't attend to other people's business. How many are brought into trouble. They bring it upon themselves. It will hold back from that, as well as invite us to do the things the God wants us to do. It will help us to value and direct our family aight and prize the family and appreciate our place in the divine family. It will act in such a way as to make everything enjoyable. It will therefore dictate that as God's people, we make His Word our constant study; that we make his work our constant endeavor; that we make His fellowship with those like Him in our society, that in every possible way see to it that we develop as new creatures, that thus we might have the riches as well as glories that the spirit of God will give those faithful in due time.

It is altogether a mistake to think that the world has the place of this life. We have. We are glad they have all the temperament of this world. We are glad, very glad, that they have this. We concede all that. But the one enjoyment they have, God gives us, as new creatures in this life a hundredfold. For whatever we give up, whether pleasures, conveniences, friendship, or whatever it may be, God gives us a hundredfold in this life. (Matt. 19:29.) God's people know that this is true. The spirit of a sound mind, the spirit of a sound mind, therefore, will make us cultivate Godliness. It will make us grow like our Father and our dear Redeemer. It will make us grow like all of those who are like him and thus more and more and more the spirit of a sound mind will balance our characters. The spirit of a sound mind will help us to have a proper estimate of ourselves and proper estimate of others. Then, brethren, the spirit of a sound mind enables us properly to look upon the adverse experiences that come into our lives. The poor world cannot be blamed when they lose all. They are in terrible distress and our hearts can go out to them. It is their all. Just as a child that loses the only heart-broken over it, we can't blame it. So the poor world has toys, and when they are broken, their hearts are full of sadness—for it is the only thing they have. God's people have sadness. We must "through much tribulation enter the Kingdom of Heaven." (Acts 14:22.) We, therefore, have experiences in which we lose many many a heart. And our hearts are easily broken and God's people have all sorts of disadvantages coming to them. They have opposition which they must meet. They have a great deal to suffer. There is more or less of suffering, there are hardships that come their way. Weariness of body and mind; and sorrow of heart and pain of body. They are in suffering in the sense of having their hearts broken, and God's dear children. Not only do we have sufferings, but in contrast, are there those that come to us from our Father because, in our sacrifices and the spirit of a sound mind. He gives us a proper view of the situation, so that, not like the world, we are not crushed under these. The spirit of a sound mind first helps us to look at the matter in the right light, and the Lord's will will. Thus the spirit of a sound mind shows that the Lord's will is best. It is better to take these adversities submissively. Then again it recognizes as it grows more and more that all of these things are but light afflictions that will endure but for a moment and will work out an eternal weight of glory. (2 Cor. 4:17.) They will work loss for us. We look at earthly things. In view of that the spirit of a sound mind shows that we are giving in these sufferings simply a little effort in order to get something decidedly more valuable and for that reason it behoves us to rejoice.
it is submission and then it is peace in the matter and then, finally, it is joy. And thus the spirit of a sound mind instead of allowing ourselves to become discouraged and give up and lose out, hope teaches us first to be resigned, then peaceful, and finally to rejoice, and knowing that tribulation would work for good to them that love God, it will also be ashamed, because the Love of God is shed abroad by the Holy Spirit or sound mind which is given unto us. (Rom. 3:3-5.)

Thus we see that it helps each one of us individually in every situation in which life is to come. But the spirit of a sound mind is advantageous in our relationship to God. He is our Father. We have certain responsibilities toward him. It is very proper that we recognize our relationship to Him and that we trust and love and reverence Him; also obey Him. These are the four special graces of sonship. The spirit of a sound mind points out just why it is that these are proper things. That trust is proper because of our lack and inabilities and our need. His perfect rescue is the thing that keeps us standing. That reverence is the thing because of the majesty of His person and character of His plan and of His acts. That love is proper because of the good He has done us, as well as good that He is, and obedience is proper, because His principles are always best and lead to rest, and therefore to follow His principles are always best to His glory and to our good. Therefore we see the spirit of a sound mind gives us a proper relationship and invites us to persevere in the proper relationship toward our Father.

Then the same is true in regard to our dear Redeemer. He is our Elder Brother and High Priest—our Judge. All of these relationships require certain responsibilities on our part. We are to submit ourselves and thus giving Him the heart satisfaction that will grow from our responding properly to him and His relationship to us, and give us the blessings that accrue to us from His blessed ministry on our behalf.

Thus the spirit of a sound mind directs that we should act toward him in these capacities. The spirit of a sound mind will guide to an individual relationship toward one another. The spirit of a sound mind is the thing that would dominate here. How and when and why not to do. In every relationship in which we stand, whether fellowshiping, teaching or whether it be correcting or reproofing, in our position be one that warrants that should be placed on it. That is one of the marks of a sound mind will show the principles that apply there. The actions performed should be done and governed by that principle and will be properly conducted by ourselves. It is failure to suppose that the spirit of a sound mind leads to our troubles toward one another individually, or as a class. Most of the trouble in the church is not a spirit of sound mind. There is not a spirit of a sound mind. Jehovah's wisdom will in time solve every difficulty in our class relationship, if we only take it to Him. And that is our part in this matter. We must take this spirit of a sound mind. The elder therefore who allows his conduct to be directed by the principles of the Lord's mind as to what his duties are, will be just where he best is, to offer great blessing and thus will be keeping up for himself a very substantial reward in glory, while on the other hand, without the spirit of a sound mind, prompt him to desire to shine and prompt him to want to palm off all sorts of errors, of his own origin. Satan will say that he is to be admired as an eloquent speaker. That is not the case that says that he is not to lord it over God's heritage, that he is to be like the dear Redeemer—to speak of himself, but heard of the Father through the appointed channels that Father used so the spirit of a sound mind will keep an elder from becoming lord over God's heritage and keep the class from allowing that man to make his glory and their glory, all in accordance with the type of God's good work, ever abounding in all wisdom and spiritual understanding and knowledge and thus as we grow in this glorious knowledge of God, we are continually putting on more of His views and that is the first thing to be done. (2 Cor. 8:7.)

The third thing is: That we make those views our own, not as a matter of the head, but of the heart. That we accept God's views of things as the proper views and right view for ourselves. That is the second thing. If we want the spirit of a sound mind, we must not only what they are, but come into sympathetic accord with them. We recognize their propriety and their sincerity, and therefore we lay hold upon them and make them a part and parcel of ourselves.

And the third step is: In every affair of life, in every circumstance of life, in every situation in which we come, stop and think of the principles that apply to that situation. The principles of truth, of justice, of love, of kindness, the principles that apply in every single case, and that those principles showed should be done when submitting ourselves to deviate from them. Whoever does that third thing gets the fruits of the other two and thus is more and more showing that well rounded disposition that the spirit of a sound mind gives one, and more and more will fit him for glory, honor and immortality, that more and more will make God want him to be—an heir of God, a joint-heir of Christ's glorious kingdom—kings and priests to live and reign with Him through all eternity. Amen!
Message from the Syrian I. B. S. A. Class at Jamestown, Pa.

Dear Brethren: Since our last message to you last year, we have received many blessings from him who is the giver of every good and perfect gift—our Heavenly Father.

Our number has increased from five to about a dozen consecrated Bible students (that is Syrians only). We have elected three elders and deacons according to the instruction we have in the volume of Studies in the Scriptures.

During the past year we have had many opportunities and privileges in the harvest work amongst the Syrian people. During this period of time we learned of Syrian Bible students in Portland, Ore., St. Louis, Detroit, Mich., two or three families in Worcester, Mass., in Connecticut, I think about ten or twelve fully consecrated. Also there are some at Brooklyn, New York, beside those that are in Johnstown, Pa.

I do not doubt the fact that during our Lord’s first advent a great number of wheat were garnered from amongst the Syrians then, because we have the assurance from his lips that his bride will be composed of members from every nation, kindred, and tongue. So then we see indications of God’s favor toward this class at the present time we know that He has some jewels in their midst. Therefore He bids us to thrust in the sickle of truth that He may reap those that are His and surely He knows the hearts.

Just a few weeks ago we were called to a little town to address the Syrian people there. One of the brethren had sold about forty-five or fifty volumes of Scripture Studies to the Syrians and had shown them the Photo Drama of Creation. This started them to inquire for more knowledge. So we responded at once and the same week, on Saturday, we arrived there, and found everything arranged for the Syrian meeting. The Syrians arrived about 10 a.m., and we spoke to them on the “Divine plan of the ages,” which astonished and pleased them at the same time.

After this service we sold one Bible and a hell book in Arabic. In the afternoon we spoke to them again at 3 o’clock on the subject of “The Judgment Day.”

The total attendance of the two meetings was about fifty Syrians. The brethren, despite their business responsibilities on Sundays which are very useful to them, etc.

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Discourse by Bro. F. C. Detwiler. Subject: “THE FACT AND PHILOSOPHY OF ATONEMENT”

At the very foundation of the Christian religion, lies the doctrine of the atonement. That through the blood of Jesus, who was the very image of God, this plane of existence, there is a perfect understanding of this subject. A correct understanding of the doctrine of atonement is absolutely necessary if we would avoid making shipwreck of our faith and hope. Even though it is believed by nearly all Christians, the atonement is a subject little understood by the average person.

In the Bible, the word “atonement” is used in two ways. It is used to mean an act of reconciliation, and a state of reconciliation. When the foundation is established and clearly discerned, and every item of faith is kept in exact alignment with the foundation, the entire superstructure will be perfect. It will be a touchstone for every doctrine and theory, and we may quickly through its use discern the gold or the dross of any matter presented for our consideration.

There are three views of the atonement which are worthy of mention. The orthodox, the heterodox, and the Bible student’s view. The orthodox view is the one predicated upon the notion of a divine grace, that God, while hindered by justice from clearing the sinner from responsibility, has provided a just redemption for him and has provided for the forgiveness of his sins through the sacrifice of Christ. The entire work of satisfying the claims of justice and reclaiming the sinner is denominated the work of atonement. The unorthodox view approaches the matter from the opposite side. It supposes no requirement on the part of divine justice, and a sacrifice because of the sinner’s transgression. The result is that death is the result of a direct sentence. It holds that God seeks and desires man’s approach, placing no obstacles in his way, merely requiring that man shall abandon sin and seek righteousness. If sin is at all considered it is from the standpoint of expiation by the sinner himself, or else the unconditional forgiveness by God of all transgressions. Thus, Jesus and the Church have throughout this Gospel Age, had part in the atonement. They have taught and exhorted men to turn from sin and to seek righteousness. But they are not recognized as being in any sense a sin offering.

Then there is the Bible student’s view. Complex indeed, but nevertheless clear and logical when once understood. In a general way it comprehends both the orthodox and unorthodox views, but finds much more there is in the unorthodox view than either of these views could have thought possible. The Bible students have found in their study of God’s plan and the Bible history of man, that man was created perfect, in the image of God, but that he fell from that perfection, through willful disobedience and came under the sentence of death—the curse, the wrath of God. That which God has been doing that penalty upon, and that without mercy for more than 4,000 years, yet nevertheless inexorable, as justice was found to be, God’s love promised and wisdom devised a way by which God might still be just and yet the justifier of him that believeth on Jesus. God planned for the satisfaction of Justice. He did not ignore the claims of justice, he did not set aside the penalty pronounced by the law, but provided
FACT AND PHILOSOPHY OF ATONEMENT—BRO. F. C. DETWILER

87

for the full payment of all the law required. Jesus paid the “last farthing” of the debt we owed, when he gave himself in death on our behalf.

But these Bible students have also found that the mere payment of the debt was not all that was necessary to complete the work of atonement. When Jesus died only the work of satisfying justice had been accomplished. Man was still in sin. More must be accomplished on his behalf if he was ever to be benefited by that great sacrifice. Thus the death of Jesus as a ransom according to the divine arrangement transferred man’s account with his hand to the account of Jesus Christ. Thus Jesus by reason of the purchase by his own precious blood is now lord, master, owner of humanity. Additionally, he has procured for humanity, to be given to them in due time, the annulment of the death sentence. More than that, this arrangement has placed the fallen race beyond the reach of divine justice and man has come under the special care of God so as to satisfy the claims of justice, but also undertakes the instructions and correction of as many of Adam’s race as show a desire for the blessings held out.

Though originally the only separating influence between God and man was the sentence of God’s law, the degrading influence of 6,000 years of sin has widened the breach and today men are enemies of God by reason of wicked works; and more than that, they seem to have no desire to return to God, loving the pleasures of sin and seeing nothing desirable in the offer of salvation God has made to them through Jesus Christ. Only a few are found who desire righteousness, whose hearts are hungering and thirsting after the message of the Cross. God has sealed themselves of the opportunity which has been given to return to the favor of God through Christ. Only a “little flock” has as yet received the blessing of atonement. Yet the sacrifice was declared to be “for all” and it is a part of this program of atonement that all who are redeemed by the precious blood of Jesus Christ and live according to the words and the works of righteousness and Christ shall come to be fully and forever related to God. And a time will come when the message will be heard by all, and every creature shall understand the wondrous truths of God’s grace and thereby receive the atonement. The atonement was made, as far as God is concerned, when completed 1,800 years ago, but only a few have received the benefit of it as yet. Only believers have received it so far and the rest were blinded by the god of this world.

The atonement will be complete only at the end of the Millennial Age. There are two phases to the work and both must be accomplished before it will be complete. Justice needs to be fully satisfied and then the sinner fully restored to harmony with God before this great work will be accomplished. The willful sinners will be destroyed, and all who will, under the full light and opportunities of the millennium, arrive to be reconciled to the God of the universe by the righteousness and therefore full fellowship with God. There the great work of atonement will be complete and all in Heaven and in earth will be found in harmony with God and praising Him for His grace through Jesus Christ. There shall be no more sighing, no more dying, there shall be no more pain for all shall be made well, and all shall be made new. The work of the atonement, commenced by the satisfaction of justice by Jesus, sacrifice, will be completed by the full reconciliation of all found worthy to eternal life.

The Scriptures are emphatic in declaring that God in Christ was in His own image and likeness, created and glorified that man might bear the fear of God and intelligent image of His Creator. They declare man’s communion with Him in the beginning, they declare that His Creator approved him and pronounced him very good, very pleasing. They show that the proposition of life and death was set before the perfect man, and that when he became a transgressor there was punishment. It was a wiful act. It was deliberate, intentional disobedience. Adam was not deceived, but the woman being deceived was in the transgression. They show the beginning of the execution of the death penalty, they record its progress throughout the centuries. In the Scriptures is found no sympathy with the evolution doctrine. In fact, a deadly conflict exists between the two, and only a God-created man then is he not the production of evolution. If evolution is a fact then there is no “death sentence.” If we accept evolution as being “truth” then we must throw our Bible away. If we accept the teachings of the Scriptures as “truth” then there is no room for the evolution theory.

The Lord Jesus, the apostle, points back to the fall from divine favor and forward to the time when atonement may be received through Christ, the promised Messiah. They all point to the cross as the center or the very foundation for atonement with God. They point out the present age as the time for the gathering of the elect to be associates with Messiah and forward to the time of the final judgment, when the kingdom of God will come upon the earth. Note the words of the Apostle Paul: “By one man’s disobedience, sin entered the world and death by sin and so death passed upon all, in that all have sinned.” St. Paul, you see, was not an evolutionist any more than was St. Peter, who, on the day of Pentecost, pointed to the hope of the world through the gospel. And one who would come from Heaven and bring times of refreshing and having established his kingdom would bring “times of Restitution of all those things which God hath spoken by the mouth of all his holy prophets since the world began.” Again the Apostle Paul declares: “As through one offense judgment came upon all men to condemnation, so through the righteousness of one he shall bring life to many.” For as through the disobedience of one many be made sinners so by the obediency of one shall many be made righteous.

Apostle Paul distinctly marks out two salvations, which, though closely related and both depending on the Ransom, are nevertheless distinctly separate. (Rom. 5:18,19) "As through the disobedience of one man many be made sinners so by the obedience of one shall many be made righteous.”

The Scriptures clearly indicate that mankind in general, the intelligent earthly creation was made subject to frailty, subject to death by heredity, by the transgression of Adam. And the fall of man, the Ransom, has been provided and a recovery made possible. The provision being that ultimately mankind may be emancipated, set free from the slavery to sin, and from its penalty—death, and may attain the glorious freedom of the sons of God. It was from this plane of sonship of liberty from which mankind was driven through disobedience, and through the provision of the human sonship they shall be privileged to return, as a result of the great sin offering at Calvary and of the completion of the work of atonement in them reconciling them to the divine law by the Redeemer. These two features of the atonement—righting the wrong, and establishing harmony between God and man—will be accomplished through the divine arrangement of God through the Ransom who is Christ forming the basis of reconciliation, and the world of actually bringing the world back into harmony with God to be accomplished through the medium of the new covenant whose mediator is Jesus Christ.

The penalty of death upon Adam left him utterly helpless except as the Almighty provided for the recovery of his race. The atonement through the arrangement of the new covenant to be inaugurated when divine justice shall be satisfied on behalf of the world, when Christ shall appear for them, making satisfaction on their behalf as he has already done for the Church, those who have been called to membership in his Body. This is one work. It is the work of the mediator and not with the sinner, the sinner on the other part deals with the mediator and not with God. Jesus could not become the mediator until he had done for mankind a work which is represented as sealing the new covenant. This covenant must be sealed with his own precious blood. God in justice would not receive of or indirectly through a mediator, so as to give the sinner a release from the sentence of death, a reconciliation to God, except first divine justice be satisfied. So it was that our Lord Jesus
in paying our penalty by his death, made possible the sealing of the new covenant between God and man under the terms of which all who will come unto God through Him may receive the blessings of eternal life.

This work of atonement for mankind in general cannot be accomplished instantly by faith, as is done in the case of the Church. With the Church it is an imputation, they are counted or reckoned as being one with God from the moment of their consecration. It is what might be called atonement by implication. It does not disregard sin, but recognizes the great sin offering as necessary, and deals only with those who are out of harmony with sin, those whose hearts are "hungering and thirsting after righteousness." Those who, while they acknowledge themselves sinners, are out of harmony with sin and anxiously desirous of returning to that right way, have these do not need a mediator as there is no enmity between God and man. But if we divide the Bible the "wrath" of God represented in the penalty of death is the hindrance to full harmony between God and those whose hearts are "perfect toward him." The death of Jesus as the foundation work for the atonement provides for the ultimate removal of the curse from whosoever will, and it is God's arrangement that Jesus should appear for these, and apply the merit of his sacrifice on their behalf become their advocate. It is as though the righteously inclined ones had passed through the regenerating influences of the Millennial Age and had come up to human perfection, and that this, together with all they might have in the present life, had been offered in sacrifice. And this would be the ultimate consequence of the lives of these people. They are, however, in the flesh and subject to its frailties, but their hearts, their wills, their desires and intentions are in full harmony with God, and the imperfections of the flesh being covered with the robe of Christ's righteousness, they have full harmony with God, they have come to full atonement with God and this has been accomplished by imputation and we speak of it as atonement by imputation.

The arrangement for the atonement between God and mankind is that those of the human race who desire to return to atonement with His and His righteous laws shall be reckoned accepted through their mediator; but shall not be fully received until the end of the Millennial Age. Until that time they will agonize until perfect. It is the mediator's work as the Father's representative to restore the human race, both morally and physically, to that which was lost for them by the founder of the race. This blessing comes to us as many as will receive and obey him; thus the mediator's work will ultimately result in an actual at-one-ment between God and those whose mediator shall restore to perfection. This work will require all of a thousand years to completely accomplish. It is for this purpose that Christ comes again. It is for this purpose that the "kingdom" is to be established. That the knowledge of the glory of the Lord will be caused to fill the earth. But while the mediator shall have accomplished this work, he will not also destroy the incorrigible, after a full test shall have demonstrated that sin and the sinner are inseparable. When this shall have been done then will be fulfilled the Lord's prophecy that all in Heaven and earth shall be found praising God.

Thus the work of atonement compasses and will accomplish the whole purpose of God for human salvation. Recognizing the violation of divine justice it has provided for its satisfaction. It makes possible the attainment of immortality on the part of a few, the Church, through atonement by imputation, and provides for the complete restoration of the world of mankind if they will accept the offer of imputation. If the Mediator will have the privilege of imputation of all others of the race as unworthy of divine favor. So it will be seen that at the end of Millennial Age the world will be fully back in divine favor having received again that which was forfeited by them, and will have in addition a clear knowledge of good and evil, and the lesson of the unrighteousness of sin will be impressed, stand for all time, a testimony of the justice, wisdom, power and love of God.

**Discourse by Bro. R. H. Barber.**

**Subject:** "CONSECRATION"

"We shall use three different texts today. The worship Him must worship Him in spirit and in truth. To worship God in spirit and in truth, means consecration. It means no first one is in John 4:23, 24: "The hour cometh, and now is, when the true worshipers, shall worship God in spirit and in truth, because the Father seeks such to worship Him. God is a spirit, and those that shall, no hypocrisy. It means to worship Him because we recognize Him as worthy of our adoration and worship, and His laws and ways greater than could possibly be devised by and of his creatures and obedience to them granting greatest blessings. He said: "This is the Father's will," and that God wants no other. We notice further that there were no true worship until Jesus. He said: "The hour cometh (the future millennium), and now is" (this Gospel Age). There could be no true worship until Jesus had paid the debt penalty. Even the Disciples had to wait until Jesus had ascended up on high. (Heb. 9:24, Acts 2:33.)

Our second text describing consecration is found in Psa. 19:8: "Give unto the Lord the glory due unto His name." Here is the thought of full consecration. This text refers to those who, having learned of the glorious beauties of the Divine plan and Character, voluntarily, gladly and zealously render homage and worship, because they recognize that this is due to Him. Still another text is found in Heb. 1:9. It applies to Jesus, but all the consecrated must get to the same condition: "Because thou hast loved righteousness and hated iniquity." This describes the condition of every consecrated heart. Consecration is a definite act with all who consecrate. It is a promise, an agreement, on our part that we will do the Father's will, whatever that may be. It is also a voluntary act. Every completed consecration has two parts. Our part, which Paul calls "presenting your bodies a living sacrifice," and the Psalmist denominates, "making a covenant with him by sacrifice:" and God's part, of accepting our consecration, by begetting us with His Holy Spirit. Both these parts are essential, but our part comes first. Every one of God's children, as true consecrate, or else be everlasting destroyed, and every consecration must be tested, to see if the consecrate really meant his consecration. The object of these tests or trials is to bring each consecrate up to the condition of loyalty and devotion described in our texts, where the Father's will will be done, because each delights to do it and not where each feels that they ought to do it.

After creating the various orders of the heavenly host God began testing them. We do not know how all these tests were applied, but in the Bible does tell us about one, which will illustrate all tests in general. We note first that all these tests are of a subtle nature, not tests to lie, steal or do some depraved or vicious act. We note how the test came upon the angels. It was in connection with sin in the earth. When those holy and pure angels saw man plunged in sin and death, some of them evidently desired to come down upon the earth and help extricate man from his undone conditions. Others evidently did not so desire. God permitted them to try their hand, knowing in advance their utter failure. He permitted, however, to furnish an object lesson to all his creatures, heavenly and earthly, that to make God's will their will, and to be totally consecrated, Peter and Jude both tell us that these angels sinned. Wherein was the sin? Surely not in their good motives, but the course which seemed wise to them led them into sin. But what was the subtle test? It was this: Evidently God's plan had failed, and so they offered their services masked. Instead of waiting to see God accomplish His Will, in His time, and way, they substituted their will, their time, and their way. Their course showed a lack of reverence, lack of confidence in God. They did not realize that God did NOT NEED their help. Adam was also a consecrated being and we notice again the subtlety of the test which God applied to him, and which demonstrated that Adam was not submissive to the divine will, because he also lacked reverence for and confidence in God. Note the test. Eve had eaten the forbidden fruit, and must die, and Adam knew it. He was not tempted to eat the fruit, through his appetite or simply because he desired to taste it. But herein lay the temptation. The sin will sit on earth, his beloved companion, he had eaten and must die, and he was tempted to
share her fate through his love for her. He did not have a sufficient knowledge of God to trust Him to restore Eve to him in some way. I verily believe that had Adam known about the ability of God to provide a ransom he would not have followed the tempter's counsel. 

How wonderfully God has arranged so that the failure of “those Angels that sinned” and Adam's failure, shall serve as lessons to us—the consecrated members of Christ's Body—so that we may be better enabled to trust Him, obey Him, and do His will. God's will is that all men shall obey His laws because they are best, and because they are righteous. He loves us, and He does not command us to do things because they fear Him, nor because they are compelled to do so.

When father Adam sinned he lost his privilege of consecration for himself, and the right to make consecration and have it tested, for all of his posterity. When Jesus redeemed Adam's lost rights, this right was among them, and was also declared for both of them. Is he because they fear Him, nor because they are compelled to do so.

The Scriptures clearly reveal the fact that the divine purpose is to have an elect class associated with Jesus in the millennium kingdom and its work, and that this class is to be selected during this Gospel Age, and is giving this class the privilege of consecrating and loving their consecration tested in advance of the world. Who is this class? Why does God favor them in advance of others? According to the Scriptures these are a class of people who are hungering and thirsting for righteousness, truth, and hence are in a friendly attitude toward the Word of God. The apostle says: “Ye are My friends if ye do whatsoever I command you to do;” and again in John 17, when he said: “I pray not for the world, but for them (God's friends) whom thou hast given me out of the world. Thine were they and thou gavest them me. These have certain qualities of mind and heart, which please God, which He can use and which make it possible to fit them for the kingdom and its work. The majority have not these qualities, and cannot thus be fitted.

We note some of these qualifications in the following Scriptures: Heb. 11:6, a fundamental quality v. faith. Mat. 5:6, a hunger and thirst after righteousness. Then again the apostle urges the necessity of a willing mind; and yet again, in Luke 14:15; “If God point ou the necessity for a good and honest heart.

Wherever the Lord finds one with these qualities he gives to them the privilege of consecrating, and consecration means to them just what it means to the angels, and just what it will mean to the world of mankind in the millennium kingdom. We will look at the various types of individuals, because the Father's will is different, as respects this class, than for any other of his creatures. Looking at Jesus' course at consecration we hear him saying, Heb. 10:7: "Lo, I come to do thy will O God." There at Jordan Jesus definitely and explicitly made his consecration. But let us not forget that Jesus was not the only one who was consecrated. We hear him answer: "In the volume of the book it is written of me." And so when the Father had sent the holy spirit to illuminate his mind he immediately withdrew into solitude, where he could meditate on what was "written in the book" concerning him. By the help of this Holy Spirit, emerging and illumining, Jesus answered the Father truly in the words that shall be known, (Mat. 3:16). Ah, thus it was that he understood the Father's "will concerning him." He could not understand it prior to this spirit anointing. Now he could see that the Father's will was expressed in the book. Doubtless he recognized that Isa. 53 expressed the Father's will. Read it carefully. Jesus realized that he must put his "mind" in the hands of the Father. (Ps. 42:1) When he wrote: "In the volume of the book it is written of me" (Isa. 53:12) These sufferings of Jesus, all undeserved, and faithfully endured, were permitted as tests of his obedience and loyalty, and the Apostle tells us that "He learned obedience through the things that he suffered." He had always been obedient, but never before had he been required to be obedient and suffer for his obedience and right-doing. This was a new test, a new trial, and a necessary one, to a share in the kingdom.

We are running for the same prize that Jesus did, and our consecration is to be the same, and to be tested in the same way. When we consecrate we likewise say, "I come to do Thy will O my God." This does not mean to take will do it. It means just what it says. But we need some help, some instruction, as to what the Lord's will is, and where shall we get it? Ah! here is where many make the mistake. They go to the religious leaders, or jump at conclusions, some engaging as missionaries, others in temple work, or others in some part of the service, feeling that because they discern them to be good works and conclude that this must be the Lord's will, and so engage. Notice the apostle's words: "This is His will even your sanctification." Your own sanctification, not the conversion of the world, not engaging in good works, not a word about "saving souls," and not the "good works" mentioned in the book concerning us also, and when the Lord pours out his holy spirit upon us, that is, we can begin to understand heavenly things we can see what the Father's will concerning us is. And what do we see? We see that it is God's will that all who scatter the reign will be taken out of the kingdom. (Rom. 2:12, 3:12; Rom. 8:17; 1 Pet. 5:10.) It is further God's will that this suffering shall come because of well doing. (Mat. 5:10-12; 1 Pet. 2:19-21; 1 Pet. 4:12-19; 1 Pet. 3:14-17.)

We find further that it is God's will, that we should bless those who cause us the suffering, and rejoice in all these experiences. (1 Pet. 3:13, 14.) It is God's will that Jesus is carrying on our consecration, and means that we are standing the trials. We find that the Father's will is that we also shall be "counted as sheep for the slaughter." (Rom. 8:36.) Submitting to these indignities, and reproaches for Christ's sake, without murmuring or complaining is to learn obedience through suffering. It is God's will that you humble yourself under the mighty hand of God. It means to let Him "work out the good pleasure of His will," in your heart. He has promised to superintend so that just the needed trials, just the right kind and at the right time, shall befall us. Not one too many or one too few, and we are plainly told that they will work out good for us: that "God worketh all things after the counsel of His own will" and that nothing shall separate us from the love of God.

Some of the things which hinder us from making such a consecration is first, our fear that we cannot faithfully carry it out; second, the opposition of relatives and friends. We should not let the latter move us, as our first duty is to the Lord, and we have nothing to do but to prepare ourselves for the kingdom, and they should learn that they were to blame, they would feel very much ashamed, while on the contrary they would exceedingly gain in the future if we withstand them now and succeed. Then there are many hindrances to carry out our consecration. Among these we would mention our own flesh through it be the flesh of the Midianites, ease, reputation, selfishness, and others. We should not all the time we can get to make our calling and election sure, and all these things are constantly demanding our time to a greater or less degree. Hence the Bible tells us to "redeem the time," This means to buy back a part of the time we are devoting to business, pleasure, pets, flowers, family, relatives, etc., that we may have more time in preparing ourselves for the kingdom. When a boy, I came to class once without my lesson. The teacher asked me why I did not have my lesson, and I answered I did not have time, but the teacher would not be fooled as easily as that, and so she answered "You make time." She knew that I had been spending a lot of time on my recreation, for the time that I would graduate. I must use my time in study, as this was of more importance than the ball game.

The most important thing to us is our graduation, in the School of Christ, far more important than reputation, friends, relatives, pets, etc., and so our Lord says, "You have the wealth of the world." And "He that hath to give account for himself" by saying, "I have no time." We are deceiving ourselves. We let our neighbors impose on us. We let our families impose on us, by taking an undue and unreasonable portion of our time. Some unbelieving husbands or wives may demand all of our time, refusing to let us attend a meeting, and we threaten to leave the mate if they do not have our way, and this is the very course we pursue. We are reminded of two texts: "We ought to obey God rather than man," and "if the unbelieving depart, let him depart." (Acts 4:18-20; Acts 5:29; 1 Cor. 7:15.) The self-denial involved
Discourse by Bro. E. F. Crist. Subject: "THE HOLY SPIRIT OF GOD"

E will use the same text as in our remarks on Sunday, but as it is recorded in Luke 11:13: "If ye, then, being evil, know how to give good gifts unto your children, how much more shall the Heavenly Father give the Holy Spirit to them that ask Him?" Is it not significant that this sentence is spoken by a Father, and today we wish to notice how He desires His children to receive His Holy Spirit. The scriptural testimony is clear, and seemingly unmistakable, to the effect that the Holy Spirit is God's power, influence, or disposition. But despite the harmonious teaching of the Bible on this subject, there can be an awful kick. It would do good to have the teacher painstakingly and perseveringly sought to drill into their minds the meaning and use of the word notwithstanding. When she felt confident that all had grasped it thoroughly, she asked: "Who will volunteer to give us a sense of when the word is not standing correctly used?" A hand shot up eagerly, and she said: "Willie, you may tell us." He said, "My papa wore his trousers out, but not with standing." He had grasped the idea about as well as many people comprehend the Holy Spirit.

We believe the analysis of the Holy Spirit is given in Gal. 5:22, 23: "The fruit (or manifestation) of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, self-control." This tells us what the Holy Spirit is made up of, but does it not appear that these different elements are given in exactly the reverse order to that in which they are developed.

We would understand that the first ingredient, or base, is self-control or self-denial. It is in its relation to the other qualities, something like the milk used by the housewife in making a cake. The milk is mixed thoroughly with every other ingredient, and so self-denial has a part in every feature of the development of the Holy Spirit. There is no need of the self in prayer in study, in service, and in all that we do toward the upbuilding of the new creature. We remember that Jesus expressed this thought when he said, Luke 9:23: "He that will come after me let him deny himself." That comes first, for we must determine that we will say NO continually to the old man. This is the first of the three possibilities we referred to on Sunday as being mighty to the casting down of strongholds and every high thing that exalteth itself against the knowledge of God. In some respects this weapon is like an old gun that we had at home when I was a boy. It was a muzzle loader, and it surely took courage to shoot it off. The key and the lock had to be in the business in front if you pointed it straight, but it also left a sort spot on the shoulder. It worked both ways, somehow think like the two-edged sword. Self-denial is one of our most effective weapons in fighting the old nature, but if we have the courage to shoot off a good heavy charge of it there will be a sore spot on the shoulder of the old man.

It is when we attempt to exercise self-control that the next quality is developed, or the next ingredient is introduced. You will notice that we are working backward in the analysis given us in Gal. 5. It is when we attempt to exercise self-control that we are made to feel very meek. To illustrate, we may think of an innocent looking colt feeding in the pasture. He appears to be so playful, and very gentle, too, until we attempt to put the harness upon him, the bit in his mouth, and hitch him to the pole or into the shafts. We would scarcely believe it possible that he could have been brought to this condition. So it is when we try to bring ourselves under control that we are made to feel ashamed of the meanness that comes to the surface, and which we had not been cognizant of, perhaps, until an attempt was made in the direction of self-restriction.

By nature we find in ourselves a spirit somewhat like that displayed by a little horse, for we can ride and command, but it is a sense of pride for taking the last apple from the fruit dish and eating it despite the protests of his smaller sister, said: "Why mamma, I gave her the seeds and she can plant a whole orchard." We are quite willing that the other fellow shall plant the orchard if we may eat the apple.

Perhaps we have enough of pride to be courteous, considerate, and kind to those whom we meet in our daily walk outside of our own family. We would not like to create a bad impression. But is it different at home? Two little boys were overheard in conversation on a dock. One asked the proper way to teach a girl how to swim. The other proceeded to give careful instructions, but was rudely interrupted by the other with the words—"Oh go on: it's me sister." "Aw!" replied the other, "shove her off the dock." If we find any degree of this spirit manifesting itself as we seek to exercise self-control, there is occasion for feeling very meek. Also when we find ourselves ready to answer the elder brother's thrusts, we are in a position to be meek. We are bound to the old man, and it is meekness that saves us from making a bad impression.

Discourse by Bro. E. F. Crist. Subject: "THE HOLY SPIRIT OF GOD"
the land of milk and honey, with its fruitful vineyards and richly bearing olive trees and pomegranate orchards; we note also the walled cities, and the giant foes opposing themselves to our possession of the good things promised, and say: "Faithful is He that hath called you, who will also do it. We look forward forward by faith to the time when we shall be able to say: "There hath not failed one word of all the good things God hath promised." We realize, with Isa. 40:29-31, that "He giveth power to the faint, and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall be consumed: But those who 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." When we read the patience by severe trials, or less marked, so as to be called a walk, the Lord's strength is sufficient so they need not faint or be weary.

Will not "GOODNESS" logically follow? It may be more conspicuous in one than in another, but it must be manifest in all of those who are developing the Holy Spirit. Jesus said: "A city that is set on a hill cannot be hid." We are in connection with his admonition that they "so let their light shine before men that they seeing their good works, might glorify the Father in Heaven." In Scripture "city" is sometimes used to symbolize a government. There is a sense in which our mind is a government holding sway over our body. The will, in that sense, is our king. The workings of the body and the members thereof, in that our thoughts and desires, were on a low plane. But if we get them up on the hill they most surely will not be hid. I John 3:7 warns us, saying: "Let no man deceive you; he that DOETH righteously is righteous." He intimates that some might be deceived upon this point. Goodness will naturally follow the law of spiritual growth. There will be kindness,—not harshness. True goodness does not consist in our being able to dominate others and have our way. Perhaps many of us have some things to regret along this line. David says in Psalm 18:35: "His gentleness hath made me great." It was not the power or His justice, but His goodness that subdued the enemy. Moreover, it is God's greatness, and not our own. How well we see this illustrated in the very gentle manner in which the Master dealt with Peter, after the latter had so shamefully denied His Lord. The gentle rebuke, must have stung Peter to the quick, and yet the kindly, loving words were such that the same who had not only rejected but insulted the Saviour was stirred to action. What would he not be willing to do after being dealt with so gently notwithstanding his unworthy act? This suggests the wise and successful course for us to pursue in dealing with those who may have erred. As Eph. 4:32 puts the thought—"Let us he kind one to another tenderhearted, forgiving one another, even as God for Christ's sakes forgave us." It is by giving out honey that the female flower is made fruitful, the little bee carrying the pollen from the male flower upon its body and unconsciously depositing it in the female flower. It matters not that the honey-giver has a sting. A word to the wise is sufficient. We will be more fruitful if we yield not to the temptation to go out and may come in contact with us, and even if they have a sting, and use it, we will nevertheless become fruitful if we are honey-givers.

The growth of the Holy Spirit will now merge into long-suffering, which has at least two aspects, namely, forbearing and enduring. The same is true of the sin of unfaithfulness in the manner of Jesus' treatment of Judas, even when He knew of his unfaithfulness. The forbearance of David toward Saul while he was waiting for the throne may also serve as a worthy example to us. Notwithstanding the meanness of Saul he was patient with him, and even chided himself when he was not as forgiving as was David. Take the skin of Saul to prove that the king had been within David's power and might have been put to death by him. He wept bitterly when he learned of Saul's death.

In this connection let us always keep in mind that we are only able to see things from our own viewpoint, and his may be wrong. A dear sister told us some time since how one Saturday night she retired very late, thinking to make up by sleeping on Sunday morning. She was awakened very early by what she supposed was the chug of a motor-cycle just in front of her home. Indignation rose in her mind that the owner should remain so long in one spot and run his engine, and awaken all of the neighborhood. Her exasperation grew, but it did not stop the motor-cycle. She recalled that she could not sleep and started for the kitchen. As she passed into the dining-room on the way to the kitchen the noise grew louder and seemed almost to be in her kitchen. Upon opening the kitchen door she was quite shocked to discover that all of the noise was in the water pipe in her own kitchen. It was winter time, so she left the water running to prevent freezing. The air had gotten into the pipes and was causing a loud thumping which she had supposed was the explosion in the engine of the motor-cycle. Perhaps when we have attributed some evil to a brother or sister, a careful investigation would have revealed the trouble to be in our own kitchen, as it were, or under our own hat. Let us, at least, look there first.

Another element of long-suffering is endurance,—accepting uncomplainingly and joyfully what the all-wise and loving Father may permit to come to our lot. I fear we have sometimes aggravated and increased our troubles by brooding over them. We may get a lesson upon this point from the farmyard. At this season of the year the old hens become broody. As they emerge from the house their feathers take on a new beauty, in that their new brood. Some of them stand nearly the same wrong way altogether. Perhaps the cat steals across her path, and with an ugly look that suggests dire things, the old hen turns in another direction. You throw some wheat to her, thinking she may be hungry, but "Oh My," she acts uglier than ever. You could not do anything to the cat, but give her something that will please her and that is to give her some eggs to sit on. You arrange a nest for her in a box or barrel in the barn and give her a dozen or fourteen eggs. She settles down to brooding in real earnest. Now she thought she had much cause for feeling disgruntled when she came out of the poultry-house pleased and it is true she did have one bad trouble (herself), but after brooding three weeks she now has fourteen little troubles to look after; they have hatched. I believe, dear friends, that brooding over our troubles will invariably yield similar results. Let us not do it.

God would never send us the darkness If He thought we could bear the light But would not cling to His guiding hand If our way was always bright And we would not care to walk by faith Could we always walk by sight.

Tis true He has many an anguish For your sorrowing heart to bear And many a cruel thorn-crown For your tired head to wear For He knows how few would reach Heaven at all If pain did not guide them there.

So He sends us the binding darkness And the furnace of seven-fold heat Tis the only way,—believe me To keep us close to His feet For 'tis always so easy to wander When our way is bright and sweet.

Then let us nestle our hand in our Father's And sing, for we can, as we go Our song may cheer someone behind us Whose courage is sinking low And,—well, what if our lip does quiver God will love us better so.

Peace is a further, and advanced development of the Holy Spirit. We see it demonstrated by Jesus amid the trying experiences of Gethsemane and Calvary. Though the troubled waves of conditions decidedly unfavorable to the natural man beat wrathfully upon Him, He was peace-ful. It is the spirit that rests serene when the Lord's bidding has been done to the best of our ability, even as God rested after the work of creation, notwithstanding He knew that great distress would eventually come upon the promising pair and their posterity. In our case this peace can only be developed through varied experiences in which
we have clearly proven to us that "when He giveth quietness who shall make afraid?" Like Paul in Rom. 8:35 and onward, we come to the place where we can say: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written. For thy sake we are killed (every morning and every night?) No, all the day long. Perhaps this has reference to the gospel day, but it is surely true that we are to be killed, so far as the fleshly desires are concerned, all the day long of every day. "We are accounted as sheep for the slaughter. 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." Of this Paul had been PERSUADED by the experiences he had passed through, and in which he had proven God's sufficiency to supply his every need as a new creature. "Great peace have they that love thy law and (only a few things shall offend them) nothing shall offend them." This means, without question that if we are offended, or stumbled, it is because we have not enough love for God's law,—for His will.

Quite logically joy will be the portion of the one who has followed the course we have been studying. This joy will come to a considerable degree result from a realization of success through God's help, in bringing into subjection the old nature. The Apostle Paul in 2 Cor. 1:12 tells us why he rejoiced: "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not诈 feigned wisdom, but by the grace of God, we have had our conduct in the world." It was not eloquent and convincing discoursing that gave him cause for rejoicing, but the realization that he had been walking consistently in a manner that God would approve. Jesus told his disciples, as recorded in John 15, that God would be glorified in that they would bear much fruit. Then He added: "These things have I said unto you that your joy might be full." It must come from bearing much fruit.

Through the development of self-denial, or self-control, meekness, faith, goodness, gentleness, long-suffering, peace and joy, the rich ripeness of the finished product of love will have been attained. God is love and we must likewise become love through the influence of His Spirit in our lives. This fruit is to be so ripened that it will be ready to fall at the slightest touch,—not like the green apple that must be pulled and jerked before it can be severed from its parent limb. This love will be ready to exercise itself if there be only the suggestion of an opportunity, and even if great inconvenience to self be entailed.

This is the Holy Spirit which God is more willing to give to His children than earthly parents are to give good gifts to their offspring. He gives this spirit, however, in somewhat the same sense in which a father may give his own an education. The son must do all that his powers will permit to secure the education for himself, yet his own efforts would not avail did not the father make the securing of the education possible. Likewise our Father gladly provides the school, and furnishes every essential to our acquiring of this Holy Spirit in the completed sense, but He expects us to use all diligence that we can command in using our privileges.

Let us be more appreciative of our precious opportunities, and let us strive more earnestly to cooperate in this most important of all things to us, namely, the developing and ripening of His Holy Spirit in us.

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**Discourse by Bro. R. E. Streeter**

**Subject:** "THE BAPTISM, WITNESS AND SEAL OF THE HOLY SPIRIT"

**THE subject assigned to us is not that of uniformity of the Holy Spirit, but that was the task of the speaker preceding me. You will recall that he gave the definition of the Holy Spirit, as it has to do with our subject, to be,—the holy mind, disposition, power or influence of God. We understand, that this is the correct definition, and without disputing an all-judged us in proving this, we will come directly to the task appointed us, namely, that of explaining what is meant, by the baptism, witness and seal of the Holy Spirit.

The great importance of our subject is evidenced in many ways. It is seen in that fact that the possession of this Holy Spirit more and more is the greatest of all the desires of true Christians. This desire is expressed in prayer. It will have been noticed that when prayer is offered up, whether when in the assembly of God's people or in private, while not always expressed in the same way, it is that more and more of this Holy Spirit,—holy mind, disposition or power of God, be granted. Indeed, this aspiration is begotten in all true disciples of Christ at the very beginning of Christian life. All of Christ's followers desire above everything else, that, they may be God-like, Christ-like in all their thoughts, words and actions, and they know, that, the most they possess of his holy mind, disposition and power of God, will their desire be realized.

The outpouring of this Holy Spirit was distinctly foretold by the holy prophets of the Jewish Age. It has for its object the accomplishment of a definite purpose in the unfolding of God's plans for humanity. This purpose is expressed in various ways in the Scriptures. One of these is the call, consecration and development of a company of kings and priests, who are to live and reign with Christ, as associates in his kingdom in the great work of blessing and uplifting all the families of the earth. (Rev. 20:4.) This is, a call to men to experience a change of nature from human to divine. (2 Pet. 1:4.)

The outpouring of this Holy Spirit upon Christ was foretold in Isa. 42:1, and reads: "Behold my servant whom I uphold, mine elect in whom My soul delighteth; I have put my spirit upon him, he shall bring forth judgment unto the Gentiles." Again it is foretold that the same Holy Spirit, was to be given to Christ's followers. We read concerning this: "And also upon the servants and upon the handmaids of those days (the Gospel Age days) will I pour out of my spirit." (Joel 2:28.)

Again in the same prophecy we have a statement that it would afterwards be poured out upon all flesh. We quote: "And it shall come to pass afterwards, that I will pour out my Spirit upon all flesh." (Joel 2:30.) This latter general outpouring will take place in the Millennial Age, as we hope to follow this, when Christ will reign with his saints over all the human race, for the purpose of uplifting them from sin and degradation to holiness and human perfection. Our subject, however, has to do wholly with this Gospel Age.

The baptism of the Holy Spirit, and the outpouring of the Holy Spirit, not to one and the same thing. It was foretold by John the Baptist: He shall baptize you with the Holy Spirit. (Matt. 3:11.) Christ referred to the same when he said to his disciples: "Behold I send the promise of my Father upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high." (Luke 24:49.) The outpouring of this Holy Spirit was
most beautifully pictured in the anointing of Aaron, the high priest. We read that the holy anointing oil, symbol of the Holy Spirit, was poured upon Aaron's head, representing Christ, and it flowed down his beard even to the skirts of his garments, representing the Church, the Body of Christ of this Gospel Age. (Lev. 8: Psa. 133:2.)

The invitation to become members of this holy, under-girding, and the cornerstone to the Jewish believers of Christ's day. God's order, in the bestowment of his favors is "the Jew first." It was foresee and foretold that the Jewish people as a whole would fail to appreciate this exalted privilege, indeed that only a few would do so and accept it. It was because of this that the invitation was given to the gentiles, and this has been the object of gospel preaching in this present age. The apostle Paul declares that there is only one baptism of the Holy Spirit, although we may properly say, that it was in three parts, first upon Christ the head (Matt. 3:16); second, upon Jewish believers at Pentecost (Acts 2:4); and third, upon gentile believers, Cornelius, a Roman centurion and his household being the first instance.

It therefore seems plain that as there is only one baptism, one outpouring, it would be out of harmony with God's arrangement, for believers to pray or seek for frequent baptisms. It is proper, however, for those who have received the Holy Spirit to pray for more and more of it, indeed, to be filled with it. However, while there is but one baptism, the gift of the Holy Spirit, the end and beginning of the Gospel Age, all individual believers, footstep followers of Christ, throughout the Gospel Age, receive of this one baptism, this one outpouring.

This brings us to the consideration of the witnesses of the Holy Spirit. How may we know that we have received it? What are the evidences? We are sure that we can not trust to our feelings as an evidence, a witness, for these are unreliable, they come and go, like vapor. There is only one safe and sure evidence, and that is the word of God. That word declares that the Holy Spirit is given to those who receive Christ (the Christ of the Bible) as Savior and Lord. We read: "Many are called, but few are chosen" (Matt. 22:14). We believe that God, even to them that believe on his name." (John 1:12.) Again we read: "By this he spake of the spirit, which they that believe on him should receive." (John 7:39.) We quote one more: "Received ye the spirit by the works of the law or by the hearing of faith?" (Gal. 3:12.) In conformity with the word, I ask, have I ever in the past received Christ as my Saviour from the condemnation of sin? Did I at that time or since, yield up my will fully to him; in other words, accept him as my Lord, my head in all things. If I can answer yes, and can say that, now at this present moment I am trusting in him, as Saviour, and still take Him to be my Lord: I have the initial or begetted evidence of the Holy Spirit's work in me. A further way of expressing how the Spirit is received is described by the apostle Paul as that of being baptized into Christ's death, which simply means, that after having believed in Christ as a saviour, I give up my human will and accept the divine will in its place. Faith in Christ as a Saviour, through repentance and baptism, brings a release from the Adamic condemnation of death. To be baptized into his death, begins with the death of the human will, and ends in a literal dying with Christ, dying the same kind of a death that he died, a sacrificial one. As one has said: "The death of Christ is not complete until every member of his Body has gone down into death." (1 Tim. 1:19.) And another: "The death of Christ is not complete until every member of his Body is raised up from death. If I have ever made such a consecration and am now striving by his help to carry it out, I may be sure that I have the Holy Spirit.

Accompanying such a definite conversion and consecration, there are certain other evidences which help to confirm the initial evidence of this "newness of life." One of these is a living aside of sin, and hungering for the word of God, as we read, "Laying aside all malice and all guile and hypocrisies, and envies and evil speaking, as new-born babes desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is good." (1 Pet. 2:2.) Another evidence that belongs to the beginning of the new life, in some measure, is a new love for those who have experienced a like change. Referring to this, the apostle John writes: "We know that we have passed from death unto life, because we love the brethren." (1 John 3:14.) These evidences will be possessed by all those who have received of this outpouring or baptism of the Holy Spirit.

In addition to these, however, the Christian believer will soon begin to experience other evidences, which may properly be named, quickening evidences. One of these is represented in the text: "Ye men that raised up Jesus from the dead dwell in you, the spirit of him that raised up Christ from the dead shall also quicken your mortal bodies." This seems to teach that the begettal evidences will soon be followed by an energizing of the believer to service for the Lord. The beginning of this service will be that of constantly to show others the privilege afforded. Concerning this we read: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." (Rom. 10:9, 10.)

Another.edu of the Holy Spirit is that, will, to a greater or less extent, bring persecution, perhaps in the form of ridicule, ostracism, etc. However, when Christian disciples persist in a determination to be true and loyal to Christ, it is most always the case, that worldly people will let them alone. It is then that the persecution will come from another source, even from those who have received the Holy Spirit. Our development as the children of God, is necessarily an infinite process that sees the necessity of chastening, correcting, his children. This chastening comes to a greater or less extent to all of God's children. It is administered in various ways, it may come through earthly losses, as of friends, or worldly, possessions. It is designed to remind us that as we have been begotten to heavenly hopes, we are to cultivate the habit of setting our affections on things above, and also to wean us from the things of the earth. (Col. 3:1, 2.) It is designed also to discover to us our imperfections, perhaps some we may have been unconscious of before, in order that we might seek diligently to correct them. Some of the Lord's children have to be chastened in a more severe way, for the Lord's sake. Others need only to have the Lord through His word speak to them, and they give heed immediately and obey, just as it is with some children in the natural family. We are quite sure that this latter class will be of the "more than conquerors." The apostle tells us, "Whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth." (Heb. 12:5-11.)

Another evidence of the quickening work of the Holy Spirit is, sometimes, to have darkness and evil, to be false, for Christ's sake. The Savior referring to this tells his followers: "Woe to you when all men speak well of you." (Luke 6:26.) This kind of evidence is common to those who take their stand against the prevailing erroneous teaching of the creeds of Christendom, as it is the special duty of disciples to do in the power of the Holy Spirit. We may experience this quite essarily through a verbal testimony against, but always when obeying the divine command to come out of Babylon, the symbolic name for Christendom in its various organizations. (Rev. 18:1-4.)

A very precious evidence that we are being quickened by the Holy Spirit is that of being given increased light concerning the Word of God as explained in the Scriptures, and a love not only for the milk of the word, but the strong meat also. We read that "strong meat belongeth unto them who are of full age even those who by reason
Times of restitution: What a world of meaning in the expression to all who understand God’s grand plan of salvation. To others the words convey little or no meaning. God has promised a spirit of understanding to those who ask for knowledge and who seek it from Him. (Jas. 1:5.) As we are of those who desire the very best He may have in store for us, we are therefore greatly pleased to have this special favor.

The word “restitution” means “restoring something that has been taken away or lost.” The scriptural use of the word, together with many elucidating passages, teach clearly that something was lost, or taken away from the human family and also that there will be “times of restitution.” If we can be correctly informed as to what was lost we may quickly recognize it wherever found.

Those who hold the theory of evolution claim that nothing was lost, hence they are not looking for anything to be restored. Others may believe that man is either lost, or has lost something, but do not know how or what, hence unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify of the gospel of God.” (Acts 20:22-24.)

Again as expressing his full submission to the divine will and providence, we have him saying in Phil. 4:12: “I have learned in whatsoever state I am therewith to be content. Still further, as expressing himself as having to make due to God a sincere and joyous presentation of the divine providence, for his own strengthening, we have him saying: “I can do all things through Christ which strengtheneth me.” (Phil. 4:13.)

In closing, we desire to quote from that wonderful unfolding of this subject, by our pastor, found in Vol. V., page 247: “This seal of covenant relationship, of sonship and heirship, is no outward sign upon our foreheads; nor is it a mark or manifestation of God’s favor in earthly affairs, in worldly prosperity; nor is it now, nor was it ever, the gifts of healing or of speaking in tongues, etc., for many who possessed these miraculous gifts, lacked the seal and witness of the Spirit. (1 Cor. 13:1-3.) The seal or pledge of the Holy Spirit is in the heart of the sealed, and hence it is that no man knoweth it save he that receiveth it. (Rev. 3:17), except as others may see the fruits of it in his daily life: ‘He who establisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us and given the earnest of the Spirit in our hearts.’ (2 Cor. 1:21.)

“This earnest of the resurrection, of which we have a foretaste from the Father and all His holy arrangements, crying, Abba, Father, I delight to do Thy will, O my God. He who has this seal or mark of sonship is he who not only seeks to do the will of that Father, but in doing it finds it not grievous, but delightful. (1 John 5:3.)

“The Spirit of adoption or sealing a son, the possession of which is in one of the most advanced ‘witnesses’ of the Spirit—the very cream of Christian experiences in the present life. Before attaining this stage of experience, we must receive our share of the anointing, by coming into the anointed Body of Christ, the Church, by being begotten of the spirit of truth unto sanctification and the holiness of the Lord. (2 Cor. 1:21.)

This experience, comes after we have been quickened of the spirit to the service of righteousness; it is an evidence, so to speak, that we have passed from the embryo condition to one in which God can consider us sons and seal us as such. As all believers should seek to come under the anointing and begetting influence of the Holy Spirit of God, the spirit of truth—so all who have been thus begotten of the spirit to sonship, should seek to attain that position of fulness of harmony with the Father that He can acknowledge and seal. And having attained that position, let all be careful not to mar or blur the seal; not to quench or extinguish this precious treasure; not to turn this spirit of light and knowledge of the Father of lights into a spirit of heaviness, darkness, grief. Not to spoil this seal, but to keep it ever bright and fresh, should be the constant effort of all who receive it.”

Discourse by Bro. W. E. Van Amburgh.

Times of restitution: What a world of meaning in the expression to all who understand God’s grand plan of salvation. To others the words convey little or no meaning. God has promised a spirit of understanding to those who ask for knowledge and who seek it from Him. (Jas. 1:5.) As we are of those who desire the very best He may have in store for us, we are therefore greatly pleased to have this special favor.

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As Adam never possessed a spirit-nature life, nor a home in Heaven, it is quickly evident that he could not have lost them. As his life and possessions were entirely of the earth, his loss must therefore be related therewith. He did possess a perfect human life, a home on earth, and favor with God. He lost all three of these. We also know they have not been restored to him yet. The Apostle Peter mentions "times of restitution" as being part of God’s plan; hence there must be a time apart in the future for such work of God. "Is it not the favor of God that lost earthly home and perfection of human life, could that be a "restitution"? Most certainly. But a further question arises. Adam's children never possessed these blessings as he did. How could there be any "times of restitution" for them, which the apostle evidently implies is the "glorious" or "good tidings" for all the families of the earth.

Let us note carefully the words of the apostle in Rom. 5:12: "By one man sin entered into the world and death by sin; so (the sentence of) death passed upon all men, for that all have sinned." How so? What had Adam's children done that they should be condemned to death with him? They were born of sinful parents. What, one may say, surely it is not a sin to be born. How does this law work among men? In "slavery" times in our own country, if the father and mother were slaves what was the child? A slave. Why? What had the innocent child done that it should be held in the chains of slavery? It had come to the birth. How unjust some might say. It is the law of heredity. The act that constituted the child a slave was being born of sinful parents, and not a willful act of its own. Take another illustration. Suppose the parents are very wealthy. The child is entitled to its share of the estate. What has the child done that it should come into possession of so much wealth? Simply being born of rich parents. Nothing that it had done of itself. We thus see the law works both ways for good or for evil. The apostle's argument is, if the father and mother were sinners, the sin is inherited by the children, thus they also come under the condemnation of death, and in due time die. If the children were not sinners, evidently there would be no cause for their death. The statement further reads, "nevertheless death reigned (had dominion over) from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." What was the sin of his children? Inherited sin from their parents. If Adam had remained obedient doubtless he would have retained his estate, and his children would thus have come into their share of it with him. When he lost his estate, they lost their share also, for there was little left to portion to them.

Seeing thus clearly what was lost and who are the interested parties, we may reasonably inquire how can restitution be made now, as the original owner and so many of his children have passed, and are rapidly passing, into the grave. This brings forth the question. Where are the dead? We know the answer "theology" and "tradition" would give but we desire the true wisdom which cometh from God. Without stopping here to enter into any lengthy argument, we take the multiplied statements of the Scripture that the dead are dead; unconscious; know not anything; personality and thoughts temporarily suspended. Before any blessing could be recognized by those who have died, they would need a body and to be brought to a condition of consciousness.

This our Lord has promised in the words: "All that are in their graves shall hear the voice of the Son of Man and come forth." John 5:28, 29.

Now suppose for a moment that the only thing that Adam had lost was the favor of God. All that would need to be restored to him would be that lost favor. No home or health or life. If one were to settle his account with such conditions, would it be easily arranged? What would he then possess? Earthly home, human life and favor with God which would carry with it an everlasting enjoyment of those blessings so long as he continued loyal thereafter.

And he lost not only the favor of God, but he lost also his earthly home, his human life, and in losing his life, disease came in also; physical disease and mental and moral disease. So we perceive that full restoration must include salvation from all these, and a bringing back to physical, mental and moral perfection, as well as to possession of home and life.

The apostle's statement that he came to "give his life a ransom for many" implies that the principal object of his first advent was to arrange for the legal settlement of the penalty against Adam and his race. The apostle states: "He is a propitiation (atonement) for our sins, and not for ours only, but also for the whole world." (1 Jno. 2:2.) There may be various details connected with the working out of the plan, but in brief it was this.

What hindered the immediate inauguration of the work of restitution? A "mystery," or herefore concealed part of God's plan was to be brought forth between the payment of the ransom and the blessings of restoration. This mystic work has mystified the world for the past 2000 years, (Rom. 16:25, 26), but it is now nearly completely disclosed by the Divinely inspired word of God.

Let it be noticed that the major part of the reported preaching of our Lord while here at his first advent referred to a "kingdom" which He promised to establish upon the earth, and an offer to associates with him in it greater glory and honor, such as would follow him in the way he led. It would bring to their consciousness many blessings. Therefore the times of restoration could not begin until the kingdom should be first set up. When he told Pilate that his "kingdom was not of this world" some have thought he meant not of this earth. But not so. Other Scriptures plainly teach that his kingdom is to take the place of the other kingdoms now upon the earth. (Dan. 2:44.) The expression "not of this world or order" means not of the present order of things, such as armies, swords, etc., else "would my servants fight" as do yours.

The Apostle John tells us that the miracles of Christ "shadowed forth his glory," or in other words were samples of his coming work during the glory of his kingdom. (Jno. 2:22.) For, (verse 23.) "Nay, he saith,信息化 "Wisdom and Power and Riches and Honor and Glory and Immortality."" And others with Isa. 35:5, 6, Ezek. 37:12-14 and many others.) The record "he went about doing good" also indicates that his kingdom will be one for doing good.

As to the dead, and with what bodies will they come forth, etc. We may read volumes, possibly enough to reasonably fill a book, and still be far from having "Where Are the Dead?" "The Imortality of the Soul," "The Status of the Soul Between Death and Resurrection," "Will We Know Each Other in Heaven," and kindred subjects, and know as much when we have finished as when we began. Yet how simply these questions are answered by the Lord through his miracles. The very simplicity astonishes us. The direct way, to which we are shown, is the only path to have been. Let us look for a moment at these illustrations.

The daughter of Jairus had died. Jesus spoke of her as "asleep." (Luke 8:52, 53.) What is "sleep?" Temporary unconsciousness; personality not acting; so far as consciousness is concerned, "dead." Christ awoke her from this sleep, brought her back to life, and said "Daughter, arise!" (Luke 8:52.) But was she "dead?" The account of Lazarus is given much more detail. Read the John 11 carefully. Note that Christ first said he was "asleep," and later, "then said Jesus unto them plainly, Lazarus is dead." (verse 14.) In verse 11 he said: "I go that may you may believe that I am sleep and "dead." Why couple the words "sleep" and "dead" unless there is some striking moral lesson? Where are our souls when we are asleep? Unconscious. How are they when we are dead? Unconscious. Jesus would thus emphasize the thought that the "dead know not anything."
SIXTEENTH SOUVENIR CONVENTION REPORT

But some one may inquire, how about Abraham, Isaac and Jacob when our Lord declared: "God is not a God of the dead but of the living." (Matt. 22:32) Does not Christ here declare that the dead are conscious? Does not Christ here declare that the dead are conscious. No, you answer, it was not the state of the mind, but the physical condition, and you think that the presence of the mind is the only thing that counts. I am at home, and see your child asleep in the crib. I ask, what is the matter with your child? You answer, it is sleeping. I reply, but it does not know anything. It does not see, nor hear, nor feel, and might as well be dead so far as having any knowledge of what is going on is concerned. No, you answer, it was not the state of the mind, but the physical condition, and you maintain that the child would not be dead. Again you reply, I say it will awaken. I am not the parent of a dead child, but of a living one, even tho it be unconscious just now. I know it will awaken. Could not God speak similarly of some who may be temporarily unconscious or in a condition of death, because he knew the purpose to awake them sooner? (Rom. 11:17) They are not to remain dead, even as your child is not to remain asleep.

Turn again to the illustrations, or samples, we might properly call them. The girl died as a girl, sick. She awoke as a girl, well. Similarly the son of the widow. Died as a man, sick, awoke as a man, well. Same in the case of Lazarus. Each died, because the body could not overcome the disease of death working therein. When awakened, each seemed refreshed and invigorated, as tho just awaking from an invigorating sleep. Not one of them gave the least intimation of a change of nature to angelic or spiritual. Not even a change in sex. If these are examples, what do they teach us? First, that our Lord has power and the authority over death, and can raise to life, even if we thought we might awaken one from a condition of sleep. Also that as one dies, so shall that one awaken, except as to condition of health. Not a sign of anything angelic or spirit-nature about any of the samples. These are examples of the resurrection of the world. (As for the resurrection of the church-class, the church of God, the church which is his body, (Acts 3:19, 20; Gal. 3:28, 16, and 29.) Christ being exalted to the right hand of God, and now being the express image of the Father's substance (Heb. 1:3, Diaglott) promises to have his bride with him in his heavenly glory, that she may be with him in power and glory. (Jno. 14:2, 3; Jno. 17:24; Rev. 3:21; Dan. 7:27.) Together, then, the resurrection of all who once lived as a human being, God will awaken that one as a human being. In order to be awakened as a spirit being, one must become begotten to the spirit-nature, and so recognized by God before death. (Rom. 8:9.)

Christ's promise to a "sleeping" class is stated in Matt. 25:34 and Matt. 5:5. These are the "other sheep" mentioned in John 10:16. "Blessed are the dead who die in the Lord," they shall be quickened. (2 Tim. 4:8.) This promise cannot refer to angels, for the angels already have a home in Heaven, but to the meek among mankind. We will all readily agree that the "meek" are not in possession of the earth at the present time.

Many questions come to our minds. How will God bring about these restitution blessings. We are told plainly that they are to be bestowed by The Christ, Jesus the Head and the Church, which is his Body. (Acts 3:19, 20; Gal. 3:28, 16, and 29.) Christ being exalted to the right hand of God, and now being the express image of the Father's substance (Heb. 1:3, Diaglott) promises to have his bride with him in his heavenly glory, that she may be with him in power and glory. (Jno. 14:2, 3; Jno. 17:24; Rev. 3:21; Dan. 7:27.) Together, then, the resurrection of all who once lived as a human being, God will awaken that one as a human being. In order to be awakened as a spirit being, one must become begotten to the spirit-nature, and so recognized by God before death. (Rom. 8:9.)

We are told that man was "created a little lower than the angels." Angels are therefore somewhat above mankind, no doubt in mentality as well as in body. Being perfect also, never having sinned and lost their perfect condition, we conclusively conclude they would be so equipped and a proper mould be fitted to the head, and thus the skull be formed to a more perfect shape. With the skull thus in better condition, who knows but what it may be of great assistance towards development of better character. Many instances are already on record in the surgical line where persons who went through a very difficult period, showed signs of depression of the skull. An operation was performed to remove the pressure, and soon after the patient manifested a decided change for the better in character.

Thus it may be that God will permit man to have a great deal to do with his own physical restoration, as he has had most to do with his deterioration. This might be possible to him, as he might be inclined to think he had thus blessed himself, and would not so much need the assistance of God. He will not be able to deny that the awakening from the dead was a work of God, but I anticipate there will be opportunities for doubt on the part of any who may desire so to do. There will also be opportunities for the angels to say "we were not in the darkness". All of these are to expect there will be much more evidence upon which to build a faith.

Some may be inclined to doubt the power of God to bring back all who have gone into the prison-house of death. May he not forget some of them? How can he remember the peculiar character characteristics of each of so many millions and billions. For all who have full faith in God's Word, the mere statement of His intention to do so would be sufficient evidence. But this faith would be stimulated by carefully noting the examples given by our Lord, as already stated. However, to the skeptically inclined, we might now suggest the way by which the finite mind might grasp the possibility.

We are told that man was "created a little lower than the angels." Angels are therefore somewhat above mankind, no doubt in mentality as well as in body. Being perfect also, never having sinned and lost their perfect condition, we conclusively conclude they would be so equipped and a proper mould be fitted to the head, and thus the skull be formed to a more perfect shape. With the skull thus in better condition, who knows but what it may be of great assistance towards development of better character. Many instances are already on record in the surgical line where persons who went through a very difficult period, showed signs of depression of the skull. An operation was performed to remove the pressure, and soon after the patient manifested a decided change for the better in character.

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A Message in Regard to the Spanish Work

Perhaps the friends would like to know that the glad tidings of great joy are also being heralded to the Spanish-speaking people, and that a good many in the United States and some in Central and South America are already consecrated to the Lord.

Here is a picture of a brother from Colombia, S. A. He resides in Bogota, the capital city of the country, considered as the literary centre of Latin America. There was first a movement to win the independence, and there appeared for the first time the translation of a French book on "The Rights of Man," which was the means of arousing in the people a desire for freedom and caused the independence of those countries.

Brother Ramón E. Salgar is newly interested. He was at first a Catholic and later a Protestant. A brother from Brother Salar's turning to Protestantism sent him to the Spanish translation of the Divine Plan of the Ages, and a letter witnessing the truth. That was about the spring of 1915. For over six months there was no reply, and the sender of the book thought there would be no results. However, to his great joy and the joy of all other brethren who knew about Brother Salar, this brother wrote the reason why he didn't answer before. He was studying the plan, and here are some items of his letter translated into the English:

"I have not answered your letter in which you announced to me the sending of the Plan of the Ages, because before reply I was studying from it in order to tell you something. Here to tell the truth, the plan has not been accepted by the nominal church. From the platform conditions. They shall not hurt nor destroy in all my holy mountian (Kingdom), for the earth shall be full of the knowledge of the Lord, as the waters cover the seas. The spirit and the bride (shall) say come, and let him that heareth say come, and let him that is athirst come, and whoever will let him come and take of the water of life." (Rev. 22:17.)

We recall the apostle's statement in Rom. 5:18: "Wherefore as by the offense of one, judgment came upon all men to condemnation (to death, because their parents were sinners and they therefore inherited the sin, and were so counted as sinners, see verse 12) even so by the righteousness of one (Christ) the free gift (of a second life) came upon (or the right was given to) all men unto a justification of life. In other words all were condemned without individual sin. Adam alone excepted, so, or in like manner, all are to be released from that penalty without individual merit of his own. They are thus to be brought forth that they might have an individual opportunity and trial, and if they prove faithful and loyal, the second life may become a life without and end, or life eternal. This will not be compulsory, but a free opportunity for all. When all who so desire shall have attained to perfect human life, and mental and moral perfection, then what? Each must be tried, as was Adam. As many as shall pass the examination then required shall be told: "Come, ye children of my Father, inherit the kingdom prepared for you (on the earth) from the foundation of the world." (Matt. 25:24.)

Will that be restitution? Most assuredly. The obedient children of Adam will have received the estate lost by their father, and may, then enjoy it eternally. The whole earth will then be man's domain. What a joyous prospect. There no more sorrow, sickness nor pain. No more sadness nor sin. No more of the temporal hospitals or "homes." No more war. No more death. Every man sitting under his own vine and fig tree, with nothing to molest or make afraid, and all shall then enjoy the abundance of peace. But what about the "mystery?" Ah, that is not the subject of our study today, though it may be the most interesting part of God's plan to us. Let us rejoice for the world today. And let us with joy upon the things which God has in store for the world, we may not rejoice the more to consider that He has "some better thing" yet for all who seek to serve Him now, when there are great victories of faith to be gained. Praise God for such a gospel, of which we are not ashamed.

In regard to the propaganda you are making, I am compelled to tell you that we are in opposite grounds. (As though separated by a gulf which exists between the true and the false doctrine regarding the person of Jesus Christ.)
“Do not believe that we purposely desire to antagonize you in this or, in any other matters; that is far from our intention, but we have decided to fight with all the means in our reach, the unwholesome and abasing doctrines promulgated by the so-called Pastor Russell respecting our Lord Jesus, the soul, and the future destiny of humanity.

“We pray earnestly and continually that God would make you realize the great errors contained in the book entitled "The Divine Plan of the Ages," and the terrible harm that its reading may cause to the precious souls of your countrymen.

“Excuse me if I have offended you by my plainness of speech, but as Solomon says: ‘Faithful are the wounds of a friend; but the kisses of any enemy are deceitful.’”

Brother Salgar wrote again, saying:

“Undoubtedly our Lord is blessing us. This morning I received orders for eight books from different parts of the city, so there are fifteen books already sold without any other trouble than to deliver them. I expect the books next week, and at present, besides me, there are some others who are anxiously waiting for them. Ask the friends to pray for me and for the work; more for me than for the work, because if it is the Lord’s work, he will take care of his own, but for me the prayers are greatly needed to the end that the Lord may make up for my inefficiencies and help me to carry on this holy work. Pray without ceasing.

“My opinion regarding Pastor Russell is the same as the first expressed. I believe that he is a sincere and noble man who sees more of the love of God than anybody else. Besides his efforts are highly noble and commendable. I regret to be so far away as to be deprived of the pleasure of shaking hands with him. I do not care what they say about him. His books speak for him in spite of all that it is said ‘Out of the abundance of the heart the mouth speaketh.’ If his works are good how can he be evil?

“In regard to the Scenario of the Photo-Drama of Creation, my opinion is to give it as much attention as possible. It is the most beautiful book that I have ever seen, and the most complete and wisely selected. This is the best introduction for the plan.

“The affairs in the chapel are worse. I am sure they are going to excommunicate me. I am expecting all kinds of injuries, for they are capable of doing worse than Catholics; then I will tell some truth moderately but energetically, so they would not desire to repeat the experience. At any rate they do not have any longer my co-operation. The dissatisfaction among the members of the church is increasing every day, and it is with them that I have the intention of establishing the first group of Bible students, for we are already prepared and will be good and faithful. We will leave their church empty.

“I trust that the Lord will help me in this work and little by little, when all see Christ’s religion of love as it really is, they will come like the flies to the honey because they are good and if they are in Babylon, it is because they do not know any better. In this way we will start a church without a chapel, but with faithful and sincere members.

“In regard to myself I will tell you that this hope of work here inspires me, I feel content waiting to see the results. By all means I am determined to be useful in God’s work, and wherever he wants me to be, but remember that ‘A prophet is not without honor, save in his own country,’ and his own home.’

“At his request more books were sent in a larger quantity than the first time; referring to this he says:

“In regard to the books I am pleased to inform you that there are only fifty left and since I have been sick in bed, I got orders for twelve more. I want to finish these before the others arrive.

“While I was sick, Rev. called on me to tell me that he was decided to stop me in my injurious propaganda which was doing such a terrible harm, otherwise they would expel me from their congregation. Last night was held the meeting for the purpose of expelling me while I was absent. I already prepared letter which was read by Miss Burgos, and the result was that it impressed deeply the congregation. The meeting became of a solemn and difficult character. Several brethren disapproved the minister’s conduct and requested to be expelled also for they have read the plan and found it in agreement with the Scriptures, with reason, and with their own feelings.

“From all the visitors I had today, I understand that they are all on my side, and that they want me to organize some meetings so as to get away from the church; those who knew not the plan and fought it, today are anxious to read it. It seems to me that the affair is less promising than at first appeared, you know how impulsive they are, nevertheless, my intention is to act quickly and get the best results possible.

“P. S. Two brethren came tonight and offered me their homes for starting the meetings. We appointed next Tuesday for our first meeting. They expect there will be good many coming. (Over twenty were present in that first meeting.)”
Some friends from the Brooklyn congregation sent to Brother Salgar a token of love, a Bible, Manna, Diaglott, Hymn book, Mottoes, etc. Commenting on this he says:

"Upon my desk are all those beautiful gifts sent to me by the dear brethren. I was going to refer to each one separately, but only the night to write to you, therefore I only tell you about the emotions aroused in me by its sight. I recall the Mythology Fables where we are told that the heroes before going to the battle were armed with beautiful armors and weapons made by the gods, and now as I gaze in front of me I behold those weapons for my warfare sent upon to prepare me for the good fight of faith spoken of by Paul. All these have been sent for my honor and defense and in so effective manner as David's sling and St. Peter's keys. He who directs us will do His will, and I am waiting for my Lord's commands which I will strive to fulfil faithfully to the extent of my ability and strength as a man. Praise His name forever and His will be done in His humble servant."

While getting the autographs of the friends, on account of a misplacement, the Manna previously mentioned was sent one week later than the other things. However, the Lord over-ruled the matter for good, for it got into his hands precisely in his birthday date; referring to this incident he writes:

"May 16 has always been for me a sad day as it used to be my happiest one. On that date falls my birthday, and my mother's birthday, and I have lost another kid. Now that he has passed away and of my childhood friends very few are left, I feel sad in meditating upon the past. Now it happens that May 16 last I went to the postoffice and to my greatest joy, I found there the precious Manna; it pleased God that the brethren would take the place of the departed friends, and in that day I found myself among an unknown company sent by the Lord to make my heart rejoice. It seemed that it was done purposely, but even so, perhaps it could have come so opportunely. You may as well imagine the sensations in me awakened, and especially the desire of going to the United States to meet those kind members of our great family. Words cannot express my appreciation, tell them that in my heart all autographs are written, and where they are sure to find the love of their least but the most thankful brother. I am nobody that I should be treated in such a kind and loving manner, though I trust that the Lord who knows how to take the meanest and poorest things of this world, will take my life to spend it in his service, and to take before you the standing of an unexpected brother who always will lift high the banner of the cross."

One of his earnest desires is to take the Photo-Drama of Creation down to Colombia. May God open the way to do so in such a promising field. We trust that this brother will continue faithful to the end and letting his life shine before man, that those seeing him may glorify our Father which is in Heaven.

Also from Salvador, Honduras and Guatemala, C. A., we must expect soon very good results of the seed sent there. As the work is only starting we do not give a full report of it; sufficient to say that an ex-Roman bishop, subsequently Presbyterian and then Baptist minister, is giving signs of a full consecration. He left the Baptist church and is already testifying witnessing the truth. There are several colporteurs engaged in the circulating of the plan, and photo-drama books, and the Photo-Drama itself has been requested.

Brother J. L. Mayer from the Brooklyn congregation has been sending out by mail a large quantity of Spanish B. S. M. to Spain, South America and other Spanish speaking countries. Letters in Spanish were sent and asked for information. Also several ads. for the books have been published with encouraging results.

There are some interested in Mexico. Somebody has written for sixteen copies of the Divine Plan of the Ages. Others for some more. Sisters Ida Zallmanzig and Henrieta Varro from Los Angeles class have devoted all their energies for the work among the Spanish-speaking people. As a result, there are classes organized in San Antonio, Leesville Devine, Texas; Los Angeles, San Fernando, Cal.; and Tuscon, Arizona. Brother P. C. Moreyra from the San Antonio class has been visiting these different classes. Here are two pictures, one the class at San Antonio, Texas. A chart talk has been held, Brother Moreyra is leading it. His two daughters are at his side. The other picture shows two sisters from the Seguin class.

The two sisters already mentioned are anxious to take the Spanish Photo-Drama either to Mexico or to South America. The brother who has given this report is also desirous of doing same. They are in expectation of the Lord's blessings on this matter as well as in any other matter related to the service, and if the way was opened would start at once. The field is a promising one, and with the Lord's grace and help, something could be accomplished. May the Lord grant them that opportunity of heralding the glad tidings in those countries long oppressed by darkness and superstition, but now awakening to the realization of the gross errors of the dark ages rejecting them, thus preparing themselves for the sowing of the seed of the truth.

COPY OF THE WITHDRAWAL LETTER SENT BY BROTHER SALGAR TO THE CHURCH WHERE HE USED TO ATTEND, AND THAT WAS READ BY MISS BURGOS.

Ramon Salgar, Apdo. 164, Bogota, Colombia, S. A.

'Dear Brethren in Our Saviour: As I am sick in bed, I am not able to attend the meeting proposed for my expulsion from your congregation. Nevertheless, I am sending to you this farewell through our dear Brother Mr. Burgos.

"While for over three years I have had the pleasure of working together with you in defense of the faith, while during all this time I have received so many tokens of your love, notwithstanding, I am compelled to send you my farewell. You will always be my brethren in the Lord, and my arms will always be ready to embrace you. I will always remember you in my prayers asking God's blessings upon you."

"Brethren, the hour has come in which our path parts asunder. One way it is steep, barren; the other easy and decorated with flowers. I have chosen the first. It is not only from your church that I receive injuries; the Catholics are writing to me anonymously, threatening me on account of my religion; however, I have the Lord on my side and I hear his cheering voice telling me: 'Fear not them that are able to destroy the body, but are not able to kill the soul.'"

"When our dear Master was accused of heresy, he didn't want to defend himself. He said: 'Ask them that have heard me.' I tell you: Ask them that have read the Plan of the Ages. If you want to judge me, they will give their testimony. What would profit mine?"

"Your pastor told me that he has not read the book, and that all he is doing is in carrying out the instructions given to him by the New York headquarters who are paying the expenses of the mission. As you can see, truth has been disregarded on this occasion; it is only a matter of not discovering those woods. My prayer is that what I wrote to you is quite different, and as I depend of none else but God, I have only Him to whom to render homage. Your pastor also acknowledges that my conduct has always been of the very best, and that my record stands clean. God bless him for telling the truth."

"I want to give you some advice: pray that the spirit may come upon you also. Love your enemies. I warn you that the bridegroom's manifestation is soon to take place. I have received an abundant provision of oil. If you lack oil in your lamps, I will help you to find it. 'Come, eat of it without money and without price, says the Lord,' now is the acceptable time.

"Without any other particular than to renew my consecration vow made in your presence three years ago, to which the Lord has granted me to be more faithful each day, I am sending to you my greetings, my farewell, and my prayers."

"Your brother in His holy service,

"RAMON E. SALGAR."
UR subject is the "Call of the New Creation." The Scriptures speak of the Church, the called-out ones of this Gospel Age, as a new creation, and the individual members of this called-out company as new creations. As an example of this we quote: "If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new." (2 Cor. 5:17.)

"We are His workmanship created in Christ Jesus unto good works." (Eph 2:10.)

"In Christ Jesus neither circumcision availeth anything or uncircumcision, but a new creature (creation)." (Gal. 6:15.)

The deep significance of these expressions, however, which was clearly understood in the apostolic church, was, after the death of the apostles, gradually lost sight of. It is only in recent times that Bible students have come to see again their true meaning. The general erroneous view held is that these Scripture utterances simply refer to a change from a bad to a good character, or from an immoral to a moral life. And so when one receives Christ as a savior, and as a consequence begins to lead a better life, which is certainly very commendable, the Scriptural term "new creature" is wrongly used to describe the conversion or change of life resulting.

The Scriptures, however, do not present the matter this way. The term "new creature" does not refer to a reformation or a change of character from bad to good (although this is true of the new creatures), but rather does it refer to a change or transformation of nature, from the human to a spiritual.

We use the word nature in this particular, to refer to different planes of being, as human beings with human natures, spiritual or heavenly beings with spirit natures, and the divine being, the divine nature. To state the matter under consideration briefly: God is selecting out from humanity a class of his own, not because such are more spiritually minded, but because they are undergoing a change of nature, from the human to the spiritual, the divine. Therefore, while it is true that those who become new creatures turn away from sin and seek to conform their lives to the laws of God, yet this of itself is not the evidence that they have become new creatures in Christ Jesus. To be saved is to experience a change of nature, from the human to the spiritual, the divine.

It will be seen then that the evidences that one has begun the experience of this transformation of nature from earthly to heavenly, from human to spiritual, are of an entirely different character and consequently we would expect the Scriptures referring to this change would be expressive of this. Let us notice how plain the Scriptures speak in this matter:

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." (Eph. 1:3.)

Again we read: "Blessed be the God and Father of our Lord Jesus Christ who according to His abundant mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible and undefiled and that fadeth not away reserved in Heaven for you." (1 Pet. 1:3-5.)

We quote another that speaks of the nature of these new creatures destined to partake of: "Whereby are you given unto us exceeding great and precious promises, that by these we might be (become) partakers of the Divine nature." (2 Pet. 1:4.)

We quote another in which these new creatures are exhorted that in order to undergo this transformation they will need to set their affections on heavenly instead of earthly things: "If ye be risen with Christ seek those things which are above where Christ sitteth at the right hand of God." (Col. 3:1.)

We now quote a few Scriptures that refer to the selection of these new creatures, as beginning with a special call of God: "Among whom are ye also the called of Jesus Christ ... beloved of God, called to be saints." (Rom. 1:6,7.)

"I therefore . . . beseech you that ye walk worthy of the vocation wherewith ye are called." (Eph. 4:1.)

"Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth as to those things which are before," (Phil. 3:13.)

We next note a passage that states in definite terms that these new creatures are called to God's kingdom: "You know how our Lord Jesus, after he was exalted and glorified, called the twelve apostles together and gave them power and authority over all the nations, to inherit the kingdom which is his, who hath called you unto his Kingdom and glory." (1 Thess. 2:11-12.)

That we may know that this means a call to be associated with Christ as joint heirs in the future administration of this kingdom, we quote Christ's own words to these new creatures: "To him that overcometh will I grant to sit with me in my throne." (Rev. 3:21.)

Again we hear the apostle to the Hebrews speaking of it as a heavenly calling: "Wherefore holy brethren, partakers of the heavenly calling." (Heb. 3:1.)

We learn also, that no one could assume to take such an honor without being called to it. "And no one taketh this honor unto himself, but he that is called of God as was Aaron. So also Christ glorified (honored) not himself to be made a high priest." (Heb. 5:4,5.)

The call to this high exalted station began with Christ, himself, who is the head, the pre-eminent one of this new creation. The Scriptures referring to this one point of divine origin and selection are not only to be studied and appreciated by those who understand that Christ, while now divine, was made, even made man and was begotten to the divine nature. And from this time on until his death there was going on at one and the same time, the sacrifice of the human and the development of the new spiritual nature unto the divine. His resurrection was to the divine nature, he having laid down the human for the life of the world. And this was his being taken up upon himself, the spirit that he was enabled to carry to completion his vow of consecration, and offer up himself as a sacrifice without spot to God. (Heb. 9:14.)

It has not been assigned to me to unfold how, or in what manner God called him or indeed calls any of these new creatures, this will be explained by speakers who follow me.

The next ones called of this new creation, were the Jewish disciples who were gathered by Christ during his earthly ministry. These were introduced into this new creation class on the day of Pentecost, by the receiving of the Holy Spirit, the reception of which produced a begetting to this new nature. The reception of the Holy Spirit was a means to endow them that the merit of his sacrifice had been presented to the Father and accepted by Him, in their behalf. (Acts 2; Heb. 9:24.) Three years and a half after this began the work of calling Gentiles to this great favor, Cornelius, the Roman centurion being the first one thus called. (Acts 10; Acts 14:15-17.)

The method of calling the Gentiles to this new creation is called in the Scriptures the "mystery (or better, secret) of the gospel." It is referred to as a mystery (secret) not made known in previous ages, indeed was only first made known by the Spirit, at and since the day of Pentecost. That Gentiles were to have an invitation to this great blessing was first made known to Paul. (Eph. 3:11.)

Bible students have learned to distinguish between the gospel and the mystery or secret feature of the gospel. Apostle Paul refers very definitely to this distinction in all his epistles, but especially does he do so in his epistle to the Romans. In the opening of his epistle he states that the gospel or good news for mankind in general was no secret,
BASIS OF OUR JUSTIFICATION—BRO. R. G. JOLLY 101

but was referred to by all the holy prophets. He tells us that he was “separated unto the gospel of God which He (God) had promised before by His holy prophets in the Scriptures.” (Rom. 1:1, 2.)

Bible students have come to see that the holy prophets of old spoke of the times of restitutions, the time when mankind in its uncreated state had the opportunity to be restored to the glory and honor of God. Our present students have further come to see that this is to take place during the time when Christ and His joint-heirs (the new creation) will reign over the earth for a thousand years. (Acts 4:20-21; Rev. 20:4.)

The secret feature of the gospel is entirely different from restitution, and is referred to by the same apostle in the close of his epistle to the Romans; and reads: “Now to him that is of power to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest by the Scriptures of the prophets.” (Rom. 16:25-26.) A wrong translation of this passage has served to hide its deep meaning of these prophecies and “prophets” in the expression, “Scriptures of the prophets,” in the original Greek, is not a noun, but an adjective. We give the phrase as translated in the Emphatic Diaglott: “Now to him who is of power to establish you according to my glad tidings and the proclamation of Jesus Christ, agreeable to the revelation of this secret kept concealed in the times of the ages, but now having been disclosed, and through the prophetic writings.”

We ask by what prophetic writings was this secret first disclosed? We answer, the writings of the New Testament prophets. Christ promised such. (Matt. 23:34; Luke 11:49.)

This is the promise we have recorded in Eph. 4:8, 11; 2:20. Apostles and elders were sent by him to the early church, to make known the mystery, the secret kept concealed in the times of the ages. (Eph. 6:19.) We might mention that while this secret was not made known to any in Old Testament times, yet by the illuminating power of the Holy Spirit, the “new creatures” can now see it in the Old Testament chieffly, however, in types and symbols. The Aaronic and Melchizedek priesthood, as a sacrificing and reigning priesthood foreshadows the sacrificing and reigning of Christ the head and His Body the Church. Again this new creation and its Head, Christ, are now seen to be the promised seed of Abraham, through whom in millennial times the blessed privilege of restitution will be offered to the world.

The selection of this new creation is confined to this Gospel Age. And we find the Lord loves the wise and noble of humanity are called, but rather that the great majority will be made up of the unlearned and the ignoble. The reason given for this is stated to be that God may display His mercy and His kindness and great power, in His great plan for the calling and the development of and lifting up of this company from this lower class of humanity, and His flesh should glory in His presence.

(1 Cor. 1:26-31; Eph. 2:7.)

Apostle James in referring to this same matter says: “Hearken, my beloved brethren, hath not God chosen of the poor of this world, rich in faith and heirs of the kingdom which He has promised to them that love Him.” (Jas. 2:5.)

With this new creation the Lord, from his noble ones principally, He places the very highest standard of character before them as a pattern to attain to in their hearts, their wills. It will be the task of other speakers who follow us, to unfold God’s arrangement for accepting sinful, ignoble ones and developing them to this high standard of character and transforming them to the Divine nature and glory. We trust, however, that we will not be intruding upon the task assigned them, by calling attention to a few matters that pertain to the limitations and possibilities of character likeness to God, attained by these new creatures in the present life. The limitations of present attainment have to do with the fact that these new creatures in their development have not yet assumed perfect, fleshly bodies to handicap them. The new heavenly spirit bodies will be given to them in their resurrection change.

It is quite necessary to keep in mind that while these new creatures begin their existence by the implanting of an embryotic new mind, this does not mean new physical organs to think with, but rather new things for the old organs to think about; not new organs to love with, but new things for the old organs to love; not new organs to hate with, but the old organs caused to hate the sinful things once loved; not new organs to rejoice with, but new things for the old organs to rejoice in; not new organs to delight in new pleasures, but new pleasures for the old organs to delight in. It is thereby a renewal work, and not merely the organs concerned, but entirely new things so far as the objects for the old organs to be operated upon. There is no spiritual about the old natural organs; indeed the Scriptures and experience plainly teach that the natural tendencies of the old physical organs is downward, and were occupied in fulfilling the desires of the flesh and the mind.

As this renewal work has for its object a transformation of nature as well as character, it will be seen that there would be involved, not only the giving up of sinful things, but also a gradual loss of interest in and a sacrificing of many legitimate earthly things. This latter phase of the subject, and also the one which unfold God’s arrangement for making us acceptable as footstep followers and joint-sacrificers with Christ, will be considered by speakers who will follow. However, a very important and vital matter in connection with the experiences of the new creation in the present life, when it is realized that this new embryotic new creature has to be developed in an imperfect body with imperfection, the Lord’s thought is to renew the mind. This matter we put in the form of a question. This question is: To what extent will the new creature of character likeness be able to control and govern the flesh? We answer in the language of our Pastor:

“The degrees of control will vary much according to the degrees of imperfection with which the mortal body is afflicted. Our blessings of the flesh sometimes momentarily stumble us into an unloving word or act, which if repentant puts us away from the mark and the loving acceptance of our Lord, which the mark represents. The only standard we can set forth is that the new creature would be very regretful, very sorrowful in respect to any lacks of its mortal body. The Lord’s thought is that the new creature will be able to control the mortal body by the degree of its grief in connection with every error and its renewed effort to bring every power of the body and even every thought into complete subjection to the will of Christ.

“Any sympathy with sin is in evidence that the new creature is not a finished creation. The mark of character must be attained to before a final acceptance. For it is at this mark of character likeness that the final necessary testings will come. Our beloved Pastor tells us of some of these final testings at the mark. He enumerates some of them as “temptations to slackness of service to withhold parts of our sacrifice, to show favoritism to one neighbor or another, unkindly with our neighbors, or ungenerous with our enemies.”

We would be pleased to speak concerning some of the present possibilities of grace for the new creation, but we see that we have occupied fully the time allotted us, and will have to close.

Discourse by Bro. R. G. Jolly. Subject: “THE BASIS OF OUR JUSTIFICATION”

FRANCIS MILLET, the noted French artist, was at one time in need. Of the little he possessed, he spent 20 cents for bread, 20 cents for coffee, 20 cents for color, and 20 cents for brushes, with which he painted one of the world’s greatest masterpieces, the Angelus, for which a man in New York City recently paid $200,000. What was the secret of this wonderful painting? Was it the paint? The brushes? No! It was careful application on the part of the artist.

Now, dear friends. Our Great Shepherd is supplying His sheep with a wonderful feast at this convention. I have been noticing how the various sheep are feeding. Some will no doubt receive greater blessings than others. Why? Our characters are like a canvass, God’s word is the paint and His providential leadings together with our seasons of communion with Him, whether private or in fellowship with
others, are the brushes by means of which His word of truth is applied to our characters thus transforming us into masterpieces in which He may delight. This convention, then, is one of the brushes, the proper use of which will assist in the perfecting of our characters. But what will be the effect? Will the characters be eternal characters, or finished character), nor the paint (the unapplied word of God), nor the brush (this convention, for instance), but careful application on our part, for we are the artists, working out our own salvation. Let us diligently apply ourselves to the task; let us carefully apply the truths we have learned at this convention.

God has given us a wonderful feature of His truth to consider during this hour. Various views are held regarding the ground or basis of our justification. Some claim that they are justified by their works. It is all right to run a sailboat if you own a sailboat churches or hospitals with the proceeds, of God will find that they give money to the priest or do a certain amount of penance. We often hear the expression: "I'm just as good as the average; I guess I'll get to heaven just as soon as Mrs. So and So." Many people thus feel justified by works. Others read in the Bible of justification by faith and see nothing else. These are often the people that "grip and get," shake hands with Billy Sunday and then wonder why the portals of heaven didn't open for them. Some of them wait until on their death bed they are promised by wonderful (?) faith to say, "Lord, Lord," thus feeling that they are saved from some awful something that they go to sleep thinking they are awake in heaven. Some claim that Christ was justified, and if they are justified they believe that Christ justified them, while others claim that Christ's death was a farce, that He was immortal and could not die, and that it is the risen Christ, by means of his example, that justifies us. Christian Science even tells us that Christ's resurrection was to prove that man cannot die and "killings are not what they seem," that his resurrection is proof that man is an immaterial being. There is still another class of people who claim that justification is entirely a matter of God's grace. Many declare that God is so gracious that He will save even the heathen in their ignorance; the Universalists claim that God's grace will reach all, that even the devil will be saved.

The mind of fallen man has become so narrow that it is hard to see more than one point in God's wonderful plan at a time. There are five planks to the platform that forms the basis of our justification. How foolish to select one of these planks and insist that this is the whole thing. Just as the ostrich, hiding his head in a single plank, thinks himself entirely hidden from his hunters, so human beings, no wiser than the ostrich, think to hide their sins under a single plank, whereas it takes the whole platform of justification to cover our sins in Jehovah's sight. First, we are justified by God's grace; secondly, by the blood of Christ; thirdly, by his resurrection; fourthly, by faith; fifthly, by works.

1. **God's Grace.**

Primarily our justification is a matter of God's free grace. This should be the first plank in the platform or basis of our justification. The only difference between mankind and class of criminals under the just sentence of death. If there is any deliverance forthcoming, any forgiveness of sin, any justification of life, it must be on account of God's own gracious provision. So we read: "The grace of God hath appeared, bringing salvation to all men." (Titus 2:11, corrected in translation). It is no matter in which of the two cases which we herein deal but according to his mercy he saved us, that being justified by his grace, we should be made heirs according to the hope of eternal life." (Titus 3:5, 7.) God's grace offers salvation to all mankind, but especially is His favor extended to the Church. Ours is "the great salvation." His grace, yes, the grace of our Lord Jesus Christ, is the grace that secures our immortality, the divine nature and a position in the Lord's throne as his bride. God made man out of nothing, but He is making His glorious new creation out of worse than nothing. When I look at myself and then at God's wonderful prize for me, I wonder how I can ever attain, but when I look to Jesus as my captain, I know I shall not fail. Even our redemption is in the blood of Christ is of God's grace: "Being justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth to be a propitiatory through faith in his blood, to declare His (God's) righteousness for the remission of sins that are past, through the forbearance of God." (Rom. 3:24, 25.)

2. **The Blood of Christ.**

We see, then, that Jesus is our propitiatory, our mercy seat, and that God's grace has established "his blood" as the basis of our justification. Thus we have the second plank to the platform of justification. Being now justified by his blood, we shall be "holy, without blemish, having washed through Him." (Rom. 5:9.) Still it is of God's grace, for he be the grace of God tasted death for every man. (Heb. 2:9.) "The blood of Jesus Christ cleanseth us from all sin." (1 Jno. 1:7. See also Heb. 9:14, 15.)

The New Testament is replete with types, shadows and allegories, illustrating how our justification emanates from the Father through the Son, even as all things are of the Father, but by the Son." (1 Cor. 8:6.) When man first realized his estrangement from God, he sought to cover himself with fig leaves which he sewed together. This represents man's efforts to justify himself by his own good works. But God accepted Abel's sacrifice because it was offered without recognizing the necessity of the ransom and the shedding of blood, but God accepted Abel's sacrifice because it illustrated the necessity of the taking of a life and the shedding of blood in order to effect harmony and fellowship between man and his Maker.

The man's justification to life is entirely dependent on God's grace operating through the death of Jesus, is also shown in God's dealings with the Israelites in the wilderness. The life sustaining manna, for instance, was not man-made, but God-given. It came from heaven. It represented Christ as explained in John 6, especially the 31st verse: "The bread which came down from heaven: if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world." The life of the world will likewise be the glorious result!

Again, you remember how Moses smote the rock and how God caused water to issue forth to revive the people. It is said that the stream of water issuing from that rock followed the Israelites throughout their wilderness journey, or rather that this stream took the course that the Israelites also took during their forty years sojourn, sustaining them until they should enter into the promised land. This is why this rock represented Christ. (1 Cor. 10:4.) "They did all drink the same spiritual drink: for they drank (typically) of that spiritual rock which followed them (margin: went with them), and that rock was Christ." Without God's grace operating through this rock (representing Christ), no people would have perished in the desert. What a wonderful picture of the necessity of Christ's being smitten (Isa. 53:4) in death, that the water of life may be offered to mankind! Moses smote the rock twice, thus illustrating that class who sins wilfully, thus crucifying the Son of God afresh (Heb. 6:6), necessitating the crucifixion of Christ the second time. But where Christ died, there (Rom. 6:9) there remaineth no more sacrifice for sins." (Heb. 10:26), therefore the willful sinner is no longer covered by grace and must die, failing to have a part in the promised land of rest eternal, even as Moses in a measure typified, dying in Nebo's lonely mountain height, within view of the Promised Land of Rest, but never entering according of his sin against God. What a helpful lesson Moses thus teaches us! How circumspectly (look-around-ly) we should walk!

One more picture illustrating our justification through Christ's blood we must notice before passing on. In Num. 25:11, 12 we are told of the event of the smiting of the rock of sin." As the like of these serpents was fatal, so the stinge of sin has brought death to mankind. God commanded Moses to make a "fiery serpent" and set it upon a pole, that those who would in faith look to the serpent should live. Christ explains that the serpent represented him, the pole being a type of the cross: "As Moses lifted
up the serpent in the wilderness even so must the Son of Man be lifted up.” (John 3:14) But why did not God have Moses place a brazen bullock or lamb on a pole to represent Christ? Why should he use a serpent, the symbol of sin, to represent the sinless one? We believe that here God was illustrating the great truth that “He hath made him to be sin (a sin-offering) for us, who knew no sin.” (2 Cor. 5:21) Therefore, pictured Christ paying the sinner’s penalty: suffering, the innocent for the guilty. But why was it a brazen (copper) serpent? Why not gold or silver? We believe it was to show that the ransom must be neither divine, nor angelic, but human, for copper as you know is a symbol of the human nature. What a wonderful picture we have here of the blood of the spotless Redeemer, a body that was broken, sinfully condemned, and life restored to them! Ah, yes, we are justified by his blood, without which we could have no hope!

3. OUR LORD’S RESURRECTION.

Thank God we have not a dead savior! “He was raised again for our justification.” (Rom. 4:25) So his resurrection forms the third plank of the Trinity of Grace. Not only did he not die, but through him Christ should die as a human being for our sins? Why is it necessary that he should be raised from the dead, a new creature, for our justification? Suppose, for the sake of illustration, that a friend of mine has fallen into the hands of the Mexican government. I apply for his release and am told that if I can pay over to the government an amount of money equal to the value of the property which he has ruined, he will be liberated. I go to Colorado with pick and spade to dig up a bag of $1,000 that I had previously buried there among the mountains for safe keeping. After much labor our work I procure the bag, rejoicing greatly that at last I have obtained the ransom price for my friend, when suddenly I am surprised by an avalanche, struck by a large boulder, and carried a long distance. I find my friend a prisoner in the hands of his enemy, while his ransom price, although procured for his redemption, lies still in the hand of his dead savior, unapplied and of no avail. Likewise how could a dead savior apply his ransom price at the throne of justice on behalf of mankind, open the prison house and bring a sinner unto perfection (fulfilling the promise of his redemption)? He must be raised for our justification. “Wherefore he is able to save them unto the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.” (Heb. 7:25.)

That Christ was raised for our justification is illustrated in the tabernacle arrangement. The people did not receive their blessing as soon as he was slain. The high priest must rise beyond the second vail, present the blood at the throne of justice and then come forth to bless. The blood of the bullock (representing the merit of Jesus’ human sacrifice) was not applied for the people in general, but for the house of Aaron. (Lev. 16:11.) Likewise Christ was raised for our justification and appeared to his own ministering angels. He must rise to sanctify us through his blood as represented in the Lord’s goat. The high priest applied the blood of the goat “for the people” (Lev. 16:15), but the people did not receive their blessing until the high priest came forth from applying the blood and blessed them. So also Isaac, the seed of Abraham, was raised from the altar of sacrifice, in order that through him and his seed the families of the world might be blessed. Likewise Joseph was brought forth from the pit, in order that he might save his own household and all the people of Egypt from death. Even so Christ was raised from his altar of sacrifice and from the pit of death, in order that he may bless all the families of the world, not only his own household. So also the people of Egypt from now on in Egypt. How thankful we are that Christ was raised again from the dead for our justification!

4. FAITH.

We have already seen that the criminal race could not by works justify itself before God. We see, therefore, that if man could be just before God, it is only through faith. God does not demand the keeping of the law as the evidence of his grace; he requires us to accept the provisions worked out for us by God Himself. “For by grace are ye saved through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast.” (Eph. 2:8, 9.) “Therefore it is of faith, that it might be by grace.” (Rom. 4:16.) Read the whole fourth chapter of Romans and note the failure of the first advantage, the triumph of man’s faith in God’s work on his behalf. The conclusion is stated in Rom. 5:1: “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” “Therefore we conclude that a man is justified by faith without the deeds of the law.” (Rom. 3:28.) “Wherefore the law was our schoolmaster to bring us into Christ, that we might be justified by faith.” (Gal. 3:28.) While even the world will have to exercise faith in order to receive justification and ownership of the inheritance, yet the additions sense that we do not receive actual, but reckoned or faith restitution. God’s grace may open the way for our justification through Christ’s blood and resurrection, but if we have faith in connection with the same, how can we be justified in God’s sight? We must do our part, too; we must exercise faith in God’s provision for our redemption. Faith in the blood of Christ is not enough, for “faith in the flesh that dwells in the world” will continually discourage anything good and opposing God on every hand. Our restitution to human perfection is reckoned to us by faith (on our part), so that we stand perfect in God’s sight only for the perfection of Christ imputed to us on account of our receiving in it faith. It is said that the cap and gown so commonly used by educational institutions is unnecessary and of a very good motive. Long ago the students who had money realized that the poorer students felt embarrassed that they could not afford new suits to graduate in. So it was decided that all students, rich and poor alike, should wear a simple inexpensive black cap and gown for this purpose. So with us, some were naturally better according to the flesh than dwells in a weak vessel, all in equal footing. We were all clothed or covered with the same robe of his righteousness, all counted perfect. Thus some are spared embarrassment and others are relieved of boasting. What a glorious condition!

Faith, in order to be acceptable to God, must possess three qualities: First, belief or understanding; second, trust or confidence; and third, obedience. Faith that is the first emanates from the mind, the second from the heart and the third from the will. Thus heart, mind and will must all enter into a true faith. It is impossible to come unto God without faith, for “Without faith it is impossible to please Him, for he that cometh to God must believe that he is.” (Heb. 11:6.) First we have a mental understanding, then we develop a trust or heart reliance in that thing. These two elements to our faith are declared in the apostle’s definition of faith: “Faith is the substance (literally, understanding) of things hoped for, the evidence (Diaglott—conviction) of things not seen.” (Heb. 11:1.) Here, then, we have the understanding which is from without and the conviction which is from within the heart. But should we stop here we would come far short and our faith would be at best a dead faith. Take for instance the centurion (Matt. 8:5) who came unto Jesus beseeching him that he heal his servant. Had he merely been told that Jesus could heal (thus having the understanding) and then seen others who had been healed and could testify to such healing, (thus being convinced), his faith would still have been dead had it not been strong enough to prompt him to arise and go to Jesus himself. He could have rejoiced in his belief and conviction, but the cure would never come unless his faith was active. Not only his mind and heart, but his will must act, for faith without works is dead. Like wise let us not think that because we have knowledge and some heart appreciation of the Lord. Some are so elated that they jump and howl, “Hallelujah, I am saved!” But they are no more saved than the centurion dancing on the front porch. Like him, they must get down and come to Jesus. How many of those who call themselves have given themselves have given themselves to the world and its pleasures and condition? Until it leads to consecration, nor can we receive the full degree of justification until we consecrate. The will must act in harmony with our understanding and conviction, else our faith is dead. Let us not be of that class who sing: “I believe, I live, I sing, I praise and I sit and do nothing.”

Our faith must be as the grain of mustard seed, which grows. Not just little faith, but faith that is not above the world as the mustard. Plant a dead seed and what will you reap? Nothing! So with dead faith.
5. Works.

We have already seen that works are essential to faith. In considering works as the fifth plank to our basis of justification, we are to remember that it is not by works that man could do that we are justified, but by God's work in our behalf. What works on our part could then form a part of that justification? Merely our works in harmony with and as a result of our faith without the grace of God that is working on our behalf. Not that our works have any virtue of themselves whereby God would in the least measure become debtor to us, but that they would merely evidence a real faith on our part as already explained. They serve as circumstantial evidence merely; still they are essential. If faith were a reality and not a mere fancy, faith would be dead and our justification by faith would never be accomplished. We are glad, however, that we are not judged by our imperfect works, but by our faith, of which our works are corroborative testimony, proving the sincerity of our faith.

St. James expresses the thought exactly: "Ye see then how that by works a man is justified, and not by faith only." (Jas. 2:24.) St. Paul emphasizes the fact that man's works could never save him, but that we are saved through faith in God's work for us. St. James fully agrees, merely adding that "faith without works is dead." (Jas. 2:20, 26.) We would say, then, that man's works form a part of his faith. They are the overflow of the grace of God which has already given him faith in God's works, and only thus. St. James illustrates: "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith (with out works) save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them in departing out of the way, Be ye warmed and fed; notwithstanding ye give not those things which are needful to them that doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say thou hast faith, and I have works. Show me thy faith without thy works (which is impossible), and I will shew thee my faith by my works (which is preferable). Thou believest that there is one God; thou doest well: the devils also believe, and tremble (in both cases illustrating that faith should consist not only of belief but also of works). Was not Abraham, our father, justified by works, when he had offered Isaac his son upon the altar? (St. Paul had said: "If Abraham were justified by works, he hath whereof to glory, but not before God." Gal. 3:2.)" (Rom. 4:4.) And the scriptures were fulfilled which saith, "Abraham believed God, and it was imputed unto him for righteousness." Here we find St. James quoting the same scripture as St. Paul. The two are in perfect harmony. Faith is of primary importance so far as we are concerned, but must be backed up by works which prove our faith to be real and the promise of God to be valid.

We conclude, then, that a proper faith in the provisions of God for us, will not be conten with a small measure of justification, but will actively press on unto the full attainment of justification and consecration. To receive a measure of justification and then not use it to its intended purpose, consecration would be to receive the grace of God in vain. (2 Cor. 6:1.) To receive the grace of justification by faith at the present time and do not go on unto consecration and justification in their fullest sense, must lose their measure of justification by faith, or reckoned restitution, in order that they may receive actual restitution with the rest of the world, for never having fully consecrated with the world, having received the present grace of God in vain.

That faith implies works, or that a full justification implies a full consecration or sacrifice unto death of the human life, may be illustrated thus: A little fish lives far down in the dark recesses of the ocean. It is promised the wonderful privilege of becoming a bird, of enjoying the higher life and liberties of the sea with the rest of the world. First it receives the information, then it attains unto the heart assurance that the promise is sure. Will the fish do so? Will it accept the promise? It now depends entirely on its will to do or not to do. Finally it replies in a half-hearted manner: "Alright, I am willing; I want to be a bird." (I want to be an angel and with the angels stand.) The reply comes: "Very well, the first thing you must do, is to sacrifice your privilege of being a fish, now and forever." "Oh," says the fish, "I can never do that! I can't deny myself! Think of all my fish friends! How can I leave them? And as soon as they learn that I have become a bird, they will not even know me! And what if I don't feel comfortable out of water, I guess I don't want to become a bird after all." That fish, you see, received its grace or favor in vain, and lost all that it had received, even the hopes of ever becoming a bird. Now, dear friends, we can't be a bird in the air and a fish in the water both at one time. You must either lay your life down, including your natural share in restitution with the world; have you made this covenant with God by sacrifice; have you consecrated it? If not, you are not fully justified to life, you are not spirit-begotten and cannot be spirit-born unless you take this very step. Faith without works is dead!

Again: The Lord appears unto us with a double handful of costly jewels, glittering and sparkling in the glorious sunlight, but we wonder what the Lord is going to do with these precious gems. We are told that He is going to bestow them on certain human beings. We wonder to whom the Lord would give them. As we are thinking of Paul, we are told that there are some who are considered very great and good in this world, others who are considered poor and of little value. To these, others who are considered great and good in this world, we are told that not many of the rich, good, or wise of this world are thus favored, but mostly poor people who possess faith. As we wonder who they may be, we are told that we may be among the number if we only exercise the necessary amount of faith. We could not believe that we could be expected to do such a thing, for we are not very wise or of much value, unless of the fact. First understanding the matter and then feeling assured of the same, our will is next consulted. Will we accept? We reply, "Yes, Lord," and quickly reach forth our hands for the precious heavenly blessings. But the Lord refuses to give them to us. Why? Has He changed His mind? No. He is so full of love for us that instead of filling our hands, He fills our hearts with His love. If He should place the precious gems in our hands when they are already filled, the gems would all roll off and we would not retain a single one. What must we do? We must first drop the clay, if we would receive the jewels; we must give up the human nature if we are to receive the spiritual nature. Then we count the cost. Somewhere, there is death of the self to take place. The whole question is this: about the clay and quickly drop it as unworthy to be compared with that which the Lord has to offer: then they reach forth their hands in deep appreciation of the Lord and His precious gift. Others looking at the clay in their hands, forget to set their affections on the things above, and say: "What shall we do?" It is then that the Lord says: "This soil (restitution) will soon be made actually perfect and then think what a fine crop it will yield! I just can't give it up." Dear friends, have you laid down the clay in order to receive the diamonds? Have you fully given up the human life and are you reaching forth for the life divine? If you have not consecrated, then you are not justified in the fullest sense, and therefore, before it is too late, you will lose that measure of justification through faith that you may already possess, for unless your faith is active and brings forth its greater works, it is dead. In this sense works form the fifth plank in the platform, and are essential to justification.
justified in His sight? Our robe of righteousness continues ours only upon condition of consecration. This baptismal or righteousness implies both justification and consecration; so the apostle calls it "The baptism of faith and love." (1 Thes. 5:8) We are justified by faith and our love leads us to consecrate, thus both are represented in our baptismal robe of righteousness; faith and works are both essential to our justification.

We see then from the scriptures that there are five planks in the platform that forms the basis or ground of our justification. How wonderful, too, that the first should be exclusively God's, the second and third pertaining especially to Jesus Christ, and the fourth and fifth being ours. We are justified by God's grace, by Jesus' blood and resurrection, and by our faith and works in accepting the same. How wise! We each have our part. Now there is no question about God's faithfulness in doing His part and we are sure Christ performed his part. Therefore the issue so far as you and I are concerned, rests with us. Let us, dearly beloved, be faithful in our part, that our justification to life may be complete, and then, having laid down our justified human life in sacrifice, let us as new creatures in Christ continually rejoice that his robe still covers the imperfections of our flesh as we earnestly press on unto the glorious inheritance of the saints in light.

In discussing Justification by Faith, Bro. Jolly showed that it is faith in the work of God and not faith in any foolish tradition or theory of man that justifies us. He spoke of the absurdity of much that is called faith, illustrating with the following poem:

**CHRISTIAN (?) SCIENCE**

**Vesuus**

Common Sense

He was a Christian Scientist with a mild, benignant air,
And for unwary victims he cut a cunning snare.
From out the "rural district" an old backwoodsman came,
His steps were slow and feeble, for he was old and lame.

He heard of Christian Science, and, as he thought it o'er
He said, "I guess I'll get some, my joints is stiff and sore."
So, to the portly healer, who sat in self-content
With plump hands idly folded, the good farmer went—

Said he, "This way of healin' is square, I swan it is,
'N' I want a dose of science to cure my rheumatiz."

The great man eyed his caller, and sat in thought awhile,
Then leaned back in his arm-chair and said with placid smile—

"My friend, there is no suffering—to think so is to sin,
Remember you are Gods child, and let his presence in.

Since God is All, forever, what is there then to heal?
God surely cannot suffer, and matter cannot feel.

With truth and goodness present, how then can sickness stay?
For God is never evil, as night is never day.
So, when you think you're suffering (which really you are not),
The cure is very simple—just change your sinful thought.
And if you should be tempted to have a pain some day,
Let good overcome the evil, and drive such thoughts away.

Now this belief of lameness, good thoughts will soon dispel,
And when friends ask 'How are you?' just answer, 'I am well.'
And mind shall conquer matter, and thought shall reign supreme,
These bodies are but shadows, this world is but a dream.

Then life is perfect harmony and discord quickly flees
Consider yourself painless—five dollars if you please."

The farmer stared in silence and slowly scratched his head;
"So this is Christian Science! Wall, I'll be blest!" he said.
"Perhaps you call this healin', but I don't just the same;

My back is jes as cricky, my legs is jes as lame.
Your lingo may be Science, it kinder sounds that way,
But where the Christian part is, I declare, it's hard to say.
It sorter riles my temper and makes my spirit rise
To hear you mixin' sermons with scientific lies.

It's lucky I ain't chipped, or you might have to hop,
I'd turn things topsy-turvy in this old science shop.
A sin to suffer is it? (Of all the cranky stuff)!
Wall, then, you'd be a sinner if I was strong enough!

I'd give ye a temptation to ache in many a spot,
'N' then I'd set and tell you to change your sinful thought.
You say that good ain't evil—wall, I don't say it is,
'N' I don't say the Almighty has got my rheumatiz.

It is in my old body—and gives me many a jar!
'N' taint no make b'leeve nuther, for when it's thar, it's thar!
I never had much larnin', but still I got a brain
'N' I cal'clete I know enough to ache when I'm in pain.

I may not be an angel, I guess we all have sin,
But I get an honest livin' and don't take poor folks in.
'N' I don't tell a feller his pain is in his mind,
'N' gobble into money for saying sumthin' kind.

Now, if my plaguey lameness should disappear some day,
Ef it was God as done it why should you want the pay?

'N' I should say five dollars was a little dear for gas,
So I'm obliged to tell you your little bill must pass.
'N' if your thought's so mighty just think you've got your pay,
I don't pay cash to shadders—so I'll jes say good-day."

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**Report of the First Armenian Convention**

BY THE grace and providence of our God, we had a blessed convention this year. As a result of our gleaning work the Lord gathered in six more of His peculiar wheat: five persons and one sister symbolized their consecration to be dead with Christ by water baptism.

The first day on our program we named "Day of Praise," the second day "Day of Hope," and the third "Day of Love." The convention was opened by Brother H. M. Marderosian of the Providence eclesia, the opening hymn being "Blest be the tie that binds." This was followed by a prayer asking the Lord's blessing to be with the convention, and then a brief talk stating the purpose of the convention, i.e., "to build one another up in the most holy faith." A testimony meeting was next, led by Brother J. M. Narlian. All testified to their joy and gratitude in being permitted to be present at the convention, and it surely brought great blessings to all to hear the most precious desires of each heart expressed. The same morning there were two helpful talks on the subject of the "Day of Praise," by Brother A. S. Zakian and Brother A. Jankovar. A public meeting was held in the afternoon from 2:00 to 3:30 o'clock, the speaker being Brother J. M. Narlian, but the attendance was very poor. The Armenian territory in the city of Providence was thoroughly covered with our precious invitation papers, but they refused to come and get the blessing, but I am sure we received the blessing just the same. Following the discourse the brother conducted a question meeting, and many misunderstandings were straightened out. In the evening the Euryka Drama, Part 1, was presented. We had a good attendance in the evening, and quite a few books were sold. The sessions were from 9 A. M. to 9 P. M.

The second day was opened with a praise, prayer and testimony meeting conducted by Brother A. S. Zakian. This was followed by a discourse on the subject of the "Day of Hope" by Brother H. M. Marderosian, and one on the topic
The third day's session opened at 8 o'clock, the first speaker being Brother R. N. Parakian and his topic the "Day of Love." Following this a symposium on the "Fruit of the Spirit" by different brethren, was held for one hour, and the morning's discourse on the Day of Love was given by Brother A. H. Horganian. The afternoon meeting was opened with a testimony meeting conducted by Brother H. M. Mardirossian, and this was followed by two discourses; one by Brother A. S. Zakian and one by Brother J. M. Narlian. The convention closed with a love feast. In the evening, Eureka Drama, Part 2, was shown.


We all with longings hearts ask for the prayers of the readers of this report that we may be more and more strong and faithful in the most holy faith.

Your brother in Christ,

Haig M. Mardirossian.

Discourse by Bro. F. C. Detwiler.

Of "Baptism" by Brother J. M. Narlian. An immersion service followed this, which was held at West Barrington, R. I., the candidates being baptized by Brother A. S. Zakian. In the afternoon there were three chart talks; Brother A. Jknavorian speaking on the "Chart of the Ages;" Brother A. S. Zakian on "The Tabernacle," and Brother J. M. Narlian on "The Pyramid of Gizeh." In the evening, Eureka Drama, Part 2, was shown.

Subject: "THE SON OF MAN"

Not suspect that there must be some particular reason for it, or that it would not have been used.

The answer would be that it is a title of high honor, because it is a perpetual reminder of his great victory, of his faithful humble obedience to all the Father's arrangements, even unto death, even the death of the cross by which he secured the title to all his present and prospective honors, dignity and power as well as the "glory." By this title "The Son of Man" both angels and men are referred to the great exhibition of humility on the part of the only begotten of the Father, and the underlying principle of the divine government—he that exaltest himself shall be abased and he that humbleth himself shall be exalted.

The same discourse has pointed out that our Lord was made "of the seed of David" and of "the seed of Abraham" he was also the seed of Adam, through Mother Eve, yet undivided separate from sinners. Referring back to the time of condemnation the seed of the woman is spoken of as the antagonist of the seed of the serpent, yet there is no such situation that the woman would have any seed apart from her husband Adam.

The Scriptures identify "The Son of Man" with the Lord of Glory and with the Man Christ Jesus who gave himself a ransom and with the pre-human Logos who came down from Heaven and was made flesh. It is quite evident that the Jews did not have the thought that this title, "The Son of Man," signified the son of Joseph or in the ordinary sense the son of a man, to receive life from a human father.

This is shown by the fact that they inquired saying: "We have heard out of the law, that Christ abideth forever, and how sayest thou that the Son of Man must be lifted up? Who is this Son of Man?" (John 12:34.) The Jews evidently identified the expression "The Son of Man" with their hope for Messiah, probably basing their hopes on the statements of Daniel: "I saw in the night visions, and beheld one like unto the Son of Man came with the clouds of Heaven and came to the Ancient of Days and they brought him near before Him and there was given unto him dominion."

While we have conclusive evidence that this title in no sense refers to Joseph's son and though the evidence is conclusive that the human nature taken for the purpose was sacrificed forever and that now he is a quickening spirit, of the highest order of intelligent beings, the question still arises, why did our Lord choose such a title? Should we
coming of the great son and heir of Adam. As we have already seen, the son, in law, under the divine arrangement was able to take up and redeem a forfeited possession. Thus we see in the case of our Lord his life came not through earthly parentage, but merely his physical organism — the son of man was a humbled creature from God, and that originally he was known as the Logos.

This matter as we have presented it is quite evident to Bible students. The student of the Greek may readily inform himself of the fact that in all the instances in which our Lord makes use of the term "Son of Man" he used it as an emphatic term which connoted the English word only when it was so used. It was not to be appropriated in English would need to be expressed with two words supplied, and the emphasis placed upon the two definite articles. Our Lord's right to this title cannot be disputed. As Adam alone was perfect and all the others of his race degenerate except for a few exceptions, our Lord was destined to become the redeemer of all his lost possessions, so when he was in the act of redeeming the race, and since he has redeemed it from the curse or sentence of death, the title — the Son of Man — came legally and indisputably into his possession. And not only was it title properly his during the giving of the great ransom for all, but it is properly his during the Gospel Age, during the time set apart for the selection of the Church, his Body members, and much more will this title properly belong to him during the term of his millennial kingdom when he will as the highly exalted and changed, son of the man Adam, prosecute the work of the full deliverance of the purchased possession.

Thus seen the Lord Jesus was not the son of Joseph; he was not the "god man" some believe he has to be. But being in the form of God in the beginning, "He meditated not a usurpation to be like God, but humbled himself and took upon himself a bondsman's form and was made in the likeness of man." He took on the form of a man; a perfect human being as Adam was perfect. And the Apostle Paul goes on to say: "Being found in fashion of a man; he humbled himself (still further) and became obedient even unto death," wherefore God has highly exalted him to the divine nature, the flesh was fulfled, for us men. He became the son of God. He ceased to be a man although the title still remains in his possession. Contrary to the belief of some the Lord Jesus is not a man in heaven" he is not the "express image of the Father's person" as the apostle states in Heb. 1:1. That body of his humiliation was the body of sacrifice, the body in which his sacrifice appears is the glorious, spiritual body unto the Father's.

In the prophecy of Isaiah we find references to our Lord which properly be considered in connection with this title which has been taken by him. Isa. 52:3 speaks of him as having no form, nor honor that they should desire him, that he was despised and rejected of men. It is a sorrowful picture. It has been suggested that these Scriptures indicate that the Lord's personal appearance was inferior to that of other men, and hence have regarded this as evidence that he was not separate from sinners, but that he, too, was under the penalty of sin and was himself degraded. We do not agree with this, and doubt that a more satisfactory explanation of the Scripture is possible.

The present day idea of manly power, masculine excellence, beauty and comeliness is found in the well developed athlete prepared for physical encounter in the prize ring. A badge of distinction is a cauliflower ear. The India warrior bedecked in many colors, feathers and shells attracts the admiration of the onlooker. Of our Lord, it would be a strange thing to speak of him as a master butcher, or in which respect a butcher. A fish bone driven through the nostrils is considered a mark of manly beauty by still others. Therefore you see that which constitutes beauty and calls forth admiration is altogether dependent upon the form or the person of one. In the Scripture, as we see that at the time of our Master's first advent the Jews were under the Roman yoke, they had been trodden down of the Gentiles for over 600 years. During all this time they had been looking for the Messiah according to their ideals. When Jesus was announced to be the Messiah, his presentation was so different from what they had expected that their proud hearts were ashamed of him and as it were they hid their faces from him—turned their backs upon him—especially the leaders and prominent people of that nation whose leadership the common people followed. They were expecting a great general, a great king, full of dignity, full of hauteur, full of ambition, full of pride, full of self will, domineering in word and in act. It is near their hearts to have their wrongs expiated, to have the necessary qualifications of the king who would conquer the world and make Israel the leading nation. They saw the pride, insolence and arrogance of the Roman rulers and generals and they expected their Messiah to possess many of these qualities.

Is it any wonder then, that they were unprepared to accept a man named Jesus Nazarene, whose only weapon for conquering Israel's enemies was the "sword of his mouth"? Is it any wonder in view of what they were expecting that when Jesus was announced as the hope of Israel, the one through whom the Messianic promises were to be fulfilled, that they turned their backs upon him? It is not strange that they were mortally disillusioned. After all, they were sorely disappointed. It is no wonder that they refused to acknowledge Jesus as the king of the Jews, and said his is not the kind of beauty we have desired. He is not our ideal of a soldier, king, statesman. That it was such undesirableness of appearance and lack of honor (beauty) they looked for that the prophet referred to seems evident. It would be inconsistent to interpret the prophecy out of harmony with historic facts admitted to be their fulfillment. The lamb of God was declared to be holy, harmless, undefiled, separate from sinners.

Another prophecy of Isaiah is worthy of a moment's attention. Isa. 52:14, 15 (We give a preferred rendering): "How beautiful upon the mountains doth the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth." Made to be of service, not for service. He was looking upon his appearance and his form by the sons of man so shall he astonish many peoples. As the people of his day were surprised that he would submit to the abuses of those who crowned him with thorns and crucified him, so others of all nations, now and in the future, bearing of the inhuman treatment of innocent people, will have wondered and will wonder at such patience and meekness. The great ones of earth never heard of any king voluntarily submitting to such indignities at the hands of his subjects, and in order that he might do them good. Surely his was love beyond a brother's.

It would seem also that our Redeemer's face also bore marks of sorrow for his sympathetic heart could not have been untouched by a feeling of our infirmities. The Jews with whom he mingled were depraved, the delicate sensibilities of the perfect man must have been continually offended. He lived with people, who "sighed for the holy and became a source of comfort and solace to them." The strong man could not have felt much more than we the miseries of the "groaning creation." What wonder then if the weight of our sorrow cast a shade over the glorious beauty of his perfect face. Would it be any wonder if continued contract with earthly troubles, and his voluntary sharing of man's weakness, would not have somewhat lessened the beauty of his face and form of the Son of Man? We remind some of you of a recent experience. In the coming to this convention it was necessary to cross what is known in New York City as the Fish Market, and the sights and smells were almost too much for some of you. Your faces plainly evidenced this condition. It caused you somewhat of suffering and that pain was plainly manifested. Yet those who are continually in touch with the scenes which caused you so much of revulsion of feeling give little or no attention to these things. Apparently the perfect faculties of the Lord Jesus must have been repeatedly offended by his contract with humanity in its depraved condition.

And so we find the "Son of Man" the one altogether lovely the "Chiefest among ten thousand," the one to be adored. The one set as an example for us to follow. As we consider his humanity we are persuaded to spend and to be spent for us, may it beget in us a desire that the will of God may be as fully accomplished in us as it was in the one who so marvelously humblish himself and who has now been exalted to the Father's own right hand in power and glory.
Discourse by Bro. O. Magnuson. Subject: "THE CLOUDY PILLAR"

FALL the manifestations of God's gracious presence vouchsafed to His people, the cloudy pillar was the most striking and glorious. There was only one cloudy pillar the same that was a pillar of cloud by day, being a pillar of fire by night. In this respect resembling the smoke which, ascending the air from furnaces, has the appearance of cloud, by day and of fire by night.

A still better illustration, perhaps, is the contrivance adopted by some generals, and amongst them by Alexander the Great, of casting a lofty pole to be set up, and on its summit to be placed a brazier filled with combustible materials, kept ever burning over the general's tent when encamped, and in the forefront of the moving host when on the march "a cloudy banner by day, a flaming beacon by night."

Besides being designated the cloudy pillar, it was occasioned, called by the following names:

1. The Angel of God.—It was so-called as other inanimate objects serving God's purposes are sometimes designated in the Bible, Ex. 14:19: "And the Angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went before from their face, and stood behind them."

2. The Lord.—The pillar served the purpose of enveloping or enshrining the Shekinah, a bright refractive flame the symbol of God's presence with his people. The symbol as it stood for God is occasionally regarded as God and called by His name. Ex. 13:21: "And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire to give them light; to go by day and night."

3. God's Throne.—The cloudy pillar was God's moveable throne while the Israelites were on the march. His stationary throne while they were encamped, resting on the top of the sacred tent, right above the Ark. A portion of the inner bright flame, the Shekinah, penetrating down through the roof of the Tabernacle, filled the space between the mercy-seat and the over-arching wings of the cherubim that stood one on each end of the "golden throne." Ps. 80:1: "O Lord, God of my salvation, I cry in the daytime, but thou heardest not; and in the night season, and am not silent." The Shekinah, like a flock; thou that dwellst between the cherubim, shine forth.

God, as represented by the Shekinah, was thus enthroned in the cloudy pillar without the Tabernacle, and on the Ark of the Covenant within the sacred dwelling. When the Tabernacle had to be taken down, that portion of the mystic flame of the Shekinah, as it ascended into the cloudy pillar, which now enshrined the entire Shekinah. As soon as the Levites bearing the Ark had taken their place in the forefront of the host, the cloudy pillar took up its position in the air right above this the most sacred of all the objects pertaining to the Tabernacle, the cloud and the Ark being inseparably associated, accounts for the people being represented as following sometimes the one and sometimes the other. The cloudy pillar served many useful purposes. First, It was a Guide, to lead was its main mission. The Lord went before them by day in a pillar of cloud to lead them the way, and by night in a pillar of fire to give them light, to go by day and by night." (Ex. 13:21.)

When it moved forward, they followed, and when it stood still they halted, and encamped beneath its sheltering wings. It ever guided in the right way; however much it seemed sometimes to be otherwise. Illustration,—Israel before the Red Sea mountains on either side and Pharaoh's army behind. Ps. 107:7: "And he led them forth by the right way, that they might go to a city of habitation." Ps. 105:32. And he led them on safely, so that they feared not: but they wondered at the strange works of God, and he delivered them from their enemies. The pillar was a striking illustration of the LONG SUFFERING KINDNESS of our Heavenly Father. Neither murmuring, nor rebellious, nor idolatry nor ingratitude, ever drove away "the angel of his presence." (Ex. 13:22.) His guidance vouchsafed was of the most gracious kind. It was like a shepherd. Ps. 23:5, 6. But made his own people to go forth like sheep, and guided them in the way of justice. Nor like the guidance of a shepherd only, but of a loving affectionate parent. (Deut. 3:1): "And in the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place."

The pillar led all the way from Egypt, and only disappeared when it had accomplished its mission by bringing the pilgrims safely and triumphantly to the end of their journey.

SECOND, IT WAS A SIGHT.

Had the pillar not changed its aspect when the sable curtains of evening gather around the Israelites, it would have become invisible. As soon, however, as day departed and night set in, it became a bright, shining and resplendent column resting on the Ark. Visible to every eye; serving now not only to guide, but also to illumine, and weather the army camped or marched, ever gave a cheery light. The hours of night in the terrible wilderness would have been very dismal save for the friendly light shed around the chosen people by the fiery pillar. (Neh. 9:12): "Yet thou in thy manifold mercies forsookst them not in the wilderness: the pillar of cloud by day to lead them in the way; the pillar of fire by night to shew them light and the way wherein they should go."

THIRD, IT WAS A SHADE.

"He spread, a cloud for a covering." (Ps. 105:39.) Only those who have wandered in deserts, exposed to scorching sun of the East, can realize how the tent was afforded by this grateful evening. The head of the pillar spread out to such a wide extent as to overshadow the Israelites when they were encamped as well as when they were on the march, so that the sun did not shine upon them by day, nor the moon by night. (Ps. 121:8.)

In Deut. 1:30 we read: "The Lord your God, which goeth before you, He shall fight for you." The most signal instance of its acting as a shield occurred at the Red Sea. Their extremity was God's opportunity, for at this awful and critical moment, enthroned in the cloudy pillar, He moved quietly, swiftly, and majestically from before them and went behind them, and there stood an impenetrable shield between them and the Egyptians. The side of the pillar toward the Egyptians was so black as to plunge them into total darkness, but the side towards the Israelites, so bright as to flood them with glorious light and to shed its golden sheen across the rippling wavelets.

The cloud was thus both a sun and a shield to the people of God.

The Egyptians could not reach the chosen people because of the pillar cloud.

Though thus protected by this almighty shield, they could not continue where they were; they must proceed on their journey.

FIFTH, IT WAS AN ORACLE.

The cloudy pillar talked with Moses. Ex. 33:9, 11: "And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses." "And the Lord
spake unto Moses face to face, as a man speaketh unto his friend.” He spake unto them in the cloudy pillar. (Ps. 99:7)

From this oracle sounded forth words necessary for the direction and instruction of the congregation. He who opened His mouth in the burning bush at Horeb opened His mouth in the cloudy pillar, and spake to Israel’s leader for Israel’s welfare.

SIXTH, IT WAS AN AVENGER.

When the Lord wished to make known His displeasure, the cloudy pillar assumed a very wrathful appearance. Ex. 14:24: “And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians.”

What an awful aspect it must have worn when flashes of fire went forth from it and devour’d Nadab and Abihu and the 250 men. Lev. 10:1, 2: “And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and consumed them, and they died before the Lord.” Num. 16:35: “And there came out a fire from the Lord and consumed the two hundred and fifty men that offered incense.” If the aspect of the pillar was thus at times such as to trouble those with whom God was angry, it wore a very pleasing aspect toward His obedient people. As they looked up to the pillar they beheld the shining face of their divine Leader, cheering and encouraging them to go forward in their journey as He directed. He is called by this very name, “face.” Presence (Heb. face). Ex. 33:15: “And he said unto him, If thy presence go not with me, carry us not up hence.”

Such then were some of the ends served by the fiery pillar.

It was guide, a light, a shade, a shield, an oracle, an avenger. It led, it illuminated. It shaded, it shielded, it frowned. It showed the way, and beaconed to the thousands of Israel to follow. It turned darkness into light. It warded off the death of the noonday sun. It was a bulwark of defence between the Hebrews and the Egyptians. It fought for the chosen people. When pleased it rewarded and when provoked it punished. It continued its friendly guidance, its light, its protection, its counsel and its encouragement, until it conducted the many thousands of Israel safely across Jordan and into that good land and large, the promised land of Canaan.

Of all the objects ever seen by the Hebrew pilgrims, this pillar so grand and inspiring, and the most resplendent. Greatly privileged were the people to whom it was vouchsafed, to them, and to them only, pertained the “glory.”

TYPICAL AND SPIRITUAL SIGNIFICANCE.

The Christian pilgrim is favored with no such visible manifestation of the Lord as he travels through the wilderness of this world to the heavenly Jerusalem. Are the privileges, then, as children of God, less under the dispensation than were those Hebrews under the Mosaic one? By no means. In reference to this very cloudy pillar, there are glorious predictions respecting New Testament Israelites. Isa. 4:5, 6: “And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke of fire, and a flaming fire by night: for upon all the glory shall be a defense.”

“And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.”

The fiery cloudy pillar was the dispenser mainly of temporal blessings, and was itself temporary in its nature, and passed away. But the visions in the above text are spiritual and everlasting. Although the people of God in our day do not see Christ their Shekinah Pillar Cloud with the bodily eye, they see Him with the eye of faith. Though now unseen by outward sense, faith sees Him ever. And He is even more gloriously present to us than He was to the Israelites in the cloudy pillar. For the dimness of types and shadows that were part of the way and the true light now shineth. The Moon of the Old Testament is succeeded by the glorious Sun of the New.

CHRIST AND THE CLOUDY PILLAR.

Christ is to the Christian what the cloudy pillar was to the Israelites. Like the Cloudy Pillar, Christ is a Guide.

First, He Guides by His Example: He says, “I am the way.” As long as we walk in the path made by His own blessed footsteps, we have the sure and safe road to glory. Christ like the pillar, goes before his people, and says to them, “Follow Me.” Marching after Him, every step will bring us nearer the better country. When assailed by temptation like Him, let us place the tempter behind our back. When badly used, let us like Him not revile again. Like Him, let us go about continually doing good. Christ prayed often. Before break of day He climbed the solitary mountain to communion with His Father.

Let us early in the morning follow His steps up the mount of devotion, and we shall be refreshed as He was with gracious blessings renewed in strength for the work of the day, and resolving so to engage in its duties. Spend all the day, and at last the blessed goal at the end of our wilderness journey.

Second, Christ Guides by His Word: Ps. 119:105; Prov. 6:22, 23: The Bible, like the Angel Pillar, is an ever present and seen guide. We can see it with our bodily eyes, and even feel it with our hands, and open it where we may discern it ever pointing onwards and upwards. If we follow its guidance we will not miss the way, nor fail to reach at last the blessed goal at the end of our wilderness journey.

Third, Christ guides by the Holy Spirit: Joh. 16:13: By the Holy Spirit and other agencies, even when like the cloud he may seem to be acting otherwise. Into whatever circumstances of difficulty, suffering, or danger He may bring His people, they need not have the slightest fears for He is the one Who guides and leads them in the way of faith ye whose eyes are fixed on Jesus, our Pillar Cloud: though the road looks like the wrong way, it is the right one after all, and say with Joh., “Though he slay me, yet will I trust in Him.” (Joh. 13:15)

Like the Cloudy Pillar, Christ is a Light. “I am the Light of the World.” Till illuminated by Him none can see It is, as it were, a guiding light, and enables us to see the first step of our spiritual pilgrimage that brightens our path during all the succeeding steps of our journey to the New Jerusalem. We can miss the way or run on the road only if we wilfully shut our eyes, and refuse to admit His glorious rays.

“The way is dark, the storm is loud, The path no human strength can tread; Jesus, be thou the pillar cloud, Heaven’s light upon our path to shed.”

John the Baptist, as well as all other burning and shining lights, is a refuter of the Sun of Righteousness of which, if faithful, we will be a part. Christ will be the light of the heavenly city. Rev. 21:23: “And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.”

Third, Like the Pillar Cloud, Christ is a Shade.—To pilgrims all that is heavy and pure and God-like be hidden out? While within the shadow cast by a present and gracious Saviour they are safe: it is only when wandering beyond into forbidden paths that their souls are in danger.

“But present still though now unseen When brightly shines the prosperous day, Be thoughts of Thee, a cloudy screen, The tempter the deceitful ray.”

Fourth, Like The Pillar, Christ is a Shield.—He said to St. Paul, and still says to every one of His disciples: “My grace is sufficient for thee, for My strength is made perfect in weakness.” (2 Cor. 12:9.) Defended by his grace, where are the enemies who can overcome the righteous? If Christ come between them and the legion of foes ever seeking the destruction of our souls we are as safe from assault as were the Hebrews from the Egyptians at the Red Sea, when the cloudy pillar stood between the pursuing and the pursuers.
Discourse by Bro. C. P. Bridges. Subject: "JUSTIFICATION: TENTATIVE AND VITALIZED"

For our texts we will use two passages of Scripture, both found in the book of Romans, chapter 5: 15, 17, 19. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ."

This subject of justification is not generally understood by nominal Christians and even some of the Bible students are rather hazy in their explanation of it. There are people who are tentatively justified and who think they are all right with God, but according to the Bible teachings, they are not as yet in touch with God as our texts express the condition. One who is tentatively justified is in the condition where he can be set free from the conditions that God lays down; he is on the way to know God. The one who has his justification vitalized has come into a close relationship with God and God holds nothing against him. All the demands of justice have been met, and God and he are one.

To illustrate this subject we will draw a lesson from the Tabernacle. We know that one who has come into the Court is on holy ground. The only way he could get in by the gate and we understand that Christ is the anti-type of the gate. To be in the Court does not make one holy, but it gives him a holy standing. He might come as far as the brazen altar and see the sacrifice that is laid on the altar. He might come as far as the laver and see the water of washing. He might come as far as the golden altar and see that love that was manifested in that sacrifice, as John 3:16 expresses it: "God so loved the world that He gave His only begotten Son," and not yet be holy or justified. He might come as far as the laver, and you know that the laver is a type of the Bible, and he might apply the "water of the word" to himself, and yet be justified only as a type. All this time he has been coming nearer to God, but to have the blessing of vitalized justification he must take a further step.

I think there must have been in the Church at Rome and at Corinth many who were merely tentatively justified, for in Rom. 12:1 we hear Paul pleading to them: "I beseech you, brethren, by the mercies of God, to give your bodies a living sacrifice, holy, acceptable unto God, which is your rational religious service." And in 2 Cor. 6:1: "We then, as workers together with him, beseech you that ye receive not the favor of God in vain." We see that Paul was urging them to take this step that would bring to them this great blessing, and also the opportunity for service. This step is also illustrated by the Tabernacle and its coverings. You who have studied the Tabernacle carefully, know that it had three coverings. That these three coverings were not necessary for the protection of the Holy and Most Holy is very evident, as the outer one of badger skins was in itself sufficient for that. It was both rain-proof and dust-proof. We understand that these coverings illustrated three things in the life of our Lord while he was in the flesh. The outer covering of badger skins was a very unattractive skin, and we read of Christ, Is. 53:2: "There is no beauty that we should desire him." Israel nor the world could not see in him their ideal. The second covering was of rams skins dyed red. This would suggest to us the blood: that "he gave himself a ransom. The third covering was of goat's hair. Now this material was used for tents in the old Bible days. When Jesus called his disciples he laid down the terms of discipleship in these words: "If any man will come after me, let him deny himself, and take up his cross and follow me." No other terms are acceptable. If we wished to wait until the times of restitution, we might have all the rights of perfect men, but since we have heard the call of Jesus Christ, we are expected to give our lives in accordance with this sacrifice. When we do this our justification which up to this time has been tentative, has become vitalized.

Now these coverings extended some distance beyond the first vail of the Tabernacle, and any one wishing to go into the Holy must first come under the coverings. It was to the door of the Tabernacle that the offering was brought, and so the offerer must also come under the coverings. If we hear the apostle's call to present our body a living sacrifice, it must be to the priest at the door of the anti-typical tabernacle, and doing that we come under the blood of the great sacrifice. When we do this our justification which up to this time has been tentative, has become vitalized.

Our first text says: "Being justified by faith, we have peace with God." We are no longer out of harmony with Him, but are freely justified from all things. And being at peace with God, we may now enjoy the peace of God which passeth understanding.
Our second text makes this thought of harmony with God even stronger. "There is therefore now no condemnation to them which are in Christ Jesus." Can you grasp that thought? "No condemnation." As we realize that there is no condemnation, then we may rejoice that "the precious blood of Christ may do so much for us; that God can count us perfect. Since God has justified us "who is he that can condemn us?" How forcibly the Psalmist expresses this in Ps. 103:11, 12: "For as the heaven is high above the earth, so great is his mercy towards them that fear him. As far as the east is from the west, so far have he removed our transgressions from us." How high is the heaven above the earth? Let me give you a little thought of the immensity of space as revealed by a study of the sidereal heavens. Most of us are acquainted with the bright star Vega. Though it shines so brightly, it takes eighteen years for a ray of light traveling at the rate of 186,000 miles per second to reach Vega. Astronomers tell us that there are stars one thousand times farther away from us than is Vega. It takes 18,000 years for a ray of light to reach us. Just think of a ray of light starting from this star 12,000 years before Adam was created, and just reaching us. Now those who are justified from God's standpoint have their transgressions removed further away than is this star. Of course, our minds cannot grasp these things, for they are things infinite, while our minds are finite. We lay hold by faith, because God has told us, and we know that He cannot lie. How precious it is to be able to assure ourselves that we have this vitalized justification.

Those who have complied with the terms and are justified freely, have a new relationship with God. He has gotten them to a new nature, and given them His Holy Spirit. To them, "all things have become new." They look at things from a new standpoint; they have a deeper vision of God's plan and character. They have removed our transgressions, and removed further away than is this star. They have accepted the will of Christ as their will in all things, and thus are beheld for Him.

It is grand to have this privilege of justification; of knowing that we are at peace with God, but it is also a solemn thing. Having once come under the merit of Christ, we must keep under that merit. The star of God's kingdom is to go in unclouded brightness we are lost. If we deny the precious blood that bought us "have no more a sacrifice for sins." Having had our share in the ransom, we cannot have another.

There are four classes amongst these who are tentatively and freely justified. We have already spoken of innumerable millions of these justifying persons who have just reached out and gone any farther, and who will not have it vitalized, but amongst those who have reached this advanced state there are three classes. The first class will be the little flock that will reign with Christ in the blessing of all the families of the earth. The second is the class who will fail in keeping their covenant of the morning, who have their transgressions removed, and removed to the "blackness of darkness forever." They go into the second death. It is not well for us today to assure ourselves of which class we are? God help us to make and keep the covenant. Have you ever met God in the Sanctuary? Are you experiencing the blessed condition of Psalm 91. God is nearest those that have the "immortal " class. The rest have not the "immortal" class. The rest are vitalized are on the Lord's side. In Ex. 32:26 we read: "Moses stood at the gate of the camp and said, "Who is on the Lord's side? let him come unto me." And all the sons of Levi gathered themselves unto him." It seems to me that this text is having a special anti-typical fulfillment today. The same class of people that are here today are the class which God is gathering to himself. And His people, the anti-typical Levites, are responding. We believe that in this harvest time, all who are really God's people will be gathered to Him. We believe that this great work now going on is for this express purpose. In comparison to the world, this company is not large. Levi was the smallest of all the twelve tribes of the other tribes was 603,550. Levi numbered 8,380 besides the priests. We are speaking of the males above a certain age.

There are two classes: priests and Levites ordinary.

Both these classes were honorable, but one was more so than the other. The Levites had blessed privileges, but the priests had more blessed. The priests had all the Levites enjoyed of blessings and those which belonged to them especially. So we may be on the Lord's side, have our justification vitalized, and yet not be all gold. The gold today, prove shall be of this most favored class, even as we read in Mal. 3:3: "He shall purify the sons of Levi, and purge them as gold and silver." The "gold" class will be those who will have the divine nature, while the "silver" class will be the Great Company. These two classes mean all who are here today. These two classes mean all who are here today. We have a picture of the consecrating of the priests and in Num. 8 a picture of the consecrating of the Levites. In both pictures we find that a bullock represents the ones consecrated. We are not able to judge which is one class and which is of the other, and God does not permit us to judge. If you remember, there were two wave loaves of bread standing on the Pentecost, one from the finest of the wheat, sifted twelve times. They were baked with leaven. These loaves represent these two companies of the Gospel Age. There was no difference between them, so far as the eye could see. So these two companies are in the hands of the great High Priest being waved, and we are to judge which is one and which is the other. But while we may not know, God knows because He can read the heart.

We have said that those who have vitalized justification are counted as perfect because of the imputed merit of Christ. While God looks on these as perfect, the world does not. To God, these are very precious; as precious as the bridegroom by the bride. They are precious, but not to the world. They are precious, but not to the world. They are eternally before Him, engraved on the palms of His hands. To the world they are as the offscouring, and odious in their sight. Paul tells us that we are to expect this and writes to the Hebrews, chapter 13 and verse 14: "Let us go forth; therefore, to him without the camp, bearing his reproach." We have a sacrifice. We have a golden goat on the Atonement day. That goat was a dead goat. So dead was he that whatever was done to him he never felt it. We, too, are supposed to be dead goats, but we sometimes do a lot of kicking. Let us learn this lesson and be less sensitive to these trying experiences. Let us not say as these things come to my ears, and try to hear it. We shall have to bear these things and make the most of them." God does not want us to feel that way. Rather we should say with Paul: "Therefore will I rejoice in mine infirmities." I want to read a few verses that show how God looks at us and how we appear to the world. These are found in Num. 4:16-14.

"And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of testimony with it. And shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof. And shall put thereon the dishes and the spoons and the bowls, and covers to cover withal and the continual bread shall be thereon. And they shall spread upon them a cloth of scarlet and cover the same with a covering of badgers' skins and shall put in the staves thereof. And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins and shall put in the staves thereof. And upon the golden altar they shall put thereon the dishes and the spoons and the bowls, and covers to cover withal and the continual bread shall be thereon. And they shall take away the ashes from the altar, and spread a purple cloth thereon: And they shall put upon it all the vessels thereof: we have in the ark of the covenant, the table, the candlestick, the shovels, and the basons, the vessels of the altar: and they shall spread upon it a covering of badgers' skins, and put to the staves of it."

In explaining, let me say that badger skins always represent disestate of the world. I think that you are all acquainted with the numberless kinds of the various colors used in the coverings. Let us apply these.

I think we are all agreed that the brazen altar is the type of the man Jesus Christ. You will note that this is the only piece of furniture that has the covering of purple. Inasmuch as purple is a symbol of royalty, this shows that he was
rightfully a king. But this was covered by the badger skins and signifies that to the Jews, there was nothing in him that would commend him to them as a king. Is. 53:2 expresses them as saying: “There is no beauty that we should desire him.”

The golden altar and the golden candle-stick are both types of the Church in the present spirit-begotten condition. Those whom God reckons as among the Great Company are not counted in these. Note these coverings. First, a covering of blue. This teaches that these are faithfully keeping their covenant of sacrifice. But this fact is not known to the world, for as these were born out into the camp and along on the journey, all that could be seen was the badger skins.

Coming to the table of shewbread we get a little different lesson. We see that a covering of blue was first placed on the table. We know that this table typifies the faithful Church as holding up the Word of God. There is a class that is associated with these faithful ones, but they themselves are not faithfully fulfilling their covenant, so cannot be under that covering of blue. Their justification has been vitalized, and so they are under the blood, shown by the covering of red. They, with those who will be the bride, are under the blood. Neither of these classes are appreciated by the world, and so they are under the covering of badger skins.

In considering the coverings of the ark of the covenant, we might think at first, that we had made a mistake; but remembering that this ark is a picture of the glorified Church, we find that it nothing不合 with the other coverings, harmonious with all the rest. When the hopes of the Church shall have been realized, she will no longer be in the flesh, and so the covering of badger skins cannot be shown. For the protection of the ark as it was carried on the journey to Canaan, it was necessary to have such a covering, but note that this was the first one to be put on in this case. The ark was blue, and so was the cloth. So as the ark, borne on the shoulders of the priests, passed through the camp, the Israelites saw its blue covering, teaching them to them its lesson of faithfulness.

We have just touched these things so that you may have the idea of the lesson taught in these coverings, and getting the thought you wish for the more thorough and passing we would like to make one more suggestion concerning the Tabernacle.

As we have learned in times past, the Tabernacle represents the Church in the flesh, while the Temple represents it in the glorified condition. Note how this is shown by the position of the cherubim that covered the mercy-seat. In the Tabernacle, they are in a kneeling position, with their faces toward the mercy-seat as though waiting for divine justice to be satisfied. These cherubim represent divine nower and divine love which are waiting for divine justice before they can act. Now when the ark (glorified Church) is brought into the Temple, the glory of the Lord fills the house, and we find that the cherubim are in a standing position with their wings spread out to fly. Oh how precious this lesson brings to our minds. It tells us that when God shall give to us His glory, the great sin-offering shall have been completed and his love and power shall be extended to the world of mankind.

Having our justification vitalized is further illustrated in the Tabernacle by the first vail. Passing this first vail illustrates the dying to the carnal or fleshly mind. Those who have passed it, are counted new creatures in Christ Jesus. We are told, that when the priest had entered the holy, through this vail, that he always kept his back turned toward it; or in other words, he never turned his face to it. We are then told he left his service in this place—being cut out from the Holy, his face always turned toward the Most Holy. Does not this beautifully illustrate how we who have died to our old fleshly mind should always keep it behind us? We should not turn to reason from the human mind. Our great danger is in this old mind, and we must be careful that we do not lose our justification by turning to the old things. This is the reason why we are told to walk in this place, this vitalized justification, for if they shall fall away, there remaineth no more a sacrifice for sins.

In Lev. 8:35 we read: “Therefore shall ye abide at the door of the Tabernacle, day and night seven days, and keep the charge of the Lord that ye die not.” This charge to the typical priests is very significant to us. To them, disobedience would mean death with the hope of a resurrection, but to us it would mean the second death. Being at that door, keeps us always covered with the merits of his sacrifice, as we saw in the beginning of our talk. The typical priests, in the process of their consecration, were made to realize the nearness of God, and the solemnity of the call. So may we, the antitypical priests, learn this lesson. If we are abiding in this secret place, we will love God supremely, and the neighborly, and the world will tremble. We must not get the thought that God expects us to be perfect in the flesh, or that vitalized justification makes us perfect in the flesh. It is true of us all, “that in our flesh dwelleth no good thing.” If we did not know the loving kindness of our God and Father we might get discouraged, but we read: “Like as a father pitieth his children, so the Lord pitieth them that fear Him.” So then, let us not be discouraged by any of our mistakes, but with increased energy, let us press on. Since He has justified us, who can condemn us? We are also assured that since God has imputed the merit of Christ to us, that Christ will stand as our surety if we but leave ourself in His hand, and He further assures us that no man is able to pluck us out of His hand.

“Truly our fellowship is with God, and with His Son Jesus Christ. And these things write I unto you, that your joy might remain in you, and that your joy might be full. So writes St. John, and we who have experienced this blessing of vitalized justification, can from a full heart say, ‘Amen.’ If any here are counting the cost, let me say, that while it will cost all that you have, the blessings that God gives will more than compensate. Having this merit imputed to you makes you at peace with God, and being at peace with Him, you have this further assurance, “there is now no condemnation.”

**Discourse by Bro. S. N. Wiley, M. D. Subject**

All things that have life, whether animal or vegetable, must have food to sustain that life. If for any reason food is not taken in proper proportion, cleanliness and weakness will result, and if food is not taken for a considerable length of time, starvation is sure to follow and death.

Different kinds of plants and different kinds of animals require different kinds of food: that which will produce life in one may produce death in another. The food must be adapted to the nature and the needs of the plant or animal.

When God placed our first parents in the garden of Eden He provided them with food adapted to their nature and to their needs. According to God's arrangement it was necessary for them to eat—food—fruit—the fruit of the trees—in order to sustain their lives: and we understand that they continued obedient to God's commands they might have continued to live indefinitely.

**VALUE OF THE HEAVENLY MANNA**

When they disobeyed their Creator He took away from them the privilege of eating of this life sustaining food: as a consequence they died—starved to death.

When the children of Israel were on their journey through the wilderness, God gave them food—which they called manna.

It was furnished to them without any effort on their part—for Moses said: “This is the bread which the Lord hath given you to eat.” (Ex. 16:15.) It was found in the morning in small particles like hoar-frost. It was necessary for them to gather this food daily for six days each week. On the sixth day they were instructed to gather enough to last over the seventh day. All that was gathered on any other than the sixth day was found to be unfit for use on the following day.

Each one was instructed to gather a specified quantity for each member of his household. No one was permitted to gather a quantity for sale to others. Each was obliged to gather for himself.
This arrangement prevented any one from making personal profit out of a God-given blessing intended for the use of all.

While the manna was provided without effort on their part they were obliged to gather it and prepare it for use. Had they neglected to gather the manna so generously provided, or having gathered, had they neglected to properly prepare it and to partake of it, they would have died—starved to death.

So, dear friends, as God provided food for His first children, Adam and Eve, and as He provided manna for His chosen people, the children of Israel, so has He provided food for us—His children of the new creation—sufficient in quality and quantity for all our needs. He has provided in His Word a vast storehouse filled with food for our spiritual needs.

By God's grace through His chosen servant a splendid arrangement has been made for the Church in this our day. We have provided for our daily use this "Daily Heavenly Manna." As God supplied the manna to the children of Israel in small particles, so has He supplied our food in small particles—small verses. As they were obliged to gather these small particles and prepare them in certain prescribed ways that they might be eaten and digested and assimilated, so these small verses must be properly treated. They must be properly gathered—and rightly divided. We must not only read, but study God's Word.

The manna was sweet, like honey to the taste: so the Psalmist said: "How sweet are thy words to my taste! yea sweeter than honey to my mouth!" (Psa. 119:103.)

Do we find our daily manna sweet as honey to our taste? The Prophet Jeremiah said: "Thy words were found, and I did eat them; and Thy work was unto me the pay and rejoicing of mine heart." (Jer. 15:16.)

Dear friends, are we eating this daily manna? Are we appropriating it to our own use? Our Lord Jesus said: "I am the living bread which came down from heaven: if any man eat of this bread he shall live forever." (John 6:51.) Jesus again, in speaking of himself, said: "This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever." (John 6:58.)

Do we find this daily manna the joy and rejoicing of our hearts? If not we should pray earnestly that it may become such. Just as the Israelites had to partake daily of the manna that they might live and be strong, so, dear friends, if we would live and grow and become strong, develop spiritually, we must partake daily of our Heavenly Food.

As the natural body grows and develops by means of the food taken, and as the natural mind grows and develops through the mental food provided, in like manner the new mind, the new creature, grows and develops by the food taken. Brother Streeter has recalled to our minds that when we are begotten to the new nature, become prospective new creatures, we are not given new organs, new brains, with which to think and speak. We are given new things to think about, new things to talk about. We are given a new kind of food.

The apostle tells us, "as a man thinketh in his heart so is he." It is our mind that is being transformed, and we are admonished to think upon the things that are just and pure and true and honest and of good report. We are enjoined against our affections, our minds, our thoughts, our words, on things above and not on the things that pertain to this old body and this old life.

We all know that when we start out in the morning on a journey, the main thing is to start in the proper direction—start right. If we start wrong we may go wrong all day; or if we do turn about after a time, we have lost valuable time. So is it with our thoughts. If we begin our day with thoughts of worldly things, of human things, thoughts of our temporal affairs, with thoughts of human things uppermost in our minds; if we first read the morning paper just to see how the war is going; the adversary will see to it that our minds will be abundantly supplied along these lines. But if on the other hand we begin our day with thoughts of God and of our dear Lord, and of heavenly things, of spiritual things, we shall have much less difficulty all the day in keeping our affections, our thoughts, our minds, our conversation on things above.

This little book, the "Daily Heavenly Manna," has been a great help to me, personally. Ever since I have known about it, I have made daily use of it. I would far rather draw thought my physical breakfast than without the portion of spiritual food that is daily supplied to us here.

When I had access to my file of Watch Towers, I made it a practice whenever it was possible, to look up and read the article from which the comment was taken. In this way one can keep in close touch with a vast amount of spiritual food.

The plan now employed by many, we hope by all the ecclesia everywhere of using the Thursday Manna text as the topic for the following Wednesday testimony meeting, is a most valuable and helpful arrangement. By using this text as a fixed point about which to cluster the experiences and thoughts of the week is proving a great blessing to many of the Lord's children. To know that thousands everywhere are thinking on the same text throughout the week and that on Wednesday evening many of those thousand are gathered in little groups all over the world thinking about and talking the same things—what an inspiration it is!

Is there anything like it anywhere in the world today?

If any of the dear friends are for any avoidable reason neglecting these precious privileges, they are neglecting one of the most helpful means of progress along the "narrow way."

Our dear Pastor has often told us from the platform and through the Tower that all of the meetings of the week, the most helpful is the testimony meeting, and all who avail themselves of its privileges have found it so. Thus does the heavenly manna become to us the most precious of spiritual food. This daily manna used properly brings life and health and growth: while if neglected or taken only at long intervals or carelessly will be followed by spiritual leanness and weakness. If neglected for a longer period death—spiritual death—is sure to result: starvation of the new creature.
ANY and great are the benefits of our "Vow Unto the Lord." It produces Reverence for God and keeps the heart in the proper attitude of consecration. It aids in producing a daily reliance upon the grace provided through Jesus Christ our Lord. It causes an increasing interest in the highest interests of the harvest work and its workers, including oneself as one of the workers, and increases faith in the power of prayer as being a means in aiding to the best results.

It assists by means of detailing that which was included in the original consecration to God. An architect at times finds that his contract reads thus: "The architect shall, from time to time, provide detailed drawings of all parts of the building as requested by the contractor, and these detailed drawings shall be considered as a part of the original contract." Similar to this, our vow details "thoughts" and "words" and "doings," etc. All this was included in the original consecration, but we are now greatly benefited by detailing on all parts of our building, and this is not a new consecration, but rather parts of the original contract.

Additional to this I have found it beneficial to have a little book with a page or more for little details. If I find I am specially faulty on a particular point of my contract, I specialize on that point and go into the contract. I desire that the Lord to be more watchful and more faithful on that detail. Then I mark it down in the book and often go over the list to see how diligent I am in performing my contract of consecration and its details. If we are faithful, the Lord will permit us to see all the important weaknesses which need attention and, by the same means, watch over and refer to the additional details as suggested by the vow and listed in the little book, we shall have a strength to perform His will that would not otherwise be ours.

Let us not think, however, that even all this close scrutiny and continual effort will keep us from the need of forgiveness through the blood of our precious advocate. His blood will be necessary to us, as the first of the temple, and the first, and we should continue, in sin that grace may abound, but that, after we have vowed and detailed and done our best. Yet we come short of doing as perfectly as we desire to do and we praise God for the cleansing blood.

The more careful we are to note and correct our detailed weaknesses, the greater we see is the work necessary in us before we will be ready for the new body which is to be the "house" of God. Many, who are looking for the new mind, now being developed, is to dwell eternally.

The value of the vow in protecting God's people from the snares of spiritism and occultism is great indeed. No doubt its value along these lines will be yet greater in the near future. Our safety is in refraining even from investigating along these lines which we know are not of God.

The value of the vow along the lines of straight paths for our feet, lest that which is lame be turned out of the way; but let us rather be healed" (Heb. 12:13) is of inestimable value. We do not know each other's weaknesses, neither should we put any confidence in our own flesh. We know not what great benefit these conclusions will be to us in the near future, for a flood of evil seems to have lately started and is now on the increase.

Only those accepting all the provided protection will be saved from its influences which at first, to the pure-hearted, is not seen in its hideousness, but through the vow, they are protected and they see later from what they have been graciously protected.

Let us daily renew this vow unto the Lord and daily seek to fulfill it. This is the proper method if we would get the real value from it and, if there are, in my hearing, those who have made the vow their own and who do not renew it DAILY, or if there are such as have not taken it as yet. I recommend a DAILY renewal of it before the Father and I assure you that its fruitage is well worth the daily plant of "watering" it.

The value of the vow will live long after our earthly course is ended, even as this vow which I will now read you has lived for over 100 years and even today it speaks and is a further evidence of the value of our vow unto the Lord.

This vow was found recently among some other old manuscripts by a Sister in the Truth, whose relative, no doubt, the young man was who made the vow in September, 1814. It is as follows:

"Eternal and ever blessed God. I desire to present myself before Thee with the deepest humiliation and abasement of soul, sensible of my own sinfulness and inability to do so anything before the Holy Majesty of heaven, the King of kings and Lord of lords, and especially on such an occasion as this, even to enter into covenant transaction with Thee. "But the scheme and plan is Thine own. Thine infinite condescension hath offered it by thy Son, and Thine grace inclined my heart to accept of it. "I come, therefore, acknowledging myself to have been a great offender, smiting on my breast, and saying with the humble publican, "God be merciful to me a sinner." "I come invited by the name of Thy Son, and wholly trusting in His perfect righteousness, intreating that, for His sake, thou wilt be merciful to my unrighteousness; and wilt no more remember my iniquity and my sins. "Received, I beseech Thee, Thy revered creature, who is now convinced of Thy right to him, and desires nothing so much as that he may be Thine. This second day of September, in the year of our Lord one thousand eight hundred and fourteen; and in the twentieth year of my age, I now do, with the utmost solemnity, surrender myself to Thee. "I renounce all former lords that have had dominion over me; and I consecrate to Thee all that I am, and all that I have the faculties of my mind, the members of my body, my worldly possession, my time and my influence over others: to be all used entirely for thy glory, and restored by thy promised obedience to Thy commands as long as Thou wilt sustain me in life; with an ardent desire and humble resolution to continue Thine through all the endless ages of eternity; ever holding myself in an attentive posture to observe the first intimations of Thy will, and ready to spring forward, with zeal and joy, to the immediate execution of it. "To Thy direction also I resign myself, and all that I am and have, to be disposed of by Thy will, as Thou shalt in Thine infinite wisdom judge most subservient to Thy glory. "To Thee I leave the management of all events, and say without reserve not my will, but Thine be done? Re- joicing with a loyal heart in Thine unlimited government, as what ought to be the delight of the whole rational creation. "Use me, O Lord, I beseech Thee, as an instrument of Thy will? Not for my own unworthy self, but to serve others? To help the peculiar people! Let me be washed in the blood of Thy dear Son? Let me be clothed with His righteousness? Let me be sanctified by His spirit? Transform me more and more into His image? Impart to me, through Him, all needful influences of Thy purifying, cheering and comforting spirit? And let my life be spent under those influences, and in the light of Thy gracious countenance, as my Father and my God! And when the solemn hour of death comes, may I remember this my covenant, well ordered in all things and sure, as all my salvation and all my desires, though every other hope and enjoyment is perishing! And do Thou, O Lord, remember it too! Look down upon me, O my Heavenly Father, on Thy languishing child! Embrace me in thine everlasting arms! Put strength and confidence in my departing spirit and receive it to the abode of them that sleep in Jesus, peacefully to wait the accomplishment of Thy great promise to all Thy people, even that of a glorious Resurrection, and of eternal happiness in Thine heaven. Let Thy loving friend be such a sinful worm as I, when I am in the dust, meet with this memorial of my solemn transactions with Thee, may he make the engagement his own; and do Thou graciously permit him to partake in all the blessings of Thy covenant, through Jesus Christ to whom with Thee, O Father, and the Holy Spirit, be everlasting praises ascribed! Amen."

"DAVID LYON.

"September 2nd, A. D., 1814."

Our vow, dear friends, brings the matter of consecration up to date. Let as many as are the Lord's consider well the making of it their own, and may its blessings and protection, together with much fruitage of Christian character, be the blessed result. Amen."
Discourse by Bro. Harvey A. Friese. Subject: "VALUE OF THE MORNING RESOLVE"

Dear friends: We are, I believe, well convinced of the great value of the "Morning Resolve" to every consecrated child of God. If, however, and are yet in doubt, I would hereby say to such, Try it. The manufacturers of a well-known make of automobile have for their advertising slogan: "Ask the man who owns one!" If you question the value of the Morning Resolve, I would suggest, "Ask the man who owns one," or better still, own one yourself—make the Morning Resolve your own, and realize the great blessing which it brings to the truly consecrated heart.

A resolve is a fixed determination to pursue a definite course of action. The mariner when he leaves port has a fixed objective in his mind, a goal, toward which he steers his ship. He also recognizes that there are unseen dangers, hidden rocks, etc., which may bring disaster to his craft. And so he takes on at the very outset of his voyage a pilot, who, knowing where the dangers lurk, shall by his constant watchfulness guide safely past all these snags. So the Morning Resolve becomes to us the watchful, alert pilot.

As the mariner does not wait till half through his voyage before taking on the pilot, but, knowing that even in the calm harbor there are dangers, he realizes his need of the pilot's help there. So we find that even amid the pleasant surroundings of that sweet harbor, home, from which we start our day's voyage, we shall have need of the pilot's watchfulness. There may be a hidden rock of breakfast faultfinding, or an unkind thought even that would for the time cross our the precious thoughts of our Heavenly Father, and of reverence, gratitude and love for Him, which should fill our minds and hearts.

Again, the Morning Resolve is a body guard against our three-fold enemy, the world, the flesh and the adversary—a sentry on duty alert to challenge every stealthy attempt of the foe to gain entrance to our hearts. Last night, from our cottage window overlooking the bay, I watched the full moon, hanging high in splendor over the ocean. So gloriously it was with its full beams of light dancing and reflecting on the waves! But presently the brightness began to dim, almost imperceptibly, at one edge of its surface, and, as I watched, gradually, stealthily, the eclipse crept over till nearly half its bright surface was obscured in darkness. But so insidious was its progress that while I could not perceive its movement, yet soon the light had become darkness. I was reminded of how insidiously our three-fold enemy operates, so that if we do not keep the sentry on guard continually at the door of our hearts, if we do not watch and pray always, if we do not avail ourselves of all the means of grace our Heavenly Father has provided through Christ, our light may be turned into measurable darkness.

Morning Resolve propels first, the strong desire of the new creature, that daily our earliest thought shall be the recognition of our obligation to the Lord for His abundant mercies: "What shall I render unto the Lord for all His benefits toward me?" Our answering resolve is expressed by the Psalmist (Psalm 116:13): "I will take the cup of salvation" (a loving gift from the Heavenly Father) "and call upon the name of the Lord" (for grace to help). "I will pay my vows unto the Most High." Reminding us of our privilege as His saints, and of our covenant of sacrifice. We resolve by His assisting grace to fulfill our consecration vows, continuing the work of sacrificing the flesh and its interest that we might be "accepted in the Beloved," and attain unto the heavenly inheritance in joint heirship with our dear Redeemer.

We do not make a new consecration, but we do reaffirm and renew our original consecration covenant each day and through the day, and are strengthened and renewed in the inner man accordingly. We cannot too fully or too often lay hold on the precious means of grace our Heavenly Father has provided for us, and to this accordant prayer and the daily and hourly renewal of our consecration to the Lord are potent factors. We remember with gratitude the sweet, loving last message from the lips of our beloved Brother John Edgar, to those dear ones gathered about his bedside, just before he passed beyond the veil: "Daily renew your covenant of sacrifice to the Lord, and daily seek to fulfill it." The Morning Resolve is surely a great stimulus to our faith also, as we meet the daily experiences with their many and severe tests. Thus we are aided in developing the needed patient endurance and that sweet trust in our Father, through Christ our dear Redeemer, that shall lift us far above the petty trials and disappointments of earth and enable us to become more and more conformed to the likeness of our dear Lord and Head. And so we "will neither murmur nor repine at what the Lord's providence may permit." Because "Faith can firmly trust Him, Come what may."

Thus the Morning Resolve assists the consecrated child of God daily to attain nearer unto that complete and sweet submission to His will where the language of our hearts shall ever be: "Into Thine hands, O Lord, I gladly fall, And give to Thee my life, my will, my all: Do with me as Thou wilt, for I am Thine— Whatever is Thy will is also mine."

Discourse by Pastor Russell: Subject: "NATIONS BEFORE GOD'S JUDGMENT BAR"

"Weighed in the Balances and Found Wanting," will be the Verdict—Great Judgment Day of the Nations Now Begun—Professedly Christian Kingdoms showing Their True Character—Responsibility Proportionate To Light And Opportunities Ignored—Vast Majority Christian Only In Name—The People Have Not Been Properly Taught—Empty Forms Of Godliness—Selfishness Behind All The Trouble—True Christians Also Being Judged—Deliverance Of The Faithful Near.

Text: "The Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." (Deuteronomy 13:3.) He said in part:

While this text is applicable to the Lord's people in a special way, yet as we look out over the world today we can realize that the Lord is surely judging the nations, especially those that have been greatly blessed with His favor. Consider Europe, for instance. Our Morning Resolve suggests Europe has been favored with opportunities for coming to a knowledge of the Lord! Ever since the days of Jesus and the apostles Europe has had Gospel privileges, more or less. Of course we are not to hold the people of today responsible for everything in the past. To do so
would be unfair. But we are to consider that in a general way the influences of Christianity have spread over the world, especially in Europe. After an era of blessings would follow persecutions, thus developing a loyalty of heart amongst the people; and in those early days seeds were sown that have good opportunities for being watered and bringing forth good fruit.

Gradually the world has come to esteem itself to be Christian. The nations of Europe are generally styled Christians. Nevertheless the Bible declares that the world is not Christian, and has not the Spirit of Christ in its activities. The world, therefore, is self-deceived. To the extent that the nations have had light, to that extent they are responsible. The Bible does not show, however, that the word has full responsibility. Only those who have full responsibility, who have taken the step of entire consecration to God through Christ, only those who have been begotten of the Holy Spirit. These have been illuminated and have come into the highest place of opportunities and blessings in the Lord. These have a deep insight into His Word that no others possess. Accordingly these have had an amount of light that brings a life or death responsibility.

Loosing The Four Winds

The people have not been taught how to approach God in the right way. Therefore the vast majority are not His children at all. They have never passed from darkness to light, from condemnation to justification, through faith in Christ Jesus and consecration to God. Consequently they are still in their sins. They seem to have no proper conception as respects their privilege of presenting themselves to God, which is their reasonable service. (Romans 12:1, 2.) Judged by what they themselves tell us, not many have taken the Scriptural steps here pointed out. The Bible assures us that only a “little flock” enter the straight gate and walk the narrow way.

God forbid that we should be understood to say that there are no saints in Europe! We believe that in all these nations God has a true people, those who are fully trusting Him and are fully consecrated to Him, those who are doing Him and of doing His will even unto death. We are not speaking of these, but of the other class — the mass who are outwardly professing Christians and who compose the great majority.

The Bible speaks of these as having “a form of godliness, but denying the power thereof.” They are walking contrary to the time has come to let loose the winds of strife, with the result that the long-expected storm has burst in fury upon the world. The trouble is spreading from nation to nation; and it looks as if eventually every nation will become in-
volved—surely one which formed part of the old Roman Empire. (Daniel 2:44.) Whether the strike will ex-
tend beyond the boundaries of the Roman rule we do not know—whether it will involve America.

MINDS OF THE PEOPLE ASTRAY.

These United States have had many advantages over other countries. Our temporal blessings have been multiplied on every hand. Nevertheless, we must confess that there is much of mere outward forms of godliness here, much of ceremony, hypocrisy, dishonesty and crime. Great light has been given and largely ignored. Therefore it would seem that sooner or later our land may become involved in turmoil. There is much of Christian profession here, an outward form of godliness devoid of its power. Consequently it seems hardly possible that America will fail to have a full share in the judgment of the nations.

There is much restlessness amongst the people everywhere. Indeed, the whole world is becoming crazed as the angry passions of men are being stirred up against one another. In the countries at war, where the soldiers in the trenches are pitted against each other by the thousands—sometimes sixty thousand in one day—necessarily a hardening influence goes with this course of action. The soldiers must become more or less benumbed in their sensibilities, as a natural result. As a whole, the world today seems to be telling the Lord, ‘Thy people—who are not of this world—and telling the angels—who are looking on—all of them to their spirit really and demonstrating that it is not the spirit of the Lord.

It reminds us of the spirit of James and John, the two angels whom our Lord named ‘Sons of Thunder,’ because of their courage and fiery zeal. On one occasion they wished to bring down fire from heaven to destroy the people of a little Samaritan village, because the villagers had refused to sell bread to our Lord and The Twelve. But the Master reproved them, saying ‘Ye know not what manner of spirit ye are of, forasmuch as ye have become sons of the kingdom, but not yet realized what is the spirit of a true disciple. It was therefore no wonder that they did things contrary to the Lord’s spirit.—Luke 9:51-56.

After the disciples received the begetting of the Holy Spirit at Pentecost, they would not have even thought of doing such a thing, for then they received the Heavenly illumination and could discern that the spirit of Christ prompted its possessor to help others, not to destroy them. Previous to Pentecost, the disciples were zealous Jews, courageous in defense of what they thought right as against wrong. And so it is now in Europe. Many are zealous and are trying to find some good reason for what they are doing.

The leaders tell the people various things. In some cases the people are told that their liberties and the development of their country are held in check by jealous neighbors. On the other hand the people are led to think that militarism is their greatest foe and therefore must be crushed. On both sides of the question at issue the people seem to have hypnotized themselves into thinking that there is a goose-

ous cause. But more and more it is being manifested that some great wrong is being promoted, that some great mis-

conception is influencing the people.

SELFISHNESS THE ROOT OF THE TROUBLE.

The true explanation is that the Lord is judging the nation—judging them for their condition. More and more the world is revealing just what is behind all this trouble which is spreading everywhere—SELFISHNESS. Note the case of Greece, for instance. What pressure was brought to bear upon that country to force her to enter the war contrary to her own will! Bribes have been held out to the various dominions—offers of certain territories, etc. to make them take part in the conflict. There is almost an insanity behind it.

None of these nations see what Bible students see. They do not know that the Kingdom of God is just at the door, that the Reign of Righteousness is at hand. Therefore they do not have the degree of responsibility that we have who do see. All know, however, that it is wrong to take life; and yet they are plotting both to take and to surrender life in order to hold a little more territory or to gain some com-

mercial advantage over their rivals. Everywhere selfishness is manifest. It has kept up rivalry between the nations for centuries. It has cost them millions of dollars in the way of preparation for war, and now it is costing them millions more to fight it out—besides the appalling loss of life, etc.

DESOLATION AND DESTRUCTION.

This great war is far from Christian. Each nation is fighting for its own selfish interests. What an impressive lesson it is for the world! How boastful the nations have been! The Lord now says, ‘Let loose the winds, and let the nations show what they can do!’ The nations are manifest-

ly opposing themselves that they are not Christian, and all the world is taking knowledge of the fact. Everywhere Christian people are wondering what these current events may mean.

We are not able to foretell all that will take place; and so we leave the matter, merely knowing that the Lord has arranged to grant this great opportunity for the world to deceive themselves and to destroy themselves. The people are all more or less deluded. Many noble souls are going down into death under the impression that they are doing a good work for the coming generations.

Poor humanity! Oh, that they knew what we know about God’s great Plan of the Ages! That they knew about the coming Kingdom of Messiah, which is just at the doors! But as yet the knowledge is hidden from them. It is just as with our Lord Jesus wept over Israel, saying, ‘O Jerusalem—O Jerusalem, thou that killest the prophets, and stonest them that are sent to thee! How often would I have gathered thy children together even as a hen doth gather her brood under her wings and ye would not! Behold, your House is left unto you desolate; and verily I say unto you, Ye shall not see Me until ye shall say, Blessed is he that cometh in the name of Jehovah.’—Luke 13:34, 35.

Just so now it is with these professedly Christian na-
tions. Desolation is coming upon them even as it came upon the Jews in the end of their Age. Bible students have expected this state of affairs to develop; for the Bible long ago foretold that it would be thus in our day.

JUDGMENT OF GOD’S PEOPLE.

If then, dear friends, God is now judging those who are only nominally His people, and permitting them to dem-

onstrate that they are not His, will He not judge also His true people? Indeed He has been judging this class for more than eighteen hundred years in order that they might not come into condemnation with the world. But now, in the end of the Gospel Age, He is especially judging them; for ‘judgment must begin at the House of God.’ (1 Peter 4:17; 1 Corinthians 11:31, 32.) We may not know all the saints in the countries at war. We do know, however, that there are some very loyal children of God there, and we sympathize deeply with them in their trials. But they are greatly blessed; for they see what we see. Notwithstanding their close contact with the trouble upon Christendom, they are lifting up their heads and rejoicing; for they realize that their re-


Yes, God is now judging His people. (Hebrews 10:30.) But let us not wait for Him to judge us personally. Let us see to it that we are proving faithful to Him, faithful to our responsibilities as His children. Let us examine ourselves, and correct whatever we find to be out of alignment with His instructions to us. Let us put some kind of chastisement upon ourselves in order that we shall not need to be corrected by Him, in order that we shall not be con-

demned with the world.

We have reached the ‘Time of the end,’ the close of the Gospel Age and the dawning of the New Dispensation, the time when the judgments of the Lord are designed to accomplish a separating work which is especially appropriate and needful at this period. Let us see to it, then, that we make our calling and election sure.
Address of Welcome by the Mayor of Norfolk

R. CHAIRMAN MEGGISON, ladies and gentlemen of the International Bible Students' Association: There are many privileges I find, even though they may be my duties, my prerogatives, that hang around the various responsibilities of the position of mayor of a city like our splendid city of Norfolk, privileges that do not run into duties, and one of those most pleasant privileges or prerogatives or duties, as you may feel inclined to designate them, is that the Mayor is frequently called upon to act, so to speak, as a host of his city, to welcome to the city those of his own fellow citizens of the state and sometimes across the border, those of our brothers who live under and owe an allegiance to another flag; that may be the case with the International Association of Bible Students, because it would not be international were it not. But as I give utterance to these words and speak of living under another flag, there is one great consolation that comes to each one of us, my friends, and that is like our own flag, that flag also covers the great principles and spirit of Christianity. But there is one flag that flies over and above all other symbols, and that is the ensign which bears upon its race the cross, because, I tell you, none of the ideas expressed by the Star Spangled Banner are by any means old tradition, or any other national symbol is anything and would mean nothing except it expresses that spirit that came into the world and spread through the world and has made the world a possible place to live in as a result of that little incident, the birth that took place 1916 years ago in a manger. We speak with great reverence of the Birth of Rights, of the Declaration of Independence, of the Fourth of July, but my friends, those things would have been impossible had it not been for the birth that took place 1916 years ago. The great civilization, the great enlightenment that has come to man in these two thousand years, more or less, is directly the result of the inspiration man has received from the birth of the babe that took place in the manger.

Last evening I sat upon this platform, Mr. Chairman, as a vice president of a political organization, and as I sat here I knew that I had promised to stand here in the presence of you people today, and the thought came into my mind, how insignificant this gathering is, how impossible it would be for a free people to gather together to express their own ideas and strengthen their faith without fear or favor, only living with the inspiration of the whole book in the mind of man. That thought filled my mind, but my friends, those things would have been impossible had it not been for the birth that took place 1916 years ago. The great civilization, the great enlightenment that has come to man in these two thousand years, more or less, is directly the result of the inspiration man has received from the birth of the babe that took place in the manger.

So I congratulate the city of Norfolk that this morning, this Saturday morning, the International Bible Students' Association is gathered here in her midst, because I tell you that every instance of a working man is proof concretely that not only men and women of this dear old land of ours are alive to the necessity of keeping firm the foundation upon which we rest, so that they do not intend that this people shall go blindly away from their God and thereby lose the spiritual guidance and the strength to physically do that which is keep your organization going; study the Bible, and you will be the wiser for it as you know, for you have already begun to study the Bible, and in your study of the Bible and your knowledge of the Bible you have the power to disseminate your knowledge among others who may not have the time or opportunity or perhaps the wish to study the Bible.

When I was a youngster I was made to read the Bible. I used to wonder why, but I see, my friends, when I read it and say the ten commandments and the Lord's prayer. I read the Bible through twice. Why, I knew the commandments up and down, anywhere, turn them upside down, when I was a younger. Well, I have grown older and I found that that thing was impressed upon me by my father and mother; because in the first place there is its wholesome effect on me, and at the same time it kept the storing up in my little mind the story of the Bible so that when I got older it would develop there. You will excuse this personal illustration because I know that my experience was the experience of every child in that day. It was the vogue in that day that the children were held in that wholesome discipline that they might be able to understand the real meaning contained within the pages of the Bible. They were unconsciously being made Bible students just as you are now, only you are studying in a very much more intellectual and strong-minded way. It was a wholesome discipline. It isn't so much in vogue today. I have had my own children growing around me and I didn't make them do anything that I was made to do. Things have changed; and so it is all the more necessary that you good men and women should give of your time to become Bible students so that you may stand in the breach that has been made in the last seventy years, filling up that which is lacking in the home discipline among children, and that is what I think is the inspiration and the basis upon which your organization was established and upon which it rests.
Now I heard a Baptist parson stand on a stage once and welcome the International Society of Union Missions, and this Baptist parson had spoken of what a nice place Norfolk was. He went so far beyond anything that I was able to say about Norfolk that I was astonished. He told those people that there were only two kinds of good people in the world. One was that kind that lived in Norfolk, and the other was that kind that wanted to live in Norfolk; and he said further that Norfolk was the center of the universe. Boston had thought to be so, but he had proved satisfactorily that Norfolk was the center of the universe, and he said, if you don’t believe it come with me to the top of the Royster Building, one of the tall buildings of Norfolk, and I will prove that Norfolk is the center of the universe, because the heavens come right down in equal distance all around it and the building is right in the center.

Now, Norfolk, as good as she may be, has her faults, as all other towns, but she is bound to be better when she comes in contact with an organization for the betterment of the community, and we have every assurance that your meeting in our midst will be so, particularly because there have come along with you men the women, those that give grace and beauty and dignity and sanctity to any gathering that men may be the cause of bringing together. With them, through them, in them and by their efforts rise the inspiration and success of every organization such as this. So in the name of the city of Norfolk I extend to you this morning a most cordial, heart-felt welcome to our community, and remember that Norfolk will feel happier in the fact that you are here, and the longer you will stay the happier she shall be, and when the time comes for you to depart from your homes, then in the spirit of true hospitality Norfolk will bid you God-speed and we will hope that in the future sometime you will again honor Norfolk with your presence.

**Response to the Mayor’s Address of Welcome**

On behalf of the International Bible Students’ Association I am glad to extend to the Mayor of Norfolk, Va., Hon. Wyndham R. Mayo, our appreciation of his hearty welcome of us to his city, and it shall be our endeavor while in the city to prove worthy of that welcome. We know that as an official of the city, whose people have entrusted him with the responsibility of its oversight, his time is much occupied, and we appreciate his kindness in esteeming it as part of his privilege or duty as the city’s chief executive, to welcome such conventions to his city. We thank him for his time and kindness, and wish to express to the people of Norfolk thru him our appreciation of their welcome.

We remember that a long time ago when I was but a boy, my father impressed upon me the thought that we should not think merely that the world owed us a living, but that we also owed something to the world, and that it should be our endeavor to so live here and so strive that the world would be better for our having lived in it, that we would make it worth while to have lived. And so it
shall be our endeavor while in the city of Norfolk to speak and act that the city will have been benefited, and helped in more than a mere monetary way by our having been here.

With the mayor we heartily agree that the Bible has been the torch of civilization and liberty, and that torch lighted by the Savior, the true light, has spread a blessing over the earth. That wherever the love of Christ and his teachings have been lived up to, it has brought a love of liberty, uplifting the common people to a higher level of education and morality. We are met here as students of the Bible, to better understand its light and truth, and to let that light shine in the homes and hotels where we stay, and encourage the people of Norfolk in their endeavors toward truth and righteousness.

Discourse by Pilgrim Bro. Alex. Graham.

The topic given us this morning is "The Only Begotten One" and has reference as we all know to our Lord Jesus Christ and his glorious work, the work he has done for us and the work he is to do for all mankind.

We all remember that 1900 years ago our Lord established his church. He laid down his foundation. He made a sacrifice of himself, gave his life, a ransom for all mankind and his purpose for man's redemption, and thus laid a foundation upon which the church could be built. Our Lord himself laid that foundation. We remind you of his words to Peter. "Peter, whom say thou that I, the Son of Man, am?" Peter said, "Thou art the Christ, the Son of the living God." Our Lord's words in reply were: "Peter, you are a rock, indicated by his name, it was on this great rock principle that "Jesus was the Christ, the Son of the living God," that he would establish his church, would build his church, and the gates of hell (the grave) would not prevail against it. Our Lord's mission for the three and one-half years of his earthly ministry was to demonstrate and prove that "He was the Christ, the Son of the living God." And then following our Lord and his mission, the Apostles began preaching this doctrine, that Jesus was "the Christ the Son of the living God," amongst the people. We remember what a wonderful beginning the gospel Church had on that glorious Pentecostal morning when "they were all gathered with one consent in the upper room" and there was a sound of the mighty rushing wind and the Holy Spirit descended upon them in the form of tongues of fire, and there the church was launched upon its glorious and wonderful mission in the world. The apostles everywhere tell us just how they established this church. They established it upon certain great principles, great truths, namely, that there was but one God, the Father and one Lord and Saviour, Jesus Christ, one faith, and one baptism, and one Holy Spirit, which was to be in them all, through them all, and by which they were to be begotten and which was to lead them into all the truth and show them the various things to come, as the Lord in his providence designed they should be shown.

We can see, then, that our Lord and the Apostles started this church pure, upon pure, simple doctrines of truth. They established it upon the foundation of the apostles and the word of our Lord Jesus Christ himself being the chief cornerstone. But our Lord foreknew that this church, this establishment of doctrinal purity would not last very long; that we should not expect the Church would remain long in purity. He gave us to understand that the Adversary was going to be able to plant tares where otherwise wheat should be found, and the Church would bring along false views of God and his plan and arrangement. He foretold that the Lord, one faith and one baptism. These doctrines were all taught, but actually, the Lord and the Apostles, more or less misrepresented by the tares as they came in. They did not care for the truth. They were not in the Church because of love for the truth or because they were begotten of the truth. The Lord forewarned us that they would be there and grow and develop until they would monopolize the field; and very shortly after the Apostles died as our Lord indicated, the adversary began the work of supplanting the Truth with Error.

Subject: "THE ONLY BEGOTTEN ONE"

Indeed we may understand from the words of the Apostle Paul that "Anti-Christ" had already begun to work even in his day. Our Lord's words are, "When men slept (in death) the enemy came and sowed tares in the field." So when the apostles had all fallen asleep the Adversary began the work of supplanting the truth with error. While the Apostles lived we are to understand that they were endowed with that spirit of discernment which enabled them to keep the church pure in doctrine. They were able to discern these doctrines and keep them pure during that time, but as soon as they had passed out of this life, had done their work and been called hence, then the work of supplanting truth with the error began and progressed with such great rapidity, that by the fourth century the Devil had been able to pretty generally supplant every truth with error. There was scarcely a truth, that had not been so changed that it was impossible to recognize it as that which was taught by the Lord and His Apostles. So thoroughly and so completely did our great Adversary accomplish this work that from the fourth century down to the present time all the lines of Doctrine taught have been, not that which was approved and accepted of the Apostles and the Lord himself, but such as were approved and accepted by the tare element in the church under the leadership of the Adversary. Error was completely and entirely supplanted the truth, for all that long period of time.

It is true that there was a little help afforded during the Protestant Reformation, but it was very slight. Indeed, all the fundamental errors continued on with the various sects of Protestantism down to the present time. So we can see the work done by our Adversary during that brief period of our hundred years. It was so very thoroughly done that, what the Apostles in their day taught to be the truth is today considered to be error, and what is being popularly taught today the Apostles and early Church would have considered Error.

We remember that prominent among the questions that were discussed by the learned ones in the early church was the question as to the relationship of God to His Son, Jesus Christ, and the relationship of Jesus to His Father. Very shortly after the death of the Apostles the lines of doctrine respecting this matter began to divide and diverge. Some
contended that Jesus was his own father and that He was very God, of the same essence, power and glory, as the Father, God.

On the other hand, others contended that Jesus was the Son of God and that God was His Father, and if he, therefore, was the son of God he was inferior to God the Father, and in harmony with His own words of truth, “My Father is greater than I.” Those who contended that Jesus was very God, and that he was his own father; taught also that while he lived here on earth he left his Father in heaven. And what he would do in his flesh as a veil; that when he prayed to the Father he did not really pray to the Father, because he himself was the Father, but did it for the benefit of those around him, as a mere matter of form, “pro forma” as they were pleased to permit.

During this period of about 400 years these discussions were carried on continuously, until Constantine became Emperor and embraced the Christian religion and called the Council of Nice. At that Council religious thought and doctrine became firmly fixed and has remained substantially as at present taught and believed by the great mass of religious teachers and people. In this matter the Emperor did not seek for a victory rather for a matter but could not expect to do better. He himself saw was not possible so long as the people were rent and divided along religious lines. This principle has been recognized by all Kings and Rulers who have always sought to unify their people along religious lines as being absolutely necessary to unity along political or civil lines. The unity of religious thought is necessary for the long period of the Roman Empire.

We are very sure that these men who discussed these doctrines during those four centuries were brilliant men, of great attainments and learning, and therefore, they discussed the question from the standpoint of human wisdom and learning. If we had the learning that they had, we might have a better understanding of all matters and the great things of Christ’s earthly work. We are to realize that we cannot settle these questions by human learning and wisdom. We are to realize that unless our Heavenly Father had arranged that we should have some knowledge of them we would be forever in ignorance of them. But our Heavenly Father has spoken and told us over and over again about this matter and perhaps we have not been able to understand in the past is simply because we were just believing what we had been told without doing any thinking with respect to the matter. That was a favorite method of the great Adversary. To persuade us that we do not need to think; that it is not necessary; that we have an educated clergy; and that there is everything under the sun and paraphernalia; we have had it for many, many centuries, and therefore this logically educated clergy, who are wiser than we, as we thought, have discussed all these questions and have arrived at exact (?) conclusions, and since they are men that are learned in these very things we ought to be willing to accept their conclusions. But the truth is the Father has not told us what was told us without any thought as to whether it was the truth or not.

Now we realize that we are not competent to settle this question, to decide what would be truth in respect to it, except as we come as humble children of God desiring that God would teach us. Humbly coming to His Word we ask Him what is His truth in respect to this matter. Who is this Only Begotten One? Who is this mighty one? Let us search the scripture that we may know.

The Bible tells us distinctly that He is the Son of God; that God was His Father, and that He existed long, long before we can count, and was created. He was in the flesh was accomplished He was raised by the glory of the Father to a glorious and mighty and wonderful height of power and glory; far above angels, principality and powers and every name that could be named in Heaven or on earth. He was indeed a great and glorious God, a mighty one, who pre-existed even before man was created and is now doing the most wonderful work in the world as the man Christ Jesus accomplished a great mission. When this mission was ended—he was raised by resurrection power, glorified and made like the Father, “the image of the invisible God,” and has now, not simply the glory he had before He came into the world but additional glory, the divine nature with its glory, honor and immortality as a reward for his faithfulness even unto death.

Now, the Scriptures tell us that before he was in the world he was with the Father, “in the beginning.” John 1:13: “In the beginning was the Word and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.” Now then, being earnest students of the Word of the Lord and desiring to know what God is desirous to tell us, we have found that in the original Greek text it is determined very carefully and positively who is meant by the word “God,” in each of these cases. The word is used literally throughout the text. In the beginning was the Logos and the Logos was with the God. The Greek article as here used in connection with the Greek word Theos, God, determines that this refers to a special God, the God, God the Father, undoubtedly; “and the Logos was a God,” a mighty one. In the beginning the Word, the Logos, was God and the Father, God. We have come also to understand more clearly what the word “God” means. There was once a time, perhaps, that we thought the word God always referred to Jehovah God, but now we have learned better. We have learned and the word God has the sense of a “A Mighty One,” and that there are some earth who are referred to in the Scriptures as Mighty ones. We need to determine the meaning, and who is referred to by this word God, by its relation to the context and in various other ways. In this text we may understand that God is the Father, referred to as the Almighty God, and the Lord Jesus Christ as a mighty God.

Now to what beginning does the Apostle here refer? Many say this refers to the beginning of God, having perhaps, the theory that God is his own son or one in a Trinity of Gods; one naturally would conclude that. No such beginning is referred to here, because other Scriptures assure us that God never had a beginning; that God is “from everlasting to everlasting”; that it was not a beginning of a God that existed and always will. Perhaps we could not in our finite minds grasp that thought; perhaps here is where the element of faith comes in and we must accept what God says about it. I cannot think, perhaps, you can, of the remote past, way back into the everlasting past, way, way back from everlasting to everlasting. Who could think of that? God says He is going to accept what was told us without any thought as to whether it was the truth or not.

Speaking about Jesus, the Apostle Paul says, Col. 1:15 to 18.—(Here speaker read Col. 1:15 to 18 inc.) And again we read in John 1:10 and 14; (Here speaker read said verses.) And again, “I will make Him, my first-born, higher than the kings of the earth.” Psa. 89. Rev. 3:14: “And unto the angel of the church at the Laodiceans write, These things saith the Amen, the faithful and true witness, the beginning of the creation of God.”

Here we are unmistakably told that our Lord Jesus was the beginning of the creation of God. And that he is the glorified one, the most glorious, the “only begotten of the Father, full of grace and truth,” and we are given to understand by these Scriptures that he was the only direct creation by the Father. He was the direct expression of the Father’s own creative work and all other expressions of creative power were through the Father’s agent, and the scriptures everywhere speak of it so. John says, “the world was made by Him; all things were made by Him; that not one thing that was made was made without Him. Thus the Scriptures are very clear and plain with respect to this matter, and while we are perfectly well aware that some of our friends would wish to differ about this—they would wish to correct us in error and that they themselves held the truth: that while God was the creator, Jesus Himself was God, and He as God created these things, they would have us believe. The Bible language is very clear
that Jesus was not his own father, and that God was not His own son, but that God the Father was from everlasting to everlasting, and Jesus Christ, his only begotten son, alone was created by direct act of the Father and was the “beginning of the creation of God”: that all other creations, animate and inanimate, all the worlds’ planets and planetary systems, the celestial bodies, also the angels, principalities, etc., all the various and innumerable things that have to do with this earth or has to do with Heaven were all created by Him. He was God’s agent in accomplishing these things. “By Him all things consist.”

That he existed before He came to earth would be proven also by the fact that the Scriptures everywhere tell us God sent him into the world. How could He have sent Jesus to become a man if Jesus had not already existed? We have to go back to Mary and becoming flesh, for there are some in the world who have concluded, taking the opposite view of this matter, that He never had an existence until He was born of Mary, until He came into human conditions and began His work as a man. But how could it be true that God had sent Jesus, if Jesus had not existed previously? We will quote some Scriptures along that line: “In this was manifested the love of God toward us, in that God sent His only begotten son into the world that we might live through Him.” For God sent not His son into the world to condemn the world, but that the world through Him might be saved. “We love Him because He first loved us.” 

The Lord Himself always claimed that He came from Heaven. He says, “He that came from heaven is above all; he that is of the earth in him.” He identifies himself with the Father; He has the Father’s spirit; He has the Father’s wisdom. He claims to have come from Heaven. 

The Lord Himself always claimed that He came from Heaven. He says, “He that came from heaven is above all; he that is of the earth in him.” He identifies himself with the Father; He has the Father’s spirit; He has the Father’s wisdom. 

We have another remarkable statement in respect to our Lord in John 8:56-58: “Your Father Abraham rejoiced to see my day; and he saw it and was glad.” Now then, dear friends, here is a statement that the Patriarch Abraham, long, long ago saw Jesus’ day, two thousand years before Jesus was born. We do not know what Abraham saw, but we know he saw something good and glorious. It gratified him in seeing something that had not been seen before. He rejoiced and was glad; and we are told by the Apostle Paul, he saw “a city whose builder and maker was God.” Evidently the Patriarch Abraham had a glimpse in some way or other of the Millennium reign of Jesus Christ, the day when the son of God would see the victory He had won, and His people were the glory of the earth, and all that Abraham had accomplished; He would understand how rich He had been and how poor He became to bring this work about. We cannot think of how great and grand our Lord must have been. We have no measuring rod to measure it. We can only look up into the starry heavens and see what we can there and realize all that was created by Him. His glory was certainly great, but we cannot conceive of it to any great extent. We can see the marvelous things upon this earth, the marvels of creation in the vegetable kingdom, the fruits and flowers, what wonders are there, and realize that all this was the work of His hand under divine wisdom. Who could even attempt to describe these wonders of the world? What variety? And then if we would look in the other realms we could see what marvels are there. In the animal kingdom, including the great leviathan of the ocean, and the other animals. We see what a wonderful work that was. And then when we can see and understand that all these miracles were not just a little bit of life in a little bit of creation, but that there was a spark of life in a tiny spark of life that cannot be discerned by the human eye and yet under proper conditions became a baby elephant and then the mighty full-grown animal, we can get a little thought of the greatness of our Lord. The wisest man in the world recognizes that he has but a little skiff on the great sea of knowledge, and yet it is almost as if he was just standing there, a few yards from the shore, as it were, and there are great depths that have not yet been explored. Man hasn’t started to touch upon them yet. And so from this we realize how great He was, and how He was rich in all this office and power. And He became poor, so that He could be rich to His Church, as we read, “For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life.” 

He said that He was the bread of life which cometh down from Heaven, and then He said on another occasion, “What then if ye shall see the Son of Man ascend up where He was before?” Here is a very distinct and positive statement of the matter. It tells us that He was once before upon earth and then ascended to Heaven. And then He came down again and stood among men. And how? “In him was life; and the life was the light of men.” And then again He said, “Sayest ye of him, whom the Father hath sent into the world, thou blasphemest, because I said I am the Son of God?” Thus we have the distinct statement that He is the Son of God. He never admitted at any time that Joseph was His father. Jesus claimed God was His father. They accused him of blasphemy because He said He was the son of God.

No man hath ascended up to heaven, but he that came down from heaven, even the son of man.” So we see in these ways we have before our minds distinctly the thought that Jesus was God’s son; that God created Him; that He was the first and only begotten of the Father; that He was with the Father; that He was sent of the Father; that He was in heaven, and that He came from heaven to give His life a ransom for many.
had for the world which we once thought was lost and going into eternal torment. But these things so won our hearts, so charmed us, that we gladly began to study to know that God wills to give to us the knowledge and the opportunity to see our privilege, to humble ourselves and be obedient unto death, and lay our little all on the altar of sacrifice to be associated with Jesus in the great work of bringing about His glorious day.

I sometimes think that Abraham was one of the most glorious characters of Bible history. I think when the Lord came to Abraham that he was a very rich man in Mesopotamia. It would seem reasonable that if Abraham was able to become a rich man after he came into Canaan, we could conclude that the same business talent that enabled him to get rich in Canaan would enable him to get riches in Mesopotamia, and he must have been a very rich man back there. And God said to Him, if you will leave your home and country and go to a land I will show you, I will make a covenant with you. That was a remarkable thing, God asked of Abraham. In the first place God did not tell him what he was going to get or what that covenant was to be, just simply asked Abraham to go and the Lord Abraham went. He started out and travelled across that desert toward the land of Canaan, not knowing whither he went. The Lord has dealt more graciously with us, dear friends. He has asked us to give up certain things but has told us distinctly what He is going to give us, and we are aware that if we get to the land of rest and the name we are going to be joint-heirs with Jesus Christ, and that is the hope of our high-calling, the Lord has dealt most graciously with us in telling us all about it. He did not tell Abraham anything about it. I think he was a most remarkable character.

I want to tell you a story about a Baptist preacher that I heard. He wanted to illustrate a certain point about how low and grovelling we could be as natural men, and how high and good and grand we might be if we pleased to be and is that the way we save our souls by leaving the low and mean and rising up to the high and noble and good. When I was a boy they told me the way to save my soul was to believe on Jesus Christ and if I did not I would go to hell. But this man told us the way to save our souls was to get off this low plane of immorality and low ideals and get on that high plane of noble aspirations, morality, culture, courtesy, etc. And to illustrate he told this story. I will try to tell it to you as he told it: He said one day he was on his way down were in the country of the Chaldeans. Why, he says, God came to him and said, If you do what I ask of you, leave your home and kindred, I will make you the greatest nation in the world. And, he says, Terah taking along his son Abraham, and his nephew Lot went up along the valley of the Tigris river and they came to a place which was a grand and glorious land in which to raise cattle. Terah just settled down in that land, taking the grovelling things down on the earth and couldn't see the good thing that God had presented to him, but just settled down to raise cattle and died there. And this preacher said, Just think of that poor old man Terah, he had no glad record is. We were able, but again the pre-existence of our Lord and Savior Jesus Christ.

In the Book of Proverbs we have a remarkable statement. I will read. (Here speaker read Proverbs 8:22-30.)

So this mighty one came down to earth. While he was on earth he was the man Christ Jesus. We see a necessity for his being the man Christ Jesus. On one occasion a sister came to me before I had come to a clear understanding of this matter myself. She said, "Can you tell me why it is that Jesus was the only one that could save the world? Why couldn't any good man have done as we saw the world from eternal torment? No doubt a great many good men would have been glad to do what they could. I am sure the ancient worthies would have been glad to do so." But now we are glad to see the philosophy of the matter. We are glad to see that it was because God proposed to condemn the mass of mankind, to permit them to slip into condemnation because of the disobedience of one, that in due time one perfect man should redeem them all. We see that all mankind are not sons of God in the true sense of the word. They were born in sin and shapen in iniquity and as prone to sin as the sparks to fly upward. They have not come into this world to do the will of God, but to do the will of the devil, the one who had device to turn man away from God and to make him fall into damnation. That is why Jesus was the only one who could give his life a ransom. He was the only sinless one. While He took hold of our flesh, He did not take hold of our sinful flesh, for He was without sin, and as such offered himself to God, the just for the unjust. His earthly human condition in which he lived for 33½ years was not to be a permanent one however. The Scriptures abundantly afford proof that when He was raised from the dead God raised him to the divine immortal nature. The Scriptures give us to understand that he will not be permitted to go through all eternity with those scars and bleeding wounds. Indeed he has been highly exalted far above angels, principalities and powers and every name that can be named. In his resurrection he became the image of the invisible God.

And so, dear friends, as we look back we can imagine in our minds some of the great things that happened in the Lord. We have this day that was when all the hosts of heaven gathered together to bid him Godspeed when he the Logos started on his mission on this earth. When our friends leave us we gather at the station and bid them Godspeed; so we can imagine that all the hosts of heaven must have gathered to bid Jesus Godspeed on his mission. They rejoiced at the thought of all that was about to be accomplished, and that they too would be glad over it and would doubtless have been glad, any of them, to undertake it, but God desired to give the one who would do this a great reward. He desired that his only begotten son should do it. We can also imagine what a glorious occasion it was when he was born on the earth. There were myriads of the heavenly hosts there when he was born. They appeared on the plains of Judea proclaiming, "Peace on earth, good will among men." We can imagine what a rejoicing there was then. It is not all recorded but we can do a little imagining in respect to this matter. Then we can see when during the three and one-half years of his ministry the angels ministered unto him, and their ministry was such a character that he was fully competent to do the work he came to do. We can remember what sorrows he had and how lowly he had become and how the angels sympathized with him. It makes us think of that hymn we sometimes sing:

(Here speaker read all of the 168th hymn, "MAN OF SORROWS").

We can imagine, dear friends, when He ascended on high after those 40 days during which he instructed his apostles, when the glorious meeting there must have been in heaven. We can imagine what a joy and songs of praise must have ascended there in the glorious courts of heaven. We are reminded in this respect by a few words in the 24th Psalm: "Lift up your heads, O ye gates, even lift them up, ye everlasting doors and the King of Glory shall come in."

And now, dear friends, what shall we say? Shall we have in our hearts some of the spirit of compromise that brought about this strange condition in the world that has existed ever since the fourth century when truth was disgraced in the earth and error exalted on a pedestal. We say, "No. Let us stand fast in the truth, in that spirit of love and kindness and gentleness that marked all the words, those loving, kind words that fell from the lips of Him who spake as never man spake."
Discourse by Bro. Daniel Toole. Subject:

The subjects we are considering today are all related to our gracious Redeemer. This ought to be a great blessing to us. Jesus said every one which seeth the Son and believeth on him may have eternal life. Jno. 6:40. There is a difference between seeing with the eye and seeing with the heart. Seeing the son means we are becoming acquainted with him in our understanding, becoming acquainted with all the facts regarding our Lord presented in the Bible and by study and meditation we are getting those facts properly arranged and digested so we can have a right understanding of him, our blessed Lord. Therefore their heart and believing on him. Believing refers to the heart. "With the heart man believeth unto righteousness." There might be a good deal of illumination in the mind and not much faith in the heart. "For unto them (Israelites) was the gospel preached, as well as unto us, but the word (though understood) did not profit them because it was not mingled with faith in them who heard it." (Heb. 4:2.) There was much illumination in the understanding, you see, but not much faith in the heart. We must seek to have a good clear understanding of Jesus and thus behold him and then we must arouse our hearts.

TO BELIEVE WHAT WE UNDERSTAND

and this will make our knowledge real and precious, "Unto you who believe, He is precious." Arouse your heart to an exercise of faith by asking yourself questions. Are these things true? are they real? This will arouse your heart to exercise faith. Persist in this questioning method until the truths of God's word, one by one become real and precious, and then will be fulfilled the Scripture, "whom having not seen ye love on whom though now ye see him, not yet believing, ye rejoice with joy unspeakable and full of glory." Do not cease arousing your faith until this is true.

We will now feed our understanding from God's word by considering our text. In Math. 22:41-45 Jesus said: "What think ye of Christ? whose son is he? They say unto him, 'the son of David.' He saith unto them, 'How then doth David in spirit (by inspiration) call him Lord, saying the Lord said unto my Lord, sit thou on my right hand until I make thine enemies thy footstool?' If David call him Lord how is he his son.'" May the Holy Spirit reveal Jesus to our hearts this afternoon as we investigate the meaning of these words. First of all it might be noticed that the discussion does not refer to Jesus' pre-existence, but to his relationship to the human race. Jesus became the Son of God by being begotten of the Holy Ghost. Joseph accepted Mary to be his wife and adopted Jesus as his son. Joseph's genealogy traces back to David thru Nathan. In this way Jesus was the

SON OF DAVID

and heir to the throne of Israel in harmony with God's oath to David in Ps. 89:35-36: "Once have I sworn by My holiness that I will not lie unto David. His seed shall endure forever, his throne shall be established before Me forever. Joseph accepted Mary to be his wife and adopted Jesus as his son. Joseph's genealogy traces back to David thru Solomon (Math. 1.) Some have thought Jesus' right to the throne rests upon his relationship to Joseph. But not so. True, Jehovah did promise David that the messianic heir of the throne of Israel should come thru the line of Solomon. But it was only thru the eternal Son of God. Gen. 28:5, 7, David says: "And of all my sons ** * * He (God) hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel. Moreover I will establish his (Solomon's) kingdom forever if he be constant to do My commandments as at this day. You see God's arrangement of the line of succession. Jesus was to be the Son of David, and then of Solomon, and then of King Solomon's son until the last Jew should be his seed. In this way Jesus' ancestry was to trace back to David thru Solomon. But did you notice that the throne of David was to be established thru Solomon on conditions. "Moreover I will establish his (Solomon's) kingdom forever if he be constant to keep My commandments." Again in 1 Kings 2:4, David said: "That the Lord may continue His word which He spake concerning me saying, 'If thy children (Solomon was referred to) take heed to their way to walk before me in truth with all their heart and all their soul there shall not fail thee (be cut off) a man of the throne of Israel.' Did Solomon fulfill these conditions? Hear Jehovah's verdict in 1 Kings 11:9-13: "And the Lord was angry with Solomon because his heart was turned from the Lord God of Israel. Howbeit for David, and for Solomon, whom I said unto Solomon forasmuch as this is done of thee and thou hast not kept my covenant and my statutes which I commanded thee I will surely rend the kingdom from thee and give it to thy servant. Notwithstanding in thy days I will not do it out of the hand of thy son, Howbeit, I will not rend all the kingdom from thee, but will give one tribe for David's sake, and for Jerusalem's sake which I have chosen." You will notice that the only reason that the king-

dom was not rent away from Solomon at once and all of it, was because God wished to honor David. But because of Solomon's unfaithfulness ten tribes were rent away from Rehoboam, his son, and later the whole kingdom was taken away from Solomon's ancestry, never to be returned. The last three kings in the Solomonic line were Jehoiakim, Jehoiachin or Coniah and Zedekiah. God's verdict regarding these three kings is as follows: Of Jehoiakim (Jer. 36:30): "Thus saith the Lord write ye this man childless, a man that shall not prosper in his days (and note carefully, for no man of his seed) shall prosper sitting upon the throne of David and ruling any more in Judah." His Son did sit upon the throne a short time but God's verdict regarding him was Jer. 22:24, 30: "As I live saith the Lord though Coniah, the son of Jehoiakim were the signet upon my right hand yet would I pluck thee hence. Therefore thus saith the Lord of Jehoiakim king of Judah he shall have none to sit upon the throne of David. ** * Zedekiah, Jehoiakim's brother reigned for a while, but hear the word of the Lord regarding him. Ezek, 21:25-27: "And thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus said the Lord God, remove the diadem, take off the crown, this shall not be the same (things must not progress any longer in this way) exalt him that is low and abase him that is high. I will overturn, overturn it, and it (God's kingdom) shall be no more until he come whose right it is and I will give it to him." From a careful consideration of these scriptures, it is easy to be seen that the great heir to the throne of David could not come thru the Solomonic line. The exalted line of Solomon must be abased and the humble line of Nathan which made no pretensions to royalty must be exalted. So we see that Jesus' right to the throne rests upon the fact that he was the son of David thru Nathan and not thru Solomon.

Right here we might draw some practical instruction. The fact stated hundreds of years before Christ was born that he should come thru Solomon on conditions of Solomon's faithfulness. The fact that is recorded that Solomon was not faithful. The fact that Jesus did not come thru Solomon but thru Nathan. Do not these three facts demonstrate the existence of God and His overruling evidences? Do they not demonstrate His faithfulness to His word without any respecter of persons? And can you not see in these facts, a strong proof of the inspiration of the Scriptures?
If at Jesus' resurrection 1900 years ago Jesus became owner, judge, priest, Lord of the human race for the very purpose of lifting them up from the ignorance and depravity and death sentence they were under, why is it he has made such a failure? For the human race are still going into the death state as formerly and are as ignorant and depraved and sinful as ever, or worse. We answer that Jesus has not begun his great ruling, educating, judging, uplifting, life-giving work. This is why he has decided these must be precluding processes in his program which must first be fulfilled before Jesus was to rule and bless the world. This feature was to select out from this Adamic fallen race a little company which are to be the brethren of Christ, sometimes called the bride of Christ, the Body of Christ, etc. These are to be joint heirs with him in this reign of righteousness, and they are those who have been precluded by these processes. This is why Paul said: "Know ye not that the saints shall judge the world," and "if we suffer with him we shall reign with him." This is the elect or select class. These are to have very excellent characters to share such a fine and exalted position and to do such a difficult and noble work. The kind of character they must have is just the kind that Jesus has. These selected are to have a character like his Son. "Whom he foreknew (to be of this class) he did also predestinate (predetermine) to be conformed to the image of his Son." (They are, while in the flesh, to develop characters of heart copies of Jesus, then in the first resurrection they will be given a glorious spirit body like his. (Phil. 3:20.)

To select out the predestinated number, Jesus will have to purify and try by refining processes to fit them for this position which has required about 1900 years. But the Scriptures point out that the number is about complete and Christ will soon, with them, take his power and begin his reign, as James says: "Simeon hath declared how God did visit the gentiles to take out of them a people (the Church) for his (name) to be called by his name." These persons as a firstfruits are to be a holy nation the church of God. I will return and build again the tabernacle of David which is fallen down (in other words begin actually to rule: for what purpose?) that the residue (remainder) of men may seek the Lord, even all the gentiles upon whom my name is called." This great general restoration or restoring work will take place you see at Christ's Second Coming and His reign for 1000 years. But the selection of these who are the sons of the firstfruits is during this age it is written, "They lived and reigned with Christ a thousand years." (Rev. 20:6.)

But Jesus will not be the Lord of the human race and David's Lord forever. But only till he has restored the willing back to righteousness and harmony with God and to a life of preclusion in God's favor. If he has life and he can, he will minister till he meets his rest. If he has never met his rest here, he is to come and give him to be head (ruler) over all things to the Church (for the benefit of the Church) which is his body the fullness of him who filleth all in all." After Jesus was resurrected he said all power (authority) is given me in Heaven and earth. For purchasing the race from the death sentence; for the sacrifice of his human nature God rewarded him by exalting him to be Lord and judge and high priest of the human race, and by becoming the Lord of the human race He became David's Lord because David is a member of the human race. How did you say? By his sacrifice and by his resurrection and appointment of the Father. "For to this end (purpose) did Jesus die and rise again that he might be Lord and ruler of the dead and living." This Jesus whose resurrection God hath made both Lord and Christ. Oh glorious one, who in your prehuman existence looked upon the depraved, helpless, condemned human race in pity and love. Oh glorious one, who became flesh and sacrificed himself on our behalf. Oh gloriously resurrected one, now exalted by Jehovah far above angels and all powers, to be our Lord and saviour, we will love thee, we will serve thee, we will let thee save us by your mighty power and abundant grace.
Similarly Jesus became the second Adam. He was not the second Adam in his prehuman existence nor while he was in the flesh. Adam means life-giver. Adam lost his right to beget a race with a right to life. He brought forth his race unto death. "As all in Adam die," Jesus, while in the flesh, did not have the right to give the human race life. His awakening Lazarus and others from the grave were not permanent but to pursue the future glory and right and power, when that time became his. He must first die and satisfy the just sentence of death against the race. This he did. First by leaving the heavenly glory and becoming a man, then by laying down in death his humanity by the humiliating painful death of the cross. For this sacrifice Jehovah raised him from the dead, a spirit being again, higher than he was before. He was put to death in the flesh (as a fleshly being), but quickened by (in) spirit—that is quickened or resurrected a spirit nature and not longer as man. (I Pet. 3:18). So, says Paul, "the first man Adam was made a living soul, the last (or second) Adam was made a quickening, life-giving spirit." (I Cor. 15:45). Therefore it is since Jesus was resurrected, since he became David's Lord and Lord of the whole human race that he became the second Adam, with the right to give the race life, which the first Adam failed to give. Adam generated the race unto death. Jesus will regenerate the race unto life, as soon as the Church is selected and glorified with him. He says: Ye who have followed me (now), in the regeneration, with familiar groups between meetings. Thus we introduce you to Brother Dr. C. J. Robbins, of Hampton, Virginia, who is an elder in the Newport News ecclesia, and has had a varied career, having been in the whisky business, the real estate business, the furniture business, the auction business, the grocery business, the lumber business, and now, since 1914, in the King's business, and mighty busy he is, for he entertains the pilgrims in his home, goes seven miles to class meetings and talks, talks incessantly to his patients whenever opportunity presents, never fearing the consequences. An ever-present reminder is this of the Norfolk 1916 convention. (Brother Herr brought this character especially to our attention.)

Any one who attended the Norfolk convention could not fail to call to remembrance the happy experiences there by a mere glance at this picture. As practically every testimony meeting this conspicuous figure was seen giving a whole-hearted glowing testimony. It was seen by Paul, engaged in conversation with familiar groups between meetings. Thus we introduce you to Brother Dr. C. J. Robbins, of Hampton, Virginia, who is an elder in the Newport News ecclesia, and has had a varied career, having been in the whisky business, the real estate business, the furniture business, the auction business, the grocery business, the lumber business, and now, since 1914, in the King's business, and mighty busy he is, for he entertains the pilgrims in his home, goes seven miles to class meetings and talks. 

Subject: "GATHER MY SAINTS TOGETHER"


UR test, namely, "Gather my saints together unto me," suggests the thought that the Lord's saints have been scattered, and now the time to gather them has arrived. From the teachings of our Lord we clearly see that during the gospel dispensation the true saints of God would be mixed up in the various nations of Babylon with what we might term pseudo Christians, or tares, as the Master called them. In Matt. 13, we have a picture of this in the parable of the wheat field. The Master sowed good seed in the field; later on an enemy came and sowed tares. When the wheat sprang up the tares were discovered. It was suggested that the servants go forth and gather all the tares, lest the wheat be also destroyed with the tares. But the Master said, No, let both grow together until the harvest. Then we will do the separating work. Jesus later explained the parable to his disciples, saying that the good seed represents the good message of truth, and that the tares represented the errors taught by the adversary. In the fulfilment of this we see how forceful the Master's parable is. The true message attracts none but the wheat class, for it is made very clear in the word of God that those who follow the Lord now may expect to suffer persecution and opposition, having their names cast out as evil, and will be called upon to endure many hardships.

Jesus said, "If the Master of the house was persecuted so would they of the household." and says, "Through much tribulation must you enter into the kingdom of God." We are assured, however, that if the way is narrow and beset with many pitfalls and difficulties, that the reward is correspondingly great. Paul himself said that the sufferings were not worthy to be compared with the glory to be revealed. A proper understanding of the call of the glorious reward and the conditions upon which this reward would be obtained would attract none but those who really loved the Lord and had a desire to please him. Thus the good seed attracted the wheat class.

Later on, however, scheming and designing men perverted the gospel message, teaching the people that if they did not accept the Lord they would be tortured throughout eternity. If they would accept him and join some earthly institution
called a church they would have glory, honor and immortality. This false statement of the Master's invitation and the conditions upon which the prize might be won attracted many who were seeking something for nothing, and thus the wheat field was overrun with tares. We are now living in the harvest time. Of this we find abundant proof in the Scriptures, and also in our own experiences. The same message that attracted the wheat class in the beginning is the message that will separate them from the tares now in the end of the age. As Jesus said, in the end of the age he would send forth his messengers with an illuminating message of truth, and the faithful ones would appreciate and accept this, whereas the tares would reject it.

And so it true today when the truth is presented to a mixed audience of wheat and tares. We see this going on everywhere. Thus the wheat class is being forced out of Babylon and are thus freed from their restrictions and confusing creeds. They are free to meet together in little companies for real Bible study, and true to his promise, the Master meets with them to bless them. As Jesus said, so it is now, one taken from here and there. And when asked as to where they would be taken it was said: "Where the food was there would the eagles be gathered together. Eagles will eat only good, fresh food, rejecting carrion and other offensive matter. The eagles in this text illustrate or picture the wheat class who are looking for refreshing truth and who are receiving it from the Lord.

The Prophet Malachi, with prophetic vision, foresaw this very condition, for he said: "They that feared the Lord spake often one to another, and the Lord hearkened and heard it and a book of remembrance was written for them, and they shall be mine saith the Lord in the day that I make up my jewels." In the original language we find the prophet's thought a little clearer. His thought would be better expressed in the following language: "They that reverence the Lord met together frequently to instruct and encourage each other, and the Lord recognized this and met with them, and in the Lamb's book of life their names were written, and when the jewels of the Lord would be made up those whose names are written in the Lord's book will be of the jewel class."

In referring to this same matter Apostle Paul gives as a picture of the assembling of this company of Jews. In Heb. 12 he calls them the Church of the Firstborn meeting in gatherings in remembrance of God, Jesus angels with Jesus their Head and Redeemer. Paul says their names are all written in Heaven. It matters little whether our names are on earthly rolls or not as long as they are on that heavenly roll in the Lamb's book of life.

In John 5:29 the apostle says: "The time will come when all that are in the graves will hear the Master's voice and come forth, those that have done good unto a resurrection of life and those that have done evil unto a resurrection of judgment." The Greek word here translated "graves" is "tmeimom," which means remembrance of memory. Viewing the text from this standpoint it brings out a very beautiful thought. It would be correct to say that all the names of those who are recorded in God's memory, in a general book of remembrance, and in due time they will be called forth from the sleep of death and be given an opportunity to recover their lost estate and life rights. But in this book of life, a special book of remembrance, are written the names of the truly consecrated ones. And all that are in the remembrance of him or in the two books of remembrance. If our names are written in the Lamb's book of life and if we continue faithful to the end of the way and do nothing to cause our names to be blotted out from that book then we will come forth in the great gathering day and be brought to the resurrection of life to full restoration. The Scriptures clearly teach that at the time of the second coming, the sleeping saints receive their reward and those who are alive at the time and remain over will at the moment of death be changed into the likeness of the Lord and meet him in the air. We understand that thus the marriage of the Lamb is then to take place; the marriage means union. The resurrected saints are already with the Lord in the air waiting until those in the flesh are fully developed and have accomplished their work, and then the clouds of trouble will become so thick and severe that the last ones may be taken away by violence, as suggested by the statement of Paul: "They will be caught up in the clouds to meet the Lord in the air."

How grand a meeting this will be when the dear Lord gathers His faithful saints unto himself, those who have made a covenant by sacrifice. Undoubtedly some time will be spent mourning and greeting the faithful saints that have gone before. They will all be instructed in the etquette of the heavenly court before they proceed there. When the due time comes the Lord Jesus will proceed into the presence of God with his glorified bride. As stated by Paul, the Lord will wash the Church with the water of the word and present her by his side a glorious Church without spot or wrinkle or any such thing, the Church will be holy and the Lord in the air they will be divine in nature. When presented before the Father they will be accepted by Him as His beloved son's worthy bride. Then they will be exalted to the office of kings and priests as the joint-heirs of Jesus Christ, to sit at a grand and glorious occasion and gathering that will be when we behold the face of the great Jehovah as God as he is seated upon the great white throne, the throne of the universe.

Jesus will be the central figure before Him and on either side the faithful ones will stand in order from the greatest next to the Master even unto the least, circling around in the throne. The Heavenly Host and present and holy angels to augment them into their glorious office amidst the acclamations of joy and glory that will echo and re-echo through the ages of glory as the holy angels sing and ballylulah chorus before the great white throne. Then we will all say that the road of life will seem nothing when we get to the end of the way.

Discourse by Bro. J. A. Meggison. Subject: "THE GENERAL ASSEMBLY AND CHURCH OF THE FIRST BORN WHOSE NAMES ARE WRITTEN IN HEAVEN"

Dear Friends, this is the enrollment day of the convention, and the topic of the day is the Book of Life. We will read our text from the revised version: "For ye are not come (literally—are not approaching) unto the mount that might be touched and that burned with fire, and unto blackness and darkness and tempest and the sound of a trumpet, and the voice of words, which voice they that heard entreated that no work more should be

spoken unto them: for they could not endure that which was enjoined—"even a beast touch the mountain it shall be stoned: and so fearful was the appearance that Moses said, 'I exceedingly fear and quake.' But ye are come (literally—are approaching) unto Mount Zion, and unto the city of the Living God, the Heavenly Jerusalem; and to innumerable hosts of angels, to the general Assembly and Church of the First Born, in whose names are enrolled the name of Jesus, and the Name of the Lord of Hosts, and 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 which speaketh better things than that of Abel. See that ye refuse not him that speaketh.

Note, dear friends, that our text begins with the word FOR, which indicates that the things which follow are a reason for what has been said before. We are told in verses 14-17: "Follow after peace with all men, and the sanctification without which no man shall see the Lord; looking carefully lest there be any man that falleth short of the grace of God, lest any root of bitterness spring up and thereby the many be defiled; lest there be any fornicator, or profane person, or covetous man, who for one morsel of meat sold his birthright. And the reason given why we must watch carefully is that while the Israelites were approaching wonderful things as they came before Mount Sinai, yet we are approaching the realization of a much grander hope than were the Israelites.

"Ye" are the Church in the Gospel Age and especially at the present time. In the past God manifested Himself in fearful sights and sounds to inspire servants with reverence and fear and respect. Israel had been a nation of slaves. They could not understand nor appreciate the things of God and so they entreated Moses that he should stand between them and God. They were but servants and so God had to be distant toward them to inspire respect. But "Ye" are not as servants, but as sons who do appreciate and understand the things of God, and can enter into His plans. Therefore "Ye" are not approaching awful sights and sounds to inspire you with respect, but these are reserved for the world; but "Ye" are approaching a wonderful welcome. Yes, a wonderful welcome: for all of Heaven's grandest lights will be there to welcome and honor the Church. That will be the greatest reception which the universe has ever seen, or ever will see, as far as we are told. As we used to sing: "O that will be a crowning such as earth has never known!"

Ye are approaching MOUNT ZION. Mountain is a symbol of kingdom, and Zion means "sunny," "bright," "happy." So ye are approaching, not the darkness of Sinai nor the darkness which has been over all the nations, but the Sunny Kingdom, the bright and happy and joyous Kingdom; into the brightness of Jehovah's presence. The gloom shall be forever passed away, says Isaiah 11-15: "For a small moment have I forsaken these, but with great mercies will I gather thee. In overflowing wrath I hid my face from thee for a moment, but with everlasting loving kindness will I have mercy on thee, saith Jehovah, thy Redeemer. O thou afflicted, tossed with tempest, and not comforted, behold, I will set thy stones in fair rows, and thy foundations shall be upon precious stones. And all thy children shall be taught of Jehovah, and great shall be the peace of thy children. In righteousness shalt thou be established; thou shalt be far from oppression, and shall not fear, and the lion shall dwell with the lamb, and the bear shall eat straw like the ox. And the曝ce of brightness and happiness, of the bright sunshine of day and no longer the gloom of night. Yes, it will be the glad, the bright, the sunny kingdom, even for the world, for the Lord assures us that in this mountain he will destroy the veil that is spread over all nations, Satan's veil of ignorance and superstition.

"Unto the city of the Living God." The city or government which God, the source of all life, who has inherited the universe through the city or government. In this city God will exhibit to all mankind the principles of God's eternal laws of righteousness and truth, and show man how to apply and live them out in all things, so that they may attain eternal happiness and life, and be His people. In this city God will place His spirit, and will exhibit the things which He delights in, the joys of the Lord, that all may see how much better they are than the poor poverty-stricken things of the past, imperfect in their enjoyment and disappointing in their results. This will be the fifth universal empire. Men have longed for a kingdom which would bring them peace and happiness, and rest and assurance for the future. But they have not been able to attain it, and this Kingdom will be the desire of all nations. In Psalm 48:1-3 we read: "Great is Jehovah and greatly to be praised. in the city of our God, in His holy Mountain. Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the living God. God hath made Himself known in her palaces for a refuge." Yes the inhabitants of this city have learned by experience that God is a refuge. They have stepped out in faith on His promises, taking their all upon His faithfulness and they have found they are able to keep and preserve from harm than they ever knew before, and able to give them a wonderful victory, and so those who do know their God, these have been strong, and done exploits. Then the Lord tells us that we should not forget Zion, but should so impress its beauties upon our minds that we shall never forget them. Verses 12-14: "Walk about Zion, and go around about her. (Study in the word of God what He tells us about this city, study the types and shadows, the parables, the time features, the doctrines, the promises, the plans of God about this city, and impress them upon your mind so that you will never forget them.) Number the towers thereof (towers are for watching and warning the inhabitants of any approach of the enemy, and so this means that we should note the wonderfully complete means that God has to warn and protect his people of the designs of the adversary.) Mark well her bulwarks. (The means of defense, the promises and assurances of the unlimited power of God and that all of this is available if needed to protect his people. See how completely God has provided for his people.) Consider her palaces. (Note what wonderful delights are in the portion of God's people, now and in the future. The delights of the Lord.) That ye may tell it to the generation following. (Let us fill our hearts with the things of this city that God will count us worthy to tell the poor world about it in the kingdom when they will be regenerated.) For this God is our God forever and ever. He will be our guide even unto death." Yes, this city will indeed be the joy of the whole earth. So in this convention, dear friends, let us fill our minds with the thoughts of this city of God to which we are approaching, and fix them that we shall never forget them.

"The Heavenly Jerusalem." Jerusalem means "founded in peace," or "foundation of peace." So this city will be a city of peace. Its foundation will not be a great navy or great army, for such a foundation can never bring peace, but is sure to bring war as that the sun will rise tomorrow. Filling the minds of the people with thoughts of shooting better and straighter than the other fellow, and with bigger guns, is filling their minds with thoughts of war and battle, and is as sure to break out in battle sooner or later. But the foundation of the peace of the heavenly city, the New Jerusalem will be a knowledge of God and of His principles
Next we will meet a myrriad of angels. These have been spectators of our course, sympathetic and eager. How they will welcome the victors home with shouts of heavenly music? They have watched our struggles, sorrowed over our falls and rejoiced over our victories. We can picture them now, watching us. “See that brother over there? what struggles he is having over that weakness. I wonder if he will win. Let us watch him.” We can imagine their joy if he wins, and how they would shield their faces in sorrow if he fails. They see him fall down in the stress of the struggle—“But look, he is up again, and determined to fight the harder, Oh I hope he will win.” If there is joy in Heaven among the angels of God over one sinner that repented, surely they must with eagerness be watching our course. And when they see us as victors how gladly they will welcome us. Will our struggles be worth the while then? I think they will. And there we will meet our guardian angel who has had special charge over us, who will know of our blunders and our carelessness. Oh, let us live that we will not have many things to remember that will make us ashamed before them. If we get there we will not be ashamed, for we will have overcome. But then the greeting will be the more glad as our battle is clean. Oh, what a welcome. Was there ever such a triumphal entry?

Then with all this assemblage we will be introduced by Jesus our Head to our wonderful Heavenly Father, God the Judge of all. His decision of acceptance will be the act of the Supreme Judge of the Universe, and will be final. He will be the arbiter of our merit and the All seeing eye, but these will stand before Him, in His presence, without blushing, and all true, transparent characters, images of His own. And the Judge of all will declare his acceptance by crowning them with the authority and rule of the millennial kingdom. This will be the greatest of all our receptions, the grandest sight that is beyond the reach of our imaginations. It is written that: “Thine eyes shall see the King in His beauty,” not merely with our understanding as the rest of the world will, but in His own abode of Heaven with all His glory about Him. We have seen beautiful faces of men and women, eyes which expressed love and tender sympathy, we have seen self-control and mastery expressed in some faces; in others deep thinking and inventive powers; and other qualities likewise. This was the reason of the father’s admiration for his son, and the love that will fill all our being for such a glorious Head will never, never decay.

Then we will meet the Church of the First Born, whose names are written in Heaven. Yes there we will meet all those faithful heroes who have trod this same lonely way of sorrow and pain as we have. We will meet Paul who was sufficient and yet had to fight “A charioteer of The Lord that carried me,” and who stumbled so many times, like most of us, and yet who gained such a glorious victory over his weaknesses; and the loving John who seemed not to need many harsh experiences to develop; and sympathetic Mary, who anointed our Lord for His love; and John Huss and Martin Luther, and Brother William, and thousands more. We will meet the Father, but we will not meet the Son. We will meet The Father without all the wonder and majesty. But when we shall see all these qualities in their highest perfection and glory, shining out with brightness in the face of our Heavenly Father, hearkening down upon us to welcome us, I think we shall see inexpressible beauty and majesty and tenderness, that will send such a thrill of joy and admiration down through our entire being, that the most experienced, it will fill up our cup of joy completely. All the former troubles will pass out of mind. The Father has through all the ages waited for this moment—“For Jehovah hath chosen Zion (the Church with Jesus). He hath desired it for His habitation. This is my resting-place forever; here will I dwell, for I have desired it.” He, too, will rejoice, yes there will be such rejoicing as even Heaven has never known.

Then we shall meet, shortly after, the spirits of just men made perfect. Those perfect men, the ancient worthies, who have suffered for the Lord and the truth in ages past, and they will know we are there in the Heavens, and how glad will be both they and us, as we see them get their reward. Those will be majestic characters, and perhaps after a long time they may meet us in the heavenly phase.

Oh, dear friends, do not our hearts burn within us as we think of what a grand welcome awaits us? Shall we not strive to be very careful and heed the advice of the apostle? Let us close with his words:

“Follow after peace with all men and the holiness without which no man shall see The Lord: looking carefully lest there be any man that falleth short of the grace of God; lest any man be diffusely led astray, because of one man's blame. Behold, there be many whose names are blotted out and another will take our place and get the new name which might have been ours. These new names will not be John Jones and William Smith, but real names, and not mere tags.

These have their names enrolled in Heaven, in the Lamb's book of life. Jesus speaks of a new name which he will give us. See Rev. 3:12 and 21:27. These have been chosen in him from before the foundation of the world, and they will all have new names; they will have the name of the Father written upon them to show they are Jehovah's own, and the name of the New Jerusalem, and the name of the bridegroom, and then there seems to be implied also a name characteristic of their place in the Body. If we are faithful we shall be clothed before the Father, but if unfaithful, names will be blotted out and another will take our place and get the new name which might have been ours. These new names will not be John Jones and William Smith, but real names, and not mere tags.
Dear Friends, I am glad to have the privilege of discussing this subject, the colporteur work, or the colporteur, the work of the colporteur. We notice in the world that there is a mighty conflict being waged. The armies of Europe are engaged in this conflict and have been so engaged for over two years. It is estimated that there are from twenty to thirty millions of men now under arms. And engaged as they are in this manner, they do not know how they are coming out. The Bible shows, however, and unknown to the world, there is another company. They are the Lord's soldiers, and like Gideon's band, they also are fighting, but not with carnal weapons. They are fighting for truth and righteousness and they are fighting the good fight of faith.

There is a tremendous battle that is on today, and not only today, but it has been waged indeed for centuries and especially since our Lord came into the world. The conflict that has been waged and is being waged today is between truth and error, and it has seemed at times as though the error would maintain the ascendency. But the Bible tells us that eventually truth shall triumph; it will flourish and fill the world and will banish the error, the superstition, the darkness forever.

We read about how the word, the truth, came to the forefront over forty years ago. We remember how the precious truth has been hidden more or less under the rubbish and error of the dark ages, and in 1874, we remember, just about that time, there was a little class formed under the leadership of our dear Pastor, whom God has raised up in these last days. The truth was not prominent then at all. But gradually the interest that was aroused increased until eventually the Studies in the Scriptures, the first volume of the same, was published, and some dear souls, faithful souls, became interested in these beautiful truths, and the call came from the great Bridegroom, or rather the Chief Reaper of the harvest, for reapers to go out into the vineyard.

About twenty-six years ago this conversation ensued between our dear Pastor and me. He said there was a time when he tried to place the books for sale on the news stands, but Major Whittle, I believe, a noted Evangelist at that time, objected to Millennial Dawn, as it was then called, being placed on the newsstands for sale, and very few were sold anyway. Eventually the Lord so overruled in the wonderful harvest work that dear brothers and sisters, fully consecrated to the Lord, expressed their willingness to go out as colporteurs and sell the books. Evidently that was the Lord overruling.

When we come to the dictionary to find out the definition of the word “colporteur,” we find that it is stated that a colporteur is a peddler of religious tracts or books. But the Bible definition of the word “colporteur” is an ambassador of Christ, a soldier of Christ, the Lord's representative. Looking at the armies of the world, we find that sometimes when these armies or regiments go out marching they have in front of the regiment what are called the sappers or the pioneers. These usually march in front of the regiment a considerable distance, perhaps a mile or more, and then the people in the vicinity know very well that the regiment will soon appear. These sappers or pioneers march with axes, with shovels, and all those implements necessary to clear the brush away and to clear off the obstructions so that the regiment might be able to march through. And it seems to be the same in the matter of the colporteurs, that they are something like these pioneers, and they have been and are doing a wonderful work in the service of the Lord today, and these dear brothers and sisters who have gone forth and who number today possibly not four hundred, or more, are indeed engaged in a mighty work for the Lord.

A few years later our dear Pastor places the colporteur work as ahead of all the other branches in the harvest work, and I believe that is the right estimate. But we believe that nevertheless none of these dear brethren and sisters and indeed, as far as that goes, do any of us, appreciate the magnitude of the work in which we are engaged. We remember the apostle tells us about these soldiers of Christ, that they have weapons of warfare, and that they are mighty. The weapons of our warfare, the apostle reminds us, are not carnal, but mighty through God to the pulling down of strongholds, and casting down imaginations and every high thing that exalteth itself and bring into captivity every thought, or as the Emphatic Diaglott renders it, every mind to the obedience of Christ. More than that, we find in Luke 10:1, 2 that in the Jewish harvest the Lord sent out colporteurs, so to speak, pioneers. We read: “After these things the Lord appointed other seventy also and sent them two and two before his face into every city and place whither he himself would come. Therefore said he unto them the harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest.” In other words, these seventy were sent out to do a work very similar to the colporteur work of today. But they did not have the advantages of the printed page, and therefore as they conveyed their message it was an oral message by word of mouth going from door to door and telling the people in Israel of the coming kingdom and that the Royal Majesty of the Heavens had approached. Theirs was a wonderful message. But, dear friends, the gospel harvest work is of much greater magnitude and could not possibly be accomplished in that way, and therefore God brought into existence in His own due time the printing press, and the art of printing came into existence, and no doubt all this was a preparation for the great harvest work that was to take place beginning especially with the year 1874 and lasting until the present time.

Speaking from the standpoint of the colporteur, for I had the privilege of being in the service for some years, I can speak personally that it is the grandest work; and a means for developing character in a most wonderful manner. The Lord warns all who become his soldiers that we must
expect to endure hardness, and moreover that the soldier must not expect to have an easy time of it by any means. His enlistment suggests to him that his path is not to be a bed of roses, but that in all probability he will have to fight and possibly lose his life in the conflict. And understanding all these conditions he goes into the service.

So it is in the Lord's service, dear friends. Our consecration must be complete. Moreover we find that it is absolutely necessary on the part of the soldier that he be careful to follow out the instructions of the captain, follow his orders. It would not do for him to say that he was going to fight in a certain portion of the field, but he must obey his orders and go where he is sent, and so in this great harvest work that has been going on all this year we have seen a wonderful system developed. We can see the Lord's hand in it all. It is such a wonderful work that it is a surprise to all the enemies of the truth today. They cannot understand the power behind it. But we understand that it is the Lord. He is the great power. It is the power of God that works in and through these dear brethren and sisters that are sent out from time to time.

The experiences that these dear brethren and sisters have are sometimes very discouraging. And therefore it is very helpful for the dear brethren to be together, for two to go together. The Lord suggested or commanded the apostles to send two together, and He sent them two and two. And then we remember our dear Pastor's suggestion in regard to the selection of the apostles—and this should remind us and help us to keep very humble before the Lord and realize how little we are, how insignificant—our dear Pastor suggests that in sending out the apostles and sending them two and two, that we coupling them together, would newly select the other, and thus out of the two half men the Lord got one whole man. And so in the colporteur work or any part of the service. And so we are glad that God is able to make up our lacks in these wonderful ways. And then where we come short in other ways also, our heart being right and filled with love for the Lord, we are able to have the Lord's help to do all His will. The captain who stands as our advocate and pleads our cause, and thus through his merit and standing for us we are able to remain in the service. If it were not for this gracious arrangement not one could remain in the service of the Lord, because of ourselves we could not be acceptable.

My dear friends, when we enter into this wonderful service then, must be fully consecrated to the Lord, and even then, dear friends, we find that it is necessary to renew that consecration from day to day so as to be sure to keep in that consecrated attitude of mind all the time. I have found out in my past experience that there seemed to be something the matter with me. I was not that which I should be. And I realized that I had given all to the Lord in the past, everything that I had, but there were other things that were coming into my life from day to day: I did not seem to act in the same way that I had originally when I made my consecration. And I often think of dear Brother Edgar's dying words: "Brethren, daily renew your consecration vows." And I have found by doing that day by day, daily renewing my consecration, that that has seemed to have the effect of drawing me nearer to the Lord, and this is suggested in the word of the Lord where it says "Draw nigh to God and he will draw nigh to you." The work has been going on very wonderfully, and just about a year or so ago, perhaps a little more, there seemed to be a full and quite a number of colporteurs left the service. Probably they had very good reasons for so doing. But we understand that the harvest work is not over yet. Seemingly there is much to be done and still there is room for more of us to labor. And if our Lord has not suggested that the Lord send more laborers into the vineyard, And, of course, as we utter that prayer the thought should fill our minds, "Am I willing to go forth into the vineyard?" The prayer itself would suggest such a thought. Of course, we would be willing and we would be glad to serve in any way we possibly could. And there are many, many things to be done. Yet if we encourage all who are still colporteurs to remain in the service just as long as they can and until the work is complete.

You remember our dear Pastor in May, 1916, Tower, made a very suggestion to all the dear brethren everywhere—Quite a number have followed it out. (Here Brother Thorn read the article from the Tower where Brother Russell suggests that the friends send their names to the Society, giving their qualifications, etc., under "I. H. S." beginning with the words "Since the Messianic Kingdom will be—")

Who knows but what the Lord has something wonderful to do yet before the work is accomplished? Our dear Pastor frequently spoke of the need of more. He said that in the burning of the tares in all probability will end the harvest work. As we go about from place to place we are surprised and indeed amazed at the interest that is being shown by many people. While we were in Indianapolis about two weeks ago our dear Brother Wise told us that three of the churches had opened up to the Photo Drama of Creation. Taking this as a sign of the greatness of the interest there is a great possibility for the truth yet. It is well to keep our eyes open and our hearts open and be ready for any kind of service to perform.

So, dear friends, I am glad to be able to speak from my experience of the blessing I have received from being a colporteur and I am not one that this has not been a colporteur work. It is not doubtful in my mind whether I would be able to render the service I am rendering today. I remember well when our dear Pastor asked me the question about twenty-six years ago in April. He said: "Brother, I see that you love the truth." Yes, indeed, I do, dear Brother Russell. Well, how about the thought of the colporteur work, brother?" I said: "I have thought some of it." "Are you going into it?" He said as he sentences, and then he asked me a very serious question. "Brother, would you be willing to lose your crown?" "No, indeed, I would not want to lose my crown for anything." He said: "Brother, if you don't go into the colporteur work, I know that you will be lost to the Lord's cause." And as soon as he uttered those words, I said: "Brother Russell, I am going into the service." And leaving Allegheny I remember the time very well, I took my first lesson with some experienced colporteurs in Buffalo. I remained in the work for about two years, or perhaps a little more, and there came a time when it seemed that I had to get out of the work. But it was such a time that I had learned to love it so very much that when the day came for me to leave I shed tears of regret but I was compelled to do it by force of circumstances. I wished that I might re-enter it, but it seems that the Lord has had some other work for me. But today, as a result of the experience I have had, the colporteur work is especially dear to my heart, and I find usually that in my prayers for the colporteurs, understanding all their difficulties and so on, I usually place them first in my prayers, even before the pilgrim brethren. I don't know whether I am right about this, but it appears that way to me. And I am sure we are all praying for these dear brothers and sisters, for they are doing a wonderful work. And when we read in the world spreading the good news of the kingdom as they are going from door to door. What wonderful experiences I have had in that connection, coming directly in contact with the people, sometimes entering into a house or home where there was much sorrow and misery and perhaps death. What a wonderful opportunity to present the news of the kingdom to them. It certainly is a most privileges privilege and I hope we may have as a result the greatest admiration for the colporteurs.

I believe that they occupy a very prominent position in the great harvest work and more than that the dear faithful colporteur brethren and sisters, I believe, will occupy a very high position in the kingdom. Let us then, dear brothers and sisters of the field, ever be seeking to raise up more laborers and send them into his vineyard, and let us each ask himself, or herself the question, Might not I have a privilege in this great service myself? And we assure you that if you will enter the service that there are wonderful blessings in store for you. It certainly is a reward, I believe, well beyond anything that we may now not know how soon. We are waiting and praying.

Furthermore, the colporteur to succeed must also be very humble as well as obedient. And how true that is in any part of the service. Oh, how well it is to remind ourselves of that fact, that we do not of ourselves amount to much. You remember that our dear Pastor once suggested in a Tower that we could do all of us better than He is doing with us, because everything we do is touched with innerfection. See what a mess we make of the things we do. The work we do for the Lord has frequently to be done all over again. How humiliating! And yet while the Lord could not accept of us on our own
account, He accepts us through Jesus, because He looks at the heart and sees the spirit of love, love for God, for righteousness, and that is our opportunity, to show our love for the Lord. And so let us see to it in whatever part of the service we engage it is that it love that is the impelling motive, and if we do that, then our work will surely be acceptable to the Lord and then remembering that whatever we might do, be it good or bad, is only temporal, and that our Lord said, remember that after ye have done all these things that you are unprofitable servants, and we are too. The Lord can accomplish wonderful things through us if we are humble and faithful.

Discourse by Bro. Graham. Subject:

You know, we hear a great deal now-a-days about volunteers, and enlistments, etc., and about the various methods that are used to induce men to go into the army. Well, I do not know whether or not this is why we have been put here on this platform. I do not know what ideas are in my heart, by the Lord’s grace we are doing whatever we can, whatever that may be. You know the Lord’s volunteers are never frightened by anything. They are not that kind of warriors. I do not know of a single thing they fear. They do not fear the dogs and the mad cows and the wild things that might be around. But I do know they are very afraid those people that come to the door, and make faces at them and call them names and so on. They do not mind those little things at all. I often think of the fiery people who get angry when you give them a tract are the very people that are being influenced. You know if a man is indifferent he doesn’t pay any attention to you anyway. If he is angry, you are doing what? If he gets mad about it, it is very good evidence that what he has read has gone into his mind, and that is why he is mad. Sometimes you have seen them take the tract you have given them and read a page or so, and then become so angry that they tore it into shreds and threw it away. Well, dear friends, I don’t think that is an occasion for regret at all. To say understanding that man has had some thing get into his head, and that is why he got mad, and don’t you know whatever gets into a man’s head stays there and he can’t get it out himself and nobody else can. And if we can get a man to read a few pages or so, even if he does get angry and tear the tract to shreds, and then he is not mad, but he has done a great deal of good. And while you are not privileged to see what the results are just now, you may be sure that there are millions of men and women all over this broad land who are getting ideas out of the tracts we give them and that is in their hearts, and when the time comes of God coming and they are gotten here will do them good, and you will be glad you walked around with weary feet and out those tracts. You are doing a great work for the future, and must not mind if they get cross.

Suppose now a man fell over the dock into the water, and suppose you fished him out and got him out of the water, and you would say to him, “My poor fellow, I am so sorry you are wet.” And he would say, “No such thing: I am all right; I am not wet, not a bit.” What would you say? You would say, “Poor fellow, he is wet all over and doesn’t know it.” That is just the way with these people that read a little bit of the truth and get mad. They are wet and don’t know it. They are wet with the water of truth and haven’t found it out yet.

So, dear friends, let us be encouraged even if they do get cross. What they read will do good and set them going. We are not going to get cross that while some of them get cross we are not going to get cross. We are going to smile. We will say, “We know that we have got the very thing that they want and we know that we have the thing that is going to give them the greatest blessing they ever got in their life.” We are not going to get up to the cross, what in his heart, but by the Lord’s grace we are doing whatever we can, whatever that may be. You know the Lord’s volunteers are never frightened by anything.
Rome, and then the divisions of Rome in the ten toes. And then the prophet saw a stone cut out of the mountain without hands and it came right into the kingdom where the kingdom is to be divided amongst the ten toes. Dear friends, that is what is going on in Europe today, that “stone” is smiting those ten- toe kingdoms. What happened after that? After the smiting that image came tumbling down to the earth, and was ground to powder, and a mighty whirlwind came and blew it out of the way. And then what? What will be the ultimate end of these kingdoms? How great? As great as the United States? As great as the British Empire? As great as the German Empire? Far, far, far greater than that. It covered the entire earth, and we are to understand that something like twenty thousand millions of subjects will be blessed under that glorious kingdom. That stone represents God, and He is to rule the whole earth. Anything little or small about that? Anything that you and I need to be ashamed of about that? I don’t think so.

I tell you, my dear friends, if you and I could lift the lid a little bit and see under the surface, we would be so surprised that we wouldn’t know how to speak. I tell you this volunteer work is not accomplishing anything. It is doing a wonderful work. Doesn’t the prophet say, “His lightnings enlightened the world?” Surely. Just as sure as we are putting out the tracts they are enlightening the world, and we are putting the glorious message into heart after heart after heart. That work is not being blessed by God, and some day, for a little while at least, it will be blessed.

Now, then, you know that we are being told just at the present time that there is a wonderful work ahead of us. I am just full of the thought myself, as they say in New England, “I feel it in my bones” that some great, wonderful work is going to open and roll on very soon. Why has God left us here beyond the time we thought we would be taken away glorified? Just to be sorry, and have regrets and disappointments and hear them patiently? Not a bit of it. That is not all that God has us here for. It is because God has a great work for us to do, and we will have to be up and doing and ready to do that work when it comes, and we will see that the kingdom is being blessed by the work that we can to make. We are going to be one of them. I am just as sure as sure can be that there is a mighty work to be done and this great work is just ahead of us, and you and I want to be both ready and able to do it.

You know that we have been told that Elijah is getting ready his mouth, and pretty soon it is going to smite the waters. You didn’t know that that smiting work is just yet. I am going to find out by an an eye. But Elijah is going to smite the waters. And what is going to be the result of this smiting of the waters? The waters are going to divide. What does that mean? It will mean the division of the people, the waters represent the people. We are to understand in some way or other that some of the people will decide in favor of the truth, and some will decide against the truth. Now then, dear friends, somebody will say, “What has that got to do with the volunteer work?” It has got a whole lot to do with it. How can people decide for or against the truth if they don’t know about it? Isn’t it necessary they should know about these matters?

There are various ways in which people are learning to know about this matter.

First of all, there is the colporteur work; there is the drama work, the newspaper work, and the preaching of our beloved Pastor. But you and I know that there is but one Pastor Russell. There are only a few that can be there at the Blue Mouse at headquarters. There are only a few in the field. And only a few can be copporteurs; but I tell you, dear friends, every one of us can be a volunteer. Every one of us in the volunteer work can do what was done by the prophet to the waters, that all will know how to decide. Don’t you let the devil hoozoo your head into thinking nothing is being accomplished by this work. If you have been volunteering for 20 years and see no results, don’t let that discourage you. Almighty God reigns, and the Lord Jesus Christ has “all power” and has the work in His hands. He knows just what He is permitting this work to be allowed to go on without our attention.

Why, our enemies can see what a great work we are doing. They say: “The woods are full of these Millennial Dawn people. How do they do so much work? They spread tracts everywhere. They must have barrels of money.”

Now then, dear friends, this is the message I have for you. It is a message of encouragement. It is one of realizing the immensity of the work we are trying to do under God. It is true as our blessed Lord reminded, that after we have done the best we are able to do we are still “unprofitable servants.” But we are thankful that the Lord has permitted us to have a little share in the work, and by His grace we are going right on, trying to do what we can to move the people to go right on telling them about the glorious kingdom of God soon to bless all the families of the earth and bring order and beauty out of the chaos and confusion that is in the world today. And I tell you, dear friends, the best way you can keep on telling these glad tidings is by giving out all the tracts you can give out. We can rest assured people will read and if they read they will certainly get a blessing.

I want to tell you a little story. There was a wealthy lady up in our Boston district who got a little tract in her mail box one day. She took it over to her neighbor. She said, “Mrs. Smith, can you tell me who these people are who are giving out these beautiful tracts? I’m going to write the man and ask what all this is about.” Her neighbor said, “I throw it into the waste basket.” But the other lady said, “I think they are the most beautiful papers I ever saw.” “Why,” she says, “I have kept every one I ever received, and whenever I feel discouraged and want a little encouragement, I just get them out and read them over. I have read them over many times.” I want to tell you, dear friends, there are thousands of others just like that woman. They have his message and are storing it up in their hearts. God is not pleased to call them all into active association with us, but He is pleased to enlighten their hearts, and is preparing the way for another sowing. The plowman is going through and pretty soon the sower will go through and plant the seed of the gospel which can be sown. We should see to it that we are passing out these glorious gems of truth. You can do it. It is a thousand times better to hand out tracts than to talk by the hour.

I remember I was talking to a man once and I thought sure he was coming right into the truth, but after I had talked quite a while he said, "Mr. Graham, I don’t believe you. If you only would come and talk to me about it I would talk; it seems very good to us, and sounds good to our own ears and all that, but when a man picks up a tract it tells him in an orderly way about the glorious work that God is going to do for mankind and about the beautiful plan of God. Let us determine that from this day forward every act we do and every word we speak and every tract we pass out shall be one that will tell for God along the lines that He has laid down and through that channel He has appointed for spreading the gospel in this last day. I thank you for your kind attention.

**Discourse by Bro. R. Barber.**

**EaR FRIENDS:** Until quite recently I had a little joke on the dear brothers who served in the symposium. I found the joke in a paper. It was this: “A boy asked his father, ‘Pa, what is a symposium?’ The father replied, ‘A symposium, my son, is a sort of a meeting where a lot of simps usually pose at ’em.’ But the joke is on me now, for quite recently the Society has put me in the class where I belong. But, when rightly viewed, ours is a great privilege to “pose” as one of the Lord’s representatives, and to “stir up your pure minds by way of remembrance.” Those who view the drama work properly, regard it as a divinely appointed method of service. And you and I consecrated to serve. We realize also that no service is too insignificant for the Lord’s people. Our dear Master laid down the rule, when he said “He that was greatest among you let him be your servant,” and again, “He that is faithful in that which is least, is faithful also in much.” But in entering the drama work, or aiding it in any way, is
The drama work is a great work—a stupendous work—and I doubt if any other form of service accomplishes so great results, in so brief a time and at so little expense. We have found some of the friends declining to co-operate fully, because of the trials in connection with it. I think this is a mistake. There are trials in connection with service in every branch of the harvest work. Our Lord permits, yea, even sends these trials, in one sense, and then informs us that “All things work together for our good.” That is a precious promise. These trials are a necessity if we would share in the kingdom and kingdom work. Therefore we would consider the blessings which came into the hearts and lives of these dear believers in connection with the service, and in connection with the trials, as one of the chiefest blessings of the drama work. Think of them in this way: The drama work is one of the means by which the Lord is using to fit his consecrated for a place in the throne, with our dear Redeemer. But we have found some who served in this way who complained of a lack of time for study, and lack of opportunity for the growth of the tendency.

I will relate an incident which a brother told me. It may be helpful and encouraging to us all. The brother had served a long time in the drama work as superintendent, renting theaters, etc., and the work had taken him for long periods, where he did not meet any of the friends; also often compelled him to go into hotel bar-rooms to find the theater manager. He had made no plans for conducting the study. This brother related these facts to Brother Russell, and said he desired to enter the colporteur work, in a city where there was a large class, so that he would have these privileges which he had missed for so long a time. The brother said that Brother Russell thought for a moment, and then said, “Think of me, dear brother, that this course would be quite selfish. Here is a great opportunity to bless the world in which God has given, and the poor old world needs these blessings, and some of our brethren are still entangled, in Babylon, and needing our help also, and for us to thus seclude ourselves, where we can quietly enjoy ourselves in the fellowship of the friends, seems to me a little selfish. Then listen to this, my dear,” he continued, “if you want to be useful in your latter-day and election sure with your present knowledge of the Bible, you cannot do so with a greater knowledge.” These words have been a source of encouragement to me, and I have often thought of them, when denied the privileges of study and fellowship as much as I would like. We should remember that the best way to be “watered” ourselves is to water others. If the Lord builds others up is himself built up in the most holy faith.”

The Lord blesses those who serve in His vineyard. Well has the wise man said: “There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, ye it tendeth to poverty.”

But there are still other blessings from the drama. There is a great company of the Lord’s people, bound in Babylon through fear and overburdened with the cares of this world, who need our help. The drama does a great work for them, opening their eyes to their bondage and to their danger, and thus helping to set them free. More than this, the drama is also helping the poor old world to get their eyes open to the true situation, and to see that God’s character has been slanted over, and this seems to be a divine rule. That he who builds others up is himself built up in the most holy faith. The Lord blesses those who serve in His vineyard. Well has the wise man said: “There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, ye it tendeth to poverty.”

We have been surprised as we have read and re-read those concise yet comprehensive records, how grandly and pointedly truths are replanted, truths not needed, or never added. It is all there. It is like reading the Bible. The more we read and ponder, the more new rich gems appear. Add to this the beautiful illustrative pictures and films and we have very nearly a perfect presentation of the Scripture teachings, which is entrancing and instructive alike to the educated and uneducated.

Even the children learn never-to-be-forgotten lessons from these mental lessons impressed upon their minds, remain with them through life, helping them to a truer conception of the Bible’s teaching than they could ever hope to get by a lifetime of modern Sunday school instructions.

We have heard of several instances where little children were enabled to correct wrong teachings given by their Sunday school teacher. In one instance, a little boy corrected his teacher, saying: “Teacher, that isn’t right, for I saw it down at the pictures,” and then gave the right thought.

The drama does more to break down prejudice than any other method of service, and thus opens up the way for excellent follow-up work, both by public meetings and colporteur work.

It is our observation, that when the drama arouses the opposition of those high in authority in ecclesiastical circles, as a rule, it gives the best and most successful witness. Many of the dear friends hesitate and become timid and fearful under such opposition, forgetting that the Lord can make the wrath of men to praise him, and very often such oppositions attract the attention of the truth-loving and better results are obtained than elsewhere. So we should never get discouraged, no matter how much opposition, and we can do more than those who are for us are more than they who are against us.

Another blessing which comes upon the consecrated in connection with the service of the drama is this: It develops business ability, executive ability, a quality that is necessary in character development, and helps to overcome natural timidity, draws them out, brings out the best that is in them, and often surprises themselves, as they find themselves able to do, by God’s grace, what they felt entirely incompetent to perform, and thus helps them to develop a proper courage and zeal. This is true of both the brothers and sisters who serve.

Another method of co-operation in this work is by financial aid. We fear that some of the dear friends, failing to properly estimate the good results obtained, because they could not see some one consecrating as a result of a drama showing, have withdrawn their financial support, and missed a blessing for themselves.

We are quite sure that even in those towns where no one was led to consecrate, a great and invaluable work has been done, a work which cannot be estimated in dollars and cents, nor measured by its cost. This is true of the Lord’s town. We could never have a successful public meeting there. The people simply would not come out. After the drama, a meeting was held in the same theater where the drama was held, and an excellent attendance resulted, numbers of persons attending who had always been much opposed, and all expressed their appreciation, and we feel sure that a great amount of prejudice was overcome.

Now, just a word as to the future of the drama. We are confident that its work is not ended. The good work is going on in various parts with even better results than at first showing. It is not rushed as it was at the first time. It is put on more economically, more quietly, more orderly, in a more dignified way. The lessons of successes and failures in our former experiences are proving valuable to all and as a result the drama work is being carried on more to the Lord’s glory than ever before. I understand that about fifteen dramas have been recently repaired and put in condition for an active campaign.

Dear friends, may the dear Lord help us to put a shoulder to the wheel, and help in this wonderful work, which is so manifestly blessed of the Lord. Some of us financially, some of us by giving time and effort, and some of our prayers, and it will be true of us that he that reapeth receiveth wages and gathereth fruit unto life eternal.

REPORT OF PHOTO-DRAAMA ACTIVITIES OF THE NEW YORK ECCLESIA.

Italian Drama—20 meetings, 2,215 attendance, 219 cards.

62 Bibles, 69 Studies, 66 Scenarios.

English—30 exhibitions, 6,934 attendance, 756 cards.

German—8 exhibitions, 1,088 attendance, 197 cards.

Greek—5 exhibitions, 410 attendance, 5 cards, 24 books.

Spanish—5 exhibitions, 402 attendance, 26 cards, 5 Studies, 26 Scenarios.

French—10 meetings, 987 attendance, 98 cards, 35 Studies, 8 Bibles.

Polish—5 meetings, 785 attendance, 70 cards, 138 Studies.

Total—83 meetings, 1,371 cards, 422 Studies sold.

Expense, $742.
UR chairman has already announced I am to speak of the breastplate. The soldier was to be a soldier, not a pupilist (one who would fit himself for his welfare), nor a rioter, an anarchist, a knocker, but rather a soldier indeed, a good soldier is the way the Scriptures put it, one who would take the breastplate and not be without it.

An important part of this armor in the ancient time was what is known in my part of the subject as the breastplate. Some say a coat of mail was represented, not merely a piece for the breast, but a coat that would suffice to ward off all the fiery darts and other darts that might be shot at the soldier's vital parts.

In these last days you and I, perhaps, fifty years ago, the old camps and camps there was largely changed, and of course the old time accoutrements must be laid aside. The bow and arrow was not any longer used and so a mere breastplate as a means of protection would not be sufficient. Hence they threw up breastworks and other fortifications to protect themselves. Later these were rendered practically useless, and now-a-days instead of resorting to such things they will dig themselves into the earth sometimes to a depth of thirty or forty feet. They have an effectual protection in that, just as effectual as they have perhaps in the other important concrete steel fortifications. Even then the enemy gets at them.

But in the ancient time there was this peculiar method that our text speaks of that was used, and that the apostle uses as an illustration of the protection that the Lord's people may and should have. As I started out by saying, the soldier must be a good soldier, one who obeys. When his government offers him an armor he must take what is presented to him. He who marks out his own course and fights his battles in practically his own way, but he must follow instructions. The breastplate was there to put on, and he must put it on.

So the Lord has provided that those who would fight in this good fight must obey orders. They start out with that thought. It is one thing to sing:

"Stand up, stand up, Ye pilgrims of the cross."

Or, "Onward, Christian soldiers."

"Stand up, stand up, Ye pilgrims of the cross."

and so on, but it is a better thing altogether to be sure of one's ground, to be sure that he is a soldier to start with. A Christian soldier must be a Christian, and not one in name merely, but one in fact, and becoming a soldier in this sense, a true soldier, means that the individual that offers himself for service will come out with the armor which faith must take the piece of the armor that is presented. He must take the breastplate as well as all the other parts.

The breastplate here as used by the apostle, represents, we understand, the Christian soldier's real standing with God—justification. However, there is another part that goes with this. The breastplate was not merely used, but there was a method by which it was securely fastened to the individual. It was the girdle, a very strong, leathern girdle, perhaps used to keep it in place. Otherwise it might not be quite as effectual. The girdle here, the apostle says, represents in some way truth, and as it has been suggested by one who is quite well versed in these things, this may represent not only truth but also the consecration of the Christian soldiers, that is, consecration to actual service as a soldier, service for the truth.

Justification, however, and the truth are so closely linked that we cannot very well separate them, just as the breastplate that was used anciently was very closely associated with the girdle that the soldier was to buckle on him. They were both necessary, the girdle a necessity to keep in place the coat of mail, that portion of his armor.

Justification consists, we understand, in a belief of the truth, a whole-hearted belief of the truth. Now we have "learned in the last several months that it is no\textsuperscript{1} one act or one step or one move forward along a given line\textsuperscript{1} but it perhaps has a number of movements. It means that the individual first of all was out of harmony with God, not right himself, a necessity of getting right with God. Many have used that expression urged upon the people that they should "get right with God," but it has been very questionable in many instances whether the preacher himself was right with God, not knowing the truth of God and not inclined to find out, in many cases. This Christian soldier, if he would have his breastplate securely fastened and serving its purpose, must have it girded with truth. He must accept of the truth on the subject just as far as he can, and to the extent an individual is capable of the truth and is influenced by the extent that individual is justified or made right, his mind is made more and more right, he finds he is getting more and more of a sound mind and the farther he goes he learns more of divine truth. He will follow on if he is intent upon being a good soldier of Jesus Christ and he is to be learned in it. The more he does the more his government will approve his course and justify him until finally he will reach the point where he will find it is not a matter of staking his all, so to speak, in a coat of mail or other breast arrangement or protection, but when he gets it on there is the girdle that fastens it tight. And when he gets to that point he thinks he is pretty nearly a soldier, at least he thinks himself doing something, for his panoply is thus far being secured, provided. The other parts of the armor are in place.

The person who would be a Christian soldier must not be content with the first influence God's word of truth may have had upon him and brought him a little distance along the way toward approval of God, too much must be done. He must go on, after nearer and nearer the point where God can approve him. When he comes to that point that is especially represented by the girdle here, he hears the Lord's words to the apostle saying: "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 spiritual service." I am not saying that you are to do this, but when he does that he sees clearly if he made an intelligent consecration that this is exactly what God will approve, as the apostle says in those very words. Such a presentation is holy, acceptable unto God. The individual has gone far enough to prove he is acceptable to God when he makes such a consecration, and on that account, through Christ, through his particular matter, or as here represented, it is that portion of the armor which becomes fixed or fastened with a girdle. Yes, just as surely as one thus makes a consecration, it not only fastens his justification to him when his justification becomes vitalized, but it authorizes him to defend and serve the truth, serve the great Author of the truth, the great Captain of our salvation. Hence this is a very important part of the armor, as every piece of the armor is of necessity. I trust, dear friends, that we have all been endeavoring with all our powers as much as in us lies to secure the breastplate of righteousness.

However, it is not merely a matter of justification by faith, of course, but, faith is permitted to say, not merely a matter of being vitally justified. There certainly must be something additional to that even after that point. That is sometimes called crystallization of character. So the apostle goes a little further in speaking of this breastplate. He doesn't merely call it the breastplate of righteousness, but he says, take the breastplate of faith and love. The individual who is thus clothed upon with the armor, with this breastplate, has not only the assurance, therefore, that he is right with God, but that he is growing stronger and stronger in the Lord. As we read in Eph. 6:10: "Be strong in the Lord and the power of His might. We take nothing from the Lord, we take to the Lord, we take the breastplate of faith and love, until we have thoroughly prepared ourselves, and indeed, as we going on, fighting the good fight of faith.

It would not be perhaps a wise thing for a soldier even in the ancient times, when, though thoroughly clad with all the panoply of war, for him to just start out at a given time to attack the enemy. And in the same way, we must move on, for no doubt the enemy strove to have a means of destroying that armor as they do at the present time. Indeed they did have a very effectual means in the fiery dart that would pierce the ordinary armor. They would in those days just as in these days, invent some sort of armor and the enemy would invent some sort of dart that would pierce it. Just as today we build battleships and great engines of war and then go to work to build other munitions to destroy that which was thought to be invulnerable. So and it goes. It is a matter of warfare as between inventors very largely, and scientists, as well as between men on the field. Amen.
THEHELMETCHAFFANDTHEHELMETOFSAVATION

HE helmet of salvation represents the intellectual or philosophical appreciation or understanding of the divine plan. Apparently it was not necessary now: but now, in the "harvest" when the adversary is furiously attacking the truth and turning everything scientific and educational into a weapon of destruction,—now only it is provided, in such size and such shape that the humblest soldier of the cross can put it on. The Lord has held back the attacker within the bounds where the shield of faith would serve as protection: but now the whole armor is supplied; and not too soon for the need of the faithful. The Watch Tower publications are, we believe, being used effectively in this important element of the faithful—intellectually, as well as otherwise. (Note page 658, Studies 6.)

In the military equipment of the past the helmet was an important part of the armor. It was the protection for the head, both from sword-thrusts, from darts and from any missile. The head represents not merely the understanding, but the will. In the head resides the executive power, the government or control of the entire being. If one is wounded in the head, it is wont to destroy the whole, and control his body properly. As we are considering the spiritual interests of the new creature it must be evident that the protection of the head is a most important matter to the new creature in Christ Jesus. It was the plan of God that appealed to our intellect and led us to will, and to do the Father's will. As the conflict with our foes increase the danger of yielding increases. Should our will swerve from the divine will we would seek a way to reason upon the matter in harmony with our will and divergent from the Father's will. If we are to understand what we have to have our will protected by a clear positive understanding of the divine plan with our reasoning unbiased by the deceptive sophistry of self, just as the Roman soldier was protected by his helmet.

The first essential is a clear comprehensive grasp of the ransom, that Jesus Christ, by the grace of God, tasted death for every man. A clear comprehensive, intelligent grasp of this will fascinate every one. But we are not in this study of concerning the immortality of the soul, the state of the dead and the blending of natures, human and spiritual. It protects against the assumptions of spirits who disguise themselves as men who have died and who claim to live after death. If Father Adam lost human life then he no longer lives anywhere. "The earth hath He given to the children of men." If by man came sin, then by sin came death. "The wages of sin is death." "In that He (Christ) died for all, then were all dead." (2 Cor. 5:14.) The completeness of the resurrection can be comprehended only as we have an intellectual grasp of the loss sustained by Father Adam. All those who have a clear knowledge of these essentials of the doctrine of the ransom, may realize what a protection it has been to us to have a clear intellectual appreciation of these essential and fundamental truths. The more we study the plan of God, the more wonderful things we come to know.

"And still new beauties shall we see. And still increasing light."
The Lord has still been pleased to furnish through the Watch Tower publications a complete furnishment. Those who have been faithful in making themselves familiar with the grand truths presented in the order that the Lord has been pleased to reveal them, have found themselves thoroughly furnished unto every good work. More than furnished, they are protected against error. Once the arrow of error has pierced the poisons-dark desire, and the spiritual contagion, were not so frequent. The shield was then ample protection for the head, the heart or for any part endangered. Now the poison-arrows are very abundant. They seem specially aimed at the head, the will. Could only Satan succeed in wounding the will he would have succeeded in the overthrowing of the entire system of his control. Think of it! One who has once known the liberty of Christ coming under the control of Satan. Surely it would not then be the general control that Satan exercises more or less over the whole world through ignorance and blindness, it would be a designed or wilful acquaintance with the evil, deprived will.

But let us not overlook what the will of an enlightened, spirit-begotten one is. It is not an infant moved by various changing impulses merely.

The will of the new creature is intelligent intention. It springs spontaneously from a heart in absolute alignment with the will of God. It delights to conform to the Father's will. The will is not opposed. Why? Because when the heart the presentation of these truths in their symmetry, completeness, beauty, orderliness and amazing nicety and exactness finds welcome and it merely needs the statement to appeal to him. He has moreover an eagerness, an intellectual hunger to apprehend and make it his own. And if the Christian be asked why the soldier to provide himself with a strong helmet? He wishes it to be so enduring that the most powerful sword-thrust will be unable to cleave and no arrow or dart be able to pierce. And does not a clear comprehension of the truth represented in the Questions and Answers, presented in the Watch Tower, July 10, 1923, of the Third Watch, "100 Reasons for its Application," give us this protection? I would not be so uncharitable as to state that inability to fully comprehend the nice distinctions here presented would be evidence of heart-in-harmony with the will of God. I am aware, from frequent lessons before a number of the classes, that many of the dear devotional friends have not as yet mastered these noble truths. I should not take this as evidence that their wills prefer some differing thought for I know some who are very anxious for help to grasp each distinction with exactness. But I should very much fear for any brother or sister who would undertake that the clearer statement of this matter in recent Watch Towers differs from their previous position. This is why I refer to the recent Studies 5. Do not understand me to announce that I conclude that such brethren or sisters have evil intention in so doing. I assume that they might do this with a certain kind of honesty of intention, but to my mind it is an exceedingly dangerous procedure. It seems safest to hunger and thirst for the help that the Lord provides. The Lord's arrangement is a protection for the holy will of the new creature in Christ Jesus just as the helmet of the Roman soldier was a protection to his head. But it is only the kind of a will it will protect. When the child of God ceases to be in complete harmony with the will of the Lord he will cease to be a part of the Body. We have a great responsibility to do everything possible to make sure that our will is God's. If the soldier should find his head enlarged, he would need to discard his old helmet and get a new one. If we should overestimate our own reasoning ability we would be quite sure to discard the provision made by the Lord through The Watch Tower channels and have a reasoning all our own. If we discover in ourselves any disposition to do so, let us be warned of the danger. We may not realize that our head has enlarged. Medical science recognizes at once that such enlargement is disease and never once welcomes it as a sign of special advantage. It is a sure indication of trouble and should be dealt with as such. Take for instance the claim that the price of man's redemption is the presentation of the merit in the presence of the Father. Were this accomplished then the possibility of a deposit that would stand as a credit of merit securing the church during her trial-period would be nullified. There would be no protection for the Church and we would be obliged to stand in our own righteousness. Since we are unable to do perfectly the very best we could do, would cover our flesh as that tattered rags would cover our bodies. To those of self-sufficient heart this would not disturb him. The proud heart seems pleased to boast that he has attained great liberty when he thus crucifies his own sins, misquoting and misapplying many precious scriptures.

But how precious to us is this truth that the Lord placed to our credit in Christ a sufficiency of merit to cover (provide judicially) for our unintentional flesh-weaknesses. Because of this, "If any man (in Christ Jesus) sin (unintentionally) through a future defect, the Advocate with the Father, Jesus Christ the righteous," (1 John 2:1.) What a strong enduring helmet of will-protection is this truth? The adversary's darts intending to wound our will-energy and thereby break down the government of our lives by divine truth, comes with a shaft of scorn. See how you have failed," says the accuser. The failure was because of "unintentional defect." The will remains plainly, clearly through inherited flesh-weakness. Even this we seek to fortify by the grace sufficient supplied by the divine promises. What a protection against the complete disheartenment that the adversary seeks to accomplish. "It is God that justifieth, he is that condemneth?" (Rom. 8:33, 34).

But what calamity to our spiritual interests should the poison dart of self-inducements. Immediately our head would swell and we would: "Render unto the Watch Tower, BUT"—and we have grown by the appreciation of the helps divinely provided.

One trick that the adversary employs is to have us feel a greater condemnation over failure to obey man's will than deflections from the will of God. It is right and proper that we "Render unto their due." (Rom. 13:7.) Render therefore unto Caesar the things that be Caesar's, and unto God the things that be God's. (Matt. 22:21.) Nominal Christians suffer more remorse over divergence from men's wills than from God's. The will of God, therefore, seeks to have the new creation come under such a censure. In the countries at war, conscientious persons are persecuted because they will not follow the popular sentiment: "Kill your enemies" and are obedient to the divine law: "Thou shalt not kill." Few consider the violations of divine law who are exceedingly conscious of the great exactness to every human requirement, not discerning the difference. Those who have the divinely provided helmet are able to discern the differences of things. While never overlooking the duty we bear toward the will and wishes of our fellow-man yet we ever place a higher estimate upon the will of God. Like Peter and John we say, "Whether it be right in the sight of God, we cannot tell; but as for us, we cannot but speak the truth in God's sight." (Acts 4:19.)

How our helmets of clear knowledge of the ransom protects our head, our will. Many are disheartened discouraged not even endeavoring to do the Lord's will they find themselves counter to the will of man. If not properly informed they are in danger of conscientiously deeming themselves worthy of all the condemnation and dishonor that willful men may see fit to hurl against them. How many today have lost all will-power by a mountain of sin which has burdened them so greatly that they have violated the will of God, but because they have come under the disapproval of presumptuous, self-willed men, whose will is law and who desire that their will shall be done on earth as it is not done in heaven. The divine law clearly shows that only Jehovah's will is to be recognized as law. An out of harmony with that law and needs to be brought into harmony with the divine will. Fallen sin-inclined, self-centered, assumptive man is not worthy of an advocate. His cause deserves no advocacy. Only those in harmony with God's will and whose imperfections are provided for by the recognition of righteousness in the imputed merit of a perfect Redeemer's can claim, "We have an advocate with the Father." Sinful, self-willed man will need at-one-ment through a Mediator provided in Christ Head and Body soon to be perfected. It is said that the serpent always seeks to protect its head. Is not this one way in which we may be wise as a serpent? Shall we not see that our head, our WILL is ever protected by the helmet that the Armory of Jehovah provides?
Discourse by Bro. Daniel Toole. Subject: "THE SWORD"

TAKE the sword of the spirit which is the word of God. The word is the word of God. Paul to Timothy said: From a child thou hast known the holy Scriptures which are able to make thee wise unto salvation thru faith that is in Jesus Christ. For all scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness (in the way to become righteous) that the man of God may be-(come) perfect (in character and thus) thoroughly furnished unto all good work. Yes, all Scripture is profitable. It seems difficult for God's people to realize this. They are inclined to be satisfied with too little of the truth. Even Bible students are guilty in this respect. At least many of them.

To teach Israel that they need to understand and obey the whole truth, God had to give them some severe experiences. "And He humbled thee and suffered thee to hunger and fed thee with manna that he might make thee know that man doth not live (secure a fitness for eternal life) by bread alone but by every word that proceedeth out of the mouth of God." (Deut. 8:4). Please do not expect to be a final victor in this warfare unless you keep taking to your understanding every word of God. "All these things happened unto them for an example, but are written for your admonition," that we might know, realize now that we can not be fit for the kingdom of God until we take heed to every word that proceedeth out of the mouth of God.

"Take the sword of the spirit which is the word of God." This would mean read it, study it, meditate on it. That would be the only way we can take it. Read and study the whole Bible. It is all written for your instruction. Read and study the helps God has provided. Pray to God that you may get the true meaning. Pray that God will help you to avoid useless subjects and questions. Listen, "Neither give heed to fables and endless genealogies which minister (stir up) questions rather than Godly edifying which is in faith." (1 Tim. 1:4). "But avoid foolish questions and contentions about the law, for they are unprofitable." (Titus 3:9). Employing their minds with questions for which there is no answer in the Bible and yet they have studied and comprehended very little about the nature and character of God and Christ; have never had their faith by the study of His works as recorded in the Bible; have studied very little into the details of the word of God; and they are supposed to follow, and their minds are comparatively empty regarding God's precious promises and how to obtain them thru prayer. Let us seek the very milk and meat of the word.

Yes, you will need the strong meat and strong meat is for those who reproach for their treasure (mental faculties) exercised (quickened developed) to discern (distinguish) between good and evil (truth and error). (Heb 5:11-14).

The more you use your mind in the study of God's word the more you will develop your mental powers so you can understand more difficult truths. "And for this I pray that your love may abound more and more in knowledge and all judgment, that ye may approve (distinguish) the things that are excellent, that ye may be sincere and without offense in the day of Christ." (Phil 1:9, 10). Oh, may you take the word, read it, study it and meditate on it day and night. It is the sword of the spirit.

But how is the word of God, the sword of the Spirit. We must not forget that it is God's holy invisible power or agency called in Jno 14:26 the "Comforter," or helper, which Jesus promised to send. He said in Jno 14:16 that this comforter or helper would abide with us forever. When we fully consecrate and exercise the proper faith we receive this Holy Spirit or come under its influence or power. (Acts 5:32, Gal 3:14) This Holy Spirit begins a work in our hearts that is new and revolutionizes in Christ Jesus. But that is not all. This Holy Spirit, or power of God, remains with us, to assist us in properly understanding the Scriptures (Jno 16:13-15, 1 Cor 2:12). The Moly Spirit does still more. It helps us to remember what we learn, or rather brings it to our remembrance, when we need it to help us fight our battles. (Jno 14:26) Example: We may have learned that God will not permit us to be tempted to evil doing more than we can resist. (James 1:14, 1 Cor 10:13). We may have forgotten this. Some day we may be under severe temptation and we think it is more than we can resist, and are about to yield. God sees this and that His Holy Spirit or this sword of God's word has a message for us. How was it that we have learned, namely, that God will not permit you to be tempted more than ye are able to resist, and therefore you are able to resist all the temptation God permits. With this knowledge brought fresh to your mind you continue to resist successfully until you are able to conquer. Now can you see how the word of the Lord was the sword of the spirit: can you see how the holy, invisible, ever-present power of God helped you in your battle by using the word of God as its sword? Can you see if you had not understood that God would not permit you to be tempted more than ye are able to resist, the Holy Spirit would not assist you in this. Can you understand now why the Lord would say to you take the sword of the spirit, which is the word of God?

You may be seeking a better acquaintance with God and you may be about to give it up in discouragement when the Holy Spirit brings to your remembrance the passages you had previously read and understood. "I will be found of them that seek me, even of them that deserve me," (Jer 29:13) and "Without faith it is impossible to please God, for he that cometh to God must believe that He is (exists) and is a rewarder of those who diligently seek Him." (Heb 11:6). With these passages brought fresh to your mind you revived your drooping faith, you doubted your diligence which to assist you. Can you understand now better why you must become familiar with the word? Can you see how it is the sword of the Spirit? "Take, take, TAKE the sword of the spirit, which is the word of God."

Discourse by Bro. M. L. Herr.

Subject: "OUR ENEMIES"

Text—"For all that is in the world, the lust of the flesh, and the lust of the eyes and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of the Father abideth forever." (1 John, 2:16, 17).

NOW specific is the language of the dear apostle of our Lord in his statement that this most powerful enemy of all of ournew creature interests is not of the new life from our Father, but is of the world. Precious indeed to us are all of our new creature interests, all that has been begotten in us by the holy joy that we know because of the truth that we have received of God is to multiply, increase and abound. All His gifts are permanent and only increase in blessing. This is not true of anything that is of the world. It is a painted toy; beautiful when seen at a distance but having no intrinsic value. It may indeed bring a momentary pleasure but it has no duration. How different are all those satisfying experiences when we do the will of our Father. Could the joy of a little gratification of fallen qualities in our flesh compare with the enduring joys of doing our Father's will? It is indeed agreeable to our flesh to deceive ourselves into thinking that we are superior to others and that a great gulf exists between them and us. God is not in this way; can we know in the heart of the Father's will in speaking the timely word of comfort to a heart, hungry and longing for the truth? Can it compare with the still greater joy of revealing the love of God in acts of mercy and tenderness toward those to whom the gifts of the Lord properly belong?

In a Bible class which a brother was conducting the question of a specific definition of pride arose. Various suggestions were made, but none entirely satisfactory. Finally the brother leading the meeting turned to a blackboard on the wall and laconically wrote: "I."
Great big “I,” little “u.” This expresses the idea of pride perfectly. The comment of our text in our I. B. S. A. Bible is: “Exultation over those in humbler walks of life.” It is not to pride abilities and attainments possessed by us. It is not pride to be aware of our possession of powers that others do not have. It is the exultation over others that constitutes pride. The accident of birth; the present unequal distribution of the things of this present life, but some in possession and others in dispossession not always on the basis of merit, but often by merest accident of circumstances. This fact gives room for an assumed importance on the part of some over others not so fortunate. To some this is a great source of pleasure. They take great delight in recounting their advantages over others not so fortunate.

The rich, fertile valleys of the plains where dwelt the people of Sodom and Gomorrah were far superior to the barren uplands surrounding. The rich vine-dressers of the plains took great delight in laughing at the poor, ignorant shepherds of the mountain country, making sport of their simple speech and habits. It was a great satisfaction to them to mimic their boorish ways and ignorance of refined custom. But how shallow was such pleasure. The seeming ignorant shepherd was the intellectual superior of the rich land owner a dozen times. Ignorant indeed of the tricks of finance and of the ways of polite custom, polished to hide corruption in the heart, the pure-hearted and lofty-minded shepherd possessed astronomical knowledge that the patrician never dreamed of or knew. Is it not plain that the pride of the people of Sodom was greatly to their disadvantage? Pride is always a disadvantage. It is our heavenly Father’s purpose to make this fact so evident that eventually no creature in heaven or on earth will ever permit motives of pride to actuate him. This will be one of the lessons perfectly learned before the establishment of everlasting righteousness.

We began by taking the position that pride is our enemy; that it has been always an enemy to every creature who ever permitted it to find a place in his heart. Now let us see if this can be unequivocally proven. The first record that we have of pride in the heart of any of God’s creatures was in Lucifer, “Sun of the Morning.” This was one of God’s most beautiful cherubim. “Lifted up because of his beauty.” (Ezekiel 28:17)

The words “lifted up” would seem to have the thought of exaltation in heart, in his own estimation, above others. This led him to an untrue estimation of himself. Nor has this been altogether to his advantage. The office of the cherubim in some sense relates to covering, it would appear. (Ezekiel 28:14) “Thou art the anointed cherub which cov-ereth and I have set thee thus.” While we might not surely know just what this office represents, we do know that the function of covering plays a most important part in our organization. The hair of our heads for a covering, so especially abundant in woman, represents a most important office, shielding, protecting. The most important organs of the body are covered and protected so they may perform their designed functions. The membranes, the skin of the life of the body, are the coverings of the organs that they enclose. When we place a seed in the ground we are very careful to cover it with the warm, moist earth that the principle of life may find its normal environment and spring forth to complete development. The roof over our house is a covering as is the wing of the mother-bird over her little ones; real. He is forever to cover thee with His feathers, and under His wing shalt thou trust.”

“Cover my defenseless head,
With the shadow of Thy wing.”

With only this one passage of scripture, suggesting the possible office of the covering cherub, we catch a glimpse of the possibilities of joyful service to his fellow-creatures, that was open to this exalted being had he not lifted up his heart by pride. The conception of an office to which he was not invited by the heavenly Father. The heavenly Father had no reason to request his assistance in governing mankind. He was thoroughly competent to perform this office Himself, for in Him inheres all authority. But the Father had appointed him a service, which if joyfully and faithfully rendered, would have brought him the eternal gratitude of all of God’s creatures, receiving blessing at his hand. But what joy it would have brought him to have remained obedient. What a never-ending fountain of blessing would the memory of faithful obedience have been to him. What blessing to many of God’s creatures. But he opened his heart to pride, and from that moment his downfall began. How evident is the forecast of the scriptures. “Pride goeth before destruction and a haughty spirit before a fall.” (Proverbs 16:18.) Ezekiel 28:17 states “Thine heart was lifted up.” To really take an advanced position would be thoroughly commendable. All should have the laudable ambition to advance from lesser to greater attainment, but all sudden rise to power and position without a legitimate right thereto is generally the result of pride in the heart and in no degree the result of attainment. The result of this unwise course is clearly stated in the words: “Though hast corrupted thy wisdom by reason of thy brightness.” Have not all mankind, to the degree that they have followed a similar course, experienced great loss in so doing? “Professing themselves to be wise their foolish heart was darkened.” (Romans 1:22.)

Must not all creation ultimately learn that only the wisdom that inheres in the Father is wisdom. All else is costly expediency—always disadvantageous.

How different in every experience was the course of the faithful loyal logos. “Who being in God’s form did not meditate usurpation to be equal with God.” At no time was his heart “lifted up.” He found no greater aspiration than to be loyal to the Father’s will. Proper ambition is essential to every creature. To be devoid of a purpose is to be devoid of energy. The very essence of joy is the motive and purpose that gives life its impulse. It was the joy of the Son to be in obedience to the Father “I was daily His delight.” Does not every son of God realize this same delight in doing the Father’s will? As the Father found him obedient and faithful in the work of creation He extended his privileges, finally opening before him the pathway to a higher nature. While it is true that this pathway lay down through the dark
valley of the shadow of death, yet it led upward to the heights of joy such as only beings of a higher order can know.

But let us very particularly observe: Not once in all that son's experience was pride a factor in the attainment of exaltation. Then we ask: Is it not possible that, in some measure, pride is at a great disadvantage? The course of the Father's son is a living witness to the fact that this view is a misapprehension. Pride is only and always a loss—disadvantage. It leads to weakness and never to power. It defects the very object that it desires to attain. What could the Father's son have to do with pride? It is only the Father who has the right to know all of His creatures realize ultimately that so awful are the results of even for a moment to give the heart over to pride that none will ever in all of the eternal ages to come, even consider such a course. Yet now so universal is this spirit of exaltation over others that such assumed to be superiors that it is the bane of human progress. What government on earth was organized out of the very impulse and motive of pride. Even the republican govern-ments take a positive pride in the assertion "WE THE PEOPLE." It is back of all man-created religions and religious systems. It lies at the foundation of all educational systems. It is embedded in every institution of it, including the home. It lies behind the surgeon's knife, the sculptor's chisel and the artist's pen. Like the artist and the artisan find in pride their most powerful inspiration. Do we wonder that Greece and Rome found little in the religion of Jesus to interest them? What a rebuke were his counsels and what a contrast! "He that is great- est among you let him be the servant of all."

The lofty dignity of our heavenly Father is so supervising the affairs of men that they are not wholly hindered by that spirit of pride. What is to be done with medical practice, science, or any department of their plans. Men are given every opportunity to accomplish all that they proudly assert that they will do. He will not establish his kingdom by a conquest against the kingdoms of this world. After men by their arrogance, pride and self-assertion if there be a spirit of pride that is not exalted. Pride is evident, both from the Father's promises and from His promotions. Of the son it is written: "Where-

Let it be carefully noted that our Lord is given this exaltation at the hands of the Father. It was not necessary for him to aspire to that which was never given him. All the Father knew of his earthy Father knew that the best thing will He withhold from them which walk uprightly. Pride never did and never can gain an advantage. Pride is always a disad- advantage. Must not the time come when this is plain as daylight to every creature in all of God's universe? It is need- less to aspire. From the hand of divine goodness and faithful care every blessing that is best is sure to come.
All that the human heart can ever desire will come to mankind in the completed and perfected condition that the earth restored will bring. Nothing will be wanting; nothing left out. Could the Church but catch a glimpse of the glory to be revealed it would give such an incentive to faithfulness as to make the life of every member of his body by calling them out of the world at the time when the supply of blessings are comparatively meager and when the glorious things to come are as yet grasped only through the exceeding great and precious promises. It is be- cause of this that the disposition to aspire is peculiarly to the awakened ones since it offers a delusive present reward. The heart awakened has a hunger peculiar to its new longings. Unless one is thoroughly in earnest there is great danger that the heart shall be moved from its moorings and one become ensnared in the alluring prospect presented by the Adversary. On this point we have already exhortedly expressed counsel of Studies, Vol. 1, page 193: "The few good things possessed even under the present reign of evil and death so captivate the human nature that we need special help from God to keep our eye and purpose fixed on the spiritual end in view."

But is it not evident who will be thus ensnared? Just as surely as we become self-centered just so surely will we become "lifted up." As long as we are little in our own eyes we are not in this danger, but as surely as we become some great one and as surely as we come to despise others just so surely are we in grave danger of opening our heart to pride and self-sufficiency. Pride is the spirit of the new creature in no sense a part of the new creature, but it is nevertheless the enemy of the new creature. To entertain it even for a moment is to greatly endanger the new creature's interests. It subjects us to just the danger we would risk did we take an enemy into our secret counsels. And what a terrible enemy, pride becomes. As the formerJames 1:26-34; tekst is fraand what a terrible enemy, pride becomes. As the former

Let us look back over the history of the Church. Seemingly left to their own devices, they failed completely. Begotten from above to newness of life such have the superior mind of the loiter spiritual estate. These have de- veloped to some degree in righteousness having sacrificed as typified in the great copper altar and washed as pictured in the great copper laver. Their outward life, purified by the truth, makes such specially susceptible to pride. Because of their outward righteousness and because of the works that they have, by divine grace, been permitted to accomplish, should the heart at this stage diverge from the holy will, it would be sure to find an anchorage in pride, self-sufficiency, arrogance. It was the divergence of just such evil which led to the establishment of the mystery of iniquity foretold by the prophets and by the apostle. In Isaiah 28:1 we read: "Woe to the crown of pride to the drunkards of Ephraim, whose glorious beauty is a fading flower which are on the head of the fat valleys of them that are overcome with wine." In verse 3 we are told that "The pride of Ephraim shall be trodden under foot.

Can we hope that any becoming intoxicated with the spirit of self-sufficiency can develop the character prepared for the kingdom? O dear brother, sister, shall we not waken to a full realization of what it would mean to us were we to be thus ensnared? We may feel safe and strong, but let us never forget that entrenched in our flesh is a mighty enemy. Pride interwoven with every fabric of our humanity, which forms the basis of our new creature life. It is only as we keep this wide distinction defined, and separated between our downward inclinations in the flesh and the pure holy desires of the spirit that we are safe.

There is but one safeguard. "Walk in the spirit and ye shall live, fulfilling the desires of the flesh." Let us, dear brothers and sisters, day by day, so earnestly, so faithfully, so zealously live this holy life of the spirit, the new creature life, that it may completely absorb all of our energies. The city of the plains destroyed by fire from heaven, a type of the destruction of the incorrigibly wicked, is thus described: "Lot's wife: she lingered behind and was consumed." Sodom: pride, fulness of bread and abundance of idleness was in her, neither did she strengthen the hand of the poor and needy." Are we not in danger of making doctrinal faithfulness the only thing we carefully guard, when as a matter of fact our greatest danger is that we should fail to keep the heart with all diligence since out of it are the issues of life? The heart is the will. Only as the impulses of the new mind prompts us to loving service can we hope to safeguard our interests as new creatures.

Toward the close of the civil war a regiment of soldiers who had completed their term of three years' enlistment were returning from the front to be mustered out of service. Their hearts were sooner to be the home of the heart. On the way home they stopped at a place where they had been to join their loved ones at home. They had not seen their faces for three long and weary years. All about them their comrades in battle had fallen on the field, but amid all the dangers they survived. Their hearts were exultant at the thought, and their vigilance was measurably relaxed. This was a very similar condition in the New Testament church. The church was already failing to remain within the lines of safety and the protection of the main body of the army. After they had gotten sufficiently beyond the lines of defense, the enemy came down upon them suddenly taking them captive to languish as prisoners of war. These never reached the home of the heart. What a sad fact to contemplate. Is it not exactly descriptive of some of the Lord's dear people? The insidious enemy, pride, is entrap-

Today we are discussing our welfare from various points of view. Brother Herr has spoken of one point of view and that is pride and various other ones we encounter along the Christian way. It is my lot to have the subject of “Fighting the good fight” to consider at this time. Now, we want to divide the subject into several points and wish first to read a few verses from the Heb. 12 and then proceed to analyze the subject: “Therefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us (in the original language it reads: with patient endurance in the contest set before us)” looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.}

The first consideration in the discussion of this subject is what class is here requested or commanded or encouraged to fight this good fight? We know full well that the apostle was not talking to the world of mankind in general. He was speaking to the consecrated in Christ Jesus. The new case here addressed. Some one might say: “Are we new creations now, and in what sense can we as new creatures fight this good fight?” I think some of the brethren are confused on those points and fail to see the proper line of demarcation between the flesh and the new creature. I will briefly give you what I understand to be the composition that makes up the new creature at the present time. A creature is composed of four parts: An organism, a will, a mind, and a character. From this point of view we are three-fourths actually new creatures right now. We have a new mind,
As Paul clearly states in 1 Cor. 2:16, "We have the mind of Christ." Secondly, we have the will of God, for God's will has become perfectly clear. Thirdly, we have the new character in process of development. We have these three parts of the new creature in a most absolute and accurate sense. The fourth part, the organism, is not yet new; we are perfectly aware of the fact that we have still the old flesh as a medium of this new creature. Nevertheless, we are actively engaged in the process of becoming what God wants us to be. The old organism as the tabernacle of the new creature. As new creatures, we are invited to fight this good fight.

What is the good fight? In speaking about the matter in the last chapter of second Timothy, Paul says he fought a good fight. Many friends read that in a casual manner and conclude that Paul is here talking about his personal experience in life and that he was a gallant soldier of the cross. But he never said he fought a good fight. In the original language you will find the thought to be "the good fight"—quite a different statement from the other statement. The good fight we understand to be a warfare against the world, the flesh and the devil. That is the fight that Paul engaged in and that is the fight that you and I should engage in if we were fighting when the Lord called him to his reward.

Now how are we going to fight this good fight? In the text I read the apostle gives us some splendid advice. He mentions certain prerequisites to fighting this good fight. He says: "Let every one of you in all his thinking be richly supplied with the truth." This is because there is a necessary understanding between the weights and the easily besetting sin. The weights are not spoken of as sins. They are certain things that you and I are connected with in this world that in themselves are all right. For the uncorrupted man or woman they are decidedly to the advantage of the individual. But these are things that we are to lay aside as weights. For instance, one might belong to various clubs and political organizations and become a good man in the community, and it would be to your advantage. Why? Because you would be free from the public, you would have many friends and acquaintances and you would enjoy life. But for Paul these were the very things that Paul beset him, and he says they are weights. Good, heavy clothing is splendid thing in the winter time. I was down here in Norfolk two or three years ago and had on a fur coat but I wouldn't have it on today. Heavy clothing is comfortable and necessary in cold weather, but if you were going to run in a race, you wouldn't want to be carrying fat clothing. This is one of the besetting sins. We are running in a race for a heavenly prize, consequently let us lay aside every weight.

The "easily besetting sin"—what is that? It is probably different in each one. As I understand it, the easily besetting sin would be your weak point. You are perfectly honest about it or the enemy is not your weakest point. Now if you can succeed in overcoming your greatest weakness the Lord will be thoroughly satisfied that you will overcome all the others. That is quite reasonable. If you were lifting a safe up to a high building and you had a chain with one cracked link in it, after that cracked link had passed the block, you would be safe. That is the point of the way. That is why Paul makes special reference to the easily besetting sin. It is a splendid thing to know what it is. I have found it out, and if I can succeed on that point the prize is mine. You may know what your weakest point is. So then the new creature is the one that is the fight. It is a good fight against the world, the flesh and the devil. We must prepare ourselves by laying aside the hindrances and weights and watching the easily besetting sin and proceed as the Captain did: "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of God" ready to help us.

The good fight is against the world, the flesh and the devil.

We want to take up the flesh first. Some of the dear brethren have arrived at the conclusion that we as new creatures must get the flesh up to a point of perfection in holiness. That is not the way. Paul did it and he tells us that he is an example. What did Paul say? In the 1 Cor. 9 he said: "I fight not as one that beateth the air: but I keep my body under and bring it into subjection, lest by any means when I have preached to others, I myself should be a castaway." You don't do that do you? No; and I don't. Well, how are we going to be overcomers? Paul said he did and told us how he did it. He said he did it through Christ who strengthened him. "I can do all things through Christ who strengtheneth me." He could; why can't we? There are some who can do it, but I can't. "Then," you say, "you won't get the prize." I haven't given up yet. I have taken the time to trace up the etymology of each one of those words in 1 Cor. 9:27, and I find that the Apostle didn't mean what we read it at. He said: "I importune my flesh." The same thought is given us in the case of the widow who went after the unjust judge. You remember that judge was a mighty man, courageous and didn't fear God or man, and of course he didn't fear this poor old woman. But the woman came in before him and we can imagine him saying: "What do you want me to do? I am busy here!" She stated her desires but the judge refused to grant them. But the next morning she came again, and the judge would say: "See here, what do you want?" She kept on coming and the old judge looked her over, and if he was living in New York today he would say: "That old woman has got my goat. She just wants money and I want you to do so and so." "I will do it. If I refuse to do it I will suffer more than if I do it." "I importune my flesh." Paul didn't say he got him down there and never made a mistake. He said: "I importune it. The flesh is more mighty than I am, but I have more interest in it than he does. I am going to work it under." Why? That it might become a better servant than at first. His body was a servant of sin and iniquity, but now of righteousness. We must make our flesh better servants. We realize the fact that our flesh is fallen and will not measure up to the standard set before us. Our standard is perfect. So the Apostle says: "I was fighting day by day and did not say that he had gotten the flesh to a point where it didn't do him any harm. The flesh has many friends and the devil is its best and most congenial friend. The apostle says: "I fight not against the flesh alone, but against principalities and powers against the rulers of the darkness of this world, and against the spiritual forces of evil in the heavenly places." Now, we have got some foes to consider. We have that flesh that is ever with us and is exceedingly weak and the things in the flesh that we are fighting are not the licentious appetites and tastes, but the good and esthetic things. And it is a fight of which was never before. The Apostle says: "During the thousand years' reign of Christ they will not be fighting the good things of the flesh." They will be getting those things as a reward for the efforts put forth. You and I are doing something that is contrary to human nature. It is one of the most striking things ever witnessed. We have the spirit and the flesh, and the spirit is constantly in opposition by the adversary to get us to yearning for earthly things. He has got to only assist the flesh. He has got all kinds of things arrayed against us. Well then, don't you think we had better give up and say: "What is the use of fighting?" No. What have we got against the flesh? We have the spirit that is perfect, the eternal spirit, by the power of the Lord Jesus Christ, so much so that the apostle said: "Greater is He that is on our part than all that can be against us." So the apostle said in Gal. 5:17, that "the flesh warreth against the spirit and the spirit warreth against the flesh, and these are contrary to the one to the other, so that ye can do all things." Is that hard to believe? Is that strange? It is not? Yes, it is strange, because it is wrong, for Paul never said that: He said: "So that ye cannot do the things ye would." What are these things? You cannot walk up to that perfect standard he sets before us. The fact that you fight proves that you want to, and there are certain things that are hard. It is not that all said certain people could eat all things, but I would like to see them eat cobblestones and brickbats and so on. I know how to come to a convention and have a great big feast like I had last night and go for the devilled eggs and ham sandwiches, and so on, not because I wanted to, but through Christ who strengthened me. There are certain things
that I can't do and there are certain things that you can't do, and don't think for a moment that you can, and don't let them influence you. You should get the heavenly prize, because if you do, you are making a mistake there.

Well, I have got to thinking along that line a great deal for myself. I realize I have a great struggle on and with me, and that is one of the reasons associated with him. I know that you have also my friends. There is a warfare going on the life of which has never been witnessed before by the angels. I know there is a warfare going on at this very moment, if not in the very near future, and there will be a series of emotions that will rend your very heart. The adversary will seem to crush you down and you will think it is just as well to give up. But, no.

"Ne'er think the victory won,
Nor once at ease sit down:
Thine arduous task will not be done
Till thou hast won thy crown."

Consider him the Lord Jesus, the Captain, "that endured such contradiction of sinners against himself lest ye be wearied and faint in your minds." I know so many of my brothers who would feel that there were wings on me and that I was just about ready to pick. Well, you know the Psalmist said, "Pride goeth before destruction and a haughty spirit before a fall." The fall wasn't very far away either. The old rascal came back and with about seven others like him with him and what could I do? I give them up to the Lord and then go out to the end. So you see, dear friends. Paul did not say, "I do all things that I want to do with my flesh." Never for a moment. And I hope none of you will get such theories.

"I coerce, I importune, I battle with my flesh" that I may get it to be a better servant than it was when I began. Now you see the flesh will have to be brought into subjection. It will not get better, but the new creature will get stronger and stronger and it will hold the flesh in check. I remember some years ago I was up at my brother's home in Canada and he had a very spirited horse. He was afraid of him and didn't take him out of the stable; he would bring his feed and water to him and wouldn't come near him. I said to myself this will be some sport now to get that horse out and break him. I took him out and closed up all the gates so he couldn't run very far, and just as I jumped for the saddle the horse jumped from under me and I went sprawling on the ground. But after awhile I got on his back and got the gate open and away we went. I said, we were going somewhere, I don't know where, and I just let him go until I got my muscles somewhat exercised, and after working with him for a few days I got him where I wanted him. He didn't change a bit, still wanted to go, but I had got at him and could control him. So the old flesh is always on the job to destroy the new creature and the devil is there to assist. The new creature is on the alert to keep under the flesh and the Lord is with the new creature and the victory is going to be won. So you see, it is a warfare a fight unto death. There can be no compromise or possibility of defeat if we hold faithfully unto the end. You gave up the job and I do mine the Lord says He will do all the rest and we will win. We have the flesh, therefore, to consider as a terrible enemy.

In addition to that we have the world. The things of this world are very good and fascinating and attractive and appeal to us on every hand. I would like to have a beautiful home and an automobile and so on. These things appeal to us, and we must fight them and the only way to fight them is to go at it as the Lord Jesus did. How was that? The Lord gave them up. And what did he get in return? Glory, honor and immortality, heavenly things. We give up the things we can see, taste, smell and handle for the things we cannot see at all. Paul said in 1 Tim. 6:12; "Fight the good fight of faith; lay hold on eternal life," that is, by faith we lay hold on the precious eternal things and the things you cannot handle and see and taste and smell. So Jesus was able to neglect and overcome the attractions of this world because He saw the sureness of the heavenly things. When you and I get mixed up with the world, will you ask me what do you know where the trouble lies? We have lost sight of the heavenly things. When you and I get mixed up with the world, will you ask me what do you know where the trouble lies? We have lost sight of the heavenly things. When you and I get mixed up with the world, will you ask me what do you know where the trouble lies? We have lost sight of the heavenly things. We have ceased to meditate upon them and we have lost our hold upon them and are losing our faith, and thus the battle will go against us. By faith we have the prospect of the heavenly things and we lay down the things which we could now enjoy.

If we have the adversary to contend with, the old lad with the black wings. He is at us all the time and he is not going to quit until he is bound for a thousand years, and then he will appoint somebody to represent him. "Consider Jesus who endured such a contradiction of sinners against himself. Why the adversary began the very moment Jesus came up out of the water and was tempted of the Holy Ghost. He followed him and dogged his path in a most bitter and relentless manner until the Master died on Calvary. You would think if he leaves you that he has gone away because he is discouraged, but he is thinking up some new schemes to entrap you with. He seems to have a supply of schemes and plans to this day which he has not used before. We are not to use his devices. The Lord has devised means to overcome him. Some brethren get discouraged along this line, and in this connection I want to mention two points.

Sometimes we have thoughts suggested to our minds that are so obscene and low and mean that we are terrified by them. We conclude that we are getting worse. Things that we wouldn't even think of to handle before we became Christians now come to our minds. Where did they come from? From you? No. From the adversary.

I remember one brother I was talking to along this line. He said: "Brother you took a load from my mind by that." He said: "I live away off in the country. When I began to read the volumes my wife seemed to be interested. She is changed now and bitterly opposed. She is determined that I will have no opportunity to read the books and I am willing to read when I knew she liked to be sleeping, but lo! and she was up a half hour after I got up, and always had something for me to do; but if not, she would go around humming some old tune, and she had a voice like a boiler and she made life miserable for me. And the thought came to my mind, what will get some substitute?" I said, "Ask the Lord to do it." No. He was horrified. It was the devil that suggested that to his mind. There is no sin in being tempted, but yielding to temptation is where the sin comes in. If that brother had harbored that thought and got the "rough-on-rats" then he would have been guilty. There is the danger of the matter. But he repelled that idea, dissipated it from his mind and the adversary didn't bring it back. At times we might get discouraged by such things entering our minds, and if the devil can get us discouraged he has us where he wants us, and you will find a great deal of sorrow before you get through with the adversary.

So we have this fight on hand. The new creature against the world, the flesh and the devil. I don't have half the much trouble with the devil as I have with the flesh. The flesh is a strange kind of battle. The flesh is very present with us. We have to contend with every hour. But you see, dear friends, as Paul went over his experiences and spoke with such confidence it was all based on the fact that he fought this fight. He didn't say whether he made mistakes; he just said he fought the good fight. Are you saying that you have made a mistake? Oh, well, you say, "I have made a lot of mistakes." Certainly, but you are not going to lose because you made mistakes. The question is are you continuing in the fight? Are you at it now and will you be there when the Lord calls you? If so, the victory will be won.

Paul says: "I am ready to be offered; I am ready to go when the Lord calls me; I have fought the good fight. I have finished my course: I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will give me in that day." Wasn't that a glorious message for that soldier of
Discourse by Bro. J. D. Wright. Subject: "CHRIST OUR PASSOVER IS SACRIFICED FOR US"

FIRST Cor. 5:7-8: "Purge out therefore the old leaven, that ye may be a new lump, as ye are an house in the Lord. And if the passover by the Lord was at all times sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

We are to discuss apparently the last Passover. We are to observe that the "over" itself, as doubtless you all know, is an illustration to the original passover instituted for the benefit of the Jewish people primarily, at least, so far as that people could discern. But while the Jewish people had a passover the real Christian people have a better passover. I mean to say at this point that Israel really did have a passover, but so evasive over thereafter was not the real thing, but merely a memorial of the true—original. We may consider the Jewish passover as a type, as a picture, a foreshadowing of something better.

The various sacrifices that the people of Israel were called upon to offer year by year continually must have become rather humdrum to them, especially to those Israelites that were living among the heathen nor always in the condition in which it has been for 6000 years. He has something better in His arrangement for then.

So He worked out this great scheme of economy, redemption, He had something in preparation for that people at that particular time. So He purposed to build them out of that, and make them a separate nation. Moses was designated as the great deliverer, the one who would accomplish this work. But, you may ask, did God have His ability to do what the Lord seemed to be expecting of Him, but the Lord cleared the way entirely so he could have no doubt as to whether God could accomplish what He was setting out to accomplish through Him (Moses)? Then in order to thoroughly establish Moses and the work that God was there beginning to do, He caused certain signs and wonders to be manifested out of the land of Egypt.

You remember some of those signs and wonders. How that Moses went before Pharaoh on one occasion with his rod and threw his rod down on the ground when immediately it became a serpent. While some of the opponents of Moses and of God, of righteousness and truth, could do some of the things, that in particular, and some others, they could not do all. They thereupon said away from them, these are not gods, whatever signs they could accomplish. When Moses threw his rod down and it became a serpent, they also threw their rods down and they became serpents, but when Moses’ rod swallowed up the others that put an end to their wonders. Moses’ wonder continued to be a wonder, a sign, a sign not only that there was a God in Israel, but that Moses was His servant, through whom He purposed to do what He was then planning to do, in fact was then beginning to carry out.

We may mention that this Moses, as you have all learned in your studies of the Scriptures, was a type in some sense of the greater deliverer that was to come in the future. God had not only planned the deliverance of His people of Israel from the land of Egypt, but He had a greater plan for the deliverance of not only Israel, but all mankind from the bondage of sin and death. He had not only planned to use Moses as the deliverer of Israel from Egypt, but He had planned a greater deliverer than Moses—the Christ, the Head of which would come to this earth from heavenly glory, the body of which Christ would be made up from among fallen humanity, and through these would come out of Zion ultimately the deliverer who would turn away ungodliness from Jacob and through Jacob turn away ungodliness from all the families of the earth that would be obedient, that whosoever would hear this greater deliverer would be delivered and would be spared being destroyed among the people. Moses was therefore a type of the great deliverer of all mankind.

So when Jesus came into the world he began to work signs and wonders to prove that he was the one that Jehovah had appointed for the final deliverance of the human race. Not only did he perform signs and wonders in the land of Israel which was in some sense an antitype perhaps of ancient
Egypt—as at least one Scripture seems to indicate when it refers to “the place where our Lord was crucified, which spiritually is called Sodom and Egypt.” Various antitypical, symbolical names have been attached to the Israel of old in the days of our Lord and the fallen spiritual Israel in these last days. The two seemed to be coupled together. So in that land of Egypt, otherwise called symbolically Sodom or fallen Israel, the Lord wrought signs and wonders, thus manifesting the fact that he was the one God had chosen, and at the same time manifesting the fact that there was a God in Israel.

We remember at this point that while there was an old Israel established at the time of the institution of the original passover, God had in mind the establishment of a new Israel, a spiritual Israel, the nucleus of which was to be gathered out from among the old. This began when the Lord Jesus came into the world, when he began to work signs and wonders among the people, healing the sick, cleansing the lepers, giving sight to the blind, and raising the dead. He began to raise up a class that would be a nucleus to this new Israel that God purposed to establish and to be lifted from the earth and finally raised to the heavenly glory. From Rev. 7 we see that God’s plan was the taking of the whole from the natural. So it is mentioned that 12,000 were taken from each of the twelve tribes of Israel that in all there might be twelve times 12,000 or 144,000. That was God’s purpose. In other words, He purposed to have Israelites indeed, either natural transformed into spiritual, or Israelites after He had gone among the gentiles to find the material with which to make them. But the plan was on the basis of the Israelite nation, the twelve tribes. So there the plan is indicated.

God purposes to have this as a separate nation. It is called a nation, a holy nation, a peculiar people, just as the original Israel was called a holy nation, a peculiar people.

I have mentioned the proposed deliverance of the original Israel. It was proposed that they be delivered out of that bondage. Not only so, but there was to be a particular deliverance of the firstborns of Israel, after which in due course the whole nation was to be set free, taken clear out of the land over the Red Sea, and started on its way to Canaan. This was a type we understand of the coming great deliverance not only of the world of mankind which is to come but also of that which has partially taken place already and is progressing and will finally be brought to a finish, namely, the deliverance of that company which is in the Scriptures called “the Church of the First Borns whose names are written in Heaven.” In connection with the original passover or passing over—and perhaps we might think of this passing over as a reference merely to the passing over of the firstborns. But it brought Israel to the point where the whole of the nation might pass over the Red Sea, the Red Sea representing in some sense the second death. The time will come, the time has come in the case of the Church of the First Borns, where there is an opportunity to do one of two things; either to pass up high through the valley of decision to the very edge of the second death, or to fall right into it as did the Egyptians in the midst of the Red Sea. Later on there is another time to come when there will be opportunity for the world of mankind of profiting by the sacrifice of Christ or the good passover working salvation or falling in the Red Sea. The faithful will pass over. The unfaithful will fall and be finally destroyed. There might be a hint of a representation there perhaps of the passing through the thousand years of the millennial reign of our Lord when the whole world of mankind will pass through the valley of decision, even as Israel when the waters divided passed down into the trough of the Red Sea, passing over dry shod, Pharaoh assaying so to do with his hosts, Pharaoh himself representing the adversary and his hosts, who thought to pass through also and purposed to overtake the Israelites and destroy them, for though Pharaoh had had a number of signs and wonders in Egypt, various plagues, the last of which was the slaying of the firstborns all over the land, from Pharaoh on his throne, to the lowest in the dungeon as well as beasts, when all this happened it seemed to wring the heart of Pharaoh and all the Egyptians so that they were glad to let the people go, but in spite of that Pharaoh repeated himself against Israel and Pharaoh pursued the Israelites and if possible bring them back and place them in servitude again or destroy them altogether. So when the sea divided and the people passed dry shod into the trough of the dry sea Pharaoh attempted to do so also.

It was a representation, whether it was intended to represent or not this fact any way existing during the thousand years’ reign of Christ there will be nothing of Satan’s power that would be privileged to come near to the marching hosts of God as they pass along the highway of holiness. The adversary will not have any power for the thousand years.

So as Israel passed across the Red Sea there was the pillar of cloud by day and the pillar of fire by night. When necessary the pillar of cloud or fire went from before them and stood behind to be a protection from the foes of Israel. Thus Israel was permitted to fearlessly pass through and with safety land on the opposite side. When the last Israelite had passed over then the waters were called together again as before and the hosts of Pharaoh were destroyed. This might represent that when the faithful hosts of God’s people in the time to come have thoroughly passed over, passed beyond all probability of falling into the second death, have stood their test well, the enemies of God and righteousness being cut off and removed, the time will come when the trouble that will destroy Satan and every other opposing force.

Now by way of establishing this and giving the people something to think specially about, and especially to give us something to think about and make application of now, God had not of this fact particularly pointed out that the sacrifice in a certain way. A lamb, either a lamb or a kid, was to be taken from among the flocks and it was to be shut up until the 14th day and the evening passed in the evening. This lamb, we understand, is a type or figure of that great one who nineteen centuries ago was proclaimed by John the Baptist to be “the Lamb of God that taketh away the sin of the world,” the one spoken of in the book of Revelation as the “Lamb slain from before the foundation of the world,” the one God had in mind through whom He would take away the sin of the world and who was pictured in prophecy as connected with God’s plan from the foundation of the world.

Well, this lamb that Israel was to take was to be killed and its blood was to be taken on the night of the 14th of Nisan, the first month to Israel, and sprinkled, as you remember, on the side posts and the top of the doorways of all the houses of Israel. Apparently the various houses of Israel were to represent the one household of faith, the house of Israel in this type. The blood of the lamb was to be spread on the doorpost and lintel of every house, and the blood of the lamb was to be spread there to afford a protection not so much to all of the house, all of the people within the house, but to the firstborns that might be in the house. There might be more than one firstborn in a house. That is, to say, some of the houses of Israel were rather small and could not dispose of a whole lamb, or a sight call their neighbors in since it would not be required that the lamb be eaten. So properly their might be two or more first-
born's in a single household for that night. The firstborn would be protected. God explained that in that night when this thing would be accomplished He would send His angel, the destroying angel, to go through the land of Egypt, killing all of the firstborns of the land of Egypt, indeed all of the firstborns who were not protected by the sprinkled blood, would be destroyed, and the Scriptures show that from Pharaoh on his throne to the lowest in the dungeon including his beast, were destroyed in that night. There was not a house from where there was no sound, yet at that time all done to death, and at midnight a great cry went up from the people. The night has continued through this gospel dispensation. It is a night time. There is to be a time sometime in this part of the age or within this age when there is to be a great cry go up. I do not know whether that time is now or not, but certainly there is going to be a great thing to take place. Yet at midnight, I do not know if it is the flower of the children that is being taken with infantile paralysis or not. Certain it is we are living in a time when there are various influences at work that are destroying humanity. Thousands and thousands of children have been taken off with that paralysis. Other thousands, multiplied thousands, millions have as a result of war, and other millions eventually are yet to fall before the destroyer, whatever that destroying angel may be. It may be one thing perhaps or another. They are going to fall in death until finally no doubt there will be a great cry go up. They will increase the weening, the sorrow that may endure for a night, but yet the night will come in the morning which is not very far away we believe.

So the faithful Israelites paid attention to what the servant of God did then. By this time they were ready to listen to the servant God had sent because various things had been done to emphasize the fact that Moses was the servant of God. When He told them to sprinkle the blood upon the doorways they did it, and those that did were saved or at least the firstborns were saved for that night. This also refers, we believe, to the Church of the firstborns of this present dispensation. Not actually the firstborns from among the people is this important, but the very firstborns, the people that might be his people at this present time. Nor was it actually the firstborns from among the people of Israel whom the Lord intended to take and serve the rest of the people at that time. I do not know whether there is anything intended to be typical here or not, but it has looked to me sometimes as though there might be. That is, after the firstborn was saved and the thing had been accomplished, the Lord required of Moses that a transfer should be made: that the actual firstborns should be sort of traded for the tribe of Levi, and that that tribe was accepted as instead of the firstborns. So instead of the actual firstborns from among humanity God is looking for His people. His purpose is not the best in every particular, but He is looking out for those that will suit His purpose best whether they are actual firstborns or not. They will be first in point of honor and suitability. So from His standpoint the people He is drawing to Christ and through Christ to Himself are really firstborns. When He says that the cause the are to be born from the dead before the race of mankind. These firstborns are to be protected with the precious blood of Christ even as the firstborn of Israel was protected by the blood of the passover lamb. Christ our passover has been sacrificed for us. His blood becomes our salvation. His blood sprinkled. This is what the doorknocker does, and the membrane that will secure for us salvation through Him. We are saved in Him. We may say as one of our sones has it—"Under the blood." In other words the blood of Christ our passover. Faith in this blood and a certain participation in connection therewith on our part will afford us the purpose of protection in this house, as members of his body. We have other members of His body, that we might have the protection of his merit, the robe of his righteousness.

The flesh of the sacrificed lamb was to be broiled, roasted and eaten by the people with bitter herbs and unleavened bread. This represents the fact which was figuratively stated by our Lord to the people of that time who said: "He that eateth the flesh of the son of God and drink his blood ye have no life in you." The Israelite was to eat the flesh of this lamb. Just so the antitypical Israelite is to eat by faith, or partake by faith, of Christ and his merit and obtain life thereby.

Further, the Israelites at the time of the institution of this passover, the original passover, were to be ready to move at a moment's notice. The lamb was to be killed and the flesh thereof roasted. Each Israelite was to have himself thoroughly clad, his staff in his hand, his shoes on his feet, and ready to leave everything at a moment's notice. For this is the Lord's passover. He was to be ready to go just as soon as the notice was given. I guess they had ample time to eat the passover, but they were to do it in haste, get it done and have it all over with before morning. In fact, it seems they started before daybreak. Nor did they eat the passover at all. Yet that God's present Israel must be ready on a moment's notice, ready to go, ready to obey. They are to have their sandals adjusted, staff in hand, already clothed with the garment of righteousness and understanding from the start that they will be pilgrims and strangers in the earth whither they are going to go, to a land which they know not; it is the state in which you and I are—pilgrims and strangers.

But as they ate of the lamb thus ready to start their journey whenever notified, they had mingled with their feast of lamb bitter herbs as well as the unleavened bread. The bitter herbs represented the persecution that every true spiritual Israel, the Church of the firstborns before passing through. As the apostle says: "If any man will live godly in Christ Jesus he shall suffer persecution." It may be more severe or less severe, but we can depend on the fact that we shall find persecution. If we do not find men and women eager to do the persecuting part of it, we will certainly meet with the persecutor. Whether somebody in this present world is sufficiently stirred up to give us persecution or not the adversary can be depended upon to give us a little, and some of us could not stand, perhaps, what the adversary alone could give, and that might be enough for me. But the Lord has authorized us to be glad and rejoice. "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake; rejoice and be exceeding glad, for great is your reward in Heaven." This was represented, we believe, by the bitter herbs. Then there was the unleavened bread. This St. Paul says in connection with our text represents sin and corruption and that we should not even allow to be in our midst nor any ear, nor the leaven of malice or wickedness, but the unleavened bread of sincerity and truth. So all these spiritual Israelites are of this class.

Now it is said in that very night, the night in which all this was done, the destroying angel passed over and all of the firstborns of Egypt unprotected were slain. In that very night also the firstborn of Israel was saved. In this very night, therefore, when there is so much darkness that covers the earth and gross darkness that covers the people and so much sickness and sorrow and pain and death dying and crying, and so on, while weeping endures for the night, in that same night the Lord's firstborns are being passed over. Despite the sorrow and dying and crying, the turmoil and distress that this earth knows, these firstborn ones may have joy and gladness. They may rejoice and be exceeding glad, because they are not, as the apostle otherwise expressed it, children of the night, but children of the day. We walk as children of the day. We walk as such, knowing that a greater day, a more blessed day, is yet to come. So while the destroying angel passed over in that very night, while it was a dark night, a dreadful and terrible night to those who were unprotected, it was not the same kind of a night to the faithful Israelites, because the firstborn was saved. From the very dawn of light, from the very day from the very morning, from the enemies of God and His people, but it would not be the same with the faithful Israelites whose firstborns were saved.

Israel then took their flocks and herds and all other effects and belongings, even to the kneading troughs without dough in them, gathered them up and off they went as soon as notified to go. So whatever belongings we have or have or had in the land of Egypt, in this present world, things that were of real use, we must gather it up, take it up quickly and go, and there are some things that we can take, that which can be used. We will not stop to mention them. We must take all the Church of the firstborns, while delivered, yet they are not first delivered. Apparently this whole age is a night. It will require the whole age to deliver all of these firstborns. It may not take so long for the deliverance of a few, of one but it takes the whole age of 1900 years to deliver the whole company of Israel of the firstborns.

We should notice this: That when the people departed
“Snaps” at Newport Convention
from the land of Egypt they apparently departed in very good spirits. God had delivered their firstborn. The destroying angel had destroyed the firstborn of Egypt. Israel had passed out from among the people and were well on their way. The Lord guided them in the right way, of course, but they came right up between two mountains with the Red Sea before them. Now, what could they do? They thought they were delivered, but they were not delivered. They were only partially delivered. After all, was there a will-o’-the-wisp that they had been following? Pharaoh and his hosts were at the rear. Were they after all to be destroyed? This may represent the fact that the Lord’s firstborn while they start out very well, they may find themselves in what appears to be terrible difficulties, almost imminent destruction, with the Red Sea or the desert on either side. It was not as though they were in difficulties, mountains on either side, and with the raging enemy, “your adversary that goeth about seeking whom he may devour,” at the rear pressing on. What shall be done? I imagine too a great many of the Lord’s people—I would so imagine from little experiences I have had myself—that when some of the Lord’s people reach a point such as that they wonder whether or not they might as well give up. Indeed I heard some say they almost wished they had not started. Like the Egyptians, would that they had died in Egypt, rather than be brought into this desert. Why didn’t we stay under the lash of the taskmaster than to be brought out here and killed in this canyon or driven in the Red Sea or the desert? The Lord said to the people several years ago: “I don’t know, Brother Wright, whether I am going to succeed in this race or not. It seems sometimes I am not, for more I try to succeed the less success I have. It seems to me I am going to fall into the second death. Something says you had better stop now. If you go on you add sin to sin, and you had better stop and than go to some other direction.” She was afraid of the second death, afraid of the Red Sea, that is to say.

Well the people cried to Moses. Moses cried to the Lord. The Lord said to Moses: “Speak unto the people that they go forward.” And Moses spoke to the people by the authority of the Lord. Tell them to go forward. The Lord and the Red Sea was the Red Sea and they passed over dry shod. So, dear friends, I know of nothing better than that to say to the spiritual Israelite. If there seems to be difficulties on either hand and a relentless foe and enemy at the rear, the second death apparently in front, the only thing to do is go forward and trust in Him that gives the order and no doubt the sea will divide.

As Brother Russell points out, that this is to be a very important part of our salvation anyway, triumphing over the second death, the antitypical Red Sea. We are passing right over it, so to speak, and are not being hurt of the second death.

We will not have time to say anything about the memorial of this. The subject is not the memorial anyway, but rather “Christ our Passover is sacrificed for us.” If we appropriate it, make proper use of it, it will finally bring us safely across, beyond all possibility of being affected by the second death, represented in the Red Sea.

Now when our Lord Jesus was here nineteen centuries ago, he was to have been the last authorized memorial passover with his disciples. They found a convenient place and there the passover was prepared as it was called, but it was really only a memorial. As I mentioned a moment ago, that one observed in Egypt was the only real passover. At that time the destroying angel really passed over Egypt, that angel really destroyed, that angel really delivered. We are really delivered from destroying the firstborns of Israel when he saw the blood upon the doorposts and the lintels. The people really killed the passover; they really ate of the lamb with the bitter herbs and staff in hand and shoes upon their feet, and they really took up their effects and got out of Egypt. They were really in bondage in Egypt. But that which followed year by year down to the days of Jesus was not so real. It was only a figurative reality. While they had a real lamb and bitter herbs and really had staff in hand and shoes upon their feet and ready to go, they had no particular place to go and did not go. They were carrying out so far as possible a memorial. It was a memorial of the fact that they were delivered at that particular time from the land of Egypt and the house of bondage. So the Lord observed the last authorized passover memorial. The Jews still carry it on and the Lord doesn’t interfere with it, but they are not as in former times. They may carry it as far as they wish to, but it is brought to the Jewish people do not carry out the passover arrangement anyway. They just use a chick I understand instead of an animal. But the Lord observed that memorial, and in the same night after the supper he instituted what we call the last supper or the sacrament, but which we recognize as a memorial. They could not understand for the original, but of Christ our passover to enable us to remember what the Lord has done.

Christ’s body was broken as the antitype of the slain lamb. The Lord took bread and gave it to his disciples, and said: “Eat; this is my body broken for you. As often as ye do this in remembrance of me” (it was a memorial or remembrance), “likewise also you took the cup and gave to His disciples and said, “This is the new testament in my blood; this do ye as often as ye drink it in remembrance of me.” That is as far as our Lord could go with the memorial. He had many things to say to his disciples, but they could not bear it then. They had heard him say at one time: “Except ye eat the flesh of the Son of Man ye have no life in you,” but they could not understand it and many stumbled at it. So likewise he said to his disciples once: “Are ye able to drink of the cup that I drink of?” They did not know what he was referring to—possibly to the literal cup. He didn’t explain fully in reference to that. He left the explanation of this more to the Apostle Paul apparently. Not until after Pentecost did we see this doctrine developed. When the apostle began to teach the early Church he called attention to this cup of blessing for which we bless God and this loaf for which we give thanks also, and he says: “Is this not the communion of the Body of Christ?” Or a common participation with our Lord? Yes. This was the apostle’s word of explanation of this memorial. Not only was Christ our passover sacrificed for us, but if we would have a part with him in his coming glory, we must be sacrificed with him, and the act of eating the bread is meant to be a symbol of the fact that we are willing to be broken with him, and our act or willingness to take the cup is a symbol of the fact that we are willing to have his blood which is poured out for us. So when he says that: “If we be dead with him we shall also live with him.” Hence we are urged to present our bodies a living sacrifice, holy, acceptable unto God. There is only one way in which the presentation of our bodies a living sacrifice could be holy and acceptable unto God, and that is by presenting them primarily to the Lord upon his altar of sacrifice. In other words we come unto Jesus. “Come unto me all ye that labor and are heavy laden and I will give you rest.” And if we come thus to him and he receives us, then the Heavenly Father will receive us, and if any man come unto Him He will in no wise cast out. Such a sacrifice will be holy and acceptable unto God and acceptable unto the Lord. Let the Church upon his altar of sacrifice by upbend us continually as we seek to have a part with our Lord in his sacrifice to the end that we might have a glorious part with him in his kingdom.

Discourse by Bro. R. H. Barber
Subject: “THE CHURCH’S SHARE IN THE SUFFERINGS OF CHRIST”

E feel, dear friends, that the Lord in His providence has given us a very important subject this morning—The Church’s share in the sufferings of Christ. I believe that the share of the Church is very real, and my share, in the sufferings of Christ. I wonder if we realize what this means? What are the sufferings of Christ? What does this suffering accomplish in us and what value does the Heavenly Father place on these sufferings? These are questions that we hope by the Lord’s favor to bring to your attention this morning to clarify if possible, because our experience is that many of the dear friends do not thoroughly understand this matter—“The Church’s share in the sufferings of Christ.”

First, let us see if the Bible tells us that the church is to share in the sufferings of Christ. We want to read a very few of the many Scripture texts. There are a great many of them. We couldn’t take time to read them all. We will have to read only a few.

Second Cor. 1:5, 7. Paul addressed this letter to the
Church (you and I, dear friends) He says: "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." Verse 7: "And our hope of you is steadfast, knowing that as ye are partakers of the sufferings so shall ye be also of the consolation." You see here, dear friends, our consolation and comfort in Christ is dependent upon our share in the sufferings of Christ. Hence we may be sure the Apostle meant to say that we must learn to know what these sufferings are so as to share them.

We find the Apostle Paul tells us again in 2 Tim. 3:12: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." So we see the necessity of it. Again in 2 Tim. 2:12: "If we suffer with Him we shall also reign with Him." We see again the necessity of the sufferings. Again in Rom. 8:17: "If children then heirs; heirs of God and joint-heirs with Christ if so be that we suffer with Him." We are to share the sufferings of Christ. Then we find this same thought is presented to us again by the Apostle Paul in Phil. 3:10: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." Again this is called to our attention in Heb. 10:32-34: "But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazing stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance." You see here the apostle tells us that the opposition sometimes comes upon us directly and the danger with us, whereas in other cases it comes upon them that are so used. And then again in this verse it refers to them as taking joyfully the spoiling of their good name and good reputation—your influence and everything else that you have. The devil will try to spoil everything that we have that we consider of any value, and because of our loyalty to the Lord and death to his will this same persecution comes under the head of the sufferings of Christ.

Then we find this called to our attention again in 1 Pet. 4:12-13: "Beloved, think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you, but 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." You see again the necessity for the sufferings with Christ. Think it not strange that these sufferings of Christ come upon you, but on the contrary rejoice in them, because when his glory shall be revealed ye shall be glad with exceeding joy if it will put great deal of stress upon the thought of sharing in the sufferings of Christ.

Now, what are these sufferings? I remember a few years ago I was trying to explain to an elder sister of mine the difference between the suffering of Christ and our suffering, and after I had taken a great deal of pains to make the thought clear I was astonished to hear her say: "Well, I guess I have suffered as much as anybody. I had the toothache all night the other night." But what are those sufferings? We find numbers sharing in Adam's suffering and death and therefore in Christ's sufferings, as contrasted in the Bible with all those sufferings Father Adam brought upon the race, such as the toothache and sciatica and everything else you might think of. All of these are Adam's sufferings and not the sufferings of Christ. We want to get this thought clearly before our minds. We might, however, ask ourselves just whom this suffering belongs to. For instance, and inherited it from our ancestors, that would be Adam's suffering, but if it in our service of the Lord we brought that the sufferings of Christ upon us that suffering might be the suffering of Christ. Why? Because we might have avoided it by serving in Adam's house. If in the service of the truth you have these sufferings; in the service of the Lord we would in such circumstances we might call that the sufferings of Christ. But if you laid around the house in a lazy way with the toothache and rheumatism that would not be the sufferings of Christ.

What are the sufferings of Christ? Let us look at the dear apostle. All of those rebuffs and sneers and jeers and taunts and criticisms and persecutions that come upon him as a result of his loyalty were the sufferings of Christ, and so far as the Bible reveals he never had the toothache at all. So we must get associated with him in such a way that we will have the same experiences that he had.

Let us call attention to a few texts that refer to this:
In 2 Tim. 1:8 the apostle speaks of these the sufferings of the gospel. Ah! they come because of our love and service of the gospel.
In 1 Pet. 3:13-18, the apostle calls our attention again to it: "And who is he that will harm you, if ye be followers of that which is good? But even if ye suffer for righteousness' sake happy are ye." Ah! how many go around with long faces because they suffer for righteousness' sake. I remember once being in conversation with an old brother who had a good many sufferings, but you know every bit of suffering that came upon him nearly was his own. In this case he certainly delivered a funeral sermon. During his talk an old friend of his went out of the room and then misrepresented him to others. The misrepresentation hurt him so badly that he harnessed up his horse and went eight miles to rectify it. He said with tears in his eyes: "Why did you tell that terrible slander about me? Of course, the anger of that man only increased and he got more rebuffs than ever. He told me about it with tears, and I said: "You consecrated to endure those things and count them all joy, and you are not willing to endure them."
Notice this text: "If ye suffer for righteousness' sake, happy are ye." Oh, that brother wasn't happy under those conditions. "And be not afraid of their terror, neither be troubled." Then it speaks of our Lord: "For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing, for Christ hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh but quickened in the spirit. By whom also he went and preached unto the spirits in prison." So we see, dear friends, our Lord Jesus died the just for the unjust. He was put to death in the flesh and the apostle connected that up with our sufferings for Christ's sake. These then are the sufferings of Christ. This then is the true apostolic view of these.
it. But now the Heavenly Father had in store for him the divine nature, far above what he had before, and in the divine arrangement no one can ever be perfect except by suffering. Nothing less than suffering can test and try all men for perfection and for the obedience by the things which he suffered. He had always been obedient, but not through suffering. So you see the one that can be obedient through suffering, with the devil against you and the world and your own flesh, that is a far grander test of loyalty and obedience than can be given in any other way, even if it were to test all men the same way, "And being made perfect?" How was he made perfect? Heb. 2:10 tells us. It tells us there that he was made perfect through sufferings. So these sufferings had the designed effect on the Lord Jesus Christ of perfecting him. He had always been perfect. He could not be made any more perfect, way. He had been perfected through sufferings. It had not been decided if he would be loyal through sufferings.

Now here is the same purpose in sufferings for us. Ah, it would be so much easier for us if there were no sufferings. That is exactly what the Great Company class try to do. They try to do away with suffering. They think that is not necessary, and they are going to miss the reward. So we are enduring these sufferings and then having learned obedience through the things which we suffer too can share in his resurrection.

There is another reason why we share the sufferings of Christ. God purposed to commit to the Christ the work of rescuing the world in the next age. What a glorious work, too. Who is going to be rescued? All of God's enemies, all murderers, thieves and scamlanders and haters and so on that ever lived on this earth, and that includes all those nice people who claim to be servants of righteousness and truth at first presentation, who are not. Those are going to be left over and be dealt with. God's enemies, and except those are God's enemies, they are our enemies, and God purposes to turn them over to us, you and I. If those ministers of evil had not been permitted we would not be fitted for that work. We must be perfected in love.

Love is made up of a great many elements. Patience is one of them. The more we love the more we would need patience. So He has been trying us, testing us through sufferings. He knew sympathy would be needed and He has tried to draw out your sympathy so you can deal with them along that line. He knew you would need to be gentle, and so He has tried you through suffering for gentleness. Gentleness, patience, forbearance, sympathy, charity and love in the disposition are all elements of love. And God is proving us now in love, and the ministry of evil is the best and surest and eventually will be seen to be the wisest method God could think of to do this work. So the sufferings of Christ are preparing us to deal with the world in the next age and it is the only way in which we can attain that prize of the high calling beyond the vail. It develops our character and fits us for our work.

Now, in order that we may clearly bring this matter to your mind, we thought we would bring to your attention what our Pastor brought to our attention in earlier addresses. He told us there were three bodies of Christ. We use the term "bodies." The Methodists would in speaking of the Methodist body. They speak of the body as those people whom God accepts as Christians. Now, let us see the three bodies.

One of them is up beyond the vail and consists of 144,000. We will call that "the glorified Body." The other two bodies are this side of the vail. What are they? One of these bodies we will call "The justified Body" and the other "The consecrated Body." Now, "The justified Body" is made up of the justified humanity of everyone in this Gospel Age who has made a consecration. Just the moment they consecrated, presented themselves living sacrifices, our advocate imputed his righteousness to them, and they were justified. What does justification mean? It means to be sinless in God's sight, not actually so, but reckoned so. So then this work of justification is a work God does for us. We could not do it for ourselves. We could not justify ourselves by keeping the law or by any good works we could do. So God has provided a wonderful way for bestowing upon us this grand gift, justification—something that lifts us up out of the horrible pit of degradation, and we are counted as Jesus was, holy, harmless, undefiled and separate from sin.

Now justification applies to our flesh, and just the moment the Lord leads us by His providences and experiences up to the point where we see consecration and say, Here I am, and present our bodies, the Lord accepts that consecration, begets us with the Holy Spirit, and we have the two relationships. We are members of that justified family, the House of Faith. We are also consecrated to be members of Christ in this respect. Jesus accepts this justified humanity as his flesh. Did you ever think of that? Read 1 Cor. 6:15: "Know ye not that your bodies are the members of Christ?" If you have made this consecration, if you have received this completed justification, if you are in that condition where the Lord accepts your consecration, you are members of Christ and it is the Christ in the flesh. From Jesus' day, from Pentecost clear down to the present time, Christ has been in the flesh here upon the earth, and we believe there are two hundred or more of them in this room today, members of Christ in the flesh here. Well, in that case the instance God begot the new creature and there were the same number of the spirit-begotten class on the earth and from the day of Pentecost to the present time every one who has consecrated and been begotten of the spirit has been counted as members of Christ, as new creatures—members of Christ as justified humans and as new creatures. This is the glorified humanity, the other to our new being, spirit-begotten being.

There are these three bodies, the justified, the consecrated and the glorified Christ. It is from the consecrated members of the Christ this side of the vail that God is finding those 144,000 that will constitute the glorified body beyond the vail, and after that there will be a Great Company class left behind who did not run so as to obtain.

Why are there so many more on this side than beyond? Suppose there were ten million this side the vail, ten million justified and ten million consecrated. Why are there ten million here and only 144,000 over there? Oh, the Lord had tried you and you and you and you, and He found one faithful one. That, dear friends, ought to make us stop and think. Then is the scriptural presentation of the matter—a Great Company class of foolish virgins. They shed tears over their lot upon the earth and esteem the leeks and onions and garlic of Egypt worth more than that prize. That is why there is a Great Company class that look back and shed tears over what they have left behind.

So we see the two bodies, the justified and consecrated in each, all of them willing to be of that Little Flock, the Great Company and the second deaths have been members of it.

What did God justify us for? What did He bring us to this condition for? Ah! everyone who would be in the kingdom must suffer with him; must present something a living sacrifice. What? Your bodies a living sacrifice, holy and acceptable. And our bodies were not holy, but God did this work to make them holy so He could accept them. Every one of that company must be sacrificers.

Well, this justified human body is what we present in sacrifice and then the Lord begets us as new creatures and counts the flesh dead, and that is what is called "the old man." Some refer to the "old sinful man," but the Bible speaks of this old man as the one sacrificed and the new man as being created in the likeness of God. It is not a spiritual resurrection, it is not. I have heard a good many ask: "Are we dead now? Is the new creature only alive?" Only yesterday somebody asked me: "Is it really true we are dead?" I said: "We are kicking around here a good deal, aren't we?" (Laughter.) It is only a reckoned matter. Well, then, this other death is only held upon the altar. So every experience that comes to us the Lord Jesus tells us that if we keep that sacrifice upon the altar he feels that experience. There is not a thing befalls his saints without his knowledge and consent. "All things shall work together for good—" For whose good? For the good of the flesh? No. For the good of the new creature.
We remember it says in the Bible that the world knows us not. Oh, but the world knows us according to the flesh. I can go into every one of your communities and they will tell you all about you. They will tell you I have done this and I have done that. I have accomplished this and I have accomplished that. But when it comes to the question of what we shall be, we will not be commendable either. But the world knows us not as new creatures. Go out and tell your friends that you are two creatures, an old one that is dead and a new one that is alive. They would have a lunacy commission come around and take care of you when you told them such a thing. We are very careful when we write the flesh that is justified, is justified to be a fit temple for God’s Holy Spirit. 1 Cor 6:19: “Know ye not that your body is the temple of the Holy Spirit?” God would not permit His Holy Spirit to dwell in an old, unjustified body. The world knows all about us, and you know it is this Body of Christ in the flesh that endures all the trials and tribulations of the world. If they were to see a soul, all the taunts and opposition and persecution. That is the one the world aims its shafts at. When they crucified Jesus it was not as a new creature; when they spit in his face and jeered at him it was not as a new creature, it was the flesh they saw. And so it is with you and I. All the sufferings of the Christ come upon this Body of Christ in the flesh. Is it past they nailed some of the Lord’s saints to the cross. Oh, they crucified the justified humanity that was counted dead. The Lord permitted it, too, as a necessary part. Some have been burned at the stake. Some have been beheaded at. Some have been torn limb from limb. Some have had wrong stories told about them; false things have been said about them, and then we are hurt. Does that hurt belong to the new creature or to the flesh? Does the new creature suffer? “We glory in tribulations.” “Count it all joy.” Can you do that according to the flesh? I guess not. When they persecute the flesh it means that the tears will come. It is only the new creature that rejoices. Rejoice in tribulation, rejoice in suffering, as one of the witnesses of the spirit that we are the sons of God. Notice the text in 1 Cor 10:16: “The loaf which we break is it not the communion of the Body of Christ?” Are we members of that one loaf as new creatures? Oh, no. We are not members of that loaf as new creatures. We are counted in with Jesus as members of that one loaf as new creatures, according to the flesh. All the sufferings of Christ come upon the flesh, and the flesh is consecrated to death and the flesh of every one who has made a consecration must perish. The flesh of the Little Flock, the Great Company and the second death class must perish. The flesh of one class perishes voluntarily, the others involuntarily against their wills. But the flesh of every one must perish.

I know some of the dear friends think the Great Company are going to be human beings. I found one sister who spent a good long time trying to convince me that the Great Company class were going to be human beings, but they are not going to be. They must perish by sacrifice, and they cannot take it back. Why? Because the Lord will hold them to their bargain.

So, dear friends, can we see what the sufferings of Christ come upon. Why do they come upon us? Because we have made a sacrifice? Our rights or interest in Father Adam’s estate. They did believe that was the deed we were deemed it and as members of the race we would have a right to it. We could have all the canary birds we would want and bring them up to perfection and not need cages to put them in either. And then we could have all the flocks and herds in the world. We would want if we would live on during the millennium upon this earth. We would make up with our neighbors and cousins and relatives and uncles and aunts living in the perfection of the human nature. That would be glorious. But our Heavenly Father says: “I have something better for you. If you want to sacrifice your rights and interests for the future kingdom to give up the blessings and win glory, honor and immortality, all right, make such a covenant.” We think that is giving up a great deal, but when we awake in his likeness we will be satisfied. It is going to be exceedingly, abundantly all above that we could ask or think. ‘I will not let you see it; you must take it by faith. Everything will work together for good. I will overrule so that it does.” So, confine the place, all in the Father’s hands.

Now then, the Father says: “I will just test you. I will see if you meant that covenant when you made it. Or whether you will just cling to the earthly things and let your relatives and neighbors and all the rest of you get every thing, but your sacrifice and demonstrate that you did not mean it.” That is what the test is now. And so the Bible comes to us with a suggestion: “Redeem the time.” Buy back all you can and don’t spend any more time cultivating flowers and having birds and being so on than is absolutely dependent upon you. And so the Lord says: “You may accomplish yourself valuable things? No. But denying ourselves those things that are right to the natural man. It he sees us denying ourselves right things He sees that we mean it. And then He sees another with the fear of man. What will people say if I do this? It will be a sign of weakness. Yes, but you may say: I will have to stay at home, for my practice would suffer.” The Lord sees that such love these earthly things better. They made a covenant and didn’t mean it. You see why persecution is necessary. Just as natural as it can be. God needs to test your loyalty to your covenant of sacrifice. When we first accept our covenant faith, but while they will settle down in a rut and when they meet us on the street they will be very kind and greet us, but never talk religion. They will say: “You are all right, but I don’t like your religion.” And they will have a look of sympathy for us, and pity, pity, pity. Oh! how they pity us! But after awhile their get used to it, then they will be able to lead a condition will be exactly reversed.

It seems to me that these three bodies are pictured in the Tabernacle. We find it pictured in the Court, Holy and Most Holy. I will read from Tabernacle Shadows:

The posts which stood in the ‘Court’ and upheld the curtains were called the ‘Apostles’—the ‘Court’, as we have already seen, ‘represented the justified condition.” Page 113.

We have been looking at it as if all the consecrated were in the “Holy” and only the justified class in the “Court.”

The posts which represented the justified condition. * * * Butalthough the wood they were set in sockets of copper. Page 113.

What did they represent? The justified condition. Those posts of wood set in sockets of copper represented the justified condition, and no one is fully justified until he is fully consecrated. The same kind of people that are in the first Holy are in the court. They are begotten in the Court as justified ones should continually hold up to the view of the world (the ‘Camp’) the pure linen, representing Christ’s righteousness as their covering.” Page 114.

When did they get that covering? When they consecrated. So those in the Court represented by those posts are a class that have consecrated the holy and have been covered by sacrifice, and actually have the robe of Christ’s righteousness upon them, and they are represented as Justified humans. Now the next:

“The silver hooks, by which the posts held up the curtain, were symbolic of truth. Silver is a general symbol of truth. The justified believers, represented by their hook in the Court, can thus really and truly claim that Christ’s righteousness covers all their imperfections.” Page 114.

You see, dear friends, in those that are in the Court are fully justified. You are a post when you justified—not before. Now, then, you go into the Most Holy, and how are those posts? They are covered with gold, covered with gold hooks and silver. We see those posts: The justified Body, the consecrated Body, the glorified Body. The suffering Christ, the dying Christ, and the other, as new creatures, be fitted for a place in the kingdom.

Let us notice another thought in this connection: 1 John 3:16: “Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren.” Now what are our sacrifices for? Are we sacrificing in the interests of the world today? In one sense yes. In another sense in the interest of the brethren. We are laying down our lives for the brethren. We are looking out for their interest. To lay down a post grain of wheat. If you go out on a hot day to tract it is in the interest of the brethren. When you deny yourself the comforts of sitting by a good fire on a cold day or sitting under the shade on a hot day and go out and distribute tracts, or deny yourself a little sleep in the morning to study and perfect your Breach lesson, what is it for? To edify the brethren. So in this sense all our sacrifices are in the
Discourse by Bro. Paul S. L. Johnson.

The text that we desire to use for this afternoon is found in 1 Tim. 2:6: “Jesus Christ gave himself a ransom for all men.” The most important doctrine of the whole Bible is the doctrine of the ransom. The whole prophetic and apostolic dispensation that is its foundation. It is the center of every other doctrine. It is the hub of the great wheel of the plan of God. Out of this one hub all the other doctrines radiate in various directions in that wheel. Not to understand this doctrine is a calamity indeed. To understand it is a great privilege. It is impossible to understand the Bible scheme of salvation which embraces the vicarious atonement unless we can understand the place that the ransom itself has in this.

The entire ransom is not our subject; rather the limitation of the subject to the term “the ransom price.” We notice in the first place the antecedent of this ransom price. The Bible indicates the antecedent of it in what Father Adam did and the effects of what he did. Father Adam, created in the image of God, on the human plane, had all the rights that pertained to perfect humanity. God gave him the right to have a perfect body with perfect life, the privilege of generating a race with perfect life, the privilege of living, of having the right to live, and the privilege of controlling as its ruler this earth and all that are in it. These blessings were subject to certain conditions—the condition of obedience.

There was a covenant implied in the relation of God and Adam and as long as Adam maintained his part of this covenant that long God would continue him in all his rights that He gave him as a present at his creation. The life rights to the earth and all that are in it. Adam was given as a present, but as a conditional present. He might have them so long as he was in harmony with the condition upon which they were bestowed. Father Adam did not fulfill that covenant. He chose to disregard his Almighty Friend and Provider and prefer his wife instead. And, therefore, preferring his wife instead he plunged himself into sin and lost his own right to life, his right to a perfect body and life, lost his right to generate a perfect race with perfect life, lost his right to enjoy perfect conditions and to rule over this earth. Thus all his rights he had forfeited because of his sin.

His rights were taken from him as far as rights were concerned, suddenly, but the use of them was permitted to him in a measure limited until little by little, more and more, they were wholly removed from him in death. Thus his life privilege had been taken away, and gave him no privilege of living a little while. It was a living death, however, that Father Adam had.

Now this condition which Father Adam entered into, the forfeit of all he was and had, his being, his right to that being, his right to live in that perfect being, his right to propagate a race with the right to life. His right to rule over the earth, all of that being forfeited, the race was with him in that forfeiture and thus lost all the rights it would have gotten from him had he remained true. Thus this condition that Father Adam entered into was the antecedent of the ransom. Such a condition had to enter in, Thus we have his poverty put on, his sin, bringing on him the forfeiture of all his rights as the antecedent of the ransom.

Now we want to look a little while at the cause of the ransom price. There was a first a requiring cause, and that was God’s justice. The justice of God required a ransom price. If God were again to deal with the race from the standpoint of justice, it was demanded by the justice of God that a ransom be required. The race was put to this, for example, in Rom. 3:25-26: “Whom God has set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justified of him which believeth in Jesus.” Examining this
 Then there was the moving cause in the ransom price, and that was the divine wisdom. For example we might cite I. Pet. 2:3, "For the name of Jesus is upon the lips of every creature." The Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." Thus he is shown to be the concentration of God's wisdom with regard to man's salvation in his sacrifice when he laid down the ransom price.

Then there was the moving cause in the ransom price, and that was the love of God. We are too apt to think it of God loving men. He Himself furnished it in giving us His son, and that which impelled the Father as the moving cause thereto was His marvelous love, that great love of God which emptied Heaven of its dearest treasure. It was this that prompted our Father to do His part toward the ransom. Thus we read in Rom. 5:8: "For God commendeth His love toward us, in that while we were yet sinners Christ died for us." John 3:16 is another passage to the point: "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."

Thus there was a sufficient cause of the ransom and this was God's power as it is operated through the Holy Spirit in our dear Redeemer. We find this stated in Acts 10:38: "God anointed Jesus of Nazareth with the Holy Spirit and with power." This power of God acting in our dear Redeemer enabled him to lay down his life as the ransom.

Then we might call attention to a meritorious cause or the instrumental cause of the ransom. This was our Lord Jesus' obedience. That which made it possible to give the ransom was an obedient heart and that could say in the language of the prophet: "I delight to do Thy will, O my God; Thy law is within my heart." "For by one man's obedience many were made righteous." Thus our dear Redeemer's holy obedience maintained faithfully unto death was the meritorious cause of the ransom and made it possible. What he laid down had a genuineness of worth because of the sacrifices made available. We have pointed out what the Scriptures show us to be the cause of the ransom. In the first place was God in His glorious attributes, His wisdom, justice, love and power, each working in a different way—the justice of God requires it, the love and God moving it, the wisdom of God planning it and the power of God effecting it. And the obedienc of Jesus the instrumental cause.

Now, let us look closer to the ransom price itself. The Bible sets the matter before us under decidedly commercial terms. It sets before us a creditor, and this is Jehovah. It sets before us a debtor, and this is Adam and his race. It sets before us a bond, and this is the debt of sin. It sets before us a price, and this is the infinite worth of the atoning blood of Jesus which is the Church.

The Bible also uses this word "agorazo" in a compound—"ex-agorazo." "Ex" means "out of" or "from among." We have two occurrences of this word. In Gal. 3:13: "Christ hath redeemed us (literally, 'bought us out') from under the curse of the law, having redeemed us unto the adoption of sons." Now this shows us how it happened—by a substitutionary arrangement. He has bought the Jewish brethren from under the curse of the law. Now you notice he does not say he bought all the Israelites. He has bought us. He has bought us out from under the curse of the law by becoming a curse for us.

Then again in Gal. 4:4, 5 the apostle makes this statement, using the same word (ex-agorazo): "when the fulness of the time was come God sent forth His Son made of a woman, made under the law, to redeem them that were under the law,"—to buy out from under the law, of which they were included. He bought them in in Christ, and he bought them out from under the law, that we might receive the adoption of sons.

There is still a third word the Bible uses in connection with this ransom concept. This word is "lutron." It is from this word "lutron" that the word "furlough" is derived—"annual furlough." This word occurs several times with its meaning. In Luke 24:21 we read as follows: "We trust that it had been made by those who should have redeemed (lutron) Israel." The word means "to deliver on the basis of a price." What the Israelites thought to be the price would be a great war by which they would be delivered. The hearers of Paul probably would have conceived of that thought to Jesus. "We had trusted that it had been he which should have redeemed (delivered on the basis of a price) Israel." Apostle Paul also uses this same term in Titus 2:14: "Who gave himself for us that he might deliver us from all iniquity (that he might deliver us on the basis of a price from all iniquity), and purify unto himself a peculiar
people zealous of good works.” Apostle Peter likewise gives us this testimony in one point in 1 Pet. 1:18, 19: “Ye were redeemed (lutro—
delivered, a ransom) not with gold or silver, but with the precious blood of Christ: as of a lamb without blemish and without spot.” Here again that the price was his blood or life is indicated.

There is still another word the Greek language uses—”peripoeiesi’. In Acts 20:28 the apostle gives us this explanation of the speech of the Apostle Paul to the Ephesian church: “Take heed therefore unto yourselves, and to all the flock over which the Holy Spirit hath made you overseers to feed the Church of God which he hath purchased with the blood of his own” (not “by his own blood” as the authorized version has it but “by the blood of his own”). Here we are given the truth that a purchase was made and we are told what was given in that purchase. We are told it was the blood of the Son of God, or life of Jesus.

In Eph. 1:13 and 14 the Apostle uses this word in the form of a noun. “After that ye believed ye were sealed with the Holy Spirit of promise which is the earnest of our inheritance until the redemption of the purchased pos-
session.” “Peripoeiesi’ is the word here used. Thus we find in all these Scriptures one and the same thought before our mind—that there was a business transaction, a purchase made, a price given, something bought, and that there was one from whom it was bought, the Father, there was one to whom it was bought, the Son, and one to do the buying the one to be bought was Faith Adam and the one who was to do the buying was our Lord Jesus.

Now friends, having in a general way shown that the Scriptures set forth this matter of the ransom as a business transaction, a purchase being made, we desire to look at the matter in a little more detail and see to set forth the matter as strongly as we can in proof that the ransom price is a corresponding price.

Now that is implied in the etymology of the word. The word “anti-lutron” as we find it in our text is a compound word. It is a preposition and a noun compounded. “Lutron” means ransom, and “anti” is the equivalent of our word instead. “Anti-lutron” is a price instead of. “A corresponding price is given instead of the same word or we have the two words occurring in a compounded way in Matt. 20:28: “The Son of Man came * * * to give his life a ransom (lutron-anti) for many,” a price instead of many, a ransom for many, a price corresponding to many, a price equal in value to many, the whole Adamic race.

Now then the price was simply this, friends. Father Adam forfeited all of his rights, his rights to life his perfection, his perfect abode, his right to propagate a race with the right to life, his right to rule perfectly over the earth. He forfeited all of that to save the earth, and he hoped to be as well as his race. Now an exact equivalent is what the ransom price means. Jesus was a perfect human being. As such he had a perfect body and perfect life. As such he had the right to live as a perfect being. He had the right to propagate a race with the right to life, He had a right to rule over the earth. There was an exact price in his loins corresponding to the unborn race in Adam’s loins. New Jesus lays down in the ransom all of this as an exact equivalent of what Adam had thus forfeited.

Divine justice is enunciated in this language: “Life for life, eye for eye, tooth for tooth, hand for hand, foot for foot,” and we might add a “perfect life for a perfect life.” It is all since Adam had given up all these rights an exact equivalent had to be given to satisfy justice. Less would not and more could not, for justice could not be satisfied with more than the actual amount any more than with less, and, therefore, we find that the one who gave up the ransom was not a god-man, but was a man. But he was not an imperfect man. He was exactly the same kind of a man and in the same condition that Father Adam was, and thus he became the “anti-lutron.” The unborn race in his loins would be a substitute for the unborn race in Adam’s loins. Jesus’ perfect life, perfect abode, perfect race with Adam’s would be a substitute for Adam’s rights; both being absolutely equal. He gave a corresponding price, a ransom, an “anti-lutron,” a price instead, something exactly equal to the other. A cherubim would have been too much, an imperfect man too little. It required a perfect man that had all the right God had given the perfect one. Now, we want to give you sound Scriptural proof that that exposition is a correct one. The word itself is a proof of that, i.e., the etymological meaning of the word. No one can deny the proof of this, not only the meaning of the word itself but here these texts from Timothy and Matthew show that the matter this side of the race.

Now, brethren, in addition to that proof we desire to give you ten facts from the Bible that prove the same thing, that this is exactly what the ransom price is, a corresponding price, an exact equivalent, no more, no less, than the debt.

(1) The first of these facts is this: Equal THINGS were given for the debt. Thus, for the first man a man was given. For the perfect man a perfect man was given. For the rights of the first man the rights of another perfect man were given. For the first soul an equal soul was given. Now we want to point out from the Scriptures that all these thoughts are correct. The Bible assures us that Father Adam could not save that the ransom be furnished by a man. Thus we read this in 1 Cor. 15:21, 22: “For since by man came death, by man came also the resurrection of the dead. For as in Adam die, even so all in Christ shall be made alive.” Thus we see that a man is given for a man. In the following passage we will see that it was a perfect man, and the rights of a perfect man for the rights of a perfect man. In Heb. 2:7-9 we have the following: “Thou madest him a little lower than the angels.” In the preceding verse the Prophet asks: “What is man that thou art mindful of him? or the son of man, that thou visitest him?” He is asking for a definition, “man what is man? What is Adam? I will give a definition of Adam: “Thou madest him a little lower than the angels.” The first man Adam was made a little lower than the angels. Now then he shows certain of his rights, his rights to per-

(2) The second argument is this: That equal PARTS were given. In the one case a perfect life had to be given up, a perfect body, and so in the other case a perfect life had to be given up. That Adam had a perfect life we have already proved. That Adam had a perfect body we have already proved. That we find stated in the words connected with his crea-
tion in Gen. 2:7: “And the Lord God formed man of the dust of the ground (here we have the body), and breathed into his breath of life (life force), and man
became a living soul." So the parts of which that soul consisted, a perfect life and body, united. Now then, Jesus, according to this, had given his parts in order to make a corresponding price and that we find was done. The language is in Matt. 26:26-28. There are other passages, but this will prove it: "And Jesus said, 'Take, eat, this is my body, and he took the cup and gave thanks, and gave it to them, saying, 'This is my blood of the covenant which is poured out for many.'" This is the body and blood of Jesus. Thus then we see equal parts were given, the perfect life of one was substituted for the other, and the perfect body.

(3) That brings us to the third fact: The same sentence was endured. Or to put the matter in another form, the collection of the parts of death, and the making available the price for the payment of the debt had to go through the same process—death. There are many who do not understand this matter of the penalty for sin. Many have thought it was eternal life in torment, and with that thought they have concluded that the ransom price could not have been thought of. But Jesus did not when he gave eternal life in torture. We must accept their argument if the premise is correct. But the Bible tells us that the penalty that Adam had pronounced upon him and endured was death, no more, no less. Thus, for example, we read God's statement of the case in Gen. 2:17: "In the day thou eatest thereof, thou shalt surely die." Thus, in the course of our history as one of His days, and Adam died in one of those days. And when God pronounced the penalty, He made this statement to Adam as we find it in Gen. 3:19: "Dust thou wast—" In English it says "art"—it should be "was." "—and unto dust thou shalt return." That is, he would go into extirpation, into death. The one ransom that Adam had given up in the ransom of the creature in order to furnish the ransom had to go through the same process to make the rights available to the race, and, therefore, we find the Scriptures tell us everywhere he bore our penalty. Take Isa. 53. In almost every verse from the 4th on this is stated: "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid upon him the iniquity of us all." In verse 8: "For the transgression of my people was he stricken." In verse 10: "Thou shalt make his soul an offering for sin." Thus the one ransom price that Jesus gave to make the race safe, he paid in full and therefore furnished the ransom had to go through the same process as death. Paul epitomized the whole Scriptural testimony on this point in 1 Cor. 15:3, saying: "Christ died for our sins according to the Scriptures." Thus then, these passages show us that in providing the ransom Jesus had to go through the same process as death. That is, he had to go through the chastisement, the punishment, the death, and the resurrection in order to make the ransom available to the race. Thus was it in the process through which both had to pass, and that demonstrates again the ransom price.

(4) That brings us now to a fourth fact that demonstrates the same thing. Justice is satisfied by the ransom price to the degree that it was violated by Adam. And that again is a natural conclusion from the ransom price. Why? Because justice is unending. It requires an absolute equivalent for the debt. An eye for an eye, a tooth for a tooth, a nail for a nail, life for a life, a perfect life for a perfect life, perfect life rights for perfect life rights. There can be no shadow of a difference. Nor then, if we can demonstrate that the satisfaction of justice that demonstrates a corresponding price and the ransom price therefore is a corresponding price. Thus we find this stated in a number of Scriptures. For example, in Rom. 3:25, 26, a passage already quoted: "Whom (Jesus) God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins, both past, through the forbearance of God; to declare; to declare, I say, at this time his righteousness, that he might be just and the justifier of him that believeth in Jesus." Thus then we find here that God's justice is set forth as being satisfied, that he can remain just and still justify the sinner that becomes of the faith of Jesus. We have this same thought presented to us in 1 John 2:2: "He is the propitiation for our sins (the satisfaction for our sins), and not for ours only, but also for the sins of the whole world." Then the same apostle in the same epistle (4:10) gives the same idea: "Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation (satisfaction) for our sins." Thus then the Bible sets forth the thought that justice demands rewards as well as requirements. As the law of justice is this, that an absolute equivalent must be given for the debt, it shows that the ransom is a corresponding price, and the price that is furnished by our dear Redeemer is one exactly equal to the debt.

(5) That brings us to a fifth fact: As Father Adam's sin made the whole race available for communion with God, so Jesus' ransom makes the whole race available for communion with God. One of the things that Adam had to endure was his separation from his Creator. God refused to deal any more with him. He was a rebel. Now then, we find that what Jesus does makes it possible for the race to come back into communion with God. He takes the place of sin and makes out a representative of the inavailability of fellowship with God to an availability of fellowship with God. 2 Cor. 5:19: "God was in Christ reconciling the world unto Himself." Making the world available. The reconciliation of the world will be in the next age. God was in Christ reconciling the world unto Himself; "now in Christ Jesus..." so that our dear Redeemer's sacrificial death is a corresponding price from that standpoint that it reverses the world's inavailability of communion with God to an availability of communion with God.

(6) That brings us now to a sixth fact that the Bible gives that demonstrates the same thing. The doctrine of justification by faith now in the Church now and the doctrine that by and by the world will have freely cancelled from it the Adamic condemnation and be brought back from the tomb free from that sentence. We do not state that as justification by faith, because justification in the next age will be by works. But they will be free from the Adamic sentence that is upon them and they are brought back from the tomb. The cancelling of sin is applied by faith and the imputation of Christ's righteousness is applied by faith now. In the next age they will have instantly the seerance of this penalty from them, but they will gradually come to a righteous condition by works. Then and there will be the cancelling by faith of the forgiveness of the Adamic sin now and then. Now it is on condition of faith. Then without any condition as soon as the ransom is applied. Let us point out further a justification feature now as the point that proves this. As a thing that must precede faith justification we must have a condemned race under sentence. And so there would be no need of faith justification. If the race could save itself there would be no need of faith justification. It is because the human family is lost and undone, utterly incapable of doing anything that would commend itself to God, that a faith justification has to be arranged for the Church now and an arranged for the race of Adam to sin for the world as a whole by. Notice how the Scriptures state these thoughts that none of us could come back to fellowship with God by our own works. Of the most favored of the race it states they could not, and certainly not any of the rest of us. We read, for example, in Rom. 3:19, 20: "Now we know that what things we前三季度know the law, that every mouth may be stopped, and all the world may become guilty before God." And if the most favored were condemned by the law, of course the rest would be condemned, and thus every mouth is stopped by that fact though not all are under the law, and thus the whole world is condemned. There shall no flesh be justified in his sight, for by the law is the knowledge of sin." It convicts us all as being guilty and therefore no justification for us. So then that is the first proposition for faith justification. There must be a race condemned, and therefore unable to save itself, and that would, therefore, make the race a candidate for a sacrifice. In this race, bearing the penalty for the race, supplying merit for the race, so that some of the race might get justification, and that is exactly what is stated in 2 Cor. 5:21: "God made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." Thus here he shows that our Heavenly Father sent forth His Son as a
sin offering, that son not being guilty of any sin. Had he been he could not be a sin offering. And then he tells us the design of it, that we might be the righteousness of God in him. Thus then we see that the ransom sacrifice stands here connected as the middle point between our condemned and lost condition and God's justification of us. The sacrifice of Christ stands there as the means necessary to bridge over this condition, and it does afford us faith justification. We find in the following passage this thought, and it shows, therefore, that faith justification is a fact that demonstrates the same— that the ransom price is a corresponding sacrifice of the same kind. Now from Ap. 22:16 there is a lengthy argument on this point. Having stated that the law is the knowledge of sin, he adds: “But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets.” The law in its sacrifices, the prophets in their statements gave witness to the fact that there would a righteousness God had arranged for that would come without the works of the law. “Even the righteousness of God which is by faith of Jesus Christ unto all and upon all that believe.” Now here he shows how it comes. It is a righteousness God has provided for. He has done it through faith in the Abrahamic promise and made it available for all that will become of the faith of Jesus. “For there is no difference, for all have sinned and come short of the glory of God (a perfect character, which is meant by the glory of God).” The fact of sin is a universal one. “Being justified freely by His grace through the redemption that is in Christ Jesus.” Now here is a passage which shows that we would not have our justification vitally bestowed upon us in him, that faith is necessary. Then he shows how God’s justice is satisfied. “Who hath laid upon him the iniquities of us all.” Then we see how the redemption through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I sav, at this time his righteousness, that he might be just and the justifier of him who is of the faith of Christ. Thus we see running through the same line of argumentation that the justice of God is satisfied and the price paid. In Rom. 4:2:8: “What shall we say concerning Father Abraham? He believed God (his faith) and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that doeth not the work but believeth on him who justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, blessed are they whose iniquities are forgiven, and whose sins are covered; blessed is the man to whom the Lord will not impute sin;” Psa. 32:3. By the same token thought: “For Christ is the end of the law for righteousness to every one that believeth.” He puts an end to it for believers, not for everybody. And then in 1 Cor. 1:30 he gives us the same thought: “Who of God is made unto us (among other things) righteousness.” Then in Phil. 3:9 the same idea is given: “Not having mine own righteousness, which is by the law, but which is through the faith of Christ, the righteousness which is of God by faith.”

“JESUS PAID IT ALL” by Bro. J. A. Meggison

JUDGING from the way these subjects are laid out, I do not understand that it was the intent not to pay enough, that the ransom price would eventually be paid for all, but rather that the intention was that I should show what occurred in connection with the ransom at Calvary. So I will confine my remarks to what occurred then and explain the thought which is in the other place. The thought that we wish to impress is that Jesus secured all the price which justice required, and that he secured it for all men.

Now what was the requirement of justice? It is stated as an eye for an eye and a tooth for a tooth, a life for a life. (Ex. 21:23-25.) The Bible statement is that the present distress and sin came upon men thru the disobedience of one man, Adam, the father of our race. God in the beginning gave him a perfect body, a cell structure which was perfect, no cell in the whole body imperfect, but everything righteously inclined. With this God gave him complete control over all things on the earth, all fish, all birds, all animals, everything that is on and upon the earth, and told him to fill the earth and subdue it. Thus Adam had universal dominion and perfect life as long as he obeyed God. When he disobeyed God declared a death penalty upon him, not one of eternal torture, eternal life and consciousness in torment, but eternal loss of life on any plane or in any condition for all that is on and upon the earth. And the fellowship with God and the holy angels. All was lost for him and his race, as we read — “By one man's disobedience sin entered into the world and death as a result of sin and so death passed upon all men, for that all are sinners.” (Rom. 5:12.)

We see later that God gave to the Jewish nation an opportunity or offer of life in the old law covenant. He told them that if they could do the things commanded in that law that they would live and not die, for: “The man doeth these things shall live by them.” Lev. 18:5; Rom.
10:5, told them that he would bless them in the fruit of their land, in the fruit of their body, give them control over their enemies and restore their fellowship with God, that they might live in youth as long as they should obey. No one was able to keep this law covenant, as we read: "God looked down from Heaven upon the children of men to see if there were any that did understand, that did seek God. (And then he tells us what he found.) Every one of them is gone back; they are altogether become unprofitable: there is no one among them that understandeth or knoweth any thing. (Ps. 53:2, 3.) And the wise man said: "There is not a just man on earth that doeth good and sinneth not." (Ecc. 7:20.)

When Jesus came, begotten of God, with God as his Father, and not Adam, he too was perfect; holy, harmless, unblemished, and unapproachable. He truly became flesh, his life being spent during his 30 years of life before his baptism he kept every just and tittle of the law. On one occasion he challenged the Pharisees—"Which of you convicteth me of sin?" (John 8:46), and none of them could answer a word for they knew he had not sinned. Therefore all the promises of that law became his. "All the promises of God in Christ . . . are yea and in him amen." (2 Cor. 1:20) he won them all. What did this mean? It meant that he was king of earth, and the only one who was such a king, that every fish and fowl and animal were at his bidding, the earth was his for he had won it. Beside this he had the assurance of life and youth as long as he would obey the law. 

Now what did Jesus do with the right to the earth and to life? In Heb. 10:5-7 we read: "Wherefore when he cometh into the world he saith: sacrifice and offering Thou wouldst not. In burnt offerings and sacrifices for sin Thou hast had no pleasure but a body hast Thou prepared for Me. Then said I”—in the volume of the book it is written of me—"Lo I come to do Thy will O God." There he gave himself and his life rights as a human being to die as a ransom for all mankind. He yielded up all, and laid it on the altar of justice; his right to human life; his right to the dominion of earth: his right to marry and fill the earth and subdue it. This took three and one-half years to actualize; and this covenant of sacrifice was the price of the deal. He yielded up his life in healing diseases and teaching and doing good. Then we remember that on the cross God exacted of him the last penalty for sin. God withdrew his fellowships from him and left him in that darkness all alone. This aloneness of him by God brought forth that agonizing cry: "My God, my God why hast Thou forsaken me!" He had been able to endure it when many of his disciples left him because he told them: some truths hard to believe, and many went back and walked no more with him. And when he cried that his hour was not yet come, he knew that he would forsake him that night in the garden of Gethsemane, and leave him alone, yet he said the Father would be with him therefore he feared not. But now the Father had left him and there was none to comfort him, and the darkness and gloom and loneliness and sorrow broke his heart and he was broken in the midst of the multitude of his enemies. Jesus was laid on him the iniquity of us all." So Jesus paid the full penalty for the sin of Father Adam, took his place in death, giving up forever his human life rights. But the new creature Christ Jesus was raised the third day and lives to die no more.

He died for all. "Jesus Christ by the grace of God tasted death for every man." (Heb. 2:9) "Who gave himself a ransom for all to be testified in due time." (1 Tim. 2:5, 6) "He is the propitiation for our sins, and not for ours only, but for the sins of the whole world." (1 John 2:2) "He was that true light that enlighteneth every man that cometh into the world." (John 1:9) Thus every one of Adam's children who had a conscious separate existence from the mother will receive that enlightenment and have an opportunity to gain the ability to be perfect.

Now what was accomplished on Calvary? We see that Jesus there secured the price for the whole world, he laid it down, but he did not pay it to anybody then, not apply it for anyone then, he had not deposited then. When he arose he had that price in his possession to be applied as the Father had planned. Now the other speakers will tell you about the deposit of this price, and the application of it, and the pay- ment of it, until that time, both man and his earth, by this precious blood of Christ.

THE DEPOSIT OF THE RANSOM PRICE" by Bro. J. A. Baeuerlien

W HAT is a deposit? Some of you folks who are fortunate enough or unfortunate enough to have some money may know what a deposit is. If you have more money than you need you make a deposit of it. A deposit is a sum of valuables put in a place for—keeping. There are many places of deposits. Some of you may check out from your deposit as you will. There are other deposits that you will have to give a certain notice of the time in which you expect to draw that money. This deposit about which we wish to talk is a time deposit. There is only a certain time in which it will be withdrawn.

Is a deposit a valuable thing? What is it that is deposited in this subject we are discussing? We find that back at the time of the creation of man he was created perfect and given the right to eternal life under perfect conditions and would have been permitted to continue in this way had he been faithful and loyal. There is no denying that man has, through his disobedience, disloyalty he was taken out from under those perfect conditions and condemned to death, and, therefore, lost this most valuable thing, his right to perfect human life. Now, the Lord Jesus, on the contrary, leaves his heavenly glory, comes to this earth, is made a human being in order that he may win or earn this right to a perfect human life, and this he does under the law covenant. He kept the law covenant in every detail. He was absolutely loyal and obedient to the Heavenly Father, and, therefore, wins this right to a perfect human life. This is what we believe to be the deposit. This is that valuable thing. This is that thing we like to have kept. This is that which we are keeping for the purpose of passing it to mankind, that which they lost through the one man Adam. It gives one a great deal of satisfaction to know we have a deposit, because if you have a bank account, if you see anything you wish to have, a nice suit of clothes, an automobile, if you have enough money, all you have to do is write out a check and get it, and if you don't write it out you have that realization to know that you are wealthy.

For instance, take the wealth of Carnegie or Rockefeller. They can go anywhere, and the fact that they have great wealth is a great boon to them. And so WE have a great deal on deposit. The knowledge of the fact we have eternity before us, that this deposit of the right to perfect human life is safe keeping. The Lord Jesus won this right to perfect life as a human being. And what did he do after he completed his course on earth? He ascended into the heavenly courts for us. He placed that deposit in the hands of justice for safe keeping to be used for a certain purpose, and in the Lord’s plan and providence He wishes to have associated with him a multitude of beings to dispense these life rights. In order to develop and bring about this condition, the Bride of Christ, they must be released from sin and condemnation. So this is the next step in order. They are held in death and burdened with the weight of sin. They have been condemned to death, and justly so. But the first thing the Lord Jesus did is to break their covenant on their behalf, on behalf of the bride of Christ.

This merit or deposit cannot be divided. It is applied as a whole. It cannot be in any way partly released. It cannot be divided or used for any other purpose except to be imputed on behalf of the bride of Christ. Because God cannot accept the bride of Christ in their present condition, for they are sinners, and therefore this deposit is used to cover the weakness of this bride of Christ in order to develop them as such.

Suppose one of the members of the bride of Christ would say: I want to enjoy the blessings here on earth. There is the deposit, the right to a perfect human life. I want to enjoy my blessings here." If they would utter that they would break their covenant, for their covenant is to give up the earthly blessings, to lay aside those blessings, in order that they may be associated with the Lord Jesus in using that deposit for the blessing of all the families of the earth. So they cannot make any use of it other than that it is there for. It is to cover their weaknesses and blemishes that they may
appear spotless and white in the presence of the Heavenly Father and develop and be completed as the bride of Christ. Just as soon as this bride is completed this merit reverts to justice. Here we have again the deposit untouched, whole— the right to a perfect life on the human plane.

So it is taken again and used on behalf of the world of mankind to bring them over the highway of holiness back to that from which we were separated, by the deposit of that deposit. It is for the purpose of giving to the world of mankind restitution blessings. The Lord Jesus doesn’t need that right to perfect life here on this human plane. He didn’t come here to gain that for himself or his bride. He came to lay down his life, to win that deposit for the blessing of all the families of the earth. And all the families of the earth are in the deposit, and it is the intent of the Church to cover their weaknesses and blemishes. It cannot be used any other way. It cannot be used for the blessing of the Church with earthly blessings, but that the Church may have fellowship with God until they are completed and then that merit will go back to justice and be ready for use for the blessing of all the families of the earth.

So we see it is a great satisfaction to know that there is that deposit for the blessing of all the families of the earth, because there is no other desires in our hearts greater than that—that all the families of the earth might be blessed. There are no other conditions that we might be happy except to know that God in His great plan has made provision for every human being. Even though we possessed all those wonderful conditions and were acceptable to the Lord ourselves, the fact that others are dying and condemned would bring unhappiness to our minds.

And so there is a great deal of satisfaction in knowing that there is a deposit for the blessing of all the families of the earth, a deposit that can be used to develop a bride to be associated with the Lord Jesus. The Jewish people labored to get these wonderful blessings that lift us up out of sin and death. These blessings do cause us to rejoice; because though the Jewish people labored to get them, they were not permitted to reach this condition. The deposit was not yet placed with justice. The Lord had not yet died and ascended in the presence of God for us. Therefore, they never had this deposit to carry forward, and so we are not surprised by that deposit, because the law covenant which was made with them was weak through the flesh, in that they had an imperfect mediator. Because of his imperfections Moses was hindered from presenting himself a sacrifice to counteract the condemnation over the heads of the Jewish people. He was an imperfect man and an imperfect sacrifice is not acceptable to the Heavenly Father. But this imperfect mediator was a type of the greater mediator, the Lord Jesus.

So the Lord Jesus comes as a perfect man, presents himself a sacrifice, wins the right to a perfect life on the human plane, takes it, places it with justice, deposits it there, and later uses it for the blessing of all the families of the earth.

This is our heart’s desire as we have already stated, to use it in harmony with God’s plan, and that is, to release the world from sin and death and bring them back into covenant relationship with the Heavenly Father.

**Discourse by Bro. Alex M. Graham. Subject: “THE IMPUTATION OF THE RANSOM PRICE”**

Dear friends, you have just heard how our Lord made a sacrifice of his human life, and that while he thus sacrificed his life as a man, he did not surrender his life rights. The brethren who have already spoken have made this matter clear to our minds, I am sure. How that these life rights were deposited, as our brother has explained to us very carefully, to be used in the blessing of the world of mankind, bringing them out of sin, out of darkness, bring them out from the condition of alienation from God back again into a condition of fellowship with God. Because of sin mankind has lost their sonship, but since Jesus has died on the cross, at a time he will apply this merit of his name on deposit and then they all will be restored once more to sonship. That work belongs to the millennial kingdom which is still future. But we realize before this work of bringing the world of mankind back into harmony with God, back to sonship, can be fully accomplished, that it is also another feature of that fulfillment during this Gospel Age, that God has been gathering out of the gentiles a people for his name, to be the bride of Jesus Christ, to be the seed of Abraham, to be thus associated with him, as the Scriptures indicate, in the glorious work of bringing these blessings to mankind.

Now, the Lord has made this deposit of his merit. All the virtue was in the Lord’s deposit of the merit. Now, what does he propose to do? We are given to understand that our Lord, right after the resurrection, marked, unbraided, or embargoed this deposit. We know in the case of a mortgage it is held for a limited time. In the case of a mortgage of a building it is held for a number of years, three or five or a hundred years as the case may be. And so in the case this mortgage, this embargo, is held for only a limited time. The mortgage is in another case nice and tight, and when that person has paid away, the time has been fulfilled, the mortgage must be paid back, the embargo lifted. And so at the proper time, when all is accomplished that Jesus desires to be accomplished by placing this embargo, then, just as in the case of the mortgage will be lifted, the embargo renewed and this value merit of Jesus will be unbraided, ready to be applied on behalf of the world of mankind.

Now then dear friends, during this Gospel Age Jesus has mortgaged or embargoed this deposit in the interest of his joint-heirs, in the interest of his bride. We all recognize that the whole world was lost in sin, and that we too were sinners as others, that we had no standing whatever with God, that we were “without God and without hope in the world.” We differed in nothing from the rest of the world.

We came to the place where the gospel message, the message of God’s love reached us. We are made aware of the fact that there is an opportunity to come back to God, to make approaches toward God, and that this opportunity comes during this Gospel Age, and comes to us because Jesus has offered himself, his humanity, as a ransom and laid it down for us. It was this that caused us to believe these facts and realized that God had arranged that Jesus should die for us, and that as soon as we accept his ransom sacrifice he would justify us, “justified by faith.” And in using this term “justification,” we will use it in the sense of being made right. We realize that no one is right, but while we are not right, we are very sure no one of us is absolutely deprived, but that we all have some things of value, although there can be no merit attached to these things we have because they are more or less imperfect; but we have some things that are valuable. We have some physical strength and vigor, we also have some of the moral qualities remaining with us, which are definitely depraved. And if you want to make them straight and vitiated by sin, we have these things, but they are not sufficient. There can be no merit in them, because they are imperfect. And from this imperfect standpoint Jesus come to our aid and he imputes a sufficiency of his merit to that we already have, thus making it valuable, of some use, and we can, therefore, present it to God without having to be purchased by the imputation of the merit of Jesus Christ, and thus we are made just or justified, as the Scriptures call it, “Justified by faith.” “Therefore, being justified by faith, we have peace with God,” and having this peace with God we can approach God.

Now, without this imputation of the merit of Jesus we could not approach God at all. We could not have any standing with Him or approach Him in prayer, but because of this imputation we can approach our Heavenly Father and offer Him what we have, and not for ourselves, but through the merit of the Advocate that God has arranged for us, who takes us in charge and presents us to the Father
because of his merit attached to us, and being presented to the Father, we are given to understand that God accepts us and begets us as his own. As sinned against by man and accepted of God, we may now do some little sacrificing on our own part, and this sacrificing that we do, therefore, is acceptable to God because we have had this merit applied to us. Without it our sacrificing would not be of any value. And the fact that we have been begotten and accepted of God as sacrificing is in the conditions that we find about us, namely, that there is opportunity offered to us to make some sacrifice of our time and talents and whatever we have that is of value.

Now then, dear friends, sometimes this matter of the imputation is spoken of as a robe. It is presented with that thought, as a robe that covers all our imperfections and that place us, as it were, in the condition before the Lord, purify and accept us. But the Lord not seeing the imperfections that is underneath the robe, but seeing rather the robe upon us, our justification by faith. This will make us right because of our faith in the ransom sacrifice of Jesus, and what a precious thing it is. How glad we are. And the Lord tells us it is our business having received it to keep it unpolluted from the world. We are to do our best to keep our robes off by our own efforts, but when spots do get there we have an Advocate with the Father. Jesus Christ the righteous, one who still is able to apply that blood so that the spots may be removed from time to time. The Lord enables us to hold this condition of justification with God by freely applying his blood through Jesus Christ and God so, having this freedom toward God that we may come at any time and approach boldly the throne of heavenly grace and find grace to help in every time of need. And then, dear friends, we are so glad that the Lord makes it clear to our minds, that we are not to expect to reach perfection in the flesh. We would be overproud with that thought of reaching perfection by our own efforts and fail altogether. But God’s word assures us that Jesus continues to be our Helper and blesses us in giving us a clear appreciation of what He has done for us and is continually doing for us.

Because of this imputation of the merit of Jesus our imperfect work is acceptable before God. We could not do perfect works or work out one thing perfectly. We are continually aware of the fact that the best we can do is from perfect. And so our works are made acceptable to God because of this work of Jesus Christ. And how glad we are and what a gracious God we understand our Father to be, to present us with such a wonderful robe and such wonderful promises to keep us clean and accepting of our Father. And then Jesus has works from time to time. In the way of righteousness and holiness, working out good things in our minds day after day, and He graciously accepts our imperfect efforts because of this imputation.

We made a sacrifice in a certain sense when we gave up all we had at the very beginning. That is, we did what the apostle says, “I beseech you therefore, brethren, that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service.” So then we did this, but additional to that we find opportunities all the way along to do likewise. Likewise, for the Lord. They do not do the very much, but the Lord permits that we should do these things. These little sacrifices are in the interest of the Lord’s work, in the interest of the Lord’s people, in the interest of the Lord’s truth, in the interest of the entire plan of God has been giving us the privilege of seeing that plan. And these little sacrifices from day to day are acceptable to our Heavenly Father because of the imputation of this merit. And how thankful we are for that indeed, that this is so. How glad we are to make these little sacrifices. How glad we are that these privileges are ours and how sad we would be if they were not accepted of God, but we can realize that they are accepted of God, and accepted as a loving evidence of our desire to serve Him and to be in harmony with Him, because the merit of Jesus Christ has been applied to us.

And so, dear friends, in some respects the thought of this imputation is one of the most precious things, one of the most precious gems of all the gems we have, the one that brings the most of happiness and joy to our hearts. It brings it close to our hearts, an individual understanding and application of the matter, and so God has been pleased to give us these wonderful blessings of justification, accepting our consecration, our imperfect work, our sacrifices, because His merit imputed to us. And then we are to understand very soon now, we know not how soon, but pretty soon, this work of using the deposit in the interest of the church will soon have to do with through each member of the Royal Priesthood, soon the last member of the bride of Jesus Christ, soon the last member of the Body of Jesus Christ, will be brought in and will have made their calling and election sure, will have used their share in this glorious provision that God has made, and that particular work of this Gospel Age will have been done. Then the object for which the merit of the man Jesus which He deposited in the hands of justice and embarged, having been fully accomplished, the mortgage will be lifted, the embargo raised, the value in the hands of justice, one more unencumbered, there will be a new and fresh application of this on behalf of the whole world of mankind.

Dear friends, let us appreciate what God has done for us. Let us take it to our hearts. Let us see how valuable it is, and how inestimable is the value that attaches to this imputation of the merit of Jesus Christ to ourselves. Let us use these glorious privileges that are ours, and if faithful unto death under the guidance of the great High Priest, faithful in partnership with Him to sacrifice us, lay us down, in the bye and bye, when the glorious time comes for the blessing of the world, not only will we have these blessings we enjoy so much now, but we will have also that great and wonderful blessing of being accounted in as a part of that great High Priest that will bless the whole world of mankind during His Millennial reign.


AM sure, dear friends, that we rejoice to know that God’s plan is progressing so wonderfully, and as the features that have been mentioned have come to pass, have been brought about by Jehovah and through his dear Son, we are assured that the rest of the plan will surely be completed, and thus the apostle assures us, the Church, that we may come boldly to the throne of grace, feeling assured that we may have grace to help in every time of need.

We have seen then that the ransom price has been laid down and that it is imposed upon us by divine justice, and that a share of that which has been there is being imputed to the Church, the members of Christ’s Body, and now we come to the application of that ransom price. I am going to call your attention to a few words given us by St. Paul in Heb. 9:21-24:

“For moreover, he sprinkled blood both the Tabernacle and all the vessels of the ministry. And almost all things are by the law purged with blood; and without the shedding of blood there is no remission. It was therefore necessary that the pattern of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into Heaven itself, now to appear in the presence of His Majesty, the Emmanuel (Diaglott renders it, on our behalf).”

While reading these verses I was reminded of that beautiful poem we have in the Tabernacle Shadows called “The Tabernacle”:

“What lone, mysterious abode is this, Surrounded by a wall of spotless white; By day an altar in the wilderness, A silent watcher on the plain by night? Who dwells within its consecrated vault. To securial and alien feet denied? Who dwells within its consecrated vault. Sprinkled the blood, by bulls and goats supplied? Think you that He of name omnipotent Required for naught these oft-repeated rites, Or gratified mere vanity by scent of incense brodered robes and altar lights?
“Nay, verily! The curious tapestries,
The vessels wrought of silver, copper, gold,
The ceremonious modes of sacrifice,
All ‘better things’ of gospel times foretold.

And happy he whose reverent gaze discerns
What ‘types and shadows’ could but dimly trace;
His offering on the golden altar burns,
He solves the mysteries of the ‘Holy Place.’

"Upon the blood-stained mercy-seat he reads
Atonement sealed by him who went before,
And from the open heavens the Father speaks
The riches of his love and grace to outpour.”

We understand, dear friends, that the ransom price represents the valuable thing that is given by the blood or the details of Christ’s sacrifice. This offering shows the manner in which the ransom price is applicable or effective to the cancellation of the sins of the whole world. I think we have a very beautiful illustration of this in Lev. 16. You have all read it no doubt very carefully and therefore it will not be difficult to call to remembrance what we have read there. We know that on the typical day of Atonement there were two offerings made, called “sin-offerings.” One was the bullock and the other was the goat. But the offering of the day was the bullock itself. It was very fat and must have made a very rich sacrifice as it was offered, and that bullock represented our Lord Jesus. And in the type Aaron represented the new creature of Christ—the Church. The bullock represented the perfect humanity of our Lord. We are told that that bullock was offered as a sin offering by Aaron for himself and for his house or household. In the antitype the thought would be that Jesus made an offering of himself for the members of his Body, and for his household, represented by the Church. We can see the rise of our Lord Jesus, as the antitypical bullock, as the ransom sacrifice. His offering would have been sufficient on behalf of the sins of the whole world. We do not wish to imply, however, that the bullock represents the ransom price. We understand that it does not. But nevertheless it represents the offering of the ransom price. We understand that God has a special feature of His plan to accomplish during this Gospel Age, the last more than 1900 years, and that is, God designs that His dear son shall have a bride, and this bride is sometimes called the Church of Christ. It is also called the members of Christ’s Body. And in order that these might share in His sufferings, He also must share in the sufferings of Christ. And the condition upon which these may attain to these glorious heights is that they shall suffer with Christ. As the apostle says: “If we suffer with him we shall also reign with him.” So that the path to glory is through suffering in order that these might demonstrate their worthiness and loyalty. And then in order that they may attain to the glorious heights of members in the Body of the High Priest. And so we read in order that the picture might be carried out a goat was chosen—two were brought to the door of the Tabernacle. Lots were cast upon these and the goat upon which the Lord’s lot fell was to be the Lord’s goat, thus indicating that it didn’t matter to the Lord who would constitute members of the Body of Christ, that is, so far as their individuality was concerned, but that He would find a certain class and that these who would measure up to the requirements, no matter who they might be, if they measure up to the requirements, then they would be of that class represented by the Lord’s goat, and would be privileged then to the office of Christ, and at last to attain to full membership in His Body.

But we read a peculiar thing, that in that second offering on the day of Atonement it was offered on behalf of the sins of the people. What people were these? Undoubtedly the other eleven tribes. And yet we do not understand that the Lord’s goat was offered on behalf of the people of the twelve tribes. Rather that this sacrifice is a part, as it were, of the sacrifice of Christ, counted in with him, and that it is his blood. It is not the blood of the goat that is valuable, but it was the blood of Christ shed for the sins of the world. But this shows the Church’s share in the sin offering: the Church’s share in the sufferings of Christ, so he be that they might be glorified with him. And so this sin offering shows the application of the ransom sacrifice in a most beautiful manner. As yet, we understand, the ransom sacrifice is left unappropriated as far as the world is concerned, but a share of the merit is appropriated to the Church in order that she may be acceptable to God and accounted worthy to reign with Christ. We find moreover in the type that the blessings to the people could not all be given in the sin offerings that had been made, and that the blood of each had to be presented in the Holy of Holies. When the antitypical day of Atonement is over the blessing will come to the world of mankind.

As we come to understand these features of God’s plan surely our hearts go out in gratitude to the Lord that He has made not only for the Church, but also for the world. Blessings will come to the world of mankind in God’s own due time, and so we rejoice in this. Shall we not indeed render thanks to God? I tell you, dear brethren and sisters, we cannot appreciate too much the value of the ransom sacrifice, these wonderful features of God’s plan, the basis of our redemption, the redemption, and the fact that the Lord is bringing these matters so carefully to our attention indicates we should study them carefully and make a close application. We should read and re-read the April 1 Tower on the subject, and also the May 1 Tower where our dear Pastor illustrates the matter so beautifully.

In closing I think I will read a selection from the Watch Tower of November 15, 1909. It is under the title “Ransom POINTS to be Remembered”.

“Whenever the word ransom is used in the Scripture it has the sense of ransom-price according to the Greek—a corresponding price, a sufficient price.

“Ransoming signifies the application of the ransom-price.

“Thus when we read that our Lord Jesus gave himself a ransom-price for all, the meaning is that he has redeemed all mankind of Calvary, is a sufficient price to effect the ransoming of all mankind, if so applied or when so applied.

“Our Lord laid down his life; he died on our behalf; he gave our ransom-price into the Father’s hands when he offered himself without spot to God. But that putting himself forward in God’s hands and the application of that merit to mankind are two different matters.

“The laying down of the ransom-price was finished at Calvary; but the application of it was not even begun for fifty days. Three days our Redeemer was dead—arising on the third day. Then for forty nights and three days Pentecost was the proof that our glorified Lord had applied the merit of his sacrifice, had applied his blood as our ransom-price. Pentecost was therefore a proof that the Church had been ransomed—that the antitypical sprinkling of his blood by our great High Priest on the mercy-seat, or propitiatory, for us, had been accomplished, and that it was satisfactory to justice, and that our sins were cancelled. Thereupon the High Priest began at once his secondary offering of his ‘members’—living sacrifices, holy and acceptable unto God.” (Rom. 12:1.) This in the type was represented by the killing of the ‘Lord’s goat’ in the antitypical sin-offering that is for the people.” (Lev. 16:15.)

“That ransom-price all went for the atonement of our sins when the great High Priest appeared ‘for us.’ That ransom-price bought us (1 Cor. 6:20); but was applied for no others and blessings came upon no others but the one ‘for all’ (1 Tim. 2:6), but has not yet been so applied.

It took all of that merit or ransom-price to make atonement for our sins—because it was so applied. It would have required all of it for even one man’s release. It is because the penalty or sentence of death all hangs on the ransom-price that, through man’s offense or sin, that the one man’s death can be applied for more than one man’s release from condemnation. But whatever the number it is applied for, it takes it all to effect the release from condemnation.
Discourse by Bro. Paul S. L. Johnson. Subject: "THE OVERCOMERS IN EPHESUS"

UNT to the angel of the church in 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 thou hast耐心 and patience, and thou hast not feared 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 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 candlesticks out of his place, except thou repent. But thou saist, 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. He that overcometh, will I give to eat of the tree of life, which is in the midst of the paradise of God.

We want to expound the text as well as apply it to conditions among God's people at the present time. The church in Ephesus was the first church, i.e., it symbolized the first stage of the Church of God. These seven stars are mentioned in Rev. 2 and 3, while existing in Asia, are used as representatives or pictures of the Gospel Church in seven stages—not of the real church alone, but of the whole church, including the nominal as well as the real. The church in Ephesus was the first of these churches, and it covered the period of the whole life of the apostles and ended before the first century ended.

The word "Ephesus" means "first" or "desirable," and this church was the first church, and it certainly was the desirable period of the Church. The best conditions that obtained at any time in the experiences of the Christian church among all, generally considered, that period of time in the life of the church in Ephesus, obtained at this time, and for that reason she was not only first in order of time, but first in privileges and blessings, and was, therefore, desirable.

It was our Lord Jesus who addressed the church, and he tells John that he has a certain message to give to the angel of the church at Ephesus. This "angel" was the special teacher that God at that time raised up, to whom He gave His special message to the people. It is not hard to guess who that angel was, for one among the apostles was used as the Lord's mouthpiece, who labored more abundantly than the others and wrought more abundantly. A special message was delivered to this angel of the church at Ephesus, and an answer was given to the message came from one peculiarity related to the angels. "Thus saith he that holdeth the seven stars in his right hand." These seven stars, as defined in the preceding chapter, represent the seven angels, the seven special messengers for each stage of the church. There is at the present time, seven angels, and along with them, are the seven golden candlesticks. These seven angels in the right hand of our Lord represents that he is the one that supports them, sustains them, uses them, and works through them among his people, and therefore, it is an awful thing for any one to work against these angels because he would be working against the Lord, and therefore, bound to come to a bad end.

Not only is our Lord here referred to as one that sustains the messenger whom he would use, but our Lord is further described as the one who walked in the midst of the seven golden candlesticks. That expression represents the thought that he was supervising the work of each one of these stages of the church. The work that goes on in the church is not a haphazard work. The work that is according to God's mind going on in the church is under the direction, supervision and control of our Lord Jesus. He is the one that manipulates everything in the church, and is walking amidst these seven golden candlesticks, which are defined as being these seven churches, or one great Church in seven stages, and represents therefore, his activity as the founder, the director, the guide, the teacher, the developer, the deliverer, the blessing, the Upholder of God's people.

It was very necessary to begin the message to the seven churches with a declaration of the visions of the angel, in order that proper respect and reverence might be given to what he had to say and direct among the brethren. Thus Jesus, having introduced himself to the messenger of the church at Ephesus in this language, proceeds to give some complimentary references. Our Lord first commends His gentleness and His kindness and love in dealing with the church is shown. His great tact in not bringing reproof first is a good example to all who would work in harmony with God. He began by telling good things of the church to this angel.

"I know thy works." And certainly the works in the church at Ephesus were great, for it was this church that spread the gospel in the beginning. In harmony with the Lord's commandment of evangelizing Judea first, they spent and one-half years of arduous labor on their part sufficient to reach those in Israel who were the most holy, and then the Lord's message went forth to the gentiles. First Cornelius and then still further to others in Samaria; then the eunuch of Ethiopia. Then the brethren went to Syria, and on to Asia Minor and Europe until they had reached beyond the confines of the Roman empire. The brethren worked not only to spread the message about them, but to develop their hearts. There was a work within them, therefore, and a work without that they performed, the work of preparing themselves and reaching as many as they could with the gospel of the kingdom, and the influence of that work between work and labor would be this: Work is not necessarily associated with drudgery. Adam and Eve, we recall, had work to do in the Garden of Eden, but after the curse labor was added, that grating drudgery that eats up the vitality.

"I know thy works, and thy labor." The brethren not only worked, but labored. Physical exhaustion seized upon them one after another so that weariness and painfulness marked their course. So He calls attention to the fact that He appreciated the brethren, not only for their works, but for their labor.

He then calls attention to another good quality. "And thy patience." The word "patience" as used in the Bible does not mean "long-suffering" as most people use it, but means "perseverance," "stick-to-it-iveness," "persistence," "steadfastness." There are two words in the Greek language that in English are translated by the one word "patience." "Na-"veron" means "long-suffering." Jesus in this statement calls attention to the fact that the brethren pushed right on, allowing no obstacles to hinder them in their determination to carry forward their Father's word and work.

He tells us another thing complimentary: "And cannot bear them that are evil." Now here is a good quality again. He's spirit is a spirit that loves righteousness, and also hates iniquity and will not endure evil doers beyond certain stages, and will act in long-suffering until further long-suffering would result in injury, and when that is the case long-suffering ceases, for as it is a virtue to manifest long-suffering up to the point where evil does not enter in, it is very near to evil to retain in this the spirit that "was εν ευσεβείᾳ" we did repent in evil. And so the Lord compliments them that when the evil workers would persist in their works the brethren did not allow them in their meetings. We have as an example of that in the man who married his stepmother in the Corinthian church, who was "delivered over to Satan for the de-struction of the flesh, that the Spirit of the Lord might not be hindered in the day of the Lord Jesus." So in that particular they overcame. They didn't allow a love for selfish ease to hold them back in exercising proper discipline. They didn't bear those that were evil, those whose persistent course in wrong doing would undermine the blessing and privilege and welfare of the church.
And hast tried them which say they are apostles, and are not, and hast found them liars? While the preceding clause refers to the loyalty and devotion to God's people in not permitting wrong doing to be practiced in their midst—weaknesses of course were condemned in long suffering, but when things would result in injury in the undoing of the good qualities that God would want in the Church, they no longer suffered it, but put it aside—so this clause shows they overcame the temporary weakness that was not contrary to the testiners to control them. In the early days there were some who claimed they were apostles and were not. The leaven of apostolic bishops worked in a very little way even at that time. "The mystery of evil doth already work." And so some vainly aspired to be the equal of the apostles at that time, claiming the Spirit of the living God, and yet there was no evidence therefore that this office and work came into opposition to the real apostles, chiefly the Apostle Paul. And so he had to vindicate his office. They were particularly what was called "Judeaizers," those that tried to make a mixture of the law and gospel. Paul wrote his epistle to the Galatians and the Colossians, particularly the former epistle, to refute that idea, and in the last chapter and in part of the fifth was very clear that the office and work came into opposition to the real apostles, chiefly the Apostle Paul. And so he had to vindicate his office. Now, the brethren tried these that claimed they were apostles. There was a touchstone that would apply in every case. To the apostles alone was given the power of transmitting the gifts of the spirit. Now while others could preach besides the apostles, and work miracles as apostles did, yet the gift of the Spirit was not except the apostles, and this touchstone the brethren applied to those who claimed to be apostles, and found them liars, and did not subject themselves to these. The church in Ephesus was the purest of any stage of the whole church, remembering that these seven churches refer to those that profess the name of the Lord, the nominal as wiles as the rest. They had long suffering with their enemies who reproached and reviled them. Long suffering marked their course, and that was a marked degree in overcoming. Then again he calls our attention to the fact that they were patients. After he shows that they did not develop a wrong kind, but developed in Christian likeness they had that they did show perseverance. There were many things necessary for that. They had against them the whole Jewish priesthood, and when the message spread amongst the gentiles they had arrayed against them the vast number of the gentiles, and the Jews spreading false reports among the people and raising tumults and and as a result the church had to exercise that stick-to-it-iveness that knows no giving up. And that period had as one of its trying experiences the first great persecution that came against the Christians, and even the second, the persecution under Domitian. Nero persecuted the brethren most fiendishly. But in spite of being thrown into dungeons and sea and being made torches and exposed to the beasts in the arena, they were persevered, and to face these obstacles they had to have patience, and Jesus commends their overcoming in spite of these obstacles.

Our dear Redeemer further tells us: "And for my name's sake has labored." Again he calls attention to the fact that they labored. They evidently did a great deal of hammers and sacrifice, and we should remember the conveniences we have. As we ride from city to city in comfortable chairs and seats, and sometimes have berths in the Pullman cars when we travel at night, we can spend our time in resting. How much easier we have it today then they had back there. There was much toil, there was much labor, and "for my name's sake"—he said that he has not been with me in my office, and out of love for my name has labored, "and hast not fainted." The dear Redeemer, after having given a lot of compliments (how tactful in that), as it were sandwiches in a reproof, and then adds in some more compliments. And that is how Jesus administered his reproofs. Beginning with compliments, and then the time came and then ending it, not with reproofs but with compliments. "Nevertheless I have somewhat against thee." The brethren might have become puffed up if he had nothing for them but praise, and being imperfect they could not stand to receive only praise. Jesus had something against them, and it was this: "Thou hast left thy first love." It was toward the end of the period that that burning love that the brethren had in the beginning of that period, that devotion that was strong and did not give up, that love that delighted in the truth and the blessings of the truth, and delighted in the Father and the son and the Holy Spirit, that love that was shown in the things of death—that love toward the end of that Ephesian period of the church began to cool off, and for that he brings the reproof. "Thou hast left thy first love." The love that was in the first part of this period thou hast left. "Remember therefore from whence thou art fallen and repent. Turn thee from thine adulterous ways and come unto me quickly and will remove thy candlesticks out of his place, except thou repent." Repent, therefore, quickly and do the first works. Repentence means a change of mind or procedure—"right-about-face." They had been marching in the right direction in the early part of the Ephesian phase of the church; then toward the end they began slowly to retrace their steps. Now we must face about, and go in the true way the church in the early part of the stage had gone, full of divine love, hope, and obedience. This is what the Lord wants the brethren to renew. "And do the first works." The first works would be a repentance of this course, humbling of themselves, and humbly searching after the Lord's will. We all want to be in a condition in which we can correctly trace the source of our antagonism, and quickly and remove thy candlestick out of his place except thou repent." Now this thought of removing the candlesticks seems to be this: That the Lord would cause the Ephesian stage of the church to come to an end before it otherwise would come to an end. That is, he would have to take the church out of the Ephesian stage of the church which otherwise have run and let the second phase start in. That seems to be the thought of cutting off that candlestick. "Except thou repent." You see it is repeated here. The brethren back there needed repetition, for as Paul says, "For me to say the same thing often does not hurt me and is profitable for you." Then Jesus having here given his reproof, gently, yet plainly, so the brethren would understand what was meant, continues the course he had begun, ending with a compliment. "But this thou hast, that thou hast the deeds of the Nicolaitans, which I also hate." Now then, this word "Nicolaitans" is a compound word. "Nico" in Greek means "to triumph," "to be victorious," to conquer," and "Loa" means "the people."—"Conquerors of the people," "lords over the people," "dominators over the people," "lords over God's heritage" is what is meant. Now early in the church that spirit of rivalry and desire to be first began to manifest itself. We remember that Jesus had a great deal to do in rebuking the brethren while he was among the flesh because of that. Then the Lord left and after and after the apostles had become older, this spirit began to manifest itself more and more. There were high minded ones coming in and seeking to attain places of prominence in order to lord it over God's people, become as the rulers, and not the servants, and that spirit finally developed into the condition indicated by the seven churches. The Lord in writing to these churches, the Nicolaitans, and their deeds were a perversion of the gospel message and a corruption of the morals and condition of God's people at that time. Those things were hateful to the brethren in the Ephesian stage of the church, and that was in commendation to them that Jesus said this; "That thou hastest the deeds of the Nicolaitans which I also hate." With a general exhortation to pay attention to what has been said by the Spirit and then a promise to those that would be overcomers. "He that hath an ear, let him hear what the Spirit saith unto the churches," what the teaching is that is given to these churches. This was not addressed to everybody. It was addressed specially to those that had received the message, those that were God's people, who had the hearing ear and could understand the deeper things. These Jesus counseled to give heed to the teachings given to the Lord's people at that time.

Now then the blessed promise with which he sought to encourage the brethren in Ephesus. "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 overcomer then is the one who conquers self, the world as well as sin and error, and alive unto God, and develops in that condition Christ-likeness.
while sacrificing his humanity. To the one who would so do the Lord Jesus gave the special promise of this text: “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 paradise of God. The first paradise was in the Garden of Eden. There will be another paradise—the earth changed into a condition like the Garden of Eden during the Millennial Age. Neither will there be a second, earthly paradise. This one is defined as the paradise of God. What is meant by that? We reply that the original paradise, the one in the Garden of Eden, is used as a type of God’s abode. Paradise was a happy dwelling place, a sinless dwelling place, where life could be had and where the tree of life grew and as such was used as a type. First type is always inferior to the second type. The second paradise is, therefore, in a very real sense, the tree of life. There is a picture of the first type (not a type) to picture forth God’s dwelling place where there is another tree of life growing, and that tree of life is immortality. So Jesus here does not promise that the one that overcomes at the present time would eat of that tree of life that would be in the earthly paradise, but that he would share in the life powers that God himself. His name has for those that will be found worthy of the divine nature. In other words, this is a promise that he might have immortality. That is the tree of life that grows in the paradise of God, not in the paradise of man, in the happy home of God Himself.

Brother, we have given you a brief exposition. Now a brief application:

We can’t apply this passage as it reads to the Laodicean church because the Laodicean church not only embraces the faithful, but the unfaithful, and we know that the Laodicean church is in about as desperate a condition as the church in any age. And when we see the Laodicea apply to the church nominal particularly, and so we could not apply what was said to the church when very few nominal people of God were in it to the church of Laodicea, but we can apply this language to God’s people who are living in the Laodicean period of the church, and we find a very parallel situation in the church of Laodicea in that the church at that time very largely pictured forth in the parallel church at this time as well as the parallel likeness. And we find a striking parallel to what was said to the church then with what might be said to the church now. The church recognizes that our dear Redeemer is the one that has held the kingdom of heaven for us, and the one who is keeping the unclean spirits of hell out of the Lord’s house and out of the body of Christ, being held in the Lord’s hand, one sustained in the work of giving the meat to the household because he is in the hand, under the control and power and supervision and support of the dear Redeemer. He supervises all the affairs of the church at the present time, and when we look over the harvest field the marvels of the work of Jesus are not done. This is done with supernatural means. The various methods used were not of accident or of human origin. They were wholly the means and methods that Jesus arranged for the church and caused to be presented to the church providentially by the appointed channel.

Then, brethren, the same things can be said of the next verse: “I know thy works.” God’s people at this time have been doing work, in themselves to overcome self, to overcome the world and sin and error. They have been doing a work in the world, too, doing every good work in harmony with the Father’s arrangements. They have also labored. The volunteers have labored unto weariness of body. Our colporteurs have labored unto weariness of body. Our Photo Drama workers have labored unto weariness of body. And others have shared in this, some working very hard at secular employment so as to provide means in supporting the work and have labored unto weariness of body. It is true that the brethren have worked and labored and some have wrought themselves into nervous prostration.

“And hast had patience.” These have had patience, too. We know that because of their perseverance during these forty-two years to labor faithfully—forty years of the harvest, and now two years of the gathering. They have labored more than most of us, struggling to pull down the empire of Satan. They have been persevering in this labor and have been undaunted in this labor.

And so, dear brethren, they have not only labored, but have not endured “thems that were evil.” They have had long suffering with the weaknesses, faults, lacks and the failures until they would manifest an injury to the interests of the faith and then there would be discipline among the brethren. They have not borne them that are evil. And they have done other things. They have tried by the apostolic words them that claim they are apostles and are not, the clergy class, the apostolic bishops, the pope and the guardian of the Catholic people as well as the bishops of the Episcopal church and of the Greek church and of certain sections of the Lutheran church. They have been investigated by the representatives of the church, and the representatives have been false just as the text says. You see Jesus didn’t use the polite expression—"false." He used the plainer, the shorter word.

I think the next verse might be applied to God’s people who have borne the heat and burden of the day. “Thou hast borne the heat and burden of the day long, and they have had long suffering with one another, with the weaknesses, lacks, faults, mistakes, failings that have been manifested among the brethren. Those who have had the Lord’s spirit have borne and have had long suffering, have quietly and unresentfully carried themselves.

“And hast had patience.” We know they have persevered because they have continued unto this day in the presence of the most subtle kinds of trial. The trials have been more penetrating than the brethren had in the Ephesian stage of the church. They had the grosser sufferings, but we have had the more severe in the five phases.

The one along the line of evolution that had its basis in 1874.

2. Higher criticism that had its aspects from 1881 to 1884.

3. The one from 1891 to 1894, the one we might call the uniting influence which culminated in the Federation of Churches in 1895.

Then there was the agitation along the line of reform methods, to try to reform present condition of affairs, showing itself among the Lord’s people from 1901 to 1904, especially along the line of women’s rights and so on that were sought to be introduced.

And then the great contradiction movement that had its basis in 1891, and culminated in 1911 and even yet is heard to some extent.

The brethren had to face all these oppositions and the faithful have patiently persevered amidst these sharp trials that reached into the innermost core of the heart.

“And for my name’s sake hast labored.” Out of devotion to the cause of the Lord’s name, love of His cause, loyalty to the faith and the brethren, desiring to bless mankind now with the testimony and bye and bye with the kingdom blessings. God’s people have labored as members of the Body of Christ and “have not fainted.” The fact that these have remained unto this time demonstrates that they have not fainted.

And so, brethren, this application at this particular time might not be amiss—that God’s people are liable or apt to allow that first love to slack. Even though we did not faint from doing the work, we are now liable to slack, and, therefore, the message comes to us, we have forsaken the first love, and therefore an urgent exhortation to rededicate ourselves to the Lord and do not allow ourselves to be taken with other things quickly and will remove thy candlestick out of his place, except thou repent.” And so, brethren, it is for us to repent, to amend our course that we might regain that first zeal we had before. Then, dear brethren, the Lord Jesus will shorten our term of probation if we do not, if this enmity and arousing of this first love does not occur.

And then, brethren, God will command the church at
Discourse by Bro. Alex M. Graham: Subject: "THE OVERCOMERS IN SMYRNA"

The record concerning the church at Smyrna is found in Rev. 2:8-11:

"And unto the angel of the church in Smyrna write; These things said the first and last, which was dead and is alive; I know thy works and tribulation, and poverty (but thou art rich); and I know the blasphemy of them which say they are Jews and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. But the rest of you have joy, and be xmlns the second death." (Rev. 2:8-11)

In each of these "messages" we have some things that are commendable and some things that are not so commendable spoken about the church at that particular time. In the case of the Church at Smyrna, we have spoken of some good things. The Lord was pleased to have them reward their tribulations and their poverty; also their riches, and then be tells them of the rewards he gives as a result of this faithfulness under these circumstances of tribulation, trial, and poverty. They are not to be hurt of the second death. They are to have a crown of life as a reward of overcoming. We would think, dear friends, that there is going to be a reward here that is not confined to the Church at Smyrna, but that one of these seven churches could be brought down to the present time and realize that these represented opportunities for overcoming under certain adverse conditions that exist now as well as then. While undoubtedly these messages were especially to these particular churches and had a special application to them yet nevertheless we can bring the whole matter out and see how it applies to us today.

The particular time in which the Smyrna church flourished we would understand was the time following the death of the apostles up to about the year 325. During that period of time the church endured some of the greatest tribulations that the church has endured during the Gospel Age. History records that there were ten periods of persecution during this time culminating with a series of exceedingly severe persecutions, the Emperor Diocletian. They were to have tribulations ten days. Historically we might spend considerable time upon this period of the church, tracing their difficulties and tribulations and trials. We might call to mind some of the sublime instances of patient endurance under persecution. But it is not our thought to go through each of these things. The message to the Smyrna Church, dear friends, is that of patient suffering under tribulations, patience under trial, and overcoming under trials, under conditions of suffering of some kind. The Scriptures everywhere give us to understand that we are called to suffer some things for Christ's sake, and in overcoming these we will have certain blessings and glories as a reward for continuing in them until the Lord shall say, "It is enough."

We have some tribulations come to us from time to time. I do not know what you think of them. I have often wondered how we should think of them. I have found some things going on in the world and wondered why the Lord's people have been called upon to endure them. Wondered what God designed to work out through the trials and troubles through which he has led his people to press.

We are to learn the lesson of overcoming in the midst of tribulations and trials whatever they may be. Of course, we each know what tribulations we have borne. We know what the Lord has called us to endure. We know how faithfully we have endured, whether with patience or with more or less of complacency or faultfinding, more or less of the spirit of grumbling. We all know this. We can each ask himself the question. It seems to me that is the lesson we can draw from this period of the church so far as this matter is concerned, bringing it down to our own day. How many tribulations have we had? How patiently, quietly, how loyally have we borne them? Have we borne them in the patience of the Lord? Have we been less or more frequently, perhaps more frequently than we wished we had, perhaps we had to confess that we have borne them with a spirit of faultfinding, of a lack of patience and the spirit of endurance, of a spirit of impatience and grumbling, murmuring at the condition of things God has been pleased to send into our lives. Some of the message: God be glad! He would have work to do tribulation at all, nothing we could it in the fullest sense of the word to call tribulation. Sometimes we have suffered it seemed almost to the breaking point. If we have had much experiences and borne them with patience, then we can come in for the glorious reward here promised to this church at Smyrna and all God's consecrated saints.

And then not only does the Lord speak of their tribulation but also of their works that they had done. We too have had a work to do since we have come to a knowledge of the Lord and to a knowledge of the Lord's purposes. We have had something to do. Perhaps some of us thought we were going to work until October, 1914, and then we would cease working with us. I did not know where we were and grouping around in darkness and wondering how things were going to come out and perhaps there was a great deal of shame attached to the fact we had boasted a great deal, at least spoken with great confidence about things which would come to pass at that time, and all the people around about us, our neighbors would know that our expectations failed and we would feel that perhaps as a result felt we ought to get out of the light, as it were, and keep quiet. I think we realize as time goes on, if we did feel that way at all, we realize now there is plenty for us to do.

It has been my own thought for a good while back that God has something great for us to do. I have been thinking of that for I feel that we did not leave us here beyond that time unless He had something great to do. He would not have permitted us to remain beyond the time it seemed to be proper to take us hence unless some great work was to be accomplished. And so, dear friends, our work is not yet completed. We have still opportunities. I know not how long we will have them. But I tell you we are to be faithful in the things. We have to be faithful in doing what we can do. And we are not to allow anything to hinder us in doing this work. You know you can make an excuse for not doing anything, for neglecting to do this thing or the other thing we might find. We can persuade ourselves that we are not competent, that we are not strong enough to do it, that it is not our work or our business, but we are not. We are mindful of the thought that that is just what we covenanted to do. We can make these excuses. Perhaps we have made them in the past. I know not I can answer for myself. I am only suggesting these things for us. Perhaps we have said to ourselves, I am not strong enough, or somebody else can do it better than I.

Perhaps we have walked along the street, to make a simple illustration, and have seen somebody with a Bible, and perhaps we have neglected to go over and hand them a tract, because the spirit of fear got into our heart, and we lost an opportunity to do some work for Jesus that would have been a blessing to somebody. The Lord commanded the work of this Smyrna Church. Bringing the lesson down to the present time, let us watch for the little opportunities
Besides these material things at one time we had a pretty good name in the community. Our friends met us bowed and shook hands and spoke nice and commended us and spoke well of us to our neighbors, but to a certain extent that we have lost their friendship because we espoused the Lord's Cause.

I recall a little incident. Two prominent men were walking along the street, and a third man approached. One of the two gentlemen saw this man approaching and stepped right up and said, "How do you do, sir? How is your family? How is business, etc.?"

And he inquired into all of his affairs very particularly, and was very jovial and kind, and finally he introduced his friend, Mr. Jones and so then for a little while they stood and talked, and then separated, and when Smith had passed by, Mr. Jones said to his friend, "Oh, that was a good fellow; good church man, nice neighbor, good business man, but he doesn't do much now; he used to do a good deal; if he had kept to business, he would have been a millionaire." "What is the matter with him?" "Oh, he got mixed up with a queer religion. He thinks there is going to be a Millennium. Yes, sir, he does. He thinks he will take a throne somewhere and is going to rule the whole world somewhere or in some way. It's too bad, the poor fellow has got a little off here (pointing to head). And he believes this delusion so thoroughly that he will neglect his business to attend to meetings, etc., and no matter when you go into his place, he will sit down and talk, and he and people will sit down and talk. Well, now, don't you see that man became poor? He lost his reputation, because he has as his neighbors think, 'that crazy religion'."

Well, I think I will have to tell you about Jones, too. Jones listened and when they walked a little while he heard, "When next I ought to do it." And he will find him down at 4 Adams Street." Mr. Jones made a note of that and in two or three days when down there. Mr. Jones went in and said, "I want to talk to you, Mr. Smith for a minute or two about this Millennium, they tell me you believe in." "Ah, Mr. Jones, my time is yours, sit right down." And they had a dollar or two Mr. Jones and Mr. Jones went out with the first volume under his arm.

So we might follow this thought in respect to all of our experiences in the world. We can see in many respects we have become poor, because we have espoused the cause of Jesus Christ. We don't count money anything more except as it does the will of God. If we earned $100 a week we are going to give the Lord $100 a week. And so each week we are poor. Just as soon as we get the salary we are poor. No matter what we earn, $100 or $200, it belongs to the Lord and we become poor, because we have consecrated it, given it all away, and the man who gives all he has away does it, he has no more. We can't do it too small or speak of it too often or too earnestly. Never mind if they do spurn us and our message. They spurned our Lord. They did not listen always to his loving message. Never mind what they think or say, you know you have got the truth, you know you have got the gospel of God, you know what God has given it to you. You are just as sure of that as you can be. And as soon as you know you have the truth it is your duty and mine to "tell it out" to as many as will hear. Do what God has designed that we should do, declare this glorious gospel wherever we can by word, by tract, by deed. Let us see to it that we do not come to think of our enemy in a way that we have lacked zeal or energy, because we failed to accomplish the work He has given us to do. Let us make it an individual matter, knowing that no matter what He calls upon us to do He has promised to give necessary grace, to give strength, to give to us words that will not fail. And when we take the Lord at His word and just do the things He has pointed out, He will never leave us or forsake us, but will give us an opportunity to bring victory out of every trying experience.

One of the things commended of the Smyrna Church was "apologetics". That seemed at first a very strange thing to commend anyone for. But that is what the Lord says about it. He says "I know thy poverty." And dear friends, we have become poor. We have become poor from the standpoint that we have sacrificed all that we have. If we were worth a million dollars we have become as poor as a beggar. We have sacrificed it all and become poor.
Discourse by Bro. R. H. Barber. Subject: “THE OVERCOMERS IN PERGAMOS”

E will read the verses in connection with the church at Pergamos found in Rev. 2:12, 13.

“And to the angel of the church in Pergamos write: These things saith he that hath the sharp sword with two edges: I know thy works, and where thou dwellest, even where Satan’s seat is; and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, which was slain among you where Satan’s kingdom is; and there where I am, there are trials; and where I am, there shall those trials be. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. Even so hast thou also them that hold the doctrine of the Nicolaitans, which also say, They that are filthy are pure; and they that are defiled holy; and they that trust in their own deceivings. I will therefore come unto thee quickly, and will fight with thee with the sword of my mouth. He that hath an ear to hear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the white stone a new name written, which no man knoweth saving he that receiveth it.”

It has already been called to your attention that the speaker of these words will be Satan’s seat. We get this by the very first verse of Revelation. You notice in these verses the one who speaks declares himself to be the one who has the sharp sword with two edges. We note in chapter 1:16 that it refers to our Lord Jesus. The sword that goeth forth out of his mouth is the truth evidently.

It is brought address to the church at Pergamos can be applied to all the churches, to you and I down here at this time. Let us apply the lessons as we learn them to our own time and experience. “And to the angel of the church in Pergamos write.” Our dear Brother Johnson pointed out who the angel of the church at Ephesus was, and also hinted who the angel of Laodicea was, and how do we know in the case of Pergamos?

The 13th verse: “I know thy works.” Here we get the thought that the Lord is taking note of the works of the church, and here we get the thought that the nominal church and the true mingled with it are addressed by the Lord. The nominal church is addressed by the Lord, but he addresses some remarks to the true church mingled with it. “I know thy works and where thou dwellest.” These words evidently apply to the true saints in the nominal system. “Even where Satan’s seat it.”

We remember away back in our Lord’s time our Lord spoke a parable saying that while men slept an enemy came in. He pictured himself as the sower who went forth to sow the good seed, and it was taken by the enemy. He has several class of men who have taken this gospel and the church, and have turned it upside down during the first century. But after the apostles died an enemy entered in. The Apostle Paul warned the church against that enemy in Acts 20, saying: “I know this, that after my departing shall grievous wolves enter in among you.” Grievous wolves got into the church. Our portion of this talk this morning applies to that time when the grievous wolves had come into the church and controlled the majority at that time. The grievous wolves coming in the false class, those who had a form of godliness without the power, brought with them a great deal of the world, worldly ideas, the ambitions of the world, the selfishness of the world, worldly methods and schemes, and the majority foisted these upon the true Church, and the true Church was swallowed up in the great mountain of tares that existed in that time.

And so in this condition the saints found themselves all during the dark ages practically, and we find that is true of the nominal system even at the present time. This condition is spoken of as “Satan’s seat.” Ah! Satan there be.” We have already stated about the year 350, and these verses apply from 325 to about 539—during this period of time or beginning was formed a great counterfeit of the true Church. There was instituted that great hierarchy that had such sway during the dark ages and in 539 was fully set up and is spoken of as “Satan’s seat.” Satan had gotten into the nominal system. In a wily way he brought in the masses and the true Church was swallowed up and had very little to say. The Lord addressed the true saints and said: “I know where thou dwellest.” The Lord was considering the fact of the disadvantage they had, being hid by the great mass of tares, taking that into consideration.

Then he compliments them. “And thou holdest fast my name. We have been told by the previous speakers that there were weaknesses about the year 350 and these verses apply from 325 to about 539 during this period of time or beginning was formed a great counterfeit of the true Church. There was instituted that great hierarchy that had such sway during the dark ages and in 539 was fully set up and is spoken of as “Satan’s seat.” Satan had gotten into the nominal system. In a wily way he brought in the masses and the true Church was swallowed up and had very little to say. The Lord addressed the true saints and said: “I know where thou dwellest.” The Lord was considering the fact of the disadvantage they had, being hid by the great mass of tares, taking that into consideration.

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without. Grievous wolves had gotten in. In thinking over this text I could not help but think of a phrase used in politics a great deal, i.e., "a steamroller."

You know sometimes a political party organizes a machine, then those who do not associate with it are crushed out. Satan organized a great church system and we might liken it to this steam roller. It crushed the message out of the true Church. It was called the "anti-church." It took a little while. Oh! the Lord had some faithful ones who held fast to the truth, held up the banner of the truth. They did not do as we do today—come out. The Lord had forbidden that. "Let them both grow together until the harvest." So evidently they remained associated with the great bundle of tares.

And hast not denied my faith. Oh! what zeal it must have taken to hold fast to the true faith in that time. I think, dear friends, it would take even more than we need now. We are settled now. There are no persecutions unto death, but the persecutions are nevertheless severe.

And then the Lord continues: "Even in those days when Antipas was among you, and ye had a little strength, and he had a little strength, and he said to me, 'Lord, give me a little strength.' " It is from the compound word "Antoni" and "papa"—"against the pope." In 325 the great papal system had come into existence and God had some protestants at that time. And so they stood against the pope, against those methods that existed. During this period false creeds came into existence. Some of the teachings came from the other doctrines of eternal torment and purgatory and trinity and the mass and transubstantiation, and yes, another one—the exaltation of the clergy, giving them power and influence over the masses so they could hold them under their thumb. And that has existed from that day to the present in the nominal system, and many of them also are people who are people of their own church. It is for the Lord's saints to stand up for the truth then. Here we have a record that a few would hold up the banner of truth, who would stand against the false teachings back there.

The word "Pergamos" means "earthly elevation." Oh, there the church was elevated from the everyday standpoint, the Bible standpoint, and all the rest of it. Ambitious men crept in, men who desired to be known for their oratory and ability among certain lines and desired to teach worldly schemes for money, and there is where the clergy class came into existence. And so the "abomination which maketh desolate" began there to rise, but the Lord had his faithful ones there. Do you know that today those same conditions exist? We have today ambitious men associated with the nominal system who are preaching false doctrines. They know "hades" and "sheol" do not mean "eternal torment."

And yet for the sake of their salary and the honor and reverence of men they go on preaching these. And the Lord has his true people who are holding up the banner of truth. But people will say to them, "Who are you? What is your past?"...

We remember a text in Isaiah: "All tables are full of vomit so that there is no place clean." That was the condition that existed back there. All of those devilish doctrines were exalted by Satan himself. The people were fed with, that, but the Lord fed his people.

Wherein Antipas was my faithful martyr, who was slain among you. All these faithful saints of the Lord sealed their loyalty with their lives back in those days. There may be such a possibility for you and I just farther on. I wouldn't be surprised that almost every one of these applications can be fitted on this final stage in the history of the church.

Then it continues: "But I have a few things against thee"—against the true saints at that time. What were they? "Because thou hast there them that hold the doctrine of Balaam." Now in reading the record we find Balaam was a prophet of the Lord, and we find that he was willing to go to an enemy of the Lord and willing for hire to betray Israel. In the book of Joshua it is stated that Balaam did not permit him to betray Israel. But the enemies of Israel found out it was easy to lead them astray by hiring them. They learned a lesson through Balaam. And so it says: "I have a few things against thee, because thou hast there them that hold the doctrine of Balaam." And what was that? "Who taught Balaam the king to cast a stumbling-block before the children of Israel?" What was that? "To eat things sacrificed to idols and to commit fornication." Balaam the king saw, so to speak, through his experience with Balaam that he could lead the children of Israel astray in this way. What does this mean? In our day we have certain people associated with the truth (back before the harvest it would apply to the nominal system)—certain ones with ambitions, certain ones with ambition to write tracts and get their names in a newspaper. And what do they do it for? Just for hire. They do it for honor and reverence. And so these people really get into the Lord's work. And doctrines pay. Jude says: "Hating men's persons in admiration because of advantage." Oh, they look up to certain people prominent and in authority because it brings advantage. They will preach anything that brings money in the collection box.

The Lord says: "I have some things against thee." Let us say this to you today. Do we find the elders manifesting a disposition like this? You and I are taught to feed the flock, and if they do so the best thing is to cut them off from eldership the first time we have a chance. "Oh, but they have served well in the past." Yes. But you owe this to them if you see this spirit of ambitious scheming, plotting, etc. And you are false unless you are against them. But the Lord loves their friendship. The majority of the class may support them and we will be in the minority. Well, you will be in the same condition as those back there in Pergamos. They were in the minority and contended for the truth.

So Balaam represents them that are serving the truth for them. Someone is sacrificing to idols, the creed idols. There are many people in this earth performing sacrifices to creed idols, bowing down to them, and here it is spoken of as eating "things sacrificed unto idols," feasting upon them, devouring them, and "committing fornication," are leading the Lord's people into worldly plans and the selfishness of the world, and against the truth, etc., etc., which we are called to do this occasionally. The true saints are to be on their guard against them.

The 15th verse gives us a little warning: "So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate." Brother Johnson pointed out that the word "Nicolaitans" means "overcomers." Who are the overcomers? How were the overcomers? How did they overcame the people? These ambitious ones overcame the people. They had a clergy class back there who overcame the people and ever since that time the clergy class has been the overcomers, and that condition exists at the present time, and I am sorry to say that the conditions exist in some of the classes of the truth. I have seen some votes taken in these classes, where one class would look at a certain brother and if his hand went up theirs would go up also. Their vote was bought. Did you ever think of that? Just the same principle used in politics. Someone will say: "I will make you postmaster if you will support me." And so if we hold men's persons in admiration we are selling our votes. This is the doctrine of the Nicolaitans—anything to get them more power, always scheming.

"Repent or else I will come unto thee quickly." How much truer that is in our day than then? "And will fight against thee with the sword of my mouth." Ah! that is the weapon the Lord's people should use at all times—not the sword of the mouth. This is the sword that comes out of Satan's mouth. That is the sword of the spirit which is the word of God and should be spoken in love every time.

We come to the last verse of our text: "He that hath an ear let him hear what the Spirit saith unto the churches: To him that overcometh will I give the hidden manna; and I will give him a white stone; and thereon is written a new name that no man knoweth, except he that receiveth it."
of love, of sympathy, of fellowship, given by the dearest and best of friends. It says in the comments, "The seal of the Holy Spirit." The Lord gives this seal to those making progress.

"And in the stone a new name written which no man knew save he that receiveth it." This text says those that receive it. Dear friends, do you know you have that stone, that pledge of love from the Heavenly Father? Do you know you have the name of the bridegroom written in that stone? "This stone is the seal of the Holy Spirit." What does it mean to be sealed? I understand that the Lord's people when they make a consecration, are begotten of the Holy Spirit, or anointed to membership in the Body of Christ, but not sealed. Why? They are not ready to be in the kingdom yet. Character is not developed, but the Lord sets apart to them a glorious birthright, a crown, and they must reach a mark, and when they reach that they have reached a proper character attainment where they can be approved of the Father, accepted of the Father, and sealed with His Holy Spirit, given this white stone. That is exactly what it means. When do we become sealed? At the moment of being sealed? Volume 5, page 248: "The Spirit of adoption or sealing as sons, the possession of the first-fruits or earnest of the coming inheritance, —" Now notice. The Lord gets us to a place that if we remain at the point we are, we are assured of that price. We must be aware of that fact. "We have received an anointing from the Holy One and we all know it."

This seal or earnest of the Holy Spirit is "one of the most advanced 'witnesses' of the spirit—the very cream of Christian experiences in the present life. Before attaining this stage of sealing, the donor foresees a brighter future for the recipient. It is an evidence of our being anointed by coming into the anointed Body of Christ, the Church, by being begotten of the spirit of truth unto sanctification of our spirits to know and do the Lord's will. This experience comes after we have been quickened of the spirit to the service of righteousness" (Vol. 5, page 248). You see you must be begotten, anointed and quickened before being sealed. Then you are in the seal, you are now in an evidence to speak that we have passed from the embryo condition to one in which God can consider us sons and seal us as such. So you see when we make our consecration we are not at the mark. With diligence we press along the line toward the mark and when we get at the mark of character attainment, we are sealed, or we are sealed as sons. He will give us the seal. Now, if you will stand at that mark until He tests you more and more, and if you remain faithful, you will receive the prize.

Now when we get this seal we know it but nobody else knows it. What is this seal? What is it that the Lord gives us of which we are conscious that we have it? Did our Lord Jesus have this conscience of approval? We notice when he went down into the waters and came out he was at the mark, always had been at the mark, and a voice from Heaven said: "This is my beloved son in whom I am well pleased." There was the seal. That was where Jesus was sealed. He had the Father's assurance of His approval at that time. All during the three and one-half years of his life he had that assurance. He knew that he pleased the Father. Then coming down to the end of his life when he was going down under the veil and did not come up it would be everlasting destruction to himself and the whole human race. So with tears he prayed and was heard in that thing which he feared. Oh! the Lord reassured him. And after that assurance Jesus was the calmest one of that multitude. When before Pilate and unto him he was named; "Who is this man?" he said, "I am the Christ." He knew he had the Father's approval, that the Father approved of his character, and that he was acceptable to the Father. He had the stone, the seal.

I remember not a great while ago in conversation with a sister the possibility of persecution and torture came up and this sister said: "Brother Barber, I can never think of torture, because I could not stand it." I said: "Sister, suppose you knew you were to be burned at the stake tonight and you knew beyond peradventure that immediately you would be with the Lord in the kingdom. How would you feel?" She replied: "I believe I would say, apply the match; go ahead." That is exactly what helped the Lord. Our Lord knew. We remember the Apostle Paul said at the close of his career: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness." He knew also. And every one, every single one of the Lord's people should know if they have this seal. That is what the seal is for, that is what the Lord gives, something we get this side the veil, something that will encourage us no matter how severe the shafts of ridicule and persecution and even torture that might come. The Lord's people are going to stand to the end, and going to go through to the end by the Lord's grace and win out the other side of the veil.

We remember in ancient times kings had a signet upon a ring. Our Lord had one. It is the King's image. When we consecrate the Lord placed this signet upon us. All must be conformed to, the image of the Lord Jesus, and acceptable to the Father. Now to such he gives this seal. So we must run with patience this race.

Vol. 5, page 247: "The earnest or seal of sonship is the spirit of love which is at one with the Father and all his holy arrangements." This is a great deal in that. When we consecrate we place our lives in the Father's hands, our wife, our business arrangements, all. Now the Lord appoints us stewards of His goods thereafter and then He tells us that every experience that comes into our lives is permitted by Him for our blessing. Is that so? "All things work together for good to them that love God." Nothing can touch you or pluck you out of His hands. No matter what trial may come, if the home burned up or the little infant died, every one sealed would say: "This was permitted altogether for my good." We may not understand. We may understand a little later on when we get into the kingdom. But we could understand this is for our good and then we can say: "Ather, Thy will be done." When we get to that point, where we will say, "THY will be done," and when we get to where Jesus was when He said, "I delight to do Thy will," we have got to the point of sealing. Don't we know it? We can say through the tears; "Father, this is the flesh that is begotten in the flesh with the flesh; and Father, if it is best, and it must have been so or You would not have permitted it, it is best, and that is all there is to it." Don't we know it? Well, that is sealing. We know we have the stone and His name is in it.

I can tell you how to distinguish this clearly, as a rule. Come into a testimony meeting and you will find some brother or sister having trials, and they get up and give a testimony with radiant face, and say: "The Lord has been giving me some severe trials and I know it is for my good, and I am learning a lesson and they say every trial comes from the Lord, and oh how happy they are. They say: "I know it is for my good." That is what Jesus said. The Father does this, not the devil. But sometimes in testimony meetings they say: "Oh, dear, dear, I am having the greatest trial and I can't understand why it is permitted. I don't know why the Lord let the devil do this to me, or that, or so. I can't see why they have the seal. One knows, and another doesn't know. Take up the Bible and notice the passages which have these words: "We know." Take Rom. 8:28. It says: "We know——" The emphasis should be on those two words.

So, friends, we can see how those words applied in Pergamos can be applied here. Have we the white stone? Every one acceptable to the Lord has it. That same class who will not be hurt of the second death have the white stone. Now, dear friends, if we have not reached this point, let us run diligently the race set before us. Let us fight more earnestly the good fight of faith. Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race set before us, and when we get to the point where God can approve of us He will give us this pledge, this white stone. May the Lord bless us.
Discourse by Bro. J. A. Bauerlein. Subject: "THE OVERCOMERS IN THYATIRA"

THE subject in order now is the church at Thyatira. Rev. 2:18-29.

"And unto the angel of the church in Thyatira write; These things saith the Son of God, which hath his eyes like unto a flame of fire, and his feet are like fine brass; I know thy works, and thy charity, and thy service, and thy faith, and thy patience, and thy works; and the last to be more than the first. Notwithstanding, I have a few things against thee, because thou sufferest that woman, Jezebel, which calleth herself a prophetess, and teacheth, and seduceth my servants to commit fornication, and to eat things sacrificed unto idols; And I will cast her into a bed, and them that commit fornication with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they walk in darkness, and the lie in unrighteousness, I will lay mine hand upon you none other burden. But that which ye have already, hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them, and shall tread their enemy under feet, and will rule the house of Jacob: Provided ye do the works which ye have always done, and overcame, even to the end. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I hate. He that overcometh, and keepeth my works unto the end, to him will I give power over the nations; And make him a pillar in the temple of my God, and shall write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: And I will manifest my new name unto him." And I will give him a crown of life everlasting. Ed.

We are young in the truth, but we will see staving us in the face some branch of service, and the devil will gather round some dark cloud and we will not smile for weeks, and nothing but the grace of God can pierce the gloom. He will not stir, he will not be prodded, and the strongest desire to do will be called upon to pierce that gloom and go forth in the Lord's service. This will be the toughest and hardest proposition we ever tackled. You know Satan is the prince of this world and he does not like God's people. As they sometimes say: "If you want to find out who is boss, start something. If you want to find out who the prince of this world is, start to serve the Lord.

So we see in the early experiences of the Church they are especially cared for, the friends treat them so nicely, say nice things to them, very careful not to offend them, they are Introduced to the friends, told to keep on the quiet, not be a trouble, and not go back. This is just like farmers do to their hotbeds. To give seeds an early start they put those seeds in very special ground and at night cover them over with a window sash and with straw mats which keeps them warm, and in the morning remove the mats. Later on the glass is removed and they get the direct sunlight and watered and cared for and looked after until they have developed a strength sufficient to be set out in the field. Their progress and development in the field depends on the advantage they have taken of that special care in the hotbed.

Now the thought of overcoming: The Lord's people have something in common. They have the greatest fight about which we know. The adversary will be determined to overcome these faithful followers of Christ. But the 144,000 faithful little ones of the Lord, the Bride of Christ, will turn down the adversary so flat and cold that at times he will be discouraged. Their love for righteousness will be so strong that the enemy's other things will fade into insignificance. They will appear as nothing in comparison to this glorious prize before us. To the overcomers will be given the privilege of bringing back the world over the highway of holiness to perfection. This was the thought that enthused our Lord. It was the joy that was set before him. The enemy despised the shame. They tried to heap shame upon the Lord. They tried to discourage him, but for the joy set before him he endured.

When we go about passing out tracts they say: "There goes a bill poster," or "Look at Mrs. Russell putting out little tracts." We should not be permitted to be discouraged, but we must remember to despise the shame. We have nothing to be ashamed of in that we have consecrated our lives to God and are performing faithful service. Let us keep this joy set before us, enduring the cross and despising the shame: therefore, going on step by step up this narrow way of service.

The adversary will use the power of deception to overcome the Lord's people. He will try to deceive them, making things seem to be different somewhat from what they really are, and the Scriptures say he would receive the very elect if it were possible, but it is impossible for them to deceive those who live so holy and self-denial and sacrificing that their spiritual vision does not become blinded. The Lord rewards them for their self-denials and sacrifices by giving them a clear understanding of the present truth. Therefore, dear friends let us deny ourselves and sacrifice.

This adversary, he paints the most beautiful pictures, the most glorious things that we ever thought about or beheld with our mental vision. He will fasten the mind on that
Discourse by Bro. Daniel Toole. Subject: "THE OVERCOMERS IN SARDIT"

AND unto the angel of the church in Sardis write: These things saith he that hath the seven spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest 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 God. Remember, therefore how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, and they take away thy works out of the church; 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.

The first remark in this message was in the message to the other churches—"I know thy works." Every time the Lord gives a message to those seven churches he starts by saying, "I know thy works." He wanted to impress upon the church and upon all his people that He is taking note of everything that you are doing, every detail of it. He is very comfortable and heart-searching knowledge—to know that we are living right in the presence of our Lord, that nothing is covered up, that nothing is hid from His eyes. In Hebrews we are told that all things

that overcometh, the same shall be clothed with 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. He that hath an ear, let him hear what the Spirit saith unto the churches.

The first remark in this message was in the message to the other churches—"I know thy works." Every time the Lord gives a message to those seven churches he starts by saying, "I know thy works." He wanted to impress upon the church and upon all his people that He is taking note of everything that you are doing, every detail of it. He is very comfortable and heart-searching knowledge—to know that we are living right in the presence of our Lord, that nothing is covered up, that nothing is hid from His eyes. In Hebrews we are told that all things
THE OVERCOMERS IN SARDIS—BRO. DANIEL TOOLE

are naked and open unto the eyes of him with whom we have to do. And then he calls attention to the fact that we can approach. That encourages us on the one hand, and makes us careful and heart searching on the other. Isn't it grand that God knows all our works? He knows the good and the bad. He knows every heart motive, everything that springs in from the heart. God doesn't see as man sees. Man sees the outward actions, while God sees the heart. He can see the innermost secret of your thoughts and all your affections and all that faith that nobody else gives you any credit for whatever—God sees it. If it is faith, love, reverence or devotion to God, if it is love for the brethren and patience in your spirit and no one sees it—God sees it. If it is love for your workmates, God sees that too. All your sins—knows all about them. He sees those things in us when others do not see it. That was the case with David you remember—never thought of anointing David as king. They picked on everybody else but David. That was the one. David is the one. I can look right down into his heart and from the heart standpoint David is better fitted to be king.

He sees the good and also the evil. For Jesus speaking to the Pharisees said: "Ye are they which justify yourselves before men, but God knoweth your hearts, and what is highly esteemed among men is an abomination to the Lord. You can make your lives look very nice and people will go to Christ with those motives, and I can get my eye on your heart and see your motives, then the whole thing is an abomination." I am glad God knows. It makes us search our hearts and carefully judge ourselves not according to the outward work but judge ourselves by the motives which prompt those works. The eye of the Lord is upon your heart.

The Lord speaking to the prophets in Jeremiah 23 says: "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill Heaven and earth? saith the Lord." He says: "I am against those prophets that prophesy falsely, and for they that prophesy a vision of their own invention, and not from the mouth of the Lord, saying, I have dreamed a dream... I will execute judgment against them." God could see what the prophets were prophesying and they did not realize that the great Jehovah God was watching their message and searching their hearts and knowing their motives and seeing all their wrong sayings. They seemed to lose sight of the fact. And don't you know we are inclined to lose sight of that? that we are living in the sight of the great God.

"I know thy works." "For the eyes of the Lord run to and fro throughout the whole earth to show Himself strong in behalf of them whose heart is perfect toward Him." He is just looking around everywhere to detect those whose hearts are right. He is just watching around to see what kind of work you are doing. Isn't that fine? "I know thy works." "I am looking." You can't tell the Lord anything He doesn't know. When you pray you can't tell Him anything He doesn't know. There isn't a thing you can make known to God. True, God tells us to talk to Him and make our wants known to Him, but you don't need to make them known so He will know, but He will know. Just pour out your heart to draw Him to you.

"That thou hast a name that thou livest and art dead." That is what He said to this church. Brother Russell suggests that evidently that was the period of the church just before the reformation. He says: "I know thou hast a name, that thou livest and art dead." They had a reputation for being dead. They had a good name, but there was no power. Is that not fine? "I know thy works." "I am looking." God is just watching your work.

The joke was passed on the Ford automobile at the Toledo Exposition. A man said he took one of the Fords out of the Exposition to run down town, and he said he got about a mile and the thing stopped, got out to see what was the matter and found there was no engine in it, and he said, "I have dealt with the Ford automobile, and I have run out of reputation!" So if we don't be careful we will be living on our reputation. Don't figure on anything of the past. What is your heart attitude toward God today? Don't think of the past. Leave that with the Lord. "Forgetting the things which are behind and reaching forth to the things that are before." It is a great thing that you live on the principle of those who have a positive testimony. You will wake up and say: "Where is my power?" And you will see you were running on your reputation. "I know that thou hast a name that thou livest and art dead." The Lord didn't mean it as strong as this seems to say. He didn't mean they were dead altogether, because later Jesus says: "Be watchful and strengthen the things which remain." He didn't mean they were altogether dead, but they were so near dead that it might be well to say they were dead to wake them up. There might be dead ones among them. No doubt there were. Those that at that time lost their faith and love, to that degree as new creatures they had died. There might be a lot among them. There might be a lot who never were alive, and then there were those that have never yet got the new life that has come to their lives that the new creature, the new disposition that God was developing in them was weakening and was all but dead. And He says, "You have a name to live but you are dead." Not altogether dead. No. "I can see a little life, be watchful and strengthen the things that remain." (Revel 3:1.) That is there—get to work and get it going again. "Strengthen" would be to encourage, to enliven, to get going again.

The Bible uses death and sleep much the same way we do in natural things. When a man is dead you say he is unconscious to all the world about him. The birds can sing, the flowers can bloom, people can run to and fro on the earth, do good things, and have all about them, but the dead man know it not. They are unconscious to all about them. There is another condition in which you can be in that same state—that is sleep. When you are asleep all these things can happen and you will be as unconscious to them as if you were dead. The tendency of the Lord's people is to go to sleep or to become unconscious to the things that can be seen or are not seen. Solomon 5:2: "I sleep, but my heart waketh." What does that mean? Didn't mean he was dead, but just asleep. The church was asleep.

Now, dear friends, when our minds are so taken up with the affairs of this life and with the things that can be seen and all unconscious to the things that can't be seen, then as far as the spiritual world, as far as the things that cannot be seen are concerned you are asleep to those things. You are almost dead. That is what sleep means—when you have lost your appreciation and love for the things that can't be seen. When your mind is absorbed on earthly things and your affections are taking hold of earthly things, when you are after faith and grace and all the things that cannot be seen, and your mind don't lift up and grasp the higher things, you are either dead to those things or asleep. In the case of the one in the Song of Solomon, she was said to be asleep, but her heart waked. There was a stirring in the mind and it was drawn out toward heavenly things and then this dead thing would wake up and take hold of the heavenly things again and appreciate them.

Apostle Paul says: "Our outward man perishes yet the inward man is renewed day by day. * * * While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." It is easy to become dead. It is the easiest thing in the world to die with reference to spiritual things and with reference to heavenly things. But how do we die? What is the first evidence of death in our Christian experiences? The first evidence of death is a weakening faith. It is only by faith that you can keep alive. It is only by faith that you can think of those things in any connection with those things. I think it is a great thing to be able to appreciate the things you have never seen and to love them to the death, and to love God although you can't see Him, and Jesus although you can't see Him, that you can carry on fellowship with Him day by day and love Him like that. It is only by faith that you can do that. It is only by faith that you can love your friends, only more so, and do it every day, and think of him every day just like a loved one. I think that is a great thing to carry that on all the time and by faith, don't you? And yet the Scriptures show it is possible, and that is the very life of a Christian experience, that faith that puts you deeply connected with those things, and is able to live in the life of a spiritual world like that. And when you have that faith it will beget love for the Lord, and so you will have love for the brethren—"a faith that worketh by love." That is the faith that will make the Lord so near and draw you so near to him and...
THE OVERCOMERS IN PHILADELPHIA'

could create Christ, changing ordinary bread and wine into the actual body and blood of our Lord. Revolting practices, welcomed into the Church, would result in the deadly Truth-lovers realizing that something was seriously wrong and they hungered to investigate for themselves.

The Bible revealed wherein lay the wrong. In consequence, the Truth-lovers were drawn very close to each other, for the very separation from the great mass made the faithful more dear to each other. Reform followed reform during this period, each reform finding a faithful few separatists and the Scriptures that taught the popular error. It was this separation from the mass of the Truth-loving few that made this period specially the period of Brotherly-love. The Father is ever represented by His Truth and children of the light love the light even as they love the Father of Light.

To 9 very specifically states the sharp contrasts that were drawn during this period. "Behold, I will make them of the Synagogue of Satan who say they are Jews and are not, but do lie." Remembering that this is prophetic language, we understand that by "Jews" is meant Israelites indeed. The great mass were plainly proven not to be Israelites indeed and more or less under the influence of

Discourse by Pilgrim Bro. M. L. Herr. Subject:

THE meaning of the word "Philadelphia" is "Love of a brother." This period of the Church began with the Reformation and extends until recent times. It was the period in which the faithful were beginning to emerge from the obscurity of the Dark Ages and from the study of the Word and faithfulness to the Word instead of the dogmas of the Church through the Bible. If one came in and would say, "What are you reading?" they would say, "Oh just reading a chapter out of one of the Psalms, that is all." Why, they told the truth. They were just reading a chapter out of the Psalms. Yet, the Psalmist never tired time to let one of those things that read get hold of their hearts. They never stopped to ask themselves what is meant. Dear friends, if you want to ennoble your faith, read those things about God and then stop and say, "Is that true?" REALLY TRUE? When you begin to think about God, just ask the question, 'Is that true? That arouses your faith. And then, you will say, "Yes, it is."

As soon as you lose sight of the things you can't see then you are in trouble. As soon as you lose sight of the things you can't see then you are in trouble. The apostle said in Heb. 3:12: "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the Living God." Look out for that unbelief. It will get in your heart and get you to living on earth again. No! Of course, you wouldn't give up professing religion, saying you were a Bible student, but you would just lose that inward light, that inward appreciation of the Lord, and you will detect your spiritual death in your private devotions. You will be probably quite alive when you come out among the brethren, but when nobody is around, there is not much spiritual life, not much devotion, all is private, and you have to show off another side to please yourself.

Phil. 3:17-18: "Mark them which walk so as ye have us for an ensample." That is, pick them for your ensample, you walk as we do. "For many walk, of whom I have told you often, and now tell you even weeping, that they are enemies of the cross of Christ." In what way? He says their god is the belly—their desires. They love to gratify their desires. "Whose god is their shame, and their shamefu earthly things." That is, they pay too much attention to earthly things, influenced by earthly things. The earthly things about them are shaping their conduct instead of the heavenly things. The heavenly things, the invisible things, the coming kingdom, no longer regulate their lives. He says: "Don't follow after them, He says. In that instruction.

Well, how are we going to strengthen these things that remain? How enliven them? Well, start at the right point. Start with faith. Well, how am I going to arouse my faith again? The Bible says: "Faith cometh by hearing and hearing by the word of God." That is, faith comes by the hearing, the getting, the comprehending of the Word of the Lord. Go back to your Bible and read Scriptures that teach both food for faith, and while reading them don't read like some people do. Some people read about like this. (Brother Toole illustrated by reading rapidly from one of the Psalms such as might be witnessed in an ordinary Sunday School.) And they keep on reading, reading, reading, reading, reading, and so the time slips through the Bible. If one came in and would say, "What are you reading?" they would say,
not what spirit ye are of." Not being of the Father's spirit they are not being formed in His likeness—144,000 copies of God's Son will be perfected without them.

To those who have passed from death unto life because they love the brethren, the Lord's counsel comes: "Hold fast that thou hast; let no man take thy crown." The disposition that comes because of spirit-begetting is truly the crown or pinnacle of life. However, we understand that there are several things exhibited if the Church, to be held for a thousand years. The crown is not immortality, merely, for that will ever remain with the Church, but the office will endure for the allotted period after which the Father will have still more glorious service for His highly exalted and Divinely empowered Church. Having therefore received promises of spiritual blessings, are they directly the result of our desire? In worldly politics, an office is obtained by various expedients, not always honorable. No office in the kingdom will be awarded except there first be a holy desire for such service. The crown of life, the office and privilege of unselfish service, must be lived out. To be a member of the congregation, no procedure prove ourselves unworthy of a crown by his selfish use of his office of treasurer for the little company of thirteen. We, were to use our privileges granted us in Christ for self-gratification, walking after the flesh and not after the spirit, using our acquaintance among the brethren merely to further human interests, and human spirit. Let the procedure prove we ourselves unworthy of a crown of life—the share in the exaltation to still higher service—privileges.

What an incentive is this to the most painstaking zeal we can employ in whatever department of His service our Lord may accord to us. Some one has well expressed the spirit of the New Testament Church: "If I were a cobbler, I'd make it my pride The best of all coppers to be; If I were a tinker, no tinker beside Could mend an old kettle like me."

To all who are prompted by the love that was in the heart of our Lord Jesus, the smallest privilege of service is so precious that every possible endeavor is made to faithfulness to the fullest degree. Such have the Lord's assurance; "Your labor is not in vain in the Lord."

To all such how comforting the words, "I have set before thee an open door. The many privileges of service all about us indicate that the door of opportunity is not yet closed, but, dear brother, sister, are we awake to our privileges? Do we make the most of every opportunity at our command? "I have set before you an open door," says the Master, "what are you doing with the privileges directly given you by me? That some will misappropriate them, realize that appearance is not always reality. Such will lose their crown—the office and privilege of service with Christ as His joint-heir and Bride in the Kingdom.

But the keynote of the whole matter lies in the meaning of the word "Philadelphia"—love of a brother. "If we love not one another are we? How can we know God whom we have not seen? We cannot take advantage of our brother, using his weakness for our profit, and love him. All failing to eliminate this disposition must surely be rejected from the Kingdom class. None could be worthy of the crown of life who possessed this disposition. The spirit of the New Testament Church had not only the power of helping him grow strong out of weakness; help him overcome when he falls; comfort him in his affliction and sorrow. To the true spirit of Christ, nothing could be more foreign than the disposition to take advantage of a weaker brother. There is not in any way that some, yielding to inherited weakness, and selfishness, barely holding on to their flesh, lose the true spirit of service and the crown of life? No wonder the Lord's church shall bring to such the question, "Whence are ye?" Surely such are not of His spirit; such do not love their brother.

The only love that is mentioned here are the graces of the Spirit that developed in this stage of the Church. There is in this period evidence of great love for the brethren as faithful ones became teachers of the light as it became due, or sacrificing many personal comforts, carried the Divine message to their brethren. Loyalty, zeal, devotion, all important elements but here, we have the how, can we hold fast that thou hast." The light of the present harvest truth had not yet come to them. These words seemed prophetic in the light of future fuller revelation of the great blessings to come. These faithfully held fast that they had.
SPANISH WORK

Dr. L. W. Jones, Brooklyn, N. Y., U. S. A.

Chicago, Ill.

Dear Bro. in the Lord:

With the greatest pleasure I take this opportunity to send to you and yours my greetings and Christian love. I know you all are enjoying both physical and spiritual health and receiving daily more evidences of God's love toward His "dear children" who love Him above all.

I am enclosing a picture of Bro. Tavel from Honduras. Also a report of the work done down there. If it is interesting to you, and you judge it will be interesting to others, you may publish it. The idea is that we may Cooperate in the late Conventions, making all the changes that you esteem convenient. Please return this picture and the other photographs I sent to you before, when you have used them as intended.

The work in Colombia is going on. Bro. Salgar writes that his intention is to remain faithfully to the end, in that he expects to do so by God's grace. The prospects of going to South America with the Photo-Drama are getting in a better shape, and I hope to share that privilege very soon. At any rate, we leave all this in God's hand, knowing that He will direct us to do that which is pleasing to Him, and in the best way.

Yours in Christ,

ROBERT MONTERO.

The precious truths were held faithfully, even though some errors were still in evidence. The faithful have ever felt repelled by the errors, merely tolerating them. In due time, the sanctuary was cleansed of all defiling errors, but despite this fact these lovers of the Lord and His Truth clung faithfully to the Truth and were sanctified by it.

Can we, today, emulate their example? Can we not prove faithful to the measure of the Faith which we may have and as the Lord sees that we need more, He will send us what we need. "Him that overcometh will I make a pillar in the house of my God." What assurance of strength and endurance these words represent.

Pillars, indeed, in the House of the Lord will all faithful overcomers be. It is of our great exaltation, what are a few provings of our character, called trials? Shall we not welcome them in order that we be tried, tested, proven? Joyous, indeed, will be the entrance into glory of all found overcomers. None such shall desire ever to go out.

"I shall not stay in the house of the Lord forever."

Wonderful are all the blessings of God's faithful people. Specially precious, indeed, was the experience of the faithful of the Philadelphia stage. Earth has no joy like the joy of the brotherly love. May it more and yet more abound in our hearts. This is my commandment that ye love one another: as I have loved you, that ye also love one another. "By this shall all men know that ye are my disciples, if ye have love one to another." John 13:34, 35.

In a previous report I mentioned the case of an ex-Roman Bishop who has been running a while in the race. I didn't give then a full report for the work was only beginning and I was not positive in order to make a statement. However, thanks to the Lord, the difficulty passed away and today I am able to say something about the matter that undoubtedly will be of great interest for all with me sometimes sing: "Send out thy light and truth O Lord!"

Bro. Dr. G. A. Tavel, 11. Calle Oriente No. 28, Santa Ana, Salvador, is a French Swiss by birth; for over twenty-five years has been traveling through Central and South America, and is well known as a lecturer and preacher. At first he was connected with the Roman Church as a priest and then a Bishop; subsequently he became a member of the Presbyterian and then a Baptist. While a Baptist Minister, he began to understand something about the "Two Restitutions," "The Fifth Universal Empire," "The European War and its Significance," "Improvements and Inventions," and "The Various Religions and the Signs of the Times." He preached according to the new light he was getting by searching the Scriptures, and the other Ministers called him "Adventist" and "Russellite." He reasoned that if Pastor Russell was preaching something like what he found to be the true teachings of the Bible, his duty was to find out. He wrote to Brooklyn. He didn't even know Bro. Russell's address. The letter arrived safely; he requested to have sent to him some of Bro. Russell's writings to study them; so the ministers, though with the view of reproaching him by calling him "Russellite" opened to him the way to come into the knowledge of the Truth, for he himself knew nothing about Pastor Russell. Their wrath praised the Lord's Name! Following are the extracts of his letter translated from the Spanish.

"Dear Bro. in Christ:--

"I was very pleased to receive your letter by which I learned once more that the Holy Spirit of God guides us "one toward the other, all them that have been baptized by Him into one body"--the Church. Besides it has been very much appreciated for it is an incentive for me in the midst of the strife that I have undertaken in these Countries whose people is more than bigots.

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* Ecuador, Peru, Bolivia, Venezuela, Brazil, Argentina, etc., are very familiar countries to me. I have traveled through them several times. If it is the Lord's will that some day we be together, our work will be easier carried out on account of my familiarity with these countries, and surely we will have blessings in the work of presenting the Photo-Drama. Besides, I am able to speak Portuguese and Italian; I am able to read English but I am unable to write it, so it has been a blessing to me that God should have you there, in my way, to be my interpreter toward the brethren, especially with Bro. Russell, our Pastor.

"My thought and desire, like yours was and still is to visit Mexico, Central and South America and then Spain, sowing the seed of Truth and given man an opportunity to know about the Ransom by grace and their possibility of obtaining everlasting life by believing in the Saviour and Mediator Christ Jesus. Let us trust to Him our good wishes, let us give our hearts to Him, and wait in Him till He opens the way which undoubtedly He will do for I can see that you will be an instrument to that end having been placed at the side of the Brooklyn brethren to help and promote the work in Latin American Countries. By the way, I will remark that the field is a good one and that Pastor Russell's work is a necessity to help the study of the Bible and to bring out of Babylon, so called Christianity, worldly church, good many hungry souls.

'To relate to you all the hard trials and troubles that I have experienced since I have been preaching openly; "Millennial Truth," would be to abuse of your patience. Enough
is to say that today all doors are closed to me and that with great difficulty I am able to secure my living. I am a physician, when I was a proselyte, I had prospect of patients, today all have retired and I must work in other way. I was going to Honduras but the door was closed to do so. While giving some lectures at Santa Ana some got interested in the Truth and they have asked me to remain. This shows that God works where he wants and it in Honduras where I am going by mine own will. I decided to obey God and endure hardness here and be useful in the work, the friends that have asked me to be with them. They are very few indeed but nevertheless is the beginning, so you can tell the brethren that the first class of Bible Students in Central America has been organized. I can assure you that among the people in Honduras that the others are also greatly interested in spite that the priests and ministers all do they can to prevent them from coming to my house where at present we hold the meetings.

"In the Capital of Salvador we have about 15 who correspond with me and I regularly visit them twice a month; they pay my expenses, so enthusiastic they are for the Truth, but conditions here are in a bad shape and perhaps they will be unable to supply the money longer. I trust that God will procure in some way the means to carry on the work of letting the light shine.

"My earnest desire is to come once anew the lectures and that was the reason I request 1 the Photo-Drama in order to attract more the attention and bring more souls to the light making more known our Bro. Russell's work "THE DIVINE PLAN OF THE AGES."

"I wish you would do as much as you can in order to bring to the attention of the brethren in Brooklyn the necessity of bringing the light to these Countries of darkness for the salvation of the matter to the Lord in prayer. There are good many from "Macedonia" calling us to go to them. (Acts 16:9)"

Bro. Tavel sent two photographs of himself to Bro. Russell; one of them has the following dedication: "G. A. Tavel, ex-Roman Bishop, ex-Baptist Minister, and now sincere admirer of the work of Restoration, preached by my Bro. C. T. Russell." He also sent his picture, copy of which appears with these lines, to the Bro. in Brooklyn.

**Discourse by Bro. T. H. Thornton. Subject: "THE OVERCOMERS IN LAODICEA"**

I am satisfied, dear friends, that you have been listening very patiently to the talks that have been made on six of the seven churches—it is my privilege to speak about the seventh. We might say that the rewards promised here shall accrue to each of the overcomers in each stage or dispensation of the Church that may have been overcomers. This is very clearly shown by the context: "He that hath an ear to hear, let him hear what the Spirit saith unto the churches." The Lord chose the seven churches of Asia Minor with certain characteristics just such as church should be during these seven periods. It also gives to us the history of the Church from the original down to the present time. We realize the fact too, dear friends, that the church in each of these dispensations has had wonderfully to do with the molding of the character of the people at that particular time, has had something to do in the swaying of the mind in one way or another.

"These things saith the Spirit unto the churches." Now, the names given to each of these churches represent their condition or their standing before God. So the church at

Ephesus—desirable;
Smyrna—that which is bitter;
Pergamos—earthly elevation;
Thyatira—an exchange of a sacrifice;
Sardis—that which remains;
Philadelphia—brotherly love, or the love of a brother;
Laodicea—justice for the people.

And coming to the last period of the Church's history, we realize that the influence that has been exerted by the great church nominal, including also the real Church, those really children of God, has been such upon the minds of the people of the world that they have been led to cry out for justice in these last days. There is not a class of people on the face of the earth today but what is clamoring for justice. It is true as races, as nations, as individuals, religiously, socially, financially and otherwise. All classes and condition of mankind are clamoring for justice. It is a profound fact in history that whenever a community, a country, a state or a nation, all the people of it begin to clamor for justice, all for one thing or another, until they get it. That is the history of the past, dear friends.

And so as we look out upon present conditions, we find that financially, nationally, socially and universally the world of mankind are clamoring for justice. We are glad today to be able to say, dear friends, that it is not going to be very long until they are going to get it. It is not going to be bought with any money; it will be the fact and the fact that all classes and condition of mankind will be disappointed at first when justice is meted out. Why? Because they have false ideas as to what constitutes justice. They do not understand the matter alike. We find as races today, the different races think they are not treated right by the other races, they think justice has not been given as respects races. We recognize too, dear friends, that nations are clamoring for justice, and each one have their own idea as to what constitutes justice.

Take, for instance, speaking politically or nationally, our own mother country. She thinks it is nothing but right that she should control the sea. It has not been long since an English writer made this statement: "We do not want to mistreat other nations or do them an injustice, but they were more unfortunate than we. We are just a little more fortunate than they and succeeded in building a navy before them. And they should not think hard of us for controlling the sea." But some of the other nations do not think that is justice. In fact, the other nations do not think that Great Britain made the sea. They think that the Lord God Almighty who made this earth and prepared it for man made all things on it, and they think that they ought to have free right and wrong over it. So, the world is fighting today for what they think is justice. They think that they ought to get it, but think so by getting rid of the other fellow. And so they think they are going to get justice by destroying those that oppose them and what they think constitutes justice. But they are going to be sadly disappointed. It is not coming that way. Justice will never come at the point of the bayonet or by big guns or submarines or dreadnoughts or munitions or artillery of any kind, but through the Word of the Lord which is the sword of the spirit, as it is given out to mankind through the Old Testament ordinances when they shall be brought back and take their places and receive their instruction from the glorified Christ.

It is true there is going to be a general overturning and wreck of present justice before it is finally meted out. You know in this nation in which we live the rich men think it is right to dictate the policy of this country. They think it is right to dictate to the governmental authorities. They think they pay the greater amount of the taxes and therefore it is right to dictate to the government. Not only that, but they think it is just and right to furnish guns for the killing of their fellowmen. In the New York American a statement like this was made, that the men who were floating that great loan for the allies, the men who had the money said: "Oh, no, we would never for one moment think about furnishing you guns and ammunition for killing our fellowmen for five cents on the dollar, but give us free and you can have as many as you want for five cents on the dollar." And I will furnish one-half billion to you," estimating human life at one-half cent for putting money into their pockets. They think they have a right to dictate to the preachers what to preach.

I was in a town in West Virginia and a certain church sent for a preacher in Ohio to preach a trial sermon. After he got through with the rich men said to him: "Now, if you are going to preach in our church you must think and you must preach certain things." I don't know how much Christianity he had, but he had backbone. He said: "Gentlemen, if I can't preach what I believe the Bible to teach I will go back home and take my pick and shovel and go into the mine and dig coal to support my wife and children before I will go before a congregation and preach what I don't believe is true."
Do you know, friends, who today among nominal Christianity is the greatest living evangelist? Billy Sunday. I am not going to say anything against Billy Sunday here. That is not the place to say it. I know the truth and Billy Sunday run his own business. I believe Billy Sunday is doing a work that needs to be done, and I am going to let him do it. But what I want to call your attention to is this. I clipped a sermon out of a paper that was preached by Sunday at Paterson, N. J. The Y. M. C. A. had brought out a big crowd to hear it. The clergymen after they heard Billy preach. He preached on war. He told them about war, about the equipment, about the training in the camp, the small and the large guns, and in the run of his talk he had reached the point where he was handling the sixteen inch guns. It was about the time of the sinking of the Lusitania and he went on to say, "I can see that sermon to those marines he said: "All who want to start on the road to Heaven strike the sawdust trail." And every one of those 400 blue jackets were converted that day and 300 other people. And after they started the sawdust trail people started to shake hands, people took out their handkerchiefs and waved them like maniacs, and then Billy Sunday said, "Here is a chance to show the world the power of prayer and the power of the holy spirit..." And afterward he concluded by prayer, and in it he said: "Oh, God, in these trying times, give to President Wilson all the strength he needs. But listen, Lord, you know whatever he does we will stand by him. In the words of Meyer Decker, 'my country, be it right or be it wrong, I stand with it in trial and error..." And when we reached the people he would like to have extended the prayer but it was too much for the blue jackets, and so they rose up and yelled and broke up the meeting in pandemonium. If people are converted under any kind of preaching, to what are they converted? To illustrate, suppose a man had been a democrat as you are and here in the south and a republican preacher should come along and he would hear a republican sermon and listen to that sermon and under its influence is converted. To what converted? Do you think he is converted to God? Do you think he is converted to the Christian religion? Don't you rather think he had been converted to republicanism? Then if anybody is converted under the influence of bad logic and common sense, to what is he converted?

You know Billy had the advantage of the preachers, too. I was told by a rich man up in Canada how he does it. He points to the preachers and says: "You are nothing but a set of evolutionists, and your seminaries are nothing but a hotbed for infidels, and your churches are nothing but cold storage plants." And then after he gets his converts he says to them: "You get into one or the other of these cold storage plants; if you don't you might spoil." (Laughter.) That is the sad condition of the church today. I will spare you out for this reason, because you are neither hot or cold, but lukewarm. Why?

"Because thou sayest I am rich and increased with goods and have need of nothing; and knowest not that thou art wretched and miserable and poor and blind and naked." Now, friends, I used to be a preacher, and when I was a preacher we preachers used to tell the people that the Lord had poured the wealth of the world into the lap of the church, that the church had become rich financially, that the church used to be poor from a financial standpoint, but the Lord had now made the church rich. And we used to tell these rich men: "Since you have sense enough to make money and do not use it, why, it turns over to us. We don't have sense enough to make it, but we have sense enough to spend it. You turn it over to us and we will have the world converted in a few years." Well, friends, they told the truth about being rich financially. I was one of them and told me the truth about that. We told the truth along with the one who said the rich is dead and not educated, inasmuch as the fact the Lord says she is the wretched one, and poor and miserable and blind and naked.

"And white raiment that thou mayest be clothed and that the shame of thy nakedness do not appear." The righteousness of Christ. Put on Christ as an adornment. Put on Christ as our righteousness. And not only put it on like we would put on a garment, but put it on in the sense of putting it in and let it reflect itself in our daily lives. Nationally there was a time that the church nominal had the amount of money they have today. There never was a time they had an educated ministry and pew as they have today. Rich in money and education, and not only that, but they are rich numerically. There never was a time in the history of the church when they had a membership as rich as the church is today. Rich in education and education, inasmuch as the fact the Lord says she is the wretched one, and poor and miserable and blind and naked.

"And anoint thine eyes with eyesalve that thou mayest see." That we may be able to see the divine things.

"Behold I stand at the door and knock." In 1878, dear friends, according to Bible chronology, the Lord repeated the old story of Jacob and Esau. From that time on he reckons himself standing on the outside, knocking at the door, not to get in, but for the sake of those that have an ear to hear, knocking for the individuals. "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." And we ask the question, when do we expect him to hear and receive the truth into their hearts the Lord will come unto them and sup with them and they with him. Then friends, if we are to enjoy these rewards, how shall we be of that class? Apostle John answers the question for us: "This is the victory that overcometh the world, even our faith." And when we think of the possibility of being of that class, when we believed on Christ as our Saviour. He is talking about the faith that Apostle Paul speaks of elsewhere in writing to the Galatians, that we have believed on Christ that we might be justified by the faith of Christ and not by the works of the law. Not only that, but he says we have that faith that worketh. And he says, "by the word of God the earth was made and we believe that he speaks by the power of God the energizing power, love the moving cause, that everything we do and say and do it through the power of love to God and love for His truth and love for our fellowmen."
Discourse by Bro. R. H. Barber. Subject: "BRETHREN DWELLING TOGETHER IN UNITY"

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UR text this morning, dear friends, is found in the 133d Psalm, in which I feel sure we are all familiar with: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments." We understand that the prophet here is telling us that as Aaron and his brethren were consecrated when the holy anointing oil was a picture of the Church in the Gospel Age, that his head represented the Lord Jesus, and the various members of his body represented the Body of Christ. Just as Aaron was anointed by the oil running down on his body, just so the antitypical anointing, the Holy Spirit, the spirit of the truth, of love, of kindness, of mercy,—God's Holy Spirit, the spirit of truth which ran upon the earth and seeing the Church anointed with this spirit, seeing the anointing oil flowing from the Head to the Church, and sees them controlled by the spirit, sees them dwelling together in unity, because of the purpose of that spirit is to keep them in this condition where they will be at peace.

You notice the thought today is the thought of peace, oneness of the Body. We find a great many Scriptures referring to this. The spirit of harmony, living in peace, living in love and unity, upholding and cooperating and helping one another into the kingdom. "How good and how pleasant it is for brethren to dwell together in unity!" We want to read a few texts showing that this is the desirable condition from God's standpoint.

First let us notice one thought. As we go around the country we find in the various classes a little spirit of inharmony; hardly a class with half a dozen members but what there is a little friction. And why does the Bible set before us the thought of perfect harmony when there is so much inharmony? Ah! we understand that God could not set before us anything except the perfect standard, and so He has set this perfect standard for us in the Bible. And then as we think there is a great number of consecrated people who are not dwelling in this condition of unity, and even those who will permit Him to lift them up to this desirable condition, we understand that the time when they can dwell together in perfect unity will be beyond the vail. The Heavenly Father could not use anybody beyond the vail except those who would let Him develop this perfect character in them. If we persist in having a character of jealousy, envy, selfishness, jealousy, evil speaking, and surmising, Dear friends, we are here, we can see the necessity for developing them, or else there may be clipping such ones off from membership in the Body, and the Scriptures assure us certain ones will be cut off, those branches that bear not fruit. Other Scriptures show some will be separated. You know in the culture of the vine some branches are eaten by the vile. And must be cut off. And so the Heavenly Father is doing this at the present time. We are in the condition where division is taking place. Oh, we remember the text: "Is Christ divided?" And also, "There should be no schism in the Body." And we wonder why they were there. Oh, dear friends, God is preparing the Body not for its place in the kingdom, and there are some faithful ones among them. And the expenditure of His energy chiefly. What is the cause of this lack of harmony? There is a wrong heart condition.

Before we got the truth everyone of us were bad at heart, and I suppose the majority of us thought we were pretty nice fellows, too. The prophet tells us the heart is deceitful above all things and desperately wicked. But you know it very seldom deceives anybody but the owner. And so when we come to a knowledge of the truth we thought we were pretty nice. We were测量ing ourselves with the world, with the Sunday School teacher or preacher or some other saintly character in the church. Then when the Lord brought us into this condition his message of truth and the glorious character of our dear Redeemer and his purpose was to show us the heart condition, to let us see what kind of character we are and what we could co-operate with Him. How does He do it? His word, that is the mirror, and in it He gives us instructions and we search it and learn the beautiful character and example of the Lord Jesus, the wonderful requirements that the Heavenly Father has given us, and we see there the means by which we can attain to this standard, and then we can see our own impulses reflected back in the mirror. This shows us our bad heart condition. You know the Bible pictures the heart as the fountain and out of the same fountain came bitter water and sweet. That was the way once. And then we are told that out of the heart proceed murders, etc., and so the Lord has to undertake to regenerate the heart and not the flesh. Some dear friends have the thought that the work of regeneration now begins is the regeneration of the flesh. But it is of the heart. Create within me a new heart; create a right spirit within. God has undertaken to enthroned His spirit in the heart, and those who have His spirit and let Him work out the good
pleasure of His will in the heart will gradually get rid of the spirit of Satan, and God will use every experience, trial, personal setback, and rebuke of the truth, rebuffs by the world, and everything else to better our heart and make us fully cooperate with God, and somebody says something like that: "I guess I needed that. The Lord sent that to me. I wonder if I really did it? I wonder if it was to rectify a wrong condition of heart in me?" In this way we will cooperate with God and have the Lord enthroned in our heart. This is one of the ways of being filled with the Spirit. But supposing under the stress of the temptation, suppose we hurl back the unkind word. We said something rude, harsh, hypocritical. We said that to show up our heart condition. It is humiliating, isn't it? That is exactly what that experience came for. Lord uses the method you see there was something there in your heart you had not rooted out yet, and every single one who meant his concentration will learn a lesson from that experience. They will go to that brother and apologize, and they will put up a fight against that bad spirit that was in their heart and strive to get it out, become more spirit-filled and more filled with the spirit of the Lord. And those who have this disposition are able to dwell together in unity. If every one had that spirit how easy it would be to dwell together in unity. It is because some have not this disposition—some made a consecration retaining a measure of self-will, of self-cost, a little stubborness, a little lust of the flesh, a desire to gratify the flesh, and they are the ones that use the sharp words that prod, that keep the friction in the class all the time. They are the ones who unless rectified must be pruned off.

So you see, dear friends, that the Lord has regenerated these hearts, and every one of us need regeneration. We do not need to go back over the records of two or three Bible incidents. You remember the disciples went into a city to get food, and were refused, and they said: “Lord, wilt thou that we call down fire from Heaven and destroy them?” What did the Lord do? He gave them a picture of their own hearts. You don’t know what spirit you are of. They learned their lesson, and from that time on they never manifested that spirit again.

Did you ever have some brother or sister say to you: “My dear brother, I don’t think that is the spirit of the Lord?” If you did, and if you were in the right frame of mind, you would say: “I thank you for that statement, and I will try to have the Lord more in my heart.” But if the spirit of the adversary and a desire to condemn were there, and you would say something like this: “It is none of your business; the Lord didn’t appoint you to judge me,” the Lord cannot fit you for a place in the kingdom. We notice, too, in the case of the disciples how the Lord showed up their heart condition. For God uses the method of putting them under the exacting condition, and if you meant it you are glad to have it, and if not you are angry and bitter. You remember Peter. He seemed to be a remarkable character in a good many ways, but he had one fault. What was it? Bombast—boastfulness. He thought he was so courageous and strong. And so the Lord said: “If you want to be a great leader, you must forsake your bombast.” Peter said: “Everyone may forsake you, but I won’t.” Peter thought he was superior to the others, and so he boasted. Poor Peter didn’t know that that boastfulness was a weakness, an infirmity, a manifestation of a wrong spirit. And so his heart was deceiving him. The Lord said: “Before the cock crows three times, you will deny me. And right where you think you are strongest, you are the weakest. Peter, you are vulnerable on that point. You think you are invincible. Peter, you mean it, but I am going to show it up in such a way that will take all that conceit out of you. But let us look further and see that Peter did have a kind of common devilish kind, he drew a sword, and I believe if the Master would have given him permission he would have fought that whole crowd until he was dead. But when he was before the high priest alone came a little girl and Peter did not have any courage then. And you remember when he denied the Master the third time he looked and the Master was looking into his eyes. “Oh,” Peter said, “just see what kind of a fellow I am. I can see myself now.” What did Peter do? He didn’t have to have that experience to show what kind of a fellow he was. Peter had to have the experience, he was wept bitterly. And you remember our Lord was taken away and Peter had no chance to ask him to forgive him. And then afterward the Lord said: "Go tell my disciples and Peter." He knew Peter would hesitate without a special invitation. If you remember how in Galilee they were out fishing and the Lord impoverished Peter. How is he to be gone away. When they drew the net ashore he said: “Peter doest thou more than these?” And our Lord used that word "agape"—the highest kind of love. Peter replied: “Lord, thou knowest I love thee—philoi.” The Lord said again, “Peter, doest thou love me more than these?” using “agape” and Peter replied: “The Lord knoweth.” And the Lord said: "Peter, are you sure you love me with philoi love?" Peter remembered his past experience and broke into tears and said: “Thou knowest I love thee—philoi thee.” Peter was thankful for that lesson and he profited by it.

If the Lord gives us some humiliating experience, what is it for? To bring us into that condition where we will not have these works of the flesh any more. Look at Judas. He had a money-loving spirit. I imagine he had to make a break where if he could make a few pennies and the law not get hold of him he would do it. Noticing his sharp business ways, the disciples made him treasurer, and denied themselves their money and gave it to him so they could have some when necessary, and we notice he was brought under the beautiful change of his heart with the Lord. It is a reposition. Don’t think because Judas was thief he was worse than usual. Other things are worse than that. But Jesus’ teachings did not rectify his heart. On the contrary, he began to take out money from the things they had denied themselves of, and we can imagine he took some out at first with the thought he would replace it and perhaps he did. Later, having stultified his conscience, he took it out until finally he took all the money that was there. He was a thief. The money-loving disposition having scared his conscience, the time would come when some one would offer to give him thirty pieces of silver to deny his Master and his conscience didn’t stop him. He offered him. When our conscience we will go from bad to worse. And then what occurred? You remember he met with the disciples on the passover night. I believe the Lord gave Judas the last chance there. He said that someone will betray me. They all said: “Is it I?” When He came to Judas, if he had said: "It is I; I ask for forgiveness," he would have done it. But he said: “He told a lie. He said: "Lord, is it I?” And he knew it was he. Peter saw his mistake and rectified it, but Judas did not. When the Lord showed up Judas’ heart condition the devil entered into him. What did he do? He went out and got into the garden and kissed Jesus repeatedly. He was a thief, a liar, and a hypocrite. What did he do? He committed suicide. Was there anything good about Judas?

We can see, therefore, that some desire to have their own way and they are not cooperating with the Lord, and they go from bad to worse. They drift away until their weaknesses harden their conscience. That is the work that is going on now. There is that class that is making trouble and doing things and the Lord is saying: "Boon Church, I am beside of the vail. I tell you it is a serious thing to think about.

We call attention to a few texts. In looking into the matter we found there were thirty Scripture texts telling of tests and siftings and divisions of this kind in the early Church, and then we found twenty-six texts telling of divisions and separations down here in the harvest of this Gospel Age. It may be that the Lord may use those texts. Those texts have several verses. There were the same reasons back there as here. Some were doctrinal. Some because of selfishness in the heart. Some from one thing, some from another. We see the need for division and separation. Let us get this thought that the Lord is using the method of a series of constant tests and divisions down here somewhere. First some little question comes up, some question that is not thought of beforehand, and someone says something unkind to another. What did the Lord permit it for? To show something in the recesses of your heart that had not been purged out. The work that the Lord is doing is the purging out of the old leaven. One is rightly
exercised by these little experiences and another is not. Why? He has that self-will. He has not fully consecrated himself. When these experiences work favorably to some, helping them to get rid of their old infirmities and wrong spirit and helping them to get a right spirit in their heart.

1 Tim. 4:1-2: "Now, the Spirit speaketh expressly that in the latter times some shall depart from the faith. They couldn't depart from the faith unless they had it. This means those that had the faith. "Giving heed to seducing spirits and doctrines of devils." No mind without a lie in hypocrisies. If one has had the truth he can get to the point where he speaks lies in hypocrisies? You and I have had the experience of knowing some who have associated with us in the truth and gradually drifted away, and I know they have told lies and knew they were lies. I cannot judge the heart; I can only judge the fact and the fruit. But fact, we know they are facts that is what they are. If we try to make ourselves believe that they know it is not a lie, and if we try to make ourselves believe it is not a lie, we are practicing Christian Science, that is all. We must say that is a fact. What made them speak those lies? Listen: "Having their conscience seared with a hot iron." Violating their conscience, violating it again and again until conscience ceases to serve its purpose and becomes seared. That is why some in the classes are wrangling and disputing and saying unking things and come back tomorrow night and do the same thing, and you never heard them make an apology before the class or any individual. Why is it got to the point where they are seared and are not striving to overcome? I want you to make a clear distinction between such characters and some who have weaknesses of the flesh and a wretched temper. They come into the class and say something unkind and then go home and have a battle all night long, and then come back the next day; and then they corrected that wrong." The flesh says: "Oh, don't do it. Everyone will laugh at you." The new creature says: "You must rectify it." And that brother gets up the next morning and goes to that party and makes an apology. Then gets down on his knees and asks the Lord's forgiveness. One is overtaxing the self-will and the other is character endeavoring to overcome and the other doesn't care. He is in the flesh for one purpose, and that is to gratify his own desires, and gratify self-1-f; not fully consecrated. Sometimes we wonder if they were ever consecrated at all. Their determination is to do their own will. Now, dear friends, you see the reason for cutting off such. That is what the Lord is doing. He is regenerating the heart and it takes time to do it.

Eph. 4:18-19: "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart, who being past feeling have given themselves over unto lasciviousness." They have gotten to the point where they are past feeling. That is the point where they don't apologize. That is the point where they don't make an apology. Where the heart and the soul and the spirit that I know in one class where a man got up and used his fists and knocked another brother down, and he was an elder in that class and persisted in remaining an elder. He got to the point where he was past feeling. And then there are other texts. Turn to the book of Jude, for instance.

We find a great deal in the book of Jude beginning with the 8th chapter, and especially in chapters 11 and 12, dealing with classes, dear friends. We hear sometimes that it takes two to make a quarrel, but I have noticed that in a class one can make twelve or fifteen quarrel and they can't stop it. "Likewise, also these filthy dreamers defile the flesh, despise dominion, You know I think the thought in that phrase is that God has traced the line. He runs the elder and discipline in the class. He has told us to elect elders for instance. The elder serves as the representative of the Lord Jesus. He is the chairman to maintain discipline, parliamentary discipline, etc. And when we held up our hands that is what we assented to. It is a reasonable and moderate degree of restraint of license (not of liberty). We will see this element in this class. He can be anything. But He asks what is the thought of one, and another brother over here says: "I will give my thought." He is one of those fellows making confusion, wrangling in a class. "Despising dominion." The elder says: "Wait, brother, I will give you an opportunity." "I want it now." He is determined to have his own way. Then the elder might say: "We won't let you talk yet." And then he gets up and says: "We have to be for an elder." And then afterwards he talks to the class and has got two or three sympathizing with him, and that elder tries to have discipline. He comes up for election. He has got to serve against him, and he feels he can't serve because there are some against him. A class where there are no elders at all because four or five would vote against those they don't want every time.

"And speak evil of dignities." Now, when you elect an elder you conferred a sort of an honor upon him. It is an honor to be an elder. It is an honor to have the truth. It is the Lord that serves the class in any sense, as secretary, or treasurer, or upon committee. You take a little word and apply it to an elder. There is a dignity. By your votes you gave him an honor to serve you. This brother that called him a pope was speaking evil of dignities. Oh, sometimes they say so of Brother Russell. They say he is pope; he has the power of a pope, doing so and so, and tell us what the pope's friends of that kind associated with the classes at the present time.

"But these speak evil of those things which they know not." They think they know better than the rest of us. Sometimes you say to them: "You are the only ones in the class that think that way." And they say: "Oh, well, there will only be a little flock in the kingdom." And they will tell the unregenerated, make them believe that themselves. "Woe unto them, for they have gone in the way of Cain!" What does that mean? Murder. How does it mean murder? They hate their brother. They hate that brother in the chair, and they will go out and slander him to his back. They will engage in every scheme that corrupt politicians are engaged in. "Buy votes. How?" They will go to someone and say: "I will use you, but you vote against that brother." And so you will find some friends in the class who will look around and see how so and so votes and then their hands will go up. I tell you, their votes have been bought.

There are some things, some political matters that would apply to this truth for us. We have "standpatters" among the truth friends. We have "liberals" among the truth friends. And then we have "floater." A "floater" is one that will sell his vote.

They have gone in the way of Cain and ran greedily after the error of Balaam for reward, and perished in the garrison, on Corzeneus, now, the next verse tells us that these friends are in our classes. These are the "friends in the feasts of charity,"—your little love feasts, the study feasts we have together, feasts of charity and love designed to build each other up in the glorious holy love and perfect that which is lacking in our characters, and here are some spots in them. Why? We have feasted with you, feeding themseves without fear; clouds they are without a care, causing not the fruit of which fruit withereth, without fruit." That is what they come to the class for. They didn't come to feed the rest. They came to have their own way. A vote is to be taken to have a public meeting next Sunday. The majority think it is well to have a meeting. They say: "We can scatter the tracts, and if on a few we come, we can see just one interested that is worth all our work and inconvenience and everything else." Another says: "I don't think we had better have it. It is up in that old room, and it is so hot to scatter the tracts and get to the hall." What are they considering? Their own flesh. They are not considering the Lord's counsel concerning their brethren out of Jerusalem or in Babylon. Isn't there any possibility of helping one over there? Never stop to ask that question at all. No sir. It is not comfortable or convenient. We will take the vote. Say there are twenty in the class. Eighteen vote for the meeting and the other two vote against it. The two say: "We will not help or cooperate or help pay expenses or scatter the tracts." They are feasting with us, gratifying themselves. Everything must be bent to the one purpose of making everything comfortable to them and gratifying every whim and desire they have. They are "feeding themselves without fear; clouds they are without water. They have lost the truth for the truth and for the tract the fruit withereth, whose fruit withereth, without fruit." Trees could not wither unless there is some fruit on them. They started out with some fruit, but it is withered. "Without fruit twice dead plucked up by the roots." A class of people who have gratified the flesh and gone to the extent where their conscience is seared with a hot iron, and possibly also under the sentence of the second death. "Enoch also prophesied of these * * * * mur-
murmers." They are murmurers against everything the class does. "Complainers." They complain against the weather, against the scattering of the tracts, against the work not done after faithfully sacrificing the "Walking after their own lusts." Following their own inclinations, their own desires: everything that is done, every vote that is taken, every effort that is made, they vote and decide what they shall do by their own personal preferences and desires and never consider the rest of the friends in any way. And if they speak sharply, the others are very likely to feel a little they never apologize. They do not think it is necessary. Why? because they have not the spirit of the Lord and don't see the necessity, don't see the necessity of keeping our hearts humble and submissive to the Father's will.

These are they who separate themselves. Oh, almost automatically they separate themselves from the class. They keep up that fight and dispute, and finally the class straightens out and gets a little more backbone, and they will say: "Well, if we can't have our way we will get out." And the class got a blessing in that way. Some put up with these things. Some tell me of the conditions that exist, and I say: "It is your own fault. If you follow the way the Lord has laid down you won't have any conditions. You are letting some friends interfere with the Lord's arrangement. I will take your stand." "Oh, that person will be an enemy of mine!" "Never mind, you will have a blessing." We had an experience in my own class that way. Finally when we came to take our stand that class had a blessing and have had it ever since—by getting rid of those who separate themselves.

Now another thought: In showing up these heart conditions the Lord sometimes wishes to show them up to the rest of the class. I have no doubt but the rest of the class thought Judas was as fine as the rest of them, but the Lord knew. The Lord wanted to show up Judas to himself first and then to the rest of the disciples. The Lord would say: "We see what kind of a fellow you are now." Sometimes when a brother is finer I remember an instance—a brother that brought me into the truth. I have heard some say: "That brother will never desert the truth." Outwardly he was a fine brother and his humility was his chief characteristic. But the Lord knew he wasn't. What did He do? He sent out a little vow. When it came along he said: "Brother Barber, what do you think of that vow?" I said: "It is beautiful." He said: "I don't need that vow." I saw something I had never seen before. I said: "Dear brother, do you mean to say that you don't need to scrutinize your thoughts day by day, that you don't need it?" He went out of the truth and it took the vow to do it. In other words he was humble but deep down in his heart was that feeling of superiority. "That vow is all right for some, but I don't need it." And so the Lord had no use for him. And so the Lord uses various means for separating the members. And the rest of us commented that brother's real heart condition, that feeling of superiority that God was looking at. Outwardly and in his dealing with mankind he was the same good, noble man. A grander moral man on this earth never lived than that brother was.

First John 2:19: "They went out from us." Why? Because "they were not of us." Oh, but we thought they were of us, didn't we? Then the text continues: "If they were of us, they would have continued with us." That was "walking after their own lusts is very strong in the Greek." Any one who belongs to the Lord's consacrated church is not separated. I will tell you how to look at this matter. If friction in the class comes and causes confusion, some might say: "Oh, I get more good by staying in at home." My dear brother or sister, do you think there is anybody in the class consacrated to the Lord? "Oh yes."

Well, you stay with them. "Yes, but somebody else is causing trouble." Never mind, that trouble will help you for other reason. Come along and support and encourage those who are truly consecrated. You know, I think those that stay at home and sit before the fire soon go out of the truth. "If they had been of us, they would have doubtless have continued with us." Now notice the rest of it: "But they went out, that the saying of the Lord might be fulfilled in them, even as he said." We thought they were of us. The Lord wanted to manifest that they were not of us. And so he cut them off and sent them out of the light into the darkness. The Lord does this work of separation and division. Now this text says God is making manifest that some are not of us.

So you want to call your attention in conclusion to another text, 1 Cor. 11:19: "For there must be also heresies among you, that they which are approved may be made manifest among you." Oh, the Lord always manifests those that are approved and those not of us. He does it by separating some from us, and then the others that love the truth and the brethren will get together and support each other. It is manifest that they are approved and we will not? Because they are developing that right character and manifesting that right spirit. Day by day they are being filled with that spirit more and more. They are doing all they can to encourage those that need encouragement, and studying and doing all they can by word and counsel and by example and conduct, and this is the way they go about it. Approved and disapproved.

So you see God has a great work of sifting going on, and He is manifesting those who have His spirit and those who say they have it not. I have visited classes where there have been divisions which the class has come through, and they say: "Brother Barber, we have some of the finest meetings and we are studying together and being built up, and so on."

But look at God's work sometimes. We want to endeavor to keep the unity of the spirit in the bonds of peace.

What lessons do we get? Watchfulness. The Bible says we must watch. "Examine yourselves whether ye be in the faith. Prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Cor. 13:5). We need to know. If you are going to prove, examine yourselves to see whether we are in the faith, we would go to the proof to see if we were putting on the spirit of the truth, and if we had the spirit of the Lord we could prove it. Prove yourselves. "Know ye not your own selves that Jesus Christ is in you unless you be without the proof?" If Jesus Christ is in you in any sense or to any degree. And the Lord tells us through the apostle to watch and pray. These are lessons we ought to take. Let us study to show ourselves approved unto God. When preparing or studying that lesson, let us prepare it with the thought of not only learning something to think for myself but to think for the class, so when I give my thought when asked and when asked I will say my thought is so and so, and I will not slap somebody in the face and say, my thought is not so and so. Just say, the best thing for me to do is just to do my part in the class, and if others do not want to do things as I see, I will say I am the only black sheep in this class and I will say I will co-operate with the rest of them. That is the way to rebuke. The spirit of the Lord coming up from our heart will impress its lesson on others; thus we will be endeavoring to keep the unity of the spirit in the bonds of peace.

So friends there are a great many other ways. When we come to the class let us come on time. Oh, let us adopt that rule. Be there promptly on time and not come in after the meeting has begun. What principle is involved? One is the principle of injustice to the rest of the friends. If you come in late after meeting has begun, if they are singing, you distract the interest of those who wish to interfere with those who are singing. So let us come on time.

Then let us study the lesson and participate in the song service. In this way we are rebuking, exhorting and endeavoring to keep the unity of the spirit in the bonds of peace." We are being
Discourse by Bro. J. Bauelein.

EAR friends, the subject which opens this symposium is "One Body." The Apostle Paul speaks of the Body and illustrates it with the human body and shows how there are many members of the One Body, and how that the hand cannot say to the foot this or that, or the other, but that they all obey the head.

We see how wonderfully great the human body is organized. The heart propels blood throughout the body. The lungs take in fresh air to purify the blood. It is created with gracefulness and beauty, and it is a wonderful organism, the most wonderful thing about which we know. But this Body of Christ as I understand it, will be a body like our senate or congress for instance, will be of various members and the Lord will be heard over that Body. As congress is organized for the purpose of bringing blessings to the people and devising ways and means for the good of the people, so this Body will be for the purpose of bringing blessings to the people. But you see it is on account of imperfections that we do not receive many blessings which we could have. We believe the world could have many things they do not possess because of the spirit of the adversary, and envy and jealousy. Instead of rejoicing in the prosperity of one another, men are inclined to hold back and hurt the prosperity and welfare of their neighbors. As already stated, there has been enough money spent in the present world war to irrigate all the deserts, to clean up all the swamps and beautify this earth. It is possible at the present time, but not under the present reign of evil.

This Body which the Lord is electing and selecting, developing and preparing for the blessings of all the families of the earth, will not be the body of selfishness, envy and jealousy. This Body will be developed in all the wonderful characteristics of the Heavenly Father Himself. They will work together for the interests of the human family as the latter part of this symposium will show—baptized with one spirit, one faith, one hope. This will be the one new man with which the Body is developed. All will possess that wonderful character. All will use it for unselfish purposes, and therefore will bring about the wonderful blessings due to humanity through the Heavenly Father's arrangement.

While the Body is one in many respects and while we realize one another as from the heavenly characteristics and from the spirit of love and so forth, yet each one is a separate individual. This oneness of the Body does not spoil the individuality. There is a weakness among men and women to try to be like somebody else. This should not be. We are all possessed of some qualities. These qualities are valuable. We should highly esteem them. They are God given faculties and they should be used as given to us. And therefore we need purify not only the fountain, but the body itself. We need privileges and blessings of our own. We may be used of the Lord as present as no one else can. Let us be individual. And when we see somebody has an honor bestowed upon them we need not be jealous or envious, but rejoice with them.

While this Body is one in spirit, faith, baptism and hope, and in many respects in character, yet each one is a strong individual. Each one has a strong desire for righteousness and truth, uprightness, unselfishness. And so we find that the Lord is giving us experiences to that end, that we may be strong individuals. He will take away every prop upon which we lean and put every thing in the heart, crush it and crumble it, for the purpose of developing the individual character like that of Jesus. I said to a brother one time in Brooklyn: "The Lord breaks our hearts, doesn't He?" "Yes, He not only breaks them, but rips them and tears them and pulls them all to pieces." That is what we need. You know the cabinet-he will bring them to the kingdom, and there will be that being typified by Aaron from the head to the feet, fully anointed, and doing the one work the Father has fitted them to perform. May the Lord show us our privileges of helping and fitting each other for a place in the kingdom. May the Lord bless us.

Subject: "THE ONE BODY"

maker who wishes to get a special piece of wood does not go to the center of the forest. He goes on the outside and selects a tree that is standing all alone, the tree that has been resisting the winds, the frosts and the cold. It has a fiber that is knotty and tough, which he wishes for that special work. And when he is working on it, the sledge of the wood cutter will show that it will hold itself together. That tree of the forest, protected from the cold and winds, doesn't develop that individuality, and therefore it is not fitted for that special work. And so the Heavenly Father is placing each one of us as individuals to come in contact with the things of life, taking away those things that we would naturally lean upon, teaching us to lean upon the everlasting arms. And with this thought we can rejoice with each one of the Lord's people in their experiences, privileges and blessings, and with this thought we will overcome that spirit of envy, malice, hatred and jealousy, and can realize that each one of us is being developed and prepared to be members of that Body. We want to be submissive and to obey that Head for the purpose of bringing about these blessings. So, dear friends, let us more and more come to the point of self-surrender submissiveness, that we may develop that individuality and have also that oneness which will constitute us members of the Body of Christ.

"THE ONE SPIRIT"—Brother T. H. Thornton.

We are very glad, friends, indeed to know that all those who belong to that one Body about which we have been listening have the same spirit, having been baptized by the one spirit into the one Body, having been thus brought under the anointing we see manifested in the life of Christ. The spirit of the one spirit. Ye know the apostle tells us that the fruit of the spirit is love. The first convention that I ever attended was at Washington, D. C. As I looked over the situation, beheld the friends, and met with them, and had an opportunity to get on the floor to testify, I made the remark, that this reminds me more of what we read in the Bible. When I look at the spirit of the friends I have seen, and so it does. If you will pardon me for this reference, my companion has been in this meeting for the first time the first opportunity she has had. She has been hunting for somebody that isn't a friend and has not been able to find any. All are brethren. All have the one spirit, the one mind.

The apostle tells us in John 4:16: "And we have known and believed the love that God hath to us." Now, this is a different kind of love that we had before we became children of God. It is that love that leads us to do everything we do through the power of love to the Father, love for His truth and love for our fellowman. And you know the same apostle tells us that by this love we know are children of God. We know that we have passed out of death into life because we love the brethren. We know that we love the brethren, all the children of God, when we love God and keep His commandments. And so you see how beautifully linked together it is. We know we have passed out of death into life because we love the brethren, and we know we love the children of God when we love God and keep His commandments. And this love leads us by step by step we learn to love God, learn more about his truth, to fall more in line with His will, putting ourselves in perfect harmony with His will, that drives out all sin and strife and division. As the apostle says: "Love beareth all things, believeth all things, hopeth all things, endureth all things; love never faileth." And now abideth faith, hope, love, these three, but the greatest of these is love. And so if we have the spirit of love, let us manifest it in our daily lives. I have heard the brethren on the platform tell about friction going on in some of the classes. I have had the sad experience of coming in contact with the same conditions, and like the other brethren I have tried to remind the friends that that is not the spirit the Lord expects us to
have. But the spirit of the Lord binds us together and covers up each other’s faults as far as possible. Love covers a multitude of sins. And so we have that kind of spirit.

Gal. 5:22, 23: “But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance against such there is no law. And this spirit of love should dwell in us. Those characteristics will show to those with whom we come in contact that we have really been with the Lord. If we have then the mind of Christ, which is the spirit of Christ, we are His. “If any man have not the spirit of Christ he is none of his.”

What was the mind of Christ? The mind of Christ was to please God. First of all. Then in the second place it was to serve the brethren. Thirdly, to do all that could be done to the brethren, and then in addition to that, it was to do all the good possible to mankind. And so if we have that same spirit of love, our highest delight is to please the Heavenly Father. Like the Psalmist said, speaking of Moses: “The Christ and his brethren: I delight to do Thy will, O my God, and thy law is written in my heart.” Then if that law of love rules our hearts we delight to do the things that please God. We delight to help the brethren and each other; make each other stronger in the service of our Master. And those we come in contact with shall take knowledge of us that we have been with Jesus and learned of Him. This is the world to find out about our Lord—is by the spirit of the Lord manifest in our lives, and as we manifest that love the world will take knowledge. The one thing that is impressing the public as they come into these meetings more than any other is the spirit that is manifested among the brethren as they come in contact with you. They will see that they are brethren and have love for one another, and that there is not the kind of love the world has for one another. You know the world would lay down their lives for their friends, but this love is different from that. It is the same kind the Father had, that kind that would give for the benefit of the world. Jesus laid down his life for the world, lay down our lives that others might be benefited thereby, not only in this time but in the age to come.

May this spirit then, dear friends, be developed in us day by day until at last we shall be like our dear Lord and have the privilege of being with him in his glorious kingdom.

“The One Hope”—Brother J. D. Wright.

I am speaking of the “one hope.” I was thinking, however, of several different classes of people who apparently have a hope of some kind. The atheist even perhaps might be said to have a hope of some kind—at least he may say that he has. I am speaking of Christians. There is not one believer in any future for the human family. Therefore he believes in no future for himself except the very brief span that reaches out before him, and he knows not how long that may extend; it may be cut short at any time. So that if he has a hope at all so far as he himself is concerned, it is that he will live as long as he can and then lay down and stay dead forever. And this hope is all he has, if hope be for all the rest of the human family. He may have a little larger and better hope for his own posterity if he has any such or hopes to have. He may hope that they will live a little longer than he has, get a little more of this present world’s good, and that his posterity will die completely, never to live again—a forlorn hope, if hope at all. From our standpoint, the Bible standpoint, he really has no hope.

The agnostic may claim a hope of some kind, but he says he doesn’t know that there is a god or not. He doesn’t know if there is any future for himself or anybody else, but he gets to be pretty sure, however, that he knows that you don’t know. That is, he knows anything at all about God or about the future. He doesn’t seem to have any faith in anything future. He doesn’t believe, or at least he apparently will not say he believes in anything. He may say he hopes thus and so, but after all the sum of all that he has is “I do not know.” There is a great body of people in the world today, who believe that we are upwards of 500,000,000 of them. One noted statistician has said that there are 530,000,000 Christians in the world. Well, at very best these are nominally Christians with the exception of a very, very small minority. A number of these have a hope of something, a hope in general that they will escape eternal torment. They seem to believe in such a torment. They seem to think at least they must believe in it whether they can’t really do so or not, and if there be such a place they hope, of course, that they are going to escape it at least and get to heaven eventually and more and more they know about the Bible and about what the Bible says concerning the life of Christ the less and less of real hope can they have. When they read that if any man will live godly in Christ Jesus he shall suffer persecution, the more and more they learn that is the teaching of the Scripture, the more and more they are true followers of the Lord Jesus Christ, the less and less of hope will they have for themselves, if at the same time they continue to believe in the doctrine of eternal torment. They come to the point after a while where it is a question as to whether they themselves are going to be saved finally or not. And for their hope they generally have the same sort of hope that the Christian has, the same sort of hope that the Christian has, belief in the Scriptures and belief in God and a hope for themselves finally wind up in an insane asylum, because they think their loved ones are going to that awful place of torture. Would we could help them to a better hope, but of course under present conditions we cannot. How glad, therefore, we are that we do not have to face the situation that the Scriptures set before us, one hope, as our subject suggests. One Lord, one faith, one baptism, one God and Father of all, and one hope for all who become the Lord’s consecrated people, which hope we have, St. Paul says, as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil.

This is a real hope. It affords us something to really hope for, to expect, to desire, for those two elements enter into the word “hope” itself—desire with expectation. We desire therefore what God has set before us, and the more and more we come to believe in the promise which He has made. And we shall continue to hope for more, and more, and more as we work out his oath for it. It is all based as we know upon what God said to Abraham. He promised him that if he would do thus and so, leave his own country and kindred, his father’s house, and go into a land that God would show him, he would make his name great and he should be a blessing, and “in thee and in thy seed shall all the kindreds of the earth be blessed.” 

“God was not there.” (Genesis 3:8) He was not there. We are now in the dispensation of the church, which hope, we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil.

There are two general parts of this thing. First of all, it affords us a hope, a desire, helping us to a desire for the blessing of all mankind. Having honest and good hearts, desiring good things for all mankind, which He has loved on the love which we have for humanity reaches out and desires a blessing for all mankind, especially since we see that God through Abraham has made such a glorious promise that He will bless all the families of the earth. And where is the honest good man or woman throughout the world today that would not desire such a thing for humanity? Surely not one of the children of God, which is the offspring of nearly all the human family. Surely we should not expect that a God of love, wisdom, justice and power would deign to thus torture humanity.

As the curse had come upon the human race through Adam’s defection, so should we expect God would bring about things for the exaltation of the human family. For instance, as the apostle sets before us, authorizes us to thus desire and then to expect. Putting these things together we say we hope such a result shall accrue to the fallen human race. This is glorious as we all will agree, and as all mankind we would think should agree and that they ultimately will agree.

But there is another part to this. While authorized thus to desire and expect, to thus hope, we are authorized to extend our hope, for God’s plan has comprehended, and does comprehend, the exaltation, not of all the human family to heavenly glory, but is first taking out, as St. James tells us, a people for the Lord’s name, and this people that He is
ONE LORD—BRO. J. A. MEGGISON

St. Peter tells us that there are given exceeding great and precious promises that authorize us to such desire, that open up in our hearts and minds a real desire for glory, honor and immortality. Joint-heirs with Jesus since He has authorized us to desire. We covet, desire, expect that the whole Church, the whole faithful Church of God shall attain to that glory, honor and immortality. But then it simmers down finally to ourselves individually. While we can’t at first that this one had more will force or strain power or greater abilities than anyone else that he became the Lord over all, though by these he might have forced his way to the head of all, even as others have done to some extent, but rather that he was appointed of God. In Eph. 1:22 we read that “God hath given him to be the head over all things to the Church, which is his Body, the full completion of him which filleth all in all.” In John 15:16: “Ye have not chosen me, but I have chosen you, and ordained you.”

Therefore we see that it is the privilege of all who have any shred of common sense that they should reverence him whom God hath appointed. In Psalm 2:6: “Yet have I set My king upon My holy hill of Zion. I have declared the decree—Thou art My Son; this day have I begotten thee.” All should therefore acknowledge the headship of this son of God. And strange as it may seem, and almost incredible, there are some in some ecclesias who prefer to acknowledge their own headship, rather than that of the Lord; they prefer their own will and desire to that of the expressed will of Christ through the ecclesia. To illustrate: In certain cases the elder or a group of the ecclesia have felt their view was the best thing for the ecclesia, and yet when the matter was put to vote the Church voted contrary to the wishes of this elder or group of the ecclesia. Then the elder or group decided that they would not submit to this expressed will of the Lord, but would insist on their own rights and their view of matters and would stir up trouble and sedition in the ecclesia, trying to get others to see their viewpoint and agree with them, and sometimes it has resulted in a separation and division of the ecclesia; all because of the ecclesia did not submit themselves unto the Lord’s will as expressed by the ecclesia. We see from the Scriptures that the expressed will of the ecclesia in the matters of order and discipline is the judgment of that ecclesia of what is the will of the Lord in that particular case. It has sometimes happened that the Church has chosen wrong, but it is the duty of its servants to submit to the will of those whom they serve, for his safeguards the Church and also the elders. These heavy ones have got into this condition because they have not been living near to their head, but have left some other interest come between them and the Lord.

In 1 Cor. 11:1: “It hath been declared unto me of you, my brethren, by them of Clee, that there are contentions among you. Now this I say that every one of you saith I am of Paul, I am of Apollos, and I of Cephas, and I of Christ. Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul?” We see that it is because many in the Church did not recognize the headship of Christ that the churches are so many and contradictory. Too much worldly-mindedness came in, a desire to have another will than that of Christ. In Col. 2:18, 19: “Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, VAINLY PUFFED UP BY HIS FLESHLY MIND, AND NOT HOLDING THE HEAD, from which all the body by joints and bands having nourishment ministered and knit together, increaseth with the increase of God.” You see they have not been willing to recognize that Jesus is the head in all things over the Church which is his Body.

The proper condition is mentioned in Eph. 4:15, 16: “But speaking the truth in love may grow up unto him who is the head of all things, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the body unto the upbuilding of itself in love.” All the direction must come from the head, each individual member of the body is in direct connection with the head, if it is in a healthy condition. Every joint would be every meeting between two or more members for any purpose. If each member does its ALLOTTED PART (tending to its own business, its individual opportunities and duties as a member, not trying to tell another how to do his part, nor trying to do anything but its own part) according to the measure of the grace of God given unto it, then the lubricating oil of the Holy Spirit will flow over each of the members and there will be no friction, no spiritual rheumatism. In natural rheumatism there is a lack of lubricating oil; something is not performing its proper function, perhaps because it is diseased, and a heating and pain about the joint is felt, even sometimes a noise. So in the Body of Christ, spiritual rheumatism is manifest when someone is not tending to their own business, not performing their part properly, is trying to interfere with the work of some other part. Such do not recognize that the Head is in communication with that other member of the Body as well as with him, he is not holding the Head.

Let us therefore brethren strive always to keep ourselves in close communion with our Head, to seek and pray for and submit to His leadership even if it does not seem clear to us why it is wise. The Lord will reveal that to us in the due time.

Lord Jesus make thyself to me
A living, bright reality.
More real unto faith’s vision keen
Than any earthly object seen.
More dear, more intimately nigh,
Than even the sweetest earthly tie.
Part of Symposium by Alex M. Graham: Subject: "THE ONE FAITH"

Without faith it is impossible to please God." It is a very desirable thing that we should have faith. Do you know there are a whole lot of people who are not Christians who think they have the faith and have no faith, or they have not THE faith. It makes me think of a story a man who lives up in Boston told me. At least they say he lives there. He is a business man, and he knows, and people up there say he is because Boston is the city of "beans and brains," and they know. This man said he knew what kind of religion a man believed by the kind of car he was running. If he had a Pierce-Arrow he was a Unitarian; if a Packard, he was a Calvinistic; if a Peerless, he was an Episcopal; if it were a Ford car, he was a Methodist or a Presbyterian, because he thought he was running a car and he was not. (Laughter.) And so there are a great many people in this world who think they have got the faith and haven't got it in the proper form. They say that many ways. You know some people have had a great deal of trouble trying to find out which of these faiths was the real true one. They have done a great deal of roaming around from one to another.

I recall one dear brother who was an inindle before he came to think about any faith at all, and he used to slam the Bible every chance he got. One day a fellow workman who was a Christian said to him, "Did you ever read the Bible?" "No." "Well, it seems to me you are very unfair if you haven't read the Bible to slam it every time you have a chance. Now I suppose you have not read it?" This gentleman thought it would be a good idea to read the Bible. So he bought a Bible that very evening, and the result was he was converted. He believed it, and then he wanted to know where to go to church. The nearest one to him was a Methodist church and he joined it because the Bible was one of the most useful books. Very long, now. He became a Baptist, the church in which the Bible is read. And he began to find out that sprinkling was not baptism. He began to tell them so, but they didn't like it. They said, "We are Methodists in here and we are baptized by having a little water sprinkled upon us." Now that's not baptism. We are not God's method of baptism. We have been satis-
ficed too, and you shouldn't be making a disturbance. He said: "If I can't believe what is in my Bible I will not stay in the Methodist Church." And he promptly got out.

There was a Baptist Church on the opposite corner. They heard about this man and they said to him, "You are just the man we want, you would suit us. You are straight on baptism. Come right in. He then joined the Baptist Church thinking he had found the faith he was looking for, but he kept on being a Bible student, and soon found out that the Bible had a whole lot to say about the second advent of Jesus. And so he began to tell the people what he had found out. He was excommunicated. Bye and bye one of the gray-headed deacons said to him, "We like you very much, but we don't like what you say, it is not good Baptist doctrine. That is Second Adventist doctrine and we would rather you keep still about that." "Well, if I can't speak and believe what I see in the Bible in the Baptist Church I will get out," and he left the Baptist Church. The Adventist people heard about this man and said and studied the Adventist people and saw that that man was looking for. He is all right on baptism, and all right on the second advent. He should be here." They went over and saw him and advised him that he should join the Second Advent Church. He joined them and thought that he surely had a good sound place for his feet at last. But he did not belong to the Second Advent Church very long until, continuing to be a Bible student, he began to find something in the Bible about another age coming on by and bye. He saw something that showed him clearly there was another age after this Gospel Age was finished up. He saw it very distinctly, but nevertheless saw it plainly enough, and because he didn't say it, it was the same as he didn't believe it when, according to the words of Jesus, certain sins would be forgiven and certain other sins not forgiven. The preacher got after him and said, "Look here, brother, that kind of talk will not do. This is a Second Advent Church and we believe that when Jesus comes he is going to burn up this earth, and we would like to know when another age?" This brother said, "My Bible says there is another age, and if I can't talk what is in the Bible in the Advent church I will get out." And he got out. And so finally, I am glad to tell you that brother landed in the truth. He found the faith.

And so people have had a great deal of trouble finding out what the true faith is. It is said there are 360 different Christian faiths, and among so many how shall we choose the true one? For example, we have the Second Advent Church, coming in 1916 and our Lord Jesus lived 1900 years ago, didn't He? Yes. Very well. Suppose we walk right back down the age and see what we find. Go back to about 1870 and the Christian Science Church drops out. Back a little further than that, the Second Advent Church, about 1840, there the Advent Church dropped out. Back another year 1800 the Disciple Church drops out of sight. A little further we get down to John Wesley and when we pass him there is no Methodist Church. Then down to John Knox and after you pass him there is no Presbyterian Church. Bye and bye we get down to Henry VIII. He little a quest the first to conclude he had the true religion. So then in London instead of at Rome, and looking around to find a suitable person he concluded he was the best one to be a pope and he made himself head of the Episcopal Church, but when you pass Henry VIII, you pass by the Episcopal, or English Church; beyond him there is no English Church now. You have to go to Luther, and passing him the Lutheran Church comes to an end. You see that when you pass the Protestant Reformation you have passed every one of the 350 Protestant sects. They did not exist beyond that point at all. We can conclude that they are not the faith we are looking for, because it was the faith that was brought to us in fifteen minutes. What is this faith? It is in God's word. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek him." No other thing will do. We must believe that God is, that is the very beginning of the faith. Then it is faith in all God's promises. Every one of those promises is in the Bible. Do we believe that the Word of God is the Lord's Word. I was talking to a man on one occasion and he said that he didn't like my religion because it didn't give sufficient glory to Jesus. I said, "What is the trouble?" He said, "Jesus was divine, he was the second person in the Holy Trinity." I said, "What Scriptures do you bring forth to prove that the dead proves he was divine." "I don't believe a word of it." This man had so little faith that he didn't believe the Word of God. My friends, we must believe the Word of God. Unless we can stand upon the words of God we may never hope to have the one faith. The one faith is not only in respect to doctrines taught in God's word, but also includes our conduct in our daily life. That is also a part of the faith, because if we are denying the faith, the Scriptures tell us. (You remember in 2 Cor. 12:21 we are as thoroughly by an improper and impure life as by denying the doctrine. We may understand that the one faith is not simply a belief in these doctrines. They are good and won-
derful and necessary, but along with that there must be also, purity of life respecting our daily conduct and the spirit we must have.

Dear friends, we need to have that one faith as never before. There never was a time in all the history of the world when it was more necessary that God's people should have the one faith, and that they should stand clear of all these other faiths, and that they should stand on God's word, having nothing more or less. It is a day for getting a grip on a real faith and putting it into practice. You remember in Hab. 2:4 how he was told to stand on the tower and watch and see what the Lord would say to him. He saw a vision that was to be so plain that every man should see it and be able to understand it. He and it tells us that the vision is yet for an appointed time. If it tarry we are to wait for it. It is yet for an appointed time. So that vision has not yet been fulfilled. There are some things
in that vision that you and I are yet waiting for. Habakkuk in the 4th verse says to the man who thinks he is sufficient in himself, that he is not altogether upright. He has lost his faith. "The just (the justified by faith) shall live by faith." Let us remember there never was a time when the walking today by faith, because we do not know where we are going, is more certain than it is in this life. God leads us to Jericho and to Jordon. But we walk by faith, we have faith in God that He knows how to lead us and having brought us to Jordon He knows how to take us to Himself, how to manage the whole thing, and therefore because we walk by faith, because we have the faith, our faith is not going to fail, so far as God is concerned. This is the victory that overcometh the world, ever after faith. "The trial of your faith being much more precious than that of gold that perishes, etc." I want to tell you, my dear friends, that no matter what your trial is, of love, of patience, of endurance, of brotherly love, after all it sifts right down to a trial of your faith. If your faith is just what it should be, or if you have the one faith, if that one faith is the dominating influence of your life, it needn't make any difference what trial comes to you, you will be a victor, you are going to rise up above it, because 'that is the victory that overcometh the world, ever after faith.'

Dear friends, I pray for myself and for you and all the saints of God that we may all stand upon the one faith, that we may realize that the one faith came from our precious Lord and his apostles, and that the record of it is in His precious word, and if we keep this faith, we will be saved amidst all our difficulties in the world, and we will be able to guide our bark and see that it is finally brought into the glorious haven of rest where there is peace for ever more.

**Part of Symposium by Bro. W. J. Thorn. Subject: "THE ONE BAPTISM"**

The apostle Paul, writing to the Ephesians (4:5-6) says there is "one Lord, one faith, one baptism, one God and Father of all, Who is above all, and through all, and in you all." Thus the apostle addresses the Church class, the con-secrated.

If we were to discuss this verse, or this particular statement about the one baptism, with Christian people, ordinarily their mind turns at once to the thought of water baptism. But we understand that this statement that there is one baptism has no reference to water. We would suggest that such as the Scriptures ignore the thought of water baptism upon this particular instance. Turning to Rom. 6:3, 4, the same apostle enlarges upon the subject, saying: "Know ye not that so many of us as were baptized into Jesus Christ (not into water, but baptized or immersed into Jesus Christ)." We might suggest that the word "baptism" is not really an English word. It is a Greek word Anglicized, and signifies immersion, and therefore when the apostle says "so many of us were baptized into Jesus Christ," then he goes on to tell us what we are baptized into. We are baptized into his death and we know his death was a sacrificial death, that he died the just for the unjust. We find then that the apostle in that chapter we have under discussion, namely, Eph. 6:4 is discussing the Body of Christ and the members of that Body, and showing that although there are many members yet there is but the one Body, so that all these members are then baptized or immersed into the will of their Head and into the likeness of his death. How are we immersed into Christ? What is the process? First of all, recognizing the fact that the rest of the human race they are sinners, needing a saviour, and then coming to that condition in their heart where they long to come to harmony with God they take the necessary steps of repentance, reformation of life, accepting of Christ as their saviour, and among this class are some who feel very grateful to the Lord, and they find that there is a prayer arising in their hearts, something like this: Now, God has done so much for me; what could I do to show my gratitude to my Heavenly Father and to my dear Redeemer also who died for me that I might be brought nigh unto God? And the Scriptures come to the aid of such, saying: "I beseech you therefore, brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God and your reasonable service." And so these are advised they can come into vital relationship with Christ and into vital relationship with the Heavenly Father through him by becoming dead to their wills.

But that is not sufficient. God has no use for dead people, and therefore he wouldn't do to remain dead but as the Scriptures say: "Likewise as Christ bore our sins in his own body unto death, yet alive unto God through Jesus Christ our Lord. And then in Col. 2:12, the apostle continues the same subject, saying: "Buried with him in baptism." That is not a reference to water, either, but to a complete submersion of the will into the will of Christ. "Blessed with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

Gal. 3:27: "For as many of you as (have been baptized into water? No. But as) have been baptized into Jesus Christ have put on Christ." As the apostle says: "Let us put off the old man with his deeds and put on the new man," and thus become new creatures in Christ Jesus, putting off these old fleshly desires, setting aside these desires, aims and ambitions and have set in another direction—Heavenward. Putting off these old things and being baptized into Christ means to be completely immersed into his will.

I find that Jesus has left the Church an example, and that he was baptized into the Heavenly Father's will. Thus when on earth he said: "I do not the things that please myself, but Him that sent me. The things that I do are the things pleasing to the Father, not pleasing to myself, but I always do those things which are pleasing to Him." And then he continues: "No, the Church is completely immersed into the will of her head, and from that moment on for Christ's sake God has placed Christ as the head over the Church, and each one no longer exercises his will, but the will of the Head, and by careful effort he is going to maintain this immersion and always see to have the will of the Lord done in his mortal body, his thoughts, and his words, and in everything.

1 Cor. 12:12: "For by one spirit we are all baptized into one body, whether we be Jews or Gentiles." We notice that there is a very beautiful picture given to us in Psalm 133. You remember in verse 2, referring to unity among the brethren, and how beautiful and pleasant it is for brethren to dwell together in unity. He goes on to say it is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the garments. We find that that beautiful picture was carried out first of all with the Head in Matt. 3:16, 17, that when Jesus was baptized of John in Jordan the "heavens were opened unto him, and he saw the spirit of God descending like a dove. And it was a witness that he was pleasing to the Father in that he received this outward demonstration, that is, it proved to John that this was really the Son of God, and Jesus received the inward witness in his mind by receiving the illumination that opened up those things of God. And so this anointing came upon our Head at the Jordan. Then fifty days after his death he appeared in the presence of the God of the God of Israel, and he told that after our Lord had presented the merit of his sacrifice to the Heavenly Father, after the eleven apostles and the others, the 130, met in that upper room, the Holy Spirit came upon the Body members of the Church. This proved that the sacrifice of our Lord was acceptable to the Heavenly Father, and nowhere is this evidence of this fact in that three of the apostles and these others were received into membership in the Body of Christ.

So we read in Acts 2:1-4: "And when the day of Pentecost was fully come, they were all with one accord in one place, and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were
Part of Symposium by Bro. S. L. Johnson. Subject: “THE ONE GOD”

This one God is mentioned in the last verse of the section from which these seven units are taken in the following terms: “One God and Father of all, who is above all and through all, and in you all.” The Bible teaches very pointedly there is but one God.

For example in Deut. 6:4 (we quote Leeser’s translation): “Hear O Israel, Jehovah is our God, Jehovah is one.” Here would be an excellent place to tell us God is three instead of one if it were true. The New Testament corroborates this thought. For example in 1 Cor. 8:4 Paul says: “There is none other God but one.” Then in verse 6, having in the 5th made the statement that to the heathen there are gods many and lords many, he said: “But unto us there is but one God, the Father, of whom are all things, and we in Him.” But he does find the general proposition set forth in the Bible of three being but one God, and this God is the source of all these other unities Paul gives when he calls our attention to the one God.

The Bible shows us this from another view point in the contrasted passages. All of us, of course, are aware of the fact that the doctrine of the unity of God has been very prominently interwoven through the doctrine of the trinity. The Bible has a very parallel way of contrasting God with all others, and showing that He alone is the Almighty One. These contrasted passages are the ones most helpful in understanding the matter.

In John 17:3 we read: “This is life eternal that they might know thee the only true God.” Notice the contrast—while he calls God Jehovah the only true God, he then tells us somebody is not the true God. “And Jesus Christ whom thou hast sent.” Here Jehovah is set forth as the only Almighty One and Jesus is set forth as the ambassador of this one God, and the contrast therefore demonstrates that Jesus is not God Almighty, but that his Father is Almighty God.

1 Cor. 8:6: “But unto us there is one God, the Father, of whom are all things, and we in him.” In the preceding verse he had mentioned the fact that though to the heathen there were gods many and lords many, “to us there is but one God, the Father, of whom are all things, and we in him, and one Lord, Jesus Christ, by whom we are all guided.” Thus then there is but one God and one Lord, and this Lord is contrasted with that one God—not that one God or a part of it.

Then in 1 Tim. 2:5 we have the same contrast, having in the preceding verse made this remark, “For God will have all men to be saved and to come unto the knowledge of the truth.” And then: “For there is one God (notice the contrast) and one mediator between God and men.” The one God is set off as separate and distinct from the other one—Jesus, who is called the Mediator. Accordingly then, we find the Scriptures to teach the doctrine that there is but one God, and this God, according to the text, is the one Father or Life Giver, and we find that this one God as Father, as the one Father, does toward us his children what an earthly father, who is a good earthly father, in a small way does for his children.

An earthly father begets his children, loves his children, accompanies his children, provides for his children, trains his children, prepares an inheritance for his children and leaves
an inheritance for his children. Now we find our Heavenly Father does these things for us as his children, the one God who is fond of this one family He has founded. He has begun it even by the word of truth as both James and Peter tell us: "Of his own will begat he us with the word of truth that we should be a kind of first fruits of his creatures." (James 1:18.) "He begat us not of corruptible seed, but of incorruptible, by his Word which liveth and abideth for ever." (1 Pet. 1:23.) Thus God begat his children, and became our Life Giver, our Father. This one God is fond of the one family of God, and for that reason He loves us. He gives us the love of a father first in duty love. "The Father loveth you." (1 John 5:19.) "Pitheos" is the word used. He gives us the love of father as we do in our family relations. It is not a disinterested love. He further communicates and shares in communion and fellowship with us, talks to us through the Word. "... We talk to Him through prayer. He is not One that requires that we come to Him but He has a mediator. A very peculiar Father indeed it would be that would require us to have a mediator. This one God, our Father, companions us, and therefore He comes to us in the Word and speaks to us. He opens His heart to us as a Father, and leads and loves His children. So He opens His heart and leads and loves in His word. And as children love their own Father so we have the privilege of knowing Him and pouring out our heart's love and desires before Him. Thus then we can see there is a mother relationship of fellowship, of communion between this one God the Father and His family. Then, too, brethren, we find He provides as the one God and Father of us all. Just as an earthly father provides food and raiment and shelter, so this good God, our Father, provides for us food and raiment and shelter. The word of God is the food He provides, and it is so good, so abundant and various. There are portions to appeal to every kind of appetite. He thus gives us all the food we eat. He gives us the doctrinal food, the preceptorial, the promissory, the prophetic, the hortatory, the historical and the typical food, everything that our hearts may desire of spiritual eating. Then this good God, our one Father, sees to it that His family has proper raiment. He has the care of righteousness that covers them all up and makes them all look attractive. He gives us the garments of salvation, the beautiful graces of the spirit. Then He sees that we are properly sheltered. He shelters us in the well-lighted house against the darkness of the night of life. He keeps that house well fumigated against the germs of error. He sees that the house is well warmed against the cold of too much tribulation for us to bear, and sees that we are sheltered against too much temptation to give us sunstroke. This one God, even our Father, furthermore sees to it that we get a proper training. He gives us some marvelous educational blessings. He trains our mind in some of the most wonderful knowledge in all the universe, the divine science, the word of the living God. He trains our hearts with several good qualities giving the heart a fixity, and the holding each of the heart so that it has a character like His own. Then developing these qualities in a proper way He tests them that He might through the text strengthen and balance and crystalize them unto perfection. In His training He uses disciplinary measures, studied our dispositions and sees what would appeal to us best along disciplinary lines—in some it is a word of rebuke, in some a look, in some a chastenment, and in some a deprivation of certain privileges. In each case He applies such as will bring about reformation, because He is a very fine trainer of His children, and prudent. His children are respected. They are deemed in such good fortune as to command them a success in life. He provides a glorious inheritance, an inheritance in a sense of receiving, and He provides in the same way that He has served in Heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the last time. That glorious inheritance implies a glorious disposition. It implies the divine nature. It implies glorious attributes. It implies glorious honors. It implies glorious associates, companions. It implies glorious possessions. It implies a marvelous office. It implies a great victory. It implies marvelous activities. This is the goodly inheritance that God has provided on behalf of his saints. And then, dear brethren, in due time those saints will enter into this inheritance. Not like an earthly heir who, when he enters into his inheritance as a good son, does so with none other sense of the loss of one that is dearer than the inheritance, God's children, the children of the one God, the one Father, enter into without the loss, but gain their Father in a sense they never had Him before. And so this one God becomes their Father in fullest measure. So this is the one God of whom the text treats. He is above all, supreme in His being. He has attributes no one else has, for example, eternity, independence, absolute supremacy. He is supreme in His character. He is above all in wisdom, in power, in justice and love. He is the greatest of all beings. This one God our Father is the greatest in His thoughts. Those thoughts in respect to the race and the Church are earthly and in the glorious divine plan, glorious in every feature of it that reflects the unity, the marvelous unity that is in God. And back of all of them is the one thought of the unity of the Being from whom those works flow. His works, His character, His thoughts, His being is above all. This one being is through all. That is, He is acting through His people. He uses every one of them as an agent of His. And that one God, dear brethren, is not only through all, but in all. He is in each one of the members of His family, in the one spirit that makes them in heart and mind one with Him. And Jesus prayed that they may all "may be one even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me and hast loved them, as thou hast loved me." 

Discourse by Bro. A. E. Burgess.

Subject: "THE HOLY FAMILY"

OR this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in Heaven and earth is named."

The family relationship was first conceived of by God Himself "from before the foundation of the world" (1 Cor. 2:7), and an illustration of its institution, development and consummation was first given to us in the Garden of Eden, when "God created man in His image and likeness, male and female created He them and called their name Adam and blessed them, and God said unto them, be fruitful and multiply and fill the earth, and subdue it." (Gen. 1:28; 5:2.)

This family relationship has been recognized in the Scriptures since it is a means to an end, illustrating in a most effective manner the blessed relationship between God, and the various classes of His creatures who will constitute His eternal "holiness family"—"The whole family in heaven and in earth."

While these human relationships and family ties are very sacred, yet they are but tinctured, and merely furnish the basis of a conception of the family union which would find its highest conception, and noblest realiza-

tion, in the wonderful and glorious "holiness family" of God, inhabiting the magnificent palace or home of the universe—"the Father's house of many mansions"—prepared for this family to all eternity. All of God's creatures, on various planes of being, shall be recognized as belonging to one family, of which God will forever be the glorious and responsible head. Eph. 1:10.

We will now consider this Holy Family in six phases of its existence:

1. Its formation.
2. Its development.
3. Its completion.
4. Its abode.
5. Its characteristics.
6. Its purpose.

It is first of all proper for us to enumerate the various members of this family in order that they may be kept in mind and distinguish as we proceed to consider them more particularly.

1. God, as seen in two relationships,
   (a) Father.
   (b) Patriarch or Grandfather.

2. The Abrahamic or Sarah covenant, which is "Jerusalem from above, the mother of us all."
3. Jesus Christ, in three relationships,
   (a) The firstborn, only begotten son.
   (b) The husband of the Church.
   (c) The father of the human race.
4. The Church, in five relationships,
   (a) Daughter of God.
   (b) Sister of Jesus Christ.
   (c) Spouse of Jesus Christ.
   (d) Bride of Jesus Christ.
   (e) Second Eve or mother of the human race.
5. Other sons of God,
   (a) Angels.
   (b) Cherubim.
   (c) Seraphim.
6. Another daughter of God, the Great Company, in four relationships,
   (a) Daughter of God.
   (b) Virgin, unmarried.
   (c) Bridesmaids, companions of the bride.
7. The Restored Human Race, in two relationships,
   (a) Grandchildren of God.
   (b) Children of Christ and the Church.
8. Other sons and daughters (possibly),
   Other created intelligent beings in the ages to come.

FORMATION OR BEGINNING OF THE HOLY FAMILY.
The relationship of God, the Father, to the family is that of progenitor or life-giver, which is—what the word father signifies. Thus God is the patriarch, progenitor, creator, begetter, life-giver to all of His creatures, on whatsoever plane of being they may exist, and He is spoken of, in this character, by the Apostle James as “The Father of Lights,” and in proverbs we read: “The light (life) of the righteous rejoiceth: but the lamp (light, life) of the wicked shall be put out.” (James 1:7; Prov. 13:9). “In Him we live and move and have our being,” and “We are the offspring of God.” (Acts 17:24, 28).

The characteristics of our Father might be summed up in the following qualifications:
2. Provider of food for sustenance and development.
3. Teacher—educator of the heart and mind.
4. Rewarder.
5. Protector—defender.

God, Himself, had no beginning, but was the self-Existing One “inhabiting eternity.” (Psa. 90:2.) There was, therefore, a time when this Self-Existing One was all alone in the vast universe, without any other intelligent being with whom to hold converse. But His fatherly qualities impelled Him to exercise His attributes for the production of other intelligent beings, in harmony with the declaration made concerning Father Adam: “And the Lord God said, it is not good that man should be alone; I will make an help-meet for him.” (Gen. 2:18.) This principle expressed in these words doubtless led the Heavenly Father to realize it was not good for Him to continue alone in the universe and therefore His holy family is the result.

God, as the head of the family, is properly the provider for all of its needs. These needs or requirements are (1) A home, or place of abode; (2) food to sustain life; (3) raiment; (4) education; (5) pleasure.

The apostles, Peter and Paul, show us how amply the Father has fulfilled his character in these respects, declaring: “According to His divine power has given unto us all things that pertain unto life and godliness.” (2 Pet. 1:3; Eph. 1:3.)

That He has provided a home is very manifest in our Lord’s words: “In my Father’s house are many mansions, I go to prepare a place for you.” (John 14:2.)

He has provided an abundance of food and drink to sustain the lives of the members of His family as shown by the Psalmist’s words: “The eyes of all wait upon Thee: and Thou givest them their meat in due season. Thou openest thine hand, and satisfishest the desire of every living thing.” (Psa. 145:15, 16.) In regard to raiment, or clothing, the Prophet Isaiah says: “I will greatly rejoice in the Lord, my soul shall be joyful in my God: for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness.” (Isa. 61:10.) As a teacher or educator of his family we find that He has a great school of experience in this earth for the education of the principles of justice, mercy and love, in the hearts and minds of His children, the term of this schooling being of 7,000 years’ duration, commencing with the defection of Lucifer and the fall of Adam, and extending down to the end of the Millennial Age.

All of his creatures have been receiving important lessons in this wonderful school. Christ and the Church, the Great Company, the ancient worthies, and the human race learn by their experiences in the flesh, “the exceeding sinfulness of sin,” its dire results, and the propriety of loving God the Father with all their heart, mind, soul and strength, and their neighbors as themselves (and some, more than themselves) and to render absolute obedience to the great Father in all things. Our Lord Jesus Christ, though himself perfect while in the flesh, nevertheless by his actual contact with our infirmities, and by his endurance of the “contradiction of sinners against himself,” “learned obedience through the things which he suffered,” while in the flesh, and therefore had an actual experience by contact with sin and sinners.

God Himself needs no instruction. ( Isa. 40:13, 14; Rom. 11:32-33.) He is, therefore, fully qualified to bestow the required instruction and education in righteousness, upon all the members of his family, and has promised so to do, in the words of the Psalmist: “I will instruct thee and teach thee in the way which thou shalt go. I will guide thee with Mine eyes.” (Psa. 32:8.) This instruction is imparted in three ways:

1. By precept—wise counsel.
2. By example—provinces.
3. By chastisements.

The following quotations from the Psalmist voice prophetically the sentiments of Christ and the Church in their experience of schooling: “Thou shalt guide me with Thy counsel, and afterward receive me to glory.” And again:
“I understand more than the ancients because I keep thy precepts.” “Through Thy precepts I get understanding, therefore I hate every false way.” (Psa. 119:152, 11.) God has given us His wonderful Word—the Bible—which contains things profitable for “doctrine, reproof, correction, instruction in righteousness, that the man of God may be perfect thoroughly furnished unto all good works.” (2 Tim. 3:16.) God seals the instructions given in His Word by means of example, as in the case of Noah’s ark. He made real words. He practices what He preaches, as an example of what He desires His children to learn and do. Of His examples of justice, equity, goodness, righteousness, love, mercy and power, we, have many manifestations, not only in nature and in the history of the human race, but also in our own individual lives. If our minds are only to understand and appreciate these facts, these examples surround us on all sides, as the apostle declares: “For the invisible things (His existence and characteristics) of God from the foundation of the world are clearly seen (by those who have ears to hear and eyes to see) being understood by the things which are made, both the invisible (visible things) and the visible.” (Rom. 1:20.) Whatsoever He left not Himself without witness, in that He did good and gave us rain from Heaven, and fruitful seasons, filling our hearts with food and gladness.” (Acts 14:17. Also 6:35; Matt. 5:44, 48; Psa. 111.) The third method employed for the purpose of education is the form of chastisements, judicial and moral. He that loveth the child, reproves the child,“Spare the rod and spoil the child,” based, doubtless, upon the words of the wise man: “He that spareth his rod hateth his son: but he that loveth him chastiseth him betimes.” The rod is generally associated in our minds with flogging and the excessive use of this form of chastisement is coming more and more into disrepute amongst intelligent people, as it is realized that oftentimes it constitutes cruelty by reason of the blind passion and unreasoning, ungodly anger controlling the one making use of the rod. But in Scripture usage this word stands for disciplines, corrections, the administration of stripes or punishments of various kinds with a view to correcting wrong ways and habits and maintaining order and maintaining order and righteousness. From this it appears the words of the wise man will be found and acknowledged to be sound wisdom, when he says: “The rod and reproof give wisdom: but a child left to himself bringeth his mother shame.” (Prov. 29:15.) So our Heavenly Parent admonishes those who would be His sons saying: “My son, despise not the chastening of the Lord, nor fainth the reproof of His words: for whom the Lord loveth, He chasteneth, and scourgeth every son whom He receiveth.” (Heb. 12:5-6.) Our Heavenly Parent fully demonstrates His character in this respect in the provision He has made for the safety and defense of his children. (Psa. 59:16; 17 John 10:27-29.; Rom. 8:28, 38, 39; 2 Cor. 2:11; 1 Cor. 10:13.)

God, the Father as a Defender.

During the time of infancy and childhood, because of lack of knowledge and insensitivity, children need to be protected by their parents from dangers and harm proceeding from various sources, such as hunger and thirst, and they need to be shielded from wicked enemies, wild beasts, accidents, temptations to harm for them to bear or resist, and from false teachings respecting visible and invisible things. Our Heavenly Parent fully demonstrates His character in this respect in the provision He has made for the safety and defense of His children. (Psa. 59:16; 17 John 10:27-29; Rom. 8:28, 38, 39; 2 Cor. 2:11; 1 Cor. 10:13.)

While we would not belittle the so-called “mother love” which is generally set forth among men as the very highest standard of fostering parental care, we believe that the father, unaided by the mother, is in the best position to present the matter, but invariably utilize the fatherly qualities as the highest standard illustrative of God’s character in this respect, as we read, “Like as a father pitieth his children, so the Lord pitieth them that fear Him” (Psa. 103:13), and the Lord promises to spare his jewels in the time of tribulation upon him, if he will put the son that He hath given him in token to the hand of him that hateth him” (Mal. 3:17). “For what son is he whom the father chasteneth not.” (Heb. 2:7.) We are not to imagine, therefore, that in separating Mother Eve from Father Adam, she deprived him and all men of all the qualities described as mother love qualities or instincts, but we should remember that whatever of the spiritual man originally received from, and constituted a part of the body of the flesh. And still find their highest and noblest manifestations in the conduct of an ideal father.

God, in His character of a rewarder, has assured His children that He has provided for those of the spiritual man a great reward in Heaven. We have for the spiritual man a noble man the human restitution to all that was lost by Father Adam. The Mother of the Divine Family.

The mother in a family is the parent that bears, rears, nourishes and promotes the growth and development of the child, especially during the stage of its infancy and childhood. In God is included all of the attributes of father and mother, even as Adam was created for Eve. And Eve was created for Adam. He is the image and likeness of God, and contains in his one person the qualities of both male and female before Eve was separated from him. We
might say then that God's attributes of justice and power constitute the male principle in his character, and the attributes of wisdom and love the female principle, or mother principle.

But while these two principles were separated into two personalities in the case of Adam and Eve, temporarily for the purposes of propagation in harmony with the divine blushing and command "be fruitful and multiply and fill the earth," the true God's own male and female principles of wisdom and love were not separated from Him personally and embodied in another distinct personality, but the two principles were retained by Him personally, constituting a complete character, while the mother principle was represented in an impersonal way by the great Abrahamic promise of God to Abraham in Gen. 17:1-4.

As the father principle begets, communicates or creates the spark of life, so the mother principle receives the seed, conceives, develops, bears and rears the product to completion—to manhood, so God's attributes of justice and power— the father principle—begat the creative activity which operated upon, and in conjunction with, the other principle of wisdom and love, and the base family which we are contemplating. (Prov. 3:19; 104:24.) The characteristic of this impersonal mother of the divine family is represented in the law of its existence and manifestation—the royal law of love, manifested in giving life for others, suffering death on account of others, giving possessions, thus becoming poor for the sake of others. It is the impression of the Lord Jesus: "It is more blessed to give than to receive." "The son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. (Matt. 20:28; Acts 20:35.) This is the law of the Abrahamic covenant (Sarah covenant) referred to in Prov. 1:8: "My Son, hear the instruction of thy father, and of the desires of thine mother." These principles therefore are summed up in these two words and their manifestations:

(1) "Wisdom from above," pure, peaceable, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy, and

(2) "Love," the end or fulfilling of the law, which suffers long is kind, believeth not, vaunteth not itself, is not puffed up, doth not behave herself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, believeth all things, hopeth all things, endureth all things, and never faileth. The reward of thus doing is the reward of wisdom, "length of days (everlasting life) is in her right hand; and in her left hand riches and honor." (Prov. 3:16.)

For a long time this mother, or Sarah covenant, was barren of any children or fruitage, but God the Father, ever mindful of the interest of all the family, rewarded her in due time, as expressed in Psa. 113:9: "He maketh the barren woman to keep house, and to be a joyful mother of children." (Isa. 55:2.) This matter is explained by Apostle Paul in Gal. 4:22-31.

**JESUS CHRIST THE FIRST BORN SON OF THE HOLY FAMILY.**

But the mother principle or phase of the divine character, wise and loving, is present in the form of the personal abstract character, as the product, the son, containing the combined qualities of wisdom, justice, love, and power. These find their highest expression and manifestation in the fruitage of their co-ordination—the only "begotten son of the Father full of grace and truth"—the Logos; "The beginning of the creation of God." (Rev. 3:14; Prov. 8:23-31.)

The characteristics of the son are so many and varied that our time and space will not permit an enlargement upon them, but they may be summed up in the two words, loyalty and obedience. His unswerving loyalty to the principles of righteousness, and his unwavering obedience to the Father's will fully qualified him for the exalted station and work which was given him to accomplish. (John 5:38.)

As Abraham gave all that he had unto Isaac, who was the child of promise, so God, of whom Abraham was a type, "Hath appointed Christ to be heir of all things," "hath highly exalted him, and given him a name which is above every name," has given him "the sure mercies of David," which include wonderful rewards and blessings to the David class—Christ and the Church—and also rewards and blessings to the children of Christ and the Church—the restored race of mankind by the new covenant. (Isa. 55:3; Psa. 89:29-37; Acts. 13:32-34; 1 Chron. 13:5.)

**THE CHURCH THE FIRST BORN DAUGHTER OF THE HOLY FAMILY.**

The Scriptures in many places speak of a daughter of God, and a class—who, while having kinship with the son and heir—Jesus Christ, with regard to his human and earthly life. In Sol. Songs 1:8 he is called "the fairest among ten thousand." Sol. Songs 4:4-11 would seem to imply that she was the daughter of the same mother, which is true, as Christ and the Church are produced under the same Abrahamic or Sarah covenant. In S. S. 5:1 she is called "his sister, his spouse," and declared to be a "king's daughter." In Psa. 45:13.

Thus the picture presented to the minds in one phase of the relationship of God the Father and Christ the son is, that the Church is the daughter of God, the sister, spouse and bride of the son, and as the bride becomes the mother of his children—the restored human race. It would be borne in mind that this daughter class consists of individuals who have "received the children of others," being "children of others" but being redeemed by the previous blood of Christ the son of God. This class comes into fellowship with God, justified by faith, and through consecration of their all unto God, and begettal of His Holy Spirit they attain membership in the class called "the king's daughter" and "espoused virgin."

The conception of the mother (God's wisdom and love) is provided for a daughterc class in this human arrangement to be formed and developed from members of a fallen race, while the son is produced from one always in harmony with God. The son of God, therefore always perfect in every respect, in heart, mind and body, is superior to, and takes precedence over, the daughter class, who, though perfect in heart and mind, and are incomparably more perfect in body or organism, and only reckoned perfect by an imputation of the righteousness of the perfect son, her brother, who afterward becomes her bridegroom and lord. Thus in Jesus Christ the law of the mother (covenant) was fulfilled perfectly in heart, mind and body, while the Church or daughter fulfills it in heart and mind, and to the best of their body. "If there be first a willing mind it is accepted according to what a man hath, and not according to what he hath not." (2 Cor. 8:12; Rom. 8:1.)

The mother—Abrahamic covenant—conceived as her special law or rule to constitute the controlling influence and characteristic of son and daughter, and this highest expressions of the frame of the son in giving his life to redeem his sister, his spouse, and also the highest standard of relationship between husband and wife. (Eph. 5:25.) And the daughter also, the espoused bride, showing the same exalted degree and kind of love, is to give up her redeemed life on behalf of the children of the world. She must relinquish her share in the fleshly blessings, in otherwords her understanding that the inheritance of the flesh may be given to the human race who become the children of the bride and bridegroom. (1 Cor. 15:29.) This action is embodied in the proposal of marriage addressed to her, Psa. 45:10: "Hearken, O daughter, consider and incline thine ear, etc." From that time when she was espoused to her lord, Jesus Christ, has been growing up under his guidance and to the law of her mother, which relationship is beautifully pictured in Sol. Song. 2:3; 8:5. Her reward will be "joint heirship with her Lord in all that he possesses."

It should be remembered that Christ, as the father of the race, gave his life, his flesh, which contained the life principle and quickening power, for the life of the world. This is done by the Church through the agency of the "only begotten son." (Job 1:6.) It mentions a certain time when "the sons of God came to present themselves before the Lord, and Satan came also among them." Satan was one of the chief of these sons, and was originally created perfect. (Ezek. 29:15) but becoming rebellious, he was cast out of membership in the family of God and is doomed to destruction with all others who rebel against the God of the universe, who have persist in a similar wicked and disobedient course. His characteristics are very clearly defined in Isa. 14:12-15.
DWELLING IN THE SECRET PLACE—BRO. DANIEL TOOLE

191

Job, 38:7 also mentions the time in creation’s early morning “When the morning stars sang together and all the sons of God shouted for joy; and the morning light shined on them.” And some of these sons of God is mentioned in Gen. 6:2, and their punishment explained, by the Apostles Peter and Jude 2 Pet 2:4, Jude 6. These fallen angels, aside from Satan, are the ones referred to in Eph. 1:10 as “things in Heaven” to be brought in to harmony with God, by the Christ.

Of the nature characteristics these angelic sons of God we know very little. Except the statement of Ps. 103:20 “Bless the Lord ye His angels that excel in strength, that do His commandments hearkening unto the voice of His word.” And Ps. 104:4: “Who maketh His angels spirits, His ministers a flaming fire.” As in a human family arrangement the first-born son or heir takes the precedence, inherits the inheritance. If the first-born son or heir is a woman, the family are more or less required to serve His interests, so in the family of God, the angels, or other sons, are not given a responsibility of government but they do the commandments of the Father, and are also placed in subjection to the first-born son and heir. (Heb. 1:6) “And again, when He bringeth in the firstbegotten into the world, He saith, and let all the angels of God worship him.” (Heb. 1:6)

OTHER DAUGHTERS—THE GREAT COMPANY.

Beside the King’s daughter, the bride of the King’s son, there is a younger daughter of the King—a little sister—more or less immature, representing an afterthought or secondary conception of the mother (Abrahamic or Sarah covenant.) This is the provision made for the Great Company mentioned in Rev. 7:14 to come up out of great tribulation, and to wash their robes, spotted and soiled by their contact with the world, and with other women (nominal Church organizations.) These are represented as the bridesmaids of the bride, Psa. 45:14, “The virgins her companions that follow her.” These also were of the espoused daughter class, but proving unfaithful to their Lord, and lacking in the necessary degree of love and zeal, defiling themselves with other women and other lords (church systems and princes of the world) they are rejected, yet they are blessed because of their love that great distinction, glory, honor and immortality.

But the father and mother love them and have provided a good portion for them also, and a reward for their ultimate loyalty and faithfulness. (Rev. 7:15:17: 19:9.) Their characteristics are foolishness (foolish virgin class) cumbersome with man and false, deplorable, iniquity, weakness, arrogancy, works etc. They are daughters of the same mother (covenant) as the bride class, (Sol. Song 1:6) but are unmarried and rejected by their suitor because of immaturity of development. (Sol. Song 8:8.)

CHILDREN OF THE BRIDEGROOM AND BRIDE.

And now the remaining members of this glorious family are the children of the bridegroom and bride, and grandchildren of God, as we read in Psa. 103:17—“But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children’s children.” Our Lord Jesus Christ, the everlasting father of these, is the begetter or progenitor. (1 Cor. 15:45) “The last Adam was made a quickening spirit” (John 5:21, 25; 6:40.) He is also the provider of food and raiment. (John 6:35, 54, 56, Rev. 22:17.) He is “the instructor or educator.” (Prov. 4:1-7 Isa. 2:2, 3.) He will chasten them for their good. (Psa. 89:30-33: 2:9.) He will be their defender (Isa. 35:9.) from ravenous beasts, etc., (Isa. 64:25; Psa. 72:7.) and finally he will reward them with the kingdom lost through Adam’s disobedience. (Matt. 25:34.)

THE PALACE OF THE KING.

The abode or home of this family will be a glorious one in all of its departments. Our Lord assured his disciples, John 2: “In my Father’s house are many mansions; if it were not so, I would have told you.” The Father’s house would be the whole universe, and the mansions therein the different conditions of life, or planes of existence wherein His creatures abide. The abode of Christ and the Church will evidently be the highest as appropriate for the first born son and his bride, glory, honor and immortality, being in the express image of the Father’s person. We can form little conception of all that would signify, “It doth not yet appear what we shall be.”

O that home of the soul! in my visions and dreams, its bright jasper walls I can see, “Till I fancy but thinly, the veil intervenes, Between that fair city and me.

The abode or home of the Great Company and the angels will apparently be identical, i. e., spiritual nature, higher than the human state. And if the Christ, the human race will be this earth, for the “meek shall inherit the earth.” What other members in the way of created beings and races may be added to this family in the ages to come we do not know, for the Scriptures have not informed us, but we can be assured that they will all assist in fulfilling the purpose for which this holy family of God has been brought into this condition of anarchy and all the good earth has heard, “Thou art worthy O Lord to receive glory and honor and power; for Thou hast created all things, and for Thy pleasure they are, and were created.” (Psa. 103:19-22.) The Lord has prepared his throne in the heavens and his kingdom ruleth over all. “Bless ye the Lord ye His angels that excel in strength.” (Heb. 1:6) “Hearkening unto the voice of His word, Bless ye the Lord, all ye His hosts, ye ministers of His that do His pleasure. Bless the Lord, all His works in all places of His dominion! Bless the Lord, O my soul!”

“And every creature which is in Heaven (bride and bridegroom, Great Company and angels), and on the earth (human beings) and such as are in the sea (redeemed from the sea condition of anarchy) and all that are in the earth, saying, Blessing, and honor and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.”

What a wonderful family. It far transcends the wildest dream of the imagination and the most highly colored fairy tale. And they lived happily ever after.

Discourse by Bro. Daniel Toole. Subject:

TUE text chosen for this subject is found in Psalm 91:1: “He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.” There are five things that we might consider for a little while concerning this text. First, the Most High is God, and He has placed dwelt in the secret place of the Most High; third, what it means to dwell in the secret place of the Most High; fourth, how to dwell in the secret place of the Most High, and fifth, the glorious results of dwelling in that secret place.

The Most High referred to in our text is Jehovah, the Self-Existent One, the One referred to in Psalm 90:1, 2, as the children of the bridegroom and bride, and grandchildren of God, as we read in Psa. 103:17—“But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children’s children.” That is the One referred to, the Jehovah that the Bible is describing all through, giving evidence of His existence, manifesting His power and works, with His character of love, justice, of sympathy and of kindness. This is the Jehovah of whom it has been

"DWELLING IN THE SECRET PLACE" said: “Lord, Thou art great; Thou art a God above all gods. Lord, Thou dost great and whatsoever that pleases Thou dost in the armies of Heaven and among the inhabitants of the earth, and none can stay His hand, or say unto Him what dost Thou?” The One that the Psalmist spoke of when he said: “Promotion cometh neither from the east nor from the west. From the north. The One that is described as saying that He can cause the wrath of man to praise Him, and the remainder of wrath will He restrain. Think of a God like that! That can really cause man’s anger and wrath, to handle it in such a way, that it will readily work out His designs, and that the outburst of wrath or anger in man that He can’t tolerate so it will carry out His designs. He will restrain, hinder—make the man shut up. And if God can cause the wrath of man to praise Him, surely He can and will cause the ignorant and innocently blinded of His own people as well as their yet unmodified dispositions of conceit and pride and malice that are yet in their flesh. He can overrule those so they can praise the Lord by carrying out His designs. All things are God’s servants, says the Psalmist in Psalm
A hundred years ago a man described the Most High in this language: "Throw into one's sum total all you can conceive of wisdom and power, the most far-sighted discernment of results, and the most absolute power over them, the keenest intuition into this character and every conceivable influence for moulding it think of a being with intelligent power not of this earth, which no opposition can check, which can turn under Himself with calm tranquility and serene energy all those designs from the perversing agencies of man and turning the very arm raised to defeat his purposes into a minister of his will; think of an intelligent one so wonderfully endowed that the whole key-board of nature, providence and the human heart lies under his control."

Now we can see why Jesus said to Pilate—"You can have no power over me except it was given from above, and except my God did permit it you could do nothing." Oh! a wonderful Most High.

The dear wife whose husband is opposing her and who is angry, don't you know he has no power over you only as God permits him; for God has power over that man, that when he goes far enough and sees you have borne enough He will say "Stop" and that man will stop.

And then this God, this Most High, is wise. He overrules everything according to that which is wise—wisdom. We see first of all that God's plans and purposes, small and great, for individuals and nations, will not only be done, but done in a manner that is intelligent or ignorant. He is wise and all our actions and purposes and activities will each be prompted by love and goodness toward His creatures and surely in the compass of righteousness. God cannot act out of harmony with love of holiness, for wisdom guides God in all His actions. Wisdom and love work together.

Knowledge is understanding all things just as they are. Without making any change He sees things just as they are. Wisdom is the skilful managing and resolving all things to a certain end. Wisdom is manifested in choosing right ends and the fittest means for accomplishing them. As God is infinitely wise so He is infinitely powerful. Wisdom is the very wisest means, for accomplishing them. Knowledge consists in observing all things and circumstances which are or will be in any way related to the accomplishment. God's perfect knowledge and perfect wisdom will enable Him to do this. Of the stars it is said: "In wisdom thou hast made them all." "Isaiah says: "Wisdom is with the understanding of God." By wisdom He created the earth, and stretched out the heavens by discretion." Says one: "Wisdom is the splendor anduster of knowledge shining forth in operation.

And then another thing about this Most High God. He is faithful. He doesn't decide upon things and then grow cold. You know we are inclined to be unfaithful. We make promises today that are to be kept a year from now. When the time comes for fulfilling those promises, are we as warm-hearted, are we as ready to fulfill the promise one year after we made it as the day we made it? The little child climbs upon its mother's knee, throws its arms around her and says: "When I get big, mother, you won't have to work. I will earn money for you." He meant it and it was the only thing to do.

"What do you say to the 24th Amendment—Is he just as faithful? No. We see that tendency: change, to grow selfish and independent. But God is faithful. Two thousand, three thousand, four thousand years ago, God the Most High, had made some glorious promises to be fulfilled to His children now. Dear friends, God is just as warm-hearted. He feels the authority of those promises. He feels the obligation of keeping those promises as much today as He did then. God is the faithful God. David said: "In faithfulness Thou hast afflicted me." Why? It was this very faithfulness to our welfare that caused Him to afflict me. He is the faithful One. He can be depended upon. He doesn't change. God's word is never going to be loosed. Neither His carelessness or sloven in the prosecution of His designs. What a wonderful God is ours! Love, pity and mercy to prompt: wisdom to guide; holiness to govern; faithfulness to insure and perform all the things that infinite knowledge can dictate as loving and wise for His creatures. This is the Most High spoken of in the text,
son I could love I would marry him to be near to that father. I like that man so well.” “Well,” she said, “I do not know, maybe he wouldn’t love me.” But the father drops a little hint, and that is, if she becomes a wife of his son he would treat her like the rest of the family. He would bestow his love upon her. “Well,” she says, “I want to get acquainted with that son.” “That is the way to family and love is the way to it,” he said. She comes and she sees and she abides under the shadow of that father. The father bestows upon her all the affection he bestows upon the son. All the privileges and favors the son had she has just because she is the wife of that son. She has found the secret place of that man’s heart, and that is by being near to the son.

That is the simple will do. We will find God’s dear son, and make our home in him. We will get coupled up with him, and the Bible says the Father loves us because we love the son, and the more we just get coupled up and richly abide in him, we will find all the riches of God. For all the promises of God in him, when we are abiding in him, are yea and amen, and he who spares not his own son for our sakes, will he not with him who has also freely give us all things? Why, everything that is mine is yours if you will take my son.

Well, what does it mean to DWELL in this secret place? To dwell in this secret place means to make it your home, not a boarding place, not your counsel chamber, but your home. The home that you live in is your home, but your heart. It is some great heart. David said: “Whom have I in Heaven but Thee, whom have I on earth but Thee?” Why, Lord, it is Your presence that would make Heaven a home. It is what we find in actual experience. The husband who has a wife that he dearly loves—she is one he can appreciate in every way, by an affection—take her to a new home. There are the fine rooms, the piano and furniture and carpet—a beautiful home, but his heart turns away from it. That was not home. That was only a little place where they dwelt together. In every one of our hearts God has given us a capacity for loving something beyond material things. We must make our home in a great heart, and not delver them altogether contented until they find their home in that heart. Most of us make our Lord Jesus so far a kind of a boarding place. When we get hungry we come. We come to the Lord when we get so hungry that we can’t find a crumb anywhere else. The first place we go is to the brethren and then here and there and get disappointed, and then we go over to the Bible and we eat and eat and eat until we satisfy we go away until we get hungry again. He is nothing more than a boarding house. And then some make him a counsel chamber. They never come to the Lord only when they need counsel. When they got into a muddled up condition and can’t find anyone else to help them they will come to the Lord and say: “Lord, I am so tangled up I don’t know where I am. I have taken everybody else’s advice, but no account.”

A man started to make a canoe one time. A man came along and said: “You want to make it like this.” After awhile another man said: “You don’t want to make it like that, but like this.” Another man came along and said: “This is the way to make a canoe.” But he pointed out to the tree and said: “Up there in the body of the tree is a hole and this is the way to make the boat. That is the way to make a canoe. Make it like this.” When he got done it was no good. So he hung it up in a tree and started in to make another canoe. A man came along and said: “This is the way to make a canoe.” But he pointed out to the tree and said: “Up there in the body of the tree is a hole and this is the way to make the boat. We go to everybody for advice, but we don’t go to the Lord until we get tangled up and then we seek his counsel. That is all we know about the Lord—just to get a little strength and a little counsel when in extreme difficulty and think no more about Him until we get in more difficulty. We want to make the Lord Jesus our home.

He has a lot of rooms in that home. One is His humility, and you go there and study the Lord Jesus, study his humility. You just search out the beauties of that room of his humility, and Oh, you say, this is the grandest character I ever met. Your humility is so grand, so strengthening, that I just want to be humble when I am around you. When in this room this is the way I want to be: “And beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory, even as by the spirit of the Lord.” And after beholding or dwelling in the room of the Lord Jesus Christ, we have the room of his sympathy and of his love and forgiving spirit. We begin to meditate along that line and we think of the depth of his love and sympathy and the riches of his forgiving spirit until we say: “This is the kind of an individual I like to be in contact with. It satisfies my heart and makes me want to be just that way.”

The queen of England one time sent a message to a Welsh miner. This message was to reach him while still in the mine. The message read: “Come to the palace. Come as you are. Come at once.” When the man received this message he was down in the mine with his old boots on; his face was dirty and his hands were dirty. But he knew that he felt quite comfortable down there. He got the message. Then he came up out of the mine. “Oh, I can’t go this way; I will have my boots on.” “Come as you are.” He started to look at his dirty hands. “Come at once.” “Come to the palace.” So he started to the palace. The nearer he got to the palace the more he felt those boots were going to be too big. His fingers felt full of mirrors of place his face seemed. By and by he got to the palace. The guide took him through a suite of big rooms. He saw the beautiful pictures and carpet. He began to feel so uncomfortable. His boots felt twice as big as they ever did, his clothes felt so terrible, his face felt so black and his hands so dirty. By and by he came to a room with a lot of mirrors. There he saw himself looking dirty and ragged and he felt he would never make the place of his face. Oh, it overcame him and he fell down on the carpet and wept. He had seen himself in the light of that palace. And that is the way with us. We live among others. We have all kinds of things that seem quite in place with the company we are with. But when we were alone we know it. You see: “Oh, I am undone.” You remember Isaiah said: “I saw the Lord lifted up.” And then he described him and said: “Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the king, the Lord of Hosts.” Oh, when he got a sight of the Lord of Hosts he began to feel that he was in his place. We want to live in this home of the Lord Jesus. We get acquainted with the various elements of his character. We live and make our home there, drink of those elements, admire them, study them, and that draws our heart out to the Lord Jesus and makes us appreciate him and at the same time puts in us an unconquerable desire and drive to be changed, but not out of harmony with that glorious character, and thus “beholding as in a glass the glory of the Lord, we are changed into the same image.” That is what it means to dwell in this home, to make our home in his heart.

How many of us really read the life of Christ and appreciate it? Do you take the life of Christ and love to read it, and as you read it it opens up to you and beholding his true character shine forth, and as it does, does your heart go out to him in rest, in trust, in obedience, in surrender, and also a desire that you might be perpetified and made like unto him? In 2 Cor. 4:6 God has given us the authority to believe that we can accomplish this. He said: “We live in the light to shine out of the darkness hath sinned in our hearts to give the light of the knowledge of the glory of God in the face of (in the life of) Jesus Christ. Our Heavenly Father is willing to illuminate this mind. So when you are studying the life of Christ, the glorious beauties of his character will shine forth upon you.” When you read that, you don’t think of that a couple of chapters in Luke’s gospel. Oh, no. It will be reading a couple of chapters in Luke’s gospel and your heart will be warmed and stirred and drawn out to the Lord. And you will say: “Oh, I am getting acquainted with my home. I just love to live here in this home or heart of the Lord Jesus Christ.”

How do we dwell in this secret place? There are five things that you will have to practice if you dwell there. The first one is INVESTIGATION. You have to investigate this home. You will never make your heart at home there, you will never have your affections lodged
there, and you will never live there or be there all the time in your affections, in your heart, in your sentiments, unless you investigate that home. If there is a quality of being in the heart of the Lord Jesus Christ that you have investigated the home you haven’t been in yet. You are to dwell in each one of the rooms of his character just like you dwell in his counsel chamber, just like you come to him for a little strength and help in time of trouble. By faith you are to see how each one of the rooms in the heart of the Lord Jesus Christ. Dear friends, do we really investigate the Lord? Do we make a careful study about the Lord as about other truths? I wish the Lord’s people could be just a little more interested in him, in the Lord Jesus, in the Son of God, and in the great Most High. The Apostle Paul said: “I have determined not to know anything among you except Jesus Christ and him crucified.” I want you to get your hearts and affections centered on him—investigate.

The next is MEDITATION. You will not make your home there only through meditation. Because you don’t physically dwell in this home. You dwell in your mind’s understanding. And in order to have your spiritual dwell in the heart or home of the Lord Jesus, you will have to meditate. “Beholding as in a glass the glory of the Lord, we are changed into the same image.” That means you will behold with your understanding. Your whole mental powers are committed to the investigation and turning over and over in your mind those qualities of the Lord Jesus Christ. And if you will meditate on them over and over and be meditating on the mind, they get so imprinted there that in your affections you dwell there. And thus you are making your home right in the heart of the Lord by meditating on the glorious qualities that our Lord possessed and dwelled in us, in our hearts, in our minds, in our understanding by faith (Eph. 3:17)—meditation.

The next is SURRENDER. The attitude of abiding in the Lord is an attitude of constant surrender. No other idea that I consecrated two years ago next October. I surrendered there—true. But am I in that attitude of absolute surrender now? I am in the Lord yet, but I must keep that attitude of my surrender. Nothing than that was sufficient, but just keep practicing day by day the attitude: “Lord, I am thine today, Lord, I have no will of my own today. I gave up my will two years ago and I am of the same opinion still. I haven’t changed my attitude yet. I know sometimes, Lord, I found myself turning from it, but really the sentiment of my heart is to stand upon that consecration. I am surrendered today. I am in your hands today. I will refuse to take my own will today.” Try it, friends. Try it today. Just say, “I have no will of my own.” Just keep that attitude and see how quickly the Lord will become more real to you, and how quickly you will come into deeper and richer contact with him.

What is next? FAITH. You must exercise faith. “Whom having not seen, ye love, in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.” Oh, it is by faith! Yes! That is the discipline of faith. No, no. Not that I traveled over the Lord sixteen years ago last May. That is the way the Lord’s people count. But haven’t been believed in Him since because they did back there. Dear friends, you need to exercise your faith today, as much as you did back there sixteen years ago. And if you have been making good progress you have been increasing your faith by day by day. The more the truth of Christ has been presented, the more have aroused your faith for sixteen years, and now you have got about one hundred times more faith, a stronger faith, a livelier faith, and Christ dwells in your heart about sixteen hundred times more by faith today than he did sixteen years ago. And the more you exercise you get you, and you say, “I would like to see it all, but I had sixteen years ago.” You would say, “That looks so bahvish, so simple, so small I wouldn’t like to think of it. I have got so much nearer the Lord, he means so much more to me, I would like to tell you about my experience this week.” He has been revealed to my mind this week. He is fresh to me today. My heart was all warm toward the Lord today.”

How are you going to do that? One way—if you want to arouse your faith in the Lord Jesus you think of certain things about the Lord Jesus that you know in your understanding, in your own appreciation, that it ought to draw your affection out to Him. Do you know why it doesn’t? That quality of the Lord Jesus isn’t really conscious to you, because of the fact that the Lord is invisible to you. You can’t see him. If you saw that quality in a brother your heart would go right out. You would say: “I love that brother because those qualities are there.” But that quality is in the heart of the Lord Jesus. Why don’t you love him? You say: “I can’t see him. I can’t see what he is doing. We are more inclined to love images of God rather than God himself. It is right to love the brethren when we see these good qualities, but dear friends, you can arouse your faith so you can love the Lord, so your heart can go out to him. How? When you see these good qualities about the Lord Jesus, you will come to a point in the Bible.

The Bible says: “By him therefore let us offer unto God the sacrifice of praise con tinually.” And I am going to turn my thoughts right out into that great space and think of the Lord Jesus as a living reality, who is alive, and who is the same yesterday, today and forever. And I am going to let my heart get out and say: “I am going to worship him right there. I am going to show him more devotion, by thanking him, by praising him even though I can’t see him. That will arouse my faith. It will be an effort at first, but if I keep on I will get my heart to go and I can do it easier, and thus my faith can grow and Jesus dwells more fully in my heart by faith.”

Your faith was saved. But a man without works is dead. Unless your faith arouses you and there is something doing in your heart, whether praise or acts, yours is a dead faith and doesn’t amount to anything. Paul said: “Whatsoever ye do, do all to the glory of the Lord Jesus.” You say: “I am going to do that. I am going to try that everything I do, to the glory of the Lord. And that will be my faith.” That will be an act of faith. You will have to believe he sees you. You will be thinking of things in him that will make you do that. What is there in the Lord that would want to make me praise him? I think of this thing and say, “Does that arouse my heart? Yes, just a little. And I can be thinking and it, and I can’t help myself, I feel I feel I must take time to do it, but I will do it for his glory.” And you will find that the Lord is becoming more real. You are taking him right into your affections, thoughts and activities and making him your home, and it is easy to work around home. Nearly every one would rather work around home than elsewhere and think of our life in this world as being like, ‘I am going to take a vacation from self. I would try it for two weeks—a two weeks’ vacation from self; and I will venture to say if you take a two weeks’ vacation you will never go back home. I am so sick of it that I am going to stay with the Lord. The hardest person to please in all the earth is yourself. Many of you feel that if you can satisfy yourself and I will quit. I have tried year after year to get this self fixed up and I am never happy. I have found the only way is to quit the home, vacate the house. You know one way to let the baby die is to neglect it. Reckon it dead. The Bible says: “Reckon ye yourselves dead unto sin, but alive unto God through Jesus Christ our Lord.” Turn your back on it. Play it is dead. Well, what if it cries? Don’t pay any attention. What if it kicks up an awful cry? Don’t pay any attention. Suppose it just yells and cries, wouldn’t you give it some milk? Not a bit. Wouldn’t you do anything? Play it is dead. Play your game well and say self is dead. Don’t meddle with God. Don’t crowd God. Don’t crowd God for it to keep warm. By and by it will die. The doctor says it died for want of care. Wouldn’t that be grand? Old self dead! Died for want of care! Can you do it? “Can you neglect your old self until it will die? Thus turning your mind away from self it will make itself home with the Lord by the exercise of faith. He will bring your old self to chalice with your faith.”

The next is OBEDIENCE. Jesus said: “If ye keep my commandments ye shall abide (dwell) in my love as I keep my Father’s commandments and dwell in His love.” Jesus was obedient. He kept the attitude of obedience. Yes, I will obey. When I detect you go contrary to God’s command, I will go contrary to you, for little things. Many of the Lord’s people are crippled in their Christian experience, crippled in their fellowship with God, because they ignore little things. They see a little opportunity for service. They see it is a call from God, but it was only a little thing and because it is little they didn’t feel as though they would be doing any great thing or any big sin or anything very wrong
if they didn’t do it and they neglected to do it. So they ob- ject to doing it because it is small. Then if the Lord made it big they will object to it because they will think they have an easier time. They are like the man who could never find a job because he was always too light for a heavy job and too heavy for a light job. If you want to learn obedience you will have to start on very small things, and say: “Lord, as quick as I recognize your voice or have reason to believe that is your call, no matter how small, I am going to over- come this little tendency in self and do it.” Look here: If a man would deny himself ten times a day, how many times would that be a week? That would be seventy times a week. How many times a month? Two hundred and eighty times a month. Wouldn’t that be hard on old self? You see they were small, but there were ten every day. “Except a man deny himself he cannot be my disciple.” Ask your- self tonight: “Have I really denied myself and followed Jesus anywhere today?” Don’t dream. Ask yourself: “Have I said ‘no’ to self today and followed the Lord in any one thing?” And after you began to take notice of some of the things you will wake up and know how to follow the Lord in actual self-denial.

One of our text: “He that dwelleth in the secret place of the Most High SHALL ABIDE UNDER THE SHADOW OF THE ALMIGHTY.” Just think of it! Under the shadow of the Almighty! the great Jehovah God that we read about in the Old Testament, that great Je- hovah God that Moses used to talk to, the great Jehovah God that brought Daniel out of the lions’ den, the great Je- hovah God that delivered the three Hebrew children out of the fiery furnace without the smell of fire on their garments, the Father of our Lord Jesus Christ who sent His son down here to earth with His wisdom, His power, and His power guided him by His wisdom, and when he died by His great power brought him out of the grave and set him above angels, principalities and powers and every name that is named not only in this world but in that which is to come, and if you abide in this son, if you make him your home, and if you meditate upon him, surrender to him, exercise faith in him and obey him, then you will abide under his shadow. And it says: “No evil shall befall thee.” Not a thing to come near you and hurt you when there. What a grand privilege we have of abiding in this secret place! Dear friends, we are going to get acquainted with the Lord, aren’t we? More than we have ever had.

In this secret place dwells all the fullness of God. In him are hid all the treasures of wisdom and knowledge. He is the express image of the Father. He is to be the ruler of the world. He is to guide the people. He is to be everything you need. All you need to do is to get in there and make him your home and the great and glorious blessings of the Heavenly Father, His rich love, His great wisdom, His great power. His faithfulness, everything that makes Jehovah what He is, everything He controls and possesses, becomes yours and will be used for your preparation, for He that spared not His own Son, but delivered him up for us all, how shall He not with all things?” May we make our home in the heart of this secret place. May the Lord add his blessing. Amen.

Questing Meeting conducted by Pastor Russell

Reading the Vow.

Question 1. Do you approve of the reading of “My Vow Unto the Lord” at the opening of Berean studies on Sunday morning? Or would it be more appropriate to open with a Scripture text from each member of the Class?

Answer. I see nothing whatever to be gained by each member of the Class reading a Scripture text. If you have not read a New Testament study, you will not always have all the texts you care to have. And to read a text over and straightforwardly forget what text it is will not accomplish anything in my mind in the way of building up. We have had that style of Bible study before, long ago. We have read Scripture texts, read them verse about, and never knew what they meant. I feel it is time we leave that kind of Bible study and get something that is different in the text that we are trying to get in our Berean studies, in which we have the text collected from the different parts of the Bible that bear on the same subject. This is topical. In reading a chapter in the Bible we would have quite a variety of subjects treated, but with the Berean system we have the texts from various parts of the Bible and the greater blessing.

As to the reading of the Vow: My thought, dear friends, is that in every family, where it is a Christian family, it would be very appropriate to do as we do at the Sabbath, to have the Vow each morning. Have it read at the breakfast table before we partake of the food. You know we have the Vow three times a week because it isn’t allowed the thanksgiving for the food and thus we start each day. Now it is not possible to start every family so, because in some families there and reasons why some of them cannot be present. Some must attend to business or work or what not. And others might be divided in sentiment. Some might be opposed to it. The New Testament would not have self so we must regulate itself according to conditions. We are not to in- trude on the rights of others. Justice should be the foundation of everything. We must do justly by others. We may not always demand justice for ourselves, but we are always bound to do by others as nearly as we would that they do by us if we were in their place.

Again for the purpose of the Sunday morning by reading the Vow: I think that should depend on the wish of the Class. But according to the phraseology of the Vow, my dear brethren, it should not be considered important upon a class whether the Vow would be read daily, but each indi- vidual himself arranges this matter. It is his own personal Vow unto the Lord, and includes the remembrance of these various things that are mentioned in the Vow and in no better way could he bring them to remembrance than by reading over the Vow each day. So it if were not possible to have such an arrangement at your table in advance of the meal, if there were reasons why it would not be con- venient, my recommendation would be to have it in your private room before you come down to breakfast. Get up a few minutes earlier.

Vow and Covenant.

Q. 2. Is the Vow a part of the original covenant?

A. I would not put it that way. I would say though our original covenant to the Lord, by which we gave ourself to every service the Lord might call, includes everything that is in the Vow. Whether you ever took the Vow or not as a vow, in your consecration to the Lord, to my understanding you did practically the same thing. But the putting of the Vow in this form is with a view to helping the mind to grasp some of the particulars of this thing. We have made the Lord, emphasizing cera- tion points and making them conspicuous before our mind. In this way, I believe, it is proving to be a great blessing to the Lord’s people, and I am sure you will be glad to know that there are approximately twenty thousand who have indi- cated they have taken the Vow.

Greater Blessings for Israel.

Q. 3. Please explain the following Scripture: “The children which thou shalt have after thou hast lost the other, shall say again in thine ears, The place is too straight for me: give place to me that I may dwell.” Isaiah 49:20.

A. I do not recall the connection well enough to make a comment on this passage, but from the general reading of it it seems to be a statement on the part of the Lord that the Israelites having become a very comparatively small people through persecution and captivity and so forth and their land being very sparsely settled, would nevertheless ultimately receive a great blessing from the Lord and their numbers would be increased so that eventually the children would say. We haven’t got quite room enough; we want more room. Therefore it was an encouragement to those Israelites not to think their hopes were experienced, but to remember that God had not at store for them some blessings not yet filled.

Promotion From North.

Q. 4. Psalm 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.” What significance shall we attach to the omission of the “north” in this passage?

A. The sidereal heavens, that is to say, the heavens in which are the fixed stars as we speak of them, are revolving
around one common center. We all know, for instance, that our own planets of our solar system revolve around our sun—the Earth, Saturn, Jupiter, Mars, etc. But very many people do not know, and it was not known even to the scientific men of the day, that the entire heavens, all the stars, those that look to be fixed, are all moving, and moving in a grand procession, moving gradually around a center, and that center is in the neighborhood of the group called Pleiades and the North Star. So that that North Star is really the fixed point in the heavens, that they are all moving around its places, moving around that center of the heavens. That center of the heavens is taken in some sense of the word to represent the divine throne, or we sometimes speak of it as being the throne of the universe, the center of all energy. It would therefore seem that the people of the Old Testament, and this statement of the Scriptures, is in full harmony with that. Promotion comes from God, and God's center or the center of God's kingdom is apparently in the north, in the direction of the North Pole. So then it comes neither from the east, nor from the west, nor from the south, but it comes from the north. And so, in view of this, the north, the center of the divine ruling power of the universe, we believe.

SUFFERING OF NEW CREATURE.

Q. 5. We find that many of the brethren do not agree as to the suffering of the New Creature. Please state if it suffers, and if so, in what particular.

A. The New Creature suffers in a great many ways. The New Creature suffers in its mind, the new will, the new disposition, and the New Creature desires to do the will of God perfectly. But as the Apostle says, this New Creature dwells in an earthen vessel, in an imperfect body, and the imperfect body is contrary to the New Creature, and the New Creature frequently suffers morally, bodily, and spiritually. The New Creature desires and craves certain things, having certain appetites by nature, and the New Creature is bound by its loyalty to God to strive against these things that are weaknesses of the flesh and bound to bring the flesh into subjection to the best of its ability, and that is a very difficult task to do, especially in a very large extent. And the Apostle says: "The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other." So the New Creature does suffer, suffers in these conflicts with the flesh, suffers from its not being able to carry out the will of the divine and as the New Creature's own will to do perfectly, righteously in every respect, suffers whenever it makes a mistake and is obliged to come to God and pray for forgiveness in the name of Jesus. It has considerable suffering, therefore. All these are sufferings of the New Creature, striving against sin. The apostle spoke of this striving against sin in the old body, as very much, in the words: "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." (Eph. 6:12.) It is the New Creature that strives against sin, and the New Creature is so striving against every form of sin that it may be even unto death in loyalty to God and the principles of righteousness. As for instance, those dear brethren in Great Britian. They have been up for the principles of the divine kingdom and refusing to serve earthly kings and to die on the scaffold. They are suffering as New Creatures. This involves the taunts of their enemies and friends and neighbors, and they are claiming they are contrary and afraid to go in the same path. They are very much suffering in the New Creature. The flesh could and go into the war, but the New Creature is not willing. Therefore, it is the New Creature that is suffering. The New Creature is suffering also not only because of the ignorance, but also because of being imprisoned, and the imprisonment brings various disadvantages upon the New Creature, and as the New Creature's own will to do perfectly, righteously in every respect, the body cries out against the New Creature that "you are causing me unnecessary suffering, and you shouldn't do this." But the New Creature must be loyal and he answers to the body, "You must submit. You are my body and reckoned as dead. So the New Creature does this all the time. The Lord answers, as you know in the Old Testament where the Lord said, "I will make man the head of a New Creature."

Q. 6. Please explain in what sense David is said to be the father of our Lord Jesus, since he (Jesus) is the son of God? "The Lord God shall give unto him the throne of his father David." Luke 1:32.

A. Our Lord is spoken of as being the son of Abraham and the son of David, the seed of Abraham, lineage of David, and, according to the flesh, was descended from David, and was a descendant from Abraham, so that Jesus according to the flesh was the son of David. It is very evident, then, how he was the son of David. But the question may be raised also whether or not he was the son of God? And we answer, "Yes," He was the son of God in the sense that his father was God, the One from whom his life came. He did not receive his spirit from his mother. The mother never gave and He always comes from the Father. For instance, the mother is the nourisher of that life. There could be no child born without a mother even as there could be no child born without a father. But the life comes from the father and the body or organism from the mother. And so in Jesus' case, the body came from the Father originally and was transferred from the life of the Logos to be the life of Jesus. And he was the son of Abraham and of David through his mother. Just as you would speak of your son as being your son if you were the mother, and if you were the grandfather you would still speak of being the father of that child because, after all, there was no child without a father. Yes, Jesus' case. He had therefore the title to the earthly throne through his mother, and he had a right to everlasting life because he had an unforfeited life through his Heavenly Father and a life transferred.

Now then, in what sense will he become David's father? For God tells us that "I will make him the head of a New Creature."

Q. 7. What is this New Creature? It is the old creature that is sacrificed. It may cause the New Creature pain to do the sacrificing of the old, because the relationship is so intimate, but it is the flesh that is sacrificed. So it is the flesh that is sacrificed in David. He offered himself, his flesh. He made a sacrifice of his flesh. He poured out his soul unto death. He made his soul, his being, his flesh, his human nature a sacrifice for sin. He didn't make himself, a New Creature, a sacrifice for sin. Not at all. The New Creature would have to be destroyed, and here the New Creature is now glorified in the greater resurrection. And so with us. The old creature is sacrificed though the New Creature does all the suffering for righteousness' sake, and the suffering of the flesh for righteousness' sake is merely incidental and not willing, because the New Creature demands it and gives up the flesh. And, as the Son of God and of David.

Q. 8. Explain in what sense David is said to be the father of our Lord Jesus, since he (Jesus) is the son of God? "The Lord God shall give unto him the throne of his father David." Luke 1:32.

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Now then, in what sense will he become David's father? For God tells us that "I will make him the head of a New Creature."
has a life to give to Adam and his race. Jesus had one life to give to Adam and his race. He had to lay down his life for Adam and the whole race of Adam that lost life through him. 

But does that mean that Jesus must then have been a he-man? Oh no. The man Jesus exchanged his life and has received the higher life. It is the New Creature that has this, Jesus on the divine plane that has this ransom price on hand to offer for Adam and his race at the beginning of the Millennial Age. And it is this Jesus, therefore, that is about to give this ransom price to you and me, to the heroism of the saving of the souls of the whole world. And when he does that, he takes over the whole world. They become his in the possessive sense according to the divine program. And he takes them for what purpose? For the purpose of revitalizing them. They lost the right to life by the first Adam's disobedience. This second Adam, the heavenly Lord, has the right to give them life again. He has rights of the bread on the house to give them life and the authority to give it to them. So during the entire Millennial Age he is represented as being the Father of the human family, to take over the race of Adam—Adam and Eve and all of their children. Jesus will adopt them and give them life, as many as will receive him and come into agreement with the arrangements and regulations of that Millennial Age.

And so we remember the Scriptures say this is one of the titles of our Lord. He is not only to be called the Prince of Peace in due time—not yet, but now and the Prince of Peace: by and by and also the Everlasting Father, or literally, the Father who gives the everlasting life. And all through the Millennial Age that will be the work of Christ: the great Lifegiver and Father. Lifegiver and Father are synonymous terms. A father gives life to the child. That is why he is called a father. A child receives life from his father. And so the whole world will be privileged to be the children of Christ at that time. And Jesus Christ will be the source of life. It will be from him. Through this channel, this arrangement, the life which he has to give, the life he will give to the world because he does not need it, the Father having given him life, is now going to use that life. He has not used the life for himself; he has used it for Adam. And so we see that the Millennial Age, that final time, is the time of the Father, and the time when the millennial church is going to be the church.

So then, not only Adam, but all his race, including Abraham, Noah and David and everybody else of Adam's race that will ever get eternal life will come in as children of Christ, and if they don't come in as children of Christ they will come in at all, because this is the only way God has provided for the glorification of the Christian church. And if you want the Christian church to be glorified in the next thousand years for that work. So that we see very clearly how eventually Abraham, who was the father of Jesus, will be the son of Jesus, and will receive his life everlasting from the glorified Jesus. And David, who was once the father will also be the son of Jesus, and the whole world will be privileged so to come. And the problem, as we see it, is that the Church member, prophetically about the ancient worthies: "Instead of thy fathers shall be thy children whom thou mayest make princes (rulers) in all the earth.

**Forgiveness in Nominal Church.**

Q. 7. Can a member of the Nominal Church expect forgiveness for sin if asked for in humility and with an earnest desire to obey the Truth?

A. Membership in a nominal church, my dear brother, means nothing. It neither advantages nor disadvantages. It may disadvantage some, but it could not help anybody to be a member of the Nominal Church, and have nothing whatever to do with forgiveness of sins. There is nothing in the Bible which says, join the Nominal Church and your sins will be forgiven. And so I think that a great man in the church of Christ who went to the people and taught the doctrines of Christ and have not had their sins forgiven at all and have not come to the Lord at all in the only way God would accept them. But we do know that there are the Nominal Church others who are sincere Christians and have made the proper relationship with the Lord and their sins have been forgiven. But we do know that there are those who have authorized Luther to make a church any more than He authorized you or me. Not a bit. He never authorized Calvin. He never authorized Wesley. God kept all that power and authority for making a church in His own hands. And Jesus established that church, and it is the one church and there is only one way or gate into it. Never mind what people say to you about any other way to get in. They do not know what they are talking about. The Bible says "straight is the gate and narrow is the way." There is only one gate and only one way. Never mind if Catholic friends say they have the right way. Never mind what they say about it. Take the word of God. And if our Protestant denominations do not have the best courses of any kind, do not mind, take the Bible for it. What does the Bible say? Jesus says: "No man cometh unto the Father but by me." That settles that part, doesn't it? Yes. That makes it pretty narrow? Yes. He didn't say no man comes to the Father except by me and the Methodist Church. No. Or by the Roman Catholic Church. No. Or by the Lutheran Church. No. How did he say we should come? He proceeds to tell us how we may come. "If any man wills to be my disciple—" That is what we want. If you don't want to become his disciple you have neither part nor lot in him. "If any man wills to be my disciple—" what shall he do? "Well," says one, "I will join the Methodist Church."

Q. 8. Will one be expected to make restitution in the next age (or after resurrection) for sins committed in this life?

A. We may be sure, dear friends, that so far as the church is concerned there will be no restitution to be made in the future, because all the affairs of the church are settled by the Lord in this present time. And if you have done violence to the rights of somebody, it would be your duty now not to do it again. But for the next age to make all the preparation and do all the justice you know has been committed if you would reflect this you would be in danger of being in disfavor with the Lord, who puts justice down as the foundation of His own government and of everything He will approve. But if it should be impossible for you to make restitution now and make right something that is wrong, I would trust the Lord then to make it all right and to bring you into the present life, because I am sure from the general teachings of the Bible that there will be nothing carried over so far as the church is concerned. It will be all stored up now if you don't do the best of your ability, and the Lord will have to put you in the Great Company class and do something for you. You do not do the best of your ability, you will have that much laying against them in the future, and they will have to pay the utmost farthing then. That does not mean roasting, you know. We used to think God would always pay everything with the roasting, but we find there are
different ways the Bible tells about that God will compensate every wrong. He will square accounts, as for instance, He says, through Jesus, you remember that in that time it will be more tolerable for Sodom and Gomorrah than for the people of Bethsaida and Chorazin, because they were less responsible. They did not have so much light. So light and responsibility will largely govern.

What is TENTATIVELY JUSTIFIED IN COURT.

Q. 9. We speak of the tentatively justified in the Court.

Is there anything there that represents them?

A. As the Court of the Tabernacle in a general way represents a condition of purity, as represented by the white curtained walls, and the fact that it was thus separated from the common places of human existence, so this undoubtedly refers specially to the future rather than to the present time. But in the present time anybody desiring to come to God comes through certain experiences that represent to a certain extent the conditions in that Court. He must, in coming to God at all in this Gospel Age, he must first of all recognize the gateway, the altar, and the sin-offering, representing the Lord Jesus and the atonement for sin, as being the way back into harmony with the Father. He must see that before he can take any steps. Having seen that, he may go on and see something more. Not that he is yet getting the benefit of that, but that he is already moving. As he passes in, the solving or seeking to live a cleaner and purer life, he passes into the Court and passes on to the next prominent thing in the Court beyond the altar, and that is the laver; and the laver filled with water represents the truth, the word of God, the message of God, not that he is to be understood as understanding, standing, or exalted, but he sees enough of the truth from God's message, directly or indirectly, through hearsay or reading or intercourse with God's people, he sees enough to give him the understanding that he is defiled, sinful. That is represented in that laver, which was made of polished brass, which reflected more or less the person and his conduct. And then as he moves on from that to the water, for putting away the filth of the flesh, so any person thinking about God, and thinking about or desiring to come into harmony with God, very properly thinks, "Yes, I believe that Jesus died, represented by that altar. Yes; and I believe I should put away sin. I see that there is sin. I know that I am defiled." And the next, the prominent thing after that is the presence. I want to put away some of the filth of the flesh." So it would properly mean he would get some knowledge of his own sinful condition and desire to be right with God, and as he would seek to put away the filth of the flesh he would get that much fitter for the presence of God, not that he could be in the presence of God and not put away the filth of the flesh entirely. No. He could put away a certain portion of it. He could do what he could toward putting away sin. Next? The next step, if he would go on in harmony with the Lord's arrangement, would be to go right to the door of the Tabernacle, get up as close to God as he could get, and this is represented by the goat that was tied by a rope to the door, that was the gateway. Now that tying up of the goat represents what the sinner does if he has seen that God is willing to receive him and if he has tried to put away some of the filth of the flesh and now wishes to come into harmony with God. In this journey we say he has been tentatively justified, that is to say, he has been in that condition of ministration, small as it may be, of the same justification. He is wanting to be justified. He is striving to be justified. He is striving to put away those things that would be displeasing to God. He is striving to come nearer and nearer to the will of God. But it is only tentatively; it is not complete. All things he is capable of doing when he ties himself to the door of the water there for washing that tying up represents the devotion, the consecration, the giving of himself to the Lord. "Oh, Lord, I give myself away; 'tis all that I can do." This is as far as he can go. He cannot go any further. The next step must be God's making him acceptable to God. How do? Well, the Heavenly Father is not doing anything more. He is the High Priest. Jesus has been appointed as the great High Priest to attend to this matter, and Jesus approaches this individual tied up to the door of the Tabernacle, and if he is willing he accepts him according to agreement as a consecrated one, a devoted one, a set apart one, one who has given his life up and wishes to be sacrificed and slain. The way Jesus as the High Priest kills the goat. The goat doesn't sacrifice itself. Nobody has a right thus to sacrifice but a priest. Other people might kill it, but they could not sacrifice the goat, because the very office of sacrificing belongs to the priest who is ordained for that very purpose. No ordinary person could offer a sacrifice. Even Jesus could not offer himself a sacrifice unto God until God had first commissioned him to be a priest, saying, "I ordain that you are a priest after the order of Melchisedec." And so Jesus having thus been ordained by the Father through the prophecy to be a priest of God to offer up both gifts and sacrifices, he offered up himself first, and now as the great priest is offering up you and me, and all those who come to the Father through him, those who have been consecrated to the sacrifice, he has recognized the sacrifice, who have sought to put away sins and to cleanse themselves from the filth of the flesh and have devoted their lives to the Lord, tying themselves up in a covenant or obligation to God. These Jesus as the great priest of God is authorized to accept, and He accepts them as represented by the killing of the goat, and if you have had that testimony of the sacrifice, you are one of the Lord's goat class, and from that moment you are counted in as a member of the Body of Christ, and from that moment you are begotten of the Holy Spirit, and from that moment you are a child of God, and from that moment you were forgiven you, and therefore God accepted you as His child, as His servant. So I think we may well be in the position of the people who were begotten by the Holy Spirit and called and destined to be to the Father, who made satisfaction for you before he offered you.

TENTATIVELY JUSTIFIED AND SCAPE GOAT IN COURT.

Q. 10. Are we to understand that there are two classes in the Court—the tentatively justified not having entered the Holy, and the Scape Goat class having come out of the Holy?

A. I think we are to understand that there is no Great Company class at the present time, that God is not recognizing the Great Company Class at the present time, that the Great Company Class will first be manifested when the Elijah class will be separated by the fiery chariot, that from that time and onward it would be that dying off of the last of the拣选 of the Great Company, but that the division not having yet been made of the Lord, you and I would not be authorized to recognize any such division which God has not recognized. It will be for Him to determine who are of the Little Flock and who of the Great Company. So we are not expecting to recognize any division, that is, of the other class of the Great Company, that any longer be human beings, for they must attain to perfection on the divine plane, the Little Flock, or the Great Company plane as we speak of it—in the spiritual plane, or die the second death, because they have renounced and given up all their rights and share in the earthly nature in order to receive the begetting of the Spirit at all. We do not understand, therefore, that they are to be viewed as being in the Court at the present time, but after the Lord has manifested the distinction between the Elijah class, the Royal Priesthood class, and the Great Company class, the Elisha class, then thereafter those will be represented as being in the Court. But as for the Great Company, it has not yet taken place.

GREAT COMPANY BE HOLY AND COURT.

Q. 11. Is the Great Company class represented as in the Holy or in the Court? Does position and condition enter into this thought?

A. I think that the great difficulty with the majority of people in going about the Great Company class arises from the fact that they forget that nobody is even called by God to be of the Great Company class, and therefore the Great Company class is ignored in many respects in many parts of the Scriptures. Only certain features represent them at all. Why, you say? Because if their place was marked out with the same particularity as the place of the Little Flock, then we would know that the Great Company was called to the one position and the other class called to the other position. But that was not the case. "Ye are all called in ONE hope of
your calling." Therefore, it would be improper to show the Great Company class until the time is decided, and from the time it is decided and the Little Flock class is separated from them, from that time on their place might be distinct, but not until then.

Q. 12. From the Tabernacle viewpoint, what are we to understand and not to understand re retrogression?
A. I do not know what is meant by "retrogression," what the questioner means.

Q. 13. Would you advise the elders to select a Scripture reading, commenting on same, at beginning of Berean lessons?
A. I think that would be a very foolish proposition. You haven't time enough for a Berean lesson, and how can you make two lessons out of one hour? I think we should be mute for an hour, against holding meetings too long, because while people might for some special occasion stay longer and run the risk of a little fuss at home or think to get out of it at home, it would not do for a regular thing. We should be moderate in our arrangements, and the Lord's people should meet at a convenient time, and that start on the very minute, and should close promptly on the very minute so those desiring to go home can have an opportunity to do so. The meeting should open and close promptly—everything done decently and in order. As that would leave an hour, or an hour and a quarter, or an hour and a half, certainly that would not be too long for a Berean lesson, in my opinion.

Q. 14. If the harvest began in 1878 and Satan was bound, how can we say that it took place in 1914?
A. Well now, dear friends, that is mixing the harvest and Satan and 1914 in a way I have never heard them mixed before. (Laughter.) I don't know how to answer that question. I think I will answer another question, that is to say, answer the question round about. I never like to go around, but I do like to go around. Nothing has so surprised me as that I know about to the effect that Satan was bound in 1878. He has been a very lively corpse if he was. (Laughter.) I do not think he is bound yet, my dear friends. I think we have plenty of evidence of the presence of the great Adversary today and his associated evil spirits, and I would leave that pass. (To the one who is speaking, I mean.) I would come to think of it, dear friends. I have just written a little article about the harvest for the Watch Tower, and I believe it will be better that we do not take the time now from some other question. I will leave that for you to read—a little article about the harvest and the Gentile times and the harvest. I believe it is good and sound, and I think it will be just about what we want and better that I could say at present. I think I will leave it.

Q. 15. Would an elder have to be one who has taken the Vow, or would a brother have to take the Vow before he could be an elder?
A. This matter of eldership, my dear brethren, according to our understanding of the Bible message is with the class and with every individual in the class. Each individual is to seek to use good judgment and remember the teachings of the Bible as to what would constitute a proper elder, and it will be just the same person who shall be the elder and what shall be his qualifications. In your position, in going to vote, I would be afraid to vote for anybody who was not part of the Vow. Would say there is something wrong. I do not know what it is. Either the brother's head is not very right and he thinks he sees something mysterious in that he is afraid to say, or there is something wrong about his life, or he would not be afraid to take the Vow, doesn't want to take it. So I wouldn't vote for him. But that wouldn't hinder anybody else from voting for him. Each one should use his own judgment as to what would be the will of the Lord. I wouldn't think it the will of the Lord to be afraid to take the Vow and afraid to say so. I don't believe in doing anything behind the back. I am not ashamed to take a vow and to say what it is. And if I have anything against it I wouldn't be afraid to say it. I think that would be the right principle for all of us. Not only would I think it proper to consider the matter of an elder, a person to be voted for as an elder, to think whether or not he would take the Vow or had taken it or was afraid to take it—I would think it proper to take those things into consideration—but I would think further that at the present time with all we know about prophecy and the Watch Tower reader, I would not vote for him for an elder. Why? Because I thought there was something peculiar about the fact that he was not a Watch Tower reader, because he can get it free if he needs it, get it on the poor list just by the asking for it. Therefore it would not be a necessary qualification, and therefore I wouldn't think of it as being interested in the Watch Tower; it seems to me it would imply he was not in close touch with present truth, that he was out of harmony with present truth. And furthermore, if it were in my case, I would ask the person before I would vote for him whether or not he had read the six volumes of Studies in the Scriptures, and if he had not I wouldn't vote for him. Why? Because I would think that if he is a Bible student it would be worth his while to read them, and from what we would know about the matter, in all probability there would be something strange about his mind or attitude in some way if he would not read the six volumes. So I would not vote for him unless he had read the six volumes, unless he read the Watch Tower, and unless he had taken the Vow. That would be my conscientious conviction of the Lord's will. I would think that that would be one of the safeguards that I would be putting around the class and around the elder himself. I would be interested in the latter's good, and there would not be a person, whatever his position, whether he was my brother in the flesh or relative. It would not enter in at all. It would be principles involved. I believe those who would be apt to teach the truth at the present time would have to be first of all apt to learn, and if he were not apt to learn, I would feel pretty sure he would not be apt to teach, and therefore I would not vote for him.

Q. 16. Who are eligible to the royal priesthood? If so, how are they represented by the Levites when only Aaron's sons are eligible to the typical priesthood? Please explain.
A. When Aaron and his sons were Levites, we are to remember. It was the Levite family that was to have to do with the things of God, the secret things, the things of the Tabernacle, etc. And these men, Aaron and his five sons, were chosen as the ones who would typify the sacrificing priests. The whole tribe of Levi represents all believers, consecrated to God and to do His will, and therefore all believers have no inheritance in the land. Remember that this one tribe was singled out from all the Israelites and had no inheritance in the land. All the other tribes had their share, a certain portion provided for that tribe, a certain section for that tribe, but this tribe of Levi had no inheritance. Their inheritance is in the "dressing up" of the Gospel Age and the sacrifices. All believers of this Gospel Age can have no inheritance in the earth, but their inheritance will be the spiritual one that God will provide. Now then, among these Levites who would have no inheritance in the earth, and who represented therefore a spiritual class, a certain few, a little flock, were sacrifices—offering of sacrifices, and they thus typified the ones who offer up themselves. But all the tribe of Levi were consecrated to the Lord, and the blood was put upon their ear, etc., you remember. In various ways their consecration was shown, but they never proceeded to the point of sacrificing. Aaron and his sons represent those who do participate in point of sacrifice, and therefore represented the Little Flock.

Q. 17. Please explain Acts 3:19. "Repent ye, therefore, and be converted, that your sins may be bloted out when the times of refreshing shall come from the presence of the Lord." Who is meant, and when applied.
A. The apostle was speaking to his fellow brethren, to try to explain that in fifty minutes. The apostle's thought was that all who believe in these things that he was telling should repent and be converted, turned to God. Everybody should. Why? What for? What did he preach repentance for? What is the object? Why, God is going to blot out the sins of the people, and I believed that time was not said merely to believers. This was said to the Jews who gathered there at the time of Pentecost. St. Peter was explaining the matter to them. He is telling the Jews to repent—you Jews. He is not saying to Christians repent, but you Jews repent. The Christian had repented and came into relationship with God through Christ. But
what about the Jews? Repent and turn about that your sins may be blotted out. What for? What is the matter? God is going to send a great blessing and be his. He is going to send Jesus Christ. He is going to bring in great times of restitution. You want to get ready for it. By repentance, do you mean becoming followers of Christ? That will be a secondary step. God's arrangement is a step of first, and then repentance. You can talk about the privilege of getting into membership in the Body of Christ and the terms and conditions upon which you may be joint heirs with him in the sufferings of the present time and the great future, but what I say now, great times of refreshing and restitution are coming, and now is the time to repent and be turned and come in, and be partakers of the plenteous good things that God has in store for the universe.

And then incidentally he told them about the privilege of coming into Christ, but the message was to the Jews and was a restitution preaching such as we might give to the world today. We might say that today, and the people might say, 'Do you believe that is coming soon? Yes. Our sins will be blotted out then.' But during the thousand and a half thousand year period, they are going to be single-minded. They are going to get rid of their imperfections until at the end thereof the willing and obedient will be fully out of their imperfection and their sins will be blotted out. No evidence of them remaining. But why preach it now? Are you asking us to come into the church? No. That is a different matter. If you want to come into the church give your life now. That is the place to come now, come in that part of the race time. Sit down, count the cost and if you think you can, then come and join with us as joint heirs with the Savior and you can help give those restitution blessings to the world.

Jesus' Possible Unborn Race vs. Adam's.

In Volume 5 it is said that Jesus substitutes an unborn race in his loins for the unborn race in Adam's loins. In view of this, would it be proper to say that Jesus imputes as much of the value of one of these unborn ones for each of the other? This is clearly a question of the election in the Father's sight? If this is not the case, how much of his merit does he impute on behalf of each of the conscripted?

A. The question shows that the questioner is quite confused. In writing that an unborn race in the loins of Jesus might be considered as a substitute for the race of Adam, we were simply seeking to make a picture the mind of a great graphic artist. We do not mean to say that Jesus is born and be another race of Jesus' children. But instead of having children of his own, instead of bringing forth an earthly family, the Father proposed for him that he will adopt Adam and all his race and give them life as the Second Adam as we explained in answering a previous question. He will be the Everlasting Father and have that race of Adam under whom he has accepted and will accept as instead of any race according to the flesh of his own.

Now the other question about the substitution of a measure or portion of the merit of Christ to each individual. That is entirely a wrong thought. The thought we thought substitute in our mind is this one. For Jesus to have redeemed Father Adam would have required the death of Jesus to cover the death of the entire death of Jesus to redeem Father Adam, and if Jesus had intended to redeem you and I, or me and me alone, it would have required his entire life for you or me as the case might be. Not a bit less. In other words, each individual sinner needed a whole savior and a whole life-giver for it and no less than that. And that is why people of the Adamic race and not of the Adamic race. We estimate the race of Adam as twenty thousand millions or thereabouts. Now it doesn't mean that one twenty thousand millionth part of the merit of Jesus goes to each individual. No. No. The whole merit of Jesus was necessary to each individual.

The right thought then, dear brethren, is that since the whole race was consecrated in one man, since all the race of Adam was included in that one man, then that sinned from the divine standpoint. Only the one man was condemned to death. So that God's arrangement is that one man may take the place of that one man, and by dying one man for the one man the whole race of Adam will be included with that one man. In other words, in God's arrangement it is a redemption of the whole race, through not yet. Well, you say you get lost yet. No. It has not taken place yet. The death of Jesus was to furnish the ransom price; not to give the price, but to furnish it, to prepare it, to make it ready. When Jesus died, by dying, by surrendering his life to the Father, he put into the divine care and keeping, into the hands of Justice, his human life; not that he had sinned; not that he was worthy of death; not that he had given away his right to life. He still had the right to life. He hadn't given it to anybody. He hadn't appropriated it. He simply laid it down. By the time you would take $1,000 in money and put it into the bank. You don't give it to the banker or some of your friends. You put it into the bank and it is yours in the bank as much as it was before you put it there, and your check only can control that money. So with Jesus, when he died, by thus dying, the just one, he was in the hands of the Father, then a new human life, unimpaired, without sin, holy, blameless, one that was offered to purchase Father Adam's life, and therefore offered to purchase not merely Father Adam but all the race of Adam that had lost their life in him. That was all put into the hands of Justice nearly 1900 years ago and it has not been used yet. Has it not been used yet? No. Not yet. And whenever Jesus appropriates that it will go as a whole. The whole thing will go together and whatever is appropriated for will all be included together, and since the divine arrangement is that this will be accomplished at the end of this age when Jesus will be ready to take over the whole world and set up his kingdom and take charge of the whole world, and when the time shall come after gathering the church to himself, after the completion of the church and the time is ripe for the setting up of the kingdom, then he will appropriate this merit on behalf of all the families of the earth, and immediately Justice will accept it. Because we might say Justice would be as much as that race has been an agent. On the books of Justice is the whole race and only as the children of Adam. And the one man who sinned was Father Adam and the remainder of the race are counted as sharing in his sin and penalty. Therefore whenever Jesus shall make the appropriation of his merit, the merit of his sacrifice shall be accredited on the books of Adam and his race and all will make this balancing of the books of Justice exactly. Nothing against the account after that, and it will be square.

Now then, my dear brethren, if that had been done some two thousand years ago, you would see what a mess the world would be in since then. How? They would be sinning over again if sin had been cancelled. So God's arrangement is to wait until He is already, until Messiah is the one that his kingdom to make satisfaction for sins, and he has a right to control them and give them life, and Justice turns all the world over to Jesus. As the Scriptures say, "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." What? Without any consideration? No. There is a consideration. Without any condition? No. For he has said that he would be obedient to the Father's will even unto death, even the death of the cross, wherefore, on this account, he might be the great Messiah, the King of Glory to bless the world of mankind. And Justice having already in its possession the merit of the death of Christ, having this already in possession to his credit, is merely waiting for the time when he will say, "Father, now the time has come. I appropriate my merit for the world of mankind, and I ask for them according to your promise in return." And with faith they will all be turned over to him and there they will be for the entire thousand years, and Justice will have nothing whatever to do with him in the thousand years, and the great king, Messiah, will stand as the great mediator ruling the world by right under divine arrangement, because Christ died for them and bought them with his precious blood, and therefore has the right to deal with them and instruct them and give them the necessary instruction in righteousness, and the right to destroy all those who have a corrupt nature and who are not obedient.

"Brother Russell, if Jesus has not appropriated that merit of his and if all is going to be appropriated for those, where do we come in? Where does the church come in?" Why, my dear brother, we do not come in in the same way the world comes in, but a different way. And so we find as the Scriptures point out that the Lord gives you and I, as much as possible of his merit. "What do you mean by that?" Well, the difference between giving you $1,000 and imputing $1,000 would be this: If I would hand you $1,000 you would know that was a gift, but if I would impute it to you I would
sign your note. By indorsing a $1,000 note for you I would be imputing a merit to your note if I was worth the $1,000. So with Jesus. He does not give us our share or any share in this restitution. He is not going to give that to anyone until the right time. But what he does give you and me is an imputation of his merit. Now, how, and why? You have been with the Father's invitation through Jesus that we want to lay down our lives just as Jesus laid down his human life, that you and I want to follow the Lord, walk in his steps. We have agreed to this and that is our covenant. Well, what have you got you can deal with? Well, you have merely so much of the present life, and you have got to lay down your life. Taking an account of stock, you say, "I am 50 years old, and I have moderate health, and I have a little bit of money, and I have a little bit of influence. I haven't very much of anything, but this is my account of stock in the present life. Then I have for the future life a hope of restitution, that Jesus died for the sins of the world and has paid the debt, and we shall be in that with the world when the time comes." Very well, that is what you have in it. So much by hope and a little bit actually? "Yes sir." And you bring this to the Lord and say, "Lord, I am a bundle of imperfections, I know, but I have heard the invitation, that God is inviting some to be joint heirs with you in the kingdom that have not much, but he will give them something for me. I understand you must make me acceptable in some way. Would you be my advocate with the Father and make me acceptable with him? I ask you." "Now then, sit down and count it all cost," says Jesus. "Do you know what it means to count it all cost?" "Yes, I lose all my worldly goods, but I shall have the eternal life." "Of the present life?" "Yes; I understand I am to use my strength and all I have in the service of the truth." "Yes; you have the right idea. You understand you are giving up every right you have of an earthly kind?" "Yes." "Very well. I will tell you what I will do for you then. I have in the Father's hands enough merit to make up for you all your imperfections. Now I have made this arrangement with the Father, that I place a mortgage, so to speak, on that merit which is to go to the world. I am mortgaging it. I will give you an imputation of merit from that, and on the strength of that which I have there and will give to the world by and bye I will now impute to you enough to cover you for all your imperfections. The Father could not accept you as a perfect sacrifice, and only by my imputing merit to you will you be counted worthy to have a share in this sacrificing work at all. So I will impute to you all that you are lacking. I am not giving you anything, not a single thing. I will simply impute to you from the hands of Justice. I will do it, and I know that with Justice, hope is a man and woman, several men or several women that desire to be followers of me. They wish to do as I have done. They wish to lay down their lives. I will be guarantor for these. And if they will give up what they have got I will give up for them all that share they will have bye and bye. They will give it up for themselves and I will impute to them of the merit they have given up to the world. And now if they do that, that is one of the things that they have to do. There are certain trials and difficulties which will bring them to the scratch, make them decide, and thus I will bring them to the place where they will have to suffer the destruction of the flesh not voluntarily." "What about some that will do neither?" "I agree with Justice that they shall be utterly destroyed." So you see, dear friends, what Jesus agrees with Divine Justice on your behalf and mine is this: that you are to die according to the flesh. That is the agreement for you. You gave up your will and you asked him to do this. So he guarantees that this man will die according to the flesh, and he tells you if you die as he did by voluntarily giving up your life, and with a hearty good will, you will be made worthy to be in the Bride class. If you hold back he could not put you there. He could not because the Father has placed a limitation on this matter. But he will bring you through tribulations. He will see that you do it because you have got to do that or die the second death. "I am bound by you. I have agreed to all this. I am going to stand by this relation up to you. You are not wanting restitution and I am not wanting you to have restitution. You don't need to get the restitution life I am going to give to the world. What you want is the privilege of dying with me." That is well enough and he makes it pos-
men will still in the end of the Millennial Age, when the last ones will be perfected, these men will still have preeminence in the Father’s arrangements. Now then, they seem to think that the great difference between the sacrifiers as being counted in the “Red Heifer.” The burning of it in some respects was like the burning of the sin-offering, but the Red Heifer was not the sin-offering. But the ashes of that heifer were used for putting away sin, and we believe that that red heifer represented the Ancient Worthies. We believe it is not the same that the Christ experiences, but it will be some position that will bring them to a condition similar to the Great Company class.

WHY CHILDREN AND ANIMALS SUFFER.

Q. 21. Why are innocent little children and poor dumb animals permitted to suffer so much in this life?

A. Well, I think there are different ways of looking at the matter. To men, of course, they have a great deal of utility for animals and for children, and I think that little children and dumb animals suffer nearly so much in proportion as we are apt to suppose. Now I presume that I had some of the aches and pains common to childhood in my childhood days, and yet I tell you frankly I do not remember a thing about it, but some of the aches and pains since my childhood, but I think this, small creatures suffer the same intensity that they seem to. One of the first lessons I got along this line that made me think more than I had when I looked through a microscope at some dirty water. Through it I saw some very little animals scratching around. I noticed here and there that one would chop the leg off of another and eat it, and the one whose leg was chopped off did not mind it a bit. He went right around and chopped the leg off of another. Not a particle of pain could I see and it astonished me and made me see there was quite a different sensitivity among animals. And I know there are some people who suffer more than others. One person might suffer much more than another, and the same is true of us. In various ways the more sympathetic it has helped to make me believe it has had a beneficial effect. I am glad for them. I am wishing to have all the other sufferings God sees I have need of to make me all I should in the way of sympathy and kindness. And I believe when we come to see it from this point of view, we will begin to understand all things as they are. I believe we will see that there has been a great love in the whole world along such lines of sympathy or experience, and the Lord eventually will make it all work out for good in some way you and I could not explain at the present time. But we feel sure the great Heavenly Father is wise enough to understand.

PROOF OF SPIRIT BEGETTING.

Q. 22. Please give some Scriptural proof to show how we are begotten of the Holy Spirit.

A. The Apostle makes, we know, a very positive statement. And you must measure yourself, as I can’t tell for you and you can’t tell for me. “We know we have passed from death unto life because we love the brethren.” That is the most pointed statement on the subject that I know of. And anybody who does not love the brethren is lacking evidence that he has passed from death unto life. And I think that this matter of loving the brethren is one of the very crucial matters of the present time, and I am afraid that some of the dear friends are not manifesting enough love. And I sometimes fear they do not manifest more because they haven’t got more. But I am not competent to read the heart, and it is not my business to read your heart. But I believe, dear friends, love for the brethren is one of the chief evidences that we have passed from death unto life. It is the best evidence we have that we have passed from the death condition to the life condition, that we have been begotten of the Holy Spirit as sons of God.

COMPOSITION OF MAN.

Q. 23. Is a man composed of spirit, body, and soul in the present life?

A. I think he is.

CHRISTIANS VS. CITIZENS AND ALIENS.

Q. 24. Are we as consecrated followers of Jesus citizens of the United States or aliens? If aliens, why so?

A. According to the flesh we are flesh and we are citizens of the United States in the same sense of the word as if we were born a thousand years after the birth of Jesus. If you are one of the saintly company you are still married, you are still under obligation to that husband or wife regardless of their not being new creatures. So you have certain obligations to the State as a citizen of the United States. But when we become new creatures in Christ Jesus this means that we have given our hearts in allegiance to the Heavenly Father, and this means that we recognize a difference between the Heavenly Father’s government and the governments of the present time, and that we see that the divine character and the divine government stands for absolutely right and just things, and that earthly governments are more or less imperfect, more or less therefore under the control of sin and selfish and selfish propositions and influences. Now then, the Lord has invited us to step out from allegiance to the things of the present time and give our allegiance or heart to the Lord. This doesn’t mean we will step out from all the responsibility of the present time. We are still bound to the laws of the land in respect to how we may and may not build. We get a license, and in respect to conditions of our home regulations, how the plumbing should be done, how the ventilation should be, all things governing each one of us just the same as before. But now we have come under a new law to God and this new allegiance to the Heavenly Father and the Lord himself means a new way of life for us, and therefore we do not pay taxes nor vote.

But what might be the result of such a condition? Well, for instance, about voting. We might say now if I vote for anyone for governor, and if I thus help put someone in office, I would be more or less responsible, and if that man or government I helped put into power shall be called upon to put down an insurrection, I would be in the position, having helped, I would be in duty bound to take up my gun and to defend that government and give my life if necessary in defending that government. This I believe I might have to perform in voting for Governor, for President, for Congressman, etc. Let those go, because eventually they might bring me to conflict, and the Lord Jesus has given me certain explicit directions. I am not to take life. I am not to kill. I am to do good and love my enemies instead of killing them. The world will not understand that. Therefore I want to place myself so far as that is concerned on the plane of an alien. But anything else that would make me as an alien to the state of conscience I accept.
Our Citizenship Is in Heaven—Bro. W. J. Thorn

What Is Truth?


A. My dear friends, if I attempted to tell you all the truth I know it would take a good while, and there may be some I do not know and that would take longer. Pilate asked this question because in his mind nobody knew what the truth is. Therefore he was merely saying this in answer to Jesus. Jesus said he had come to bear witness to the truth. "Oh, well," says Pilate, "what an old story; we have heard that often, but what is the truth? Nobody knows. You Jews say it is one thing; the Greeks say it is another. What is truth? Nobody knows." You and I, my dear brethren, as children of God have come to know something about the way, the truth and the life, something we are glad to tell others. We have our Heavenly Father's word, something we can understand a little better as the days go by, ever since we made our consecration to the Lord and were accepted by Him and became members of the Body of Christ, which is the Church.

Overcoming Evil Suggestions

Q. 26. How shall we overcome evil suggestions that attack the mind continually? Does God hold us responsible for these evil suggestions?

A. We remind you of the philosopher who said we could not hinder the birds from flying over our heads, but we could hinder them from making nests in our hair. And so it is with these evil thoughts. The evil thoughts come to people without their willing to have them. They come in a variety of ways known to all mankind. We need not discuss how they come. What would you do with a bird that wanted to build a nest in your hair? You would shoo it off. But suppose it came forty times? Shoo it off forty times. Seventy times seven times? Shoo it off again. That is the only thing to do with evil thoughts, and the more you put them away and the more you keep yourself away from the evil company, the more inclination of soul you have in connection with putting them away, the more successful undoubtedly you will be in getting rid of them.

Discourse by Bro. W. J. Thorn

I am sure, dear friends, that we are very glad this morning, the last great day of the feast, to meet together and discuss this subject of "Our Government" and "Patriotism." Therefore, we will notice the words of St. Paul as they are recorded in Philippians 3:20: "For I reckon that it is right for me to bear the wrong which is done me, and not to shun any trouble." This is not so, of course, from the very beginning. We remember how God instituted His own government and as His representative thereof He placed our Father Adam in the Garden of Eden and then gave to him His perfect companion, who became his wife, and it was God's purpose that they should have dominion over the earth and that posterity should fill the earth. And that the earth should be filled eventually with perfect human beings who would be privileged to enjoy all of God's blessings into the endless eternity and live right down here on this earth. But seemingly God's plans were frustrated. We say seemingly because now we know better. God knew the end from the beginning. He was not surprised. He was not taken by surprise. He knew very well that among all His intelligent creatures there would be some who would not remain loyal to Him, and for the reason that God had endowed all His free moral intelligent creatures with the power of choice, with a will of their own, with power to discern between good and evil and the power to choose between good and evil.

It is true that God could have made us all mere machines. He could have made us so that we would have had to do right, but God didn't desire that kind of service. He desired on the part of all His intelligent creatures intelligence, loving, loyal service. We might illustrate that by our little children, whom we love so dearly and especially if they are obedient and loyal to father or mother. But supposing that God had placed in the bodies of our little children a certain kind of mechanism so that if you wanted them to do anything for you, to go on an errand or anything, we had to wind them up and when they got half way on that errand we had to go and get them and wind them up again because they became unwound, so they can go the rest of the way and come back again. That would become very monotonous. That would take away all the pleasure we would have other-

wise in those children. But instead of that they grow up to be loyal and obedient and seek to show their appreciation. Oh, we say, what dear little children we have! Isn't it a pleasure to have children like that? And so, dear friends, before God gets through with each one of us He purposes that we shall be what He would call the right kind; that we shall grow up to be the right kind and truth and righteousness because they love right, they love God's will, and in that way only can it be possible for peace to exist in this great universe. Only in that way can everlasting happiness be brought to all God's creatures. And therefore God has permitted great tests to come not only to man, but to the holy angels as well, because they must come, and then every creature must take the issue, they must decide for themselves as to whether they will serve God eternally or not. It was not very long, so the Scriptures reveal, after man's creation before he took the issue and decided to go against God. He did not do this entirely of himself, but he was encouraged in this by a very great being among the angels, one of a very high order, called Lucifer. He had already become disloyal to God, and he decided to take a different course from all others, and we may be sure he thought he would succeed or he would never have undertaken it. As has been said, "And the very words of those wonderful endowments God had given to him, it says in Isaiah 14:12 from the 12th verse down how he got ambition into his mind. He says, "I am going to be like the Most High. I am going to have a government of my own. I see that God is a great ruler of this universe, and I would like to be the ruler of the earth, on the earth a king, also with a government, and God has placed him as the head over all this earthly government and he is going to have a posterity, and here am I. Look at the power, the glory that I have, the third in the universe, and God has given me nothing of this kind! And therefore, I am going to have a government.""

It is told that he was perfect until the day that iniquity was found in him. If we want to read about his glory and beauty read Ezek. 28, "Thou wast perfect in beauty; thou hast been in Eden, the garden of God; every precious stone was thy covering."

Then it goes on to mention the stones and that he was covered with jewelry, but rather these statements represent qualities in character. He must have been very beautiful indeed. "Thou wast perfect in thy ways from the day that thou wast created till iniquity was found in thee." And then he led our first parents astray. Now rebellion had broken out in heaven and upon earth and the angels must have been involved in all this. A movement where God was, and what was God going to do under all these circumstances. But seemingly God lets the matter go.
on. He doesn’t seem to repress it except to cause this one to pass out from the heavenly condition and confine him to the atmosphere of the earth and then on earth permits this rebellion to go on. And isn’t it a test to the holy angels? And it seems that some were under such a tremendous test that they decided to do the same thing, and so St. Peter and Jude tell us that a number of them sinned and left their holy estate.

And then after awhile they beheld another wonderful thing in God’s plan. The holy angels who remained in harmony with God, as they beheld four thousand years or more later when the beloved Son of God was transferred from the spirit to the human plane, and they wondered no doubt what he was going to do, but nevertheless they seemed to get the idea that he was going to do something great, and you remember how those dear holy angels sang to the newborn babe in Bethlehem and the message same: “Fear not, for behold we bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Savior, which is Christ the Lord.” And then they further declared God’s disposition toward our race: “Peace on earth, good will toward mankind.”

And then as they beheld that dear Son of God, as he came to manhood’s estate according to the law (thirty years), and then came to the Jordan and consecrated himself to God, consecrated himself to death, and then through these three and one-half years of his ministry he received all kindness, he was received from God’s consecrated people, and especially from the clergy of that day, the D.D.’s, the Pharisées, the holy ones, and eventually they bring him to the point, and God doesn’t seem to interfere in the matter, where at last he comes under their power. And now he is brought before the Sanhedrin and before the world, and yet there is not a bar to his teaching, but instead of that they take away judgment from him and try to bring him to death, and then he is mocked, they spit upon him, scourge, and at last he is led to Calvary where he dies upon the cross in the midst of two thieves. Oh, what a dreadful reputation our dear Lord had, dear friends. In fact he must have been a very bad character, because the stoves are very hot and that little finger will get burned. But one day mother is not looking and little Johnnie is going up to that stove to find out for himself. She has given him a thought and he is going to find out. She sees him going and says: “Johnnie, what did mamma tell you?” But another day he is doing the very same thing. “Well,” she says, “I can see Johnnie is doing it again.” And so forth and in that direction I am going to let him find out for himself.” And this day the fire is not so hot, but just enough, and little Johnnie is creeping up stealthily to the stove. Mamma makes out she doesn’t see him. He places his finger on the stove and a wail of anguish goes up. And she says, “What is the matter? Have you been near the stove?” “Oh,” he says, “mamma, look at my finger; I have got it burned.” “Have you found out whether the fire is hot or not?” “Yes, indeed!” “And it hurts you?” “Indeed it does!” “Well, are you going there again?” “No.” And she need not watch Johnnie any more after that. He has found out and gone. Amen. And any friend of God might have told humanity continually that they should be obedient. But man has become disobedient. But man must have the experience which he was determined to have, and God says, Very well, I will let you have the experience, and for 6,000 years poor humanity have been under the reign of sin and death, and the experience will never be forgotten. So it will prove a great blessing to every people and every generation and the stability of God’s government. Man will never go astray after this, and the story of the fall, of man’s redemption, of his recovery therefrom, and of how Jesus died and paid the price to Divine Justice and set all mankind free, this wonderful story, dear friends, will be the story that will be told throughout the world. And if we know how to tell it for all eternity to all of God’s creatures yet uncreated that will eventually fill these other planets round about us. And we would not be surprised moreover if that body of Jesus will be preserved through all eternity. We do not know where it is or what has become of it. But it may be Zechariah’s prophecies that are going to come true as it says, “They shall look upon him whom they have pierced.”

We notice that in God’s dealings with Israel their kings were usually anointed a long while before they came to the throne. You remember that was the case with Saul. That was also the case with David. David was anointed to be king before Saul was dethroned. And so then Jesus was anointed to be the king, and we might say in embryo that king began to come into existence. And you remember Dan. 2:45 tells us about a stone that was cut out without hands. It was a little stone at first, but it grew and grew and in-
OUR CITIZENSHIP IS IN HEAVEN—BRO. W. J. THORN

(4) (Abraham) looked for a city (a city represents a government) which hath foundations, whose builder and maker is God. Also verses 13-16: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth; for they that say such things declare plainly that they seek a country. And truly, they did abstain from the Gentile ministry from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly." This Scripture has been misunderstood by the majority of Christian people. In fact we misunderstood it ourselves at one time. We thought this meant everybody would be taken to heaven. It is not so. Before it was revealed, that this earth was going to be destroyed, burnt up, that there would be no longer any earthly country. But that is not the thought. The thought of the heavenly country is this: The world has been under the dominion of earthly governments, but in the Millennial Age, the thousand years' reign of Christ, there is going to be a heavenly government, God's government. It will be a heavenly kingdom and it will be exercised for the privilege, the blessing, the uplift of the world of mankind, and therefore it is called a heavenly country. It is the same thought that we utter in the Lord's prayer when we pray, "Thy kingdom come, thy will be done on earth as it is done in heaven." And when God's will is done on earth as it is done in heaven, God's kingdom will be being heaven upon earth. That is the heavenly country. So now they desired a better country, that is a heavenly. "Wherefore God is not ashamed of being called their God, for He hath prepared for them a city, a government.

And so we find that God gave the dominion of the earth to the Gentiles, which are called, Gentile Governments, existing under four great empires, beginning in the days of Nebuchadnezzar, B.C. 606, and ending in 1914, or more properly speaking—1915. Do we believe that the Gentile governments, or the lease of Gentile power, is ending? No, my dear friends. That lease has expired. The Gentile times have ended. Their kings have had their day, as we sang a moment ago, "end with them sin and sorrow shall forever pass away, for the tribe of Judah's Lion now comes to hold the sway: our King is marching on." This government is coming more and more into prominence today, and so much so that even worldly people are beginning to wake up to the fact that they are living under very peculiar times. They are asking, What does it all mean?

Did anything happen in October, 1914, to prove that the Gentile times expired? Oh, my dear friends, what is going on in Europe today? What has been going on for the last two years? The fulfilment of Dan. 2:44 where we read: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but shall break in pieces and consume all these kingdoms, and it shall stand forever." Oh, what a wonderful day we are living in, dear friends! Surely as the poet has described in these lines we see it surely being fulfilled:

"We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling,
To be living is sublime.
Hark! the rumbling in the nations,
Rumbling with angry sound,
Hark! what so untruthful?
'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 the commandments white.
Oh, let all the soul within you
For the truth's sake go abroad!
Strike! let every nerve and sinew
Tell on ages—tell for God!"

There never was a time, dear brothers and sisters, when we ought to be more alive and awake than at the present moment. And yet we find sometimes going among God's people that some are going to sleep today. The Lord had some difficulty, if we might speak of it in that way, in waking us up, but, my dear friends, if we go to sleep again could we ever be aroused? And yet we have come across some who have gone on and where do we find them today? To our surprise, we find they have gone back, and we heard of one brother, very prominent in the church, minister in one of those denominations. Surely they have gone asleep, and it might result in the everlasting sleep.

And so the apostle would remind us again that the night is far spent, the night of sorrow and weeping. The day is at hand. Therefore let us put on the whole armor of light. You remember that the preaching was "the day is at hand." We remember how that later on the apostles were anointed with the Holy Spirit, and what were they going to become? They were anointed to be kings and priests in God's due time, and then the Church—God has been dealing with the church all through this Gospel Age. And for all the while, while we were living on this side of the compromise, we were anointed to be kings and priests to reign on the earth for a thousand years. And so this kingdom has been gradually coming into power, and during this age God has been selecting the kingdom class, the church.

We notice what the apostle says concerning this class in Ephh. 1:19: "Wherefore remember that ye being in time past Gentiles in the flesh are who are called their God. We see 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 (oh, what a hopeless condition were we in!) and without God in the world; but now in Christ Jesus ye are made nigh by the blood of Christ (this Church class is to be composed of both Jews and Gentiles), for he is our peace who hath made both one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, to make peace." This new man is to be the Second Adam, but as our dear Pastor showed us yesterday, that Second Adam is the Lord from heaven; our blessed Lord and the Church associated with him will be that new man, the Second Adam. That he might reconcile both unto God in one body by the cross, being slain in the enmity thereby; and came and preached peace to you who were afar off— that is, nigh, for through him we both have access by one spirit unto the Father; now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God. What a beautiful statement! How convenient! how amazing! that now we are no longer foreigners or aliens! We belong to this new government. We were like all other sinners rebelling against God. And so the apostle goes on to tell us in Col. 1:13 that God has delivered us from the power of darkness and has translated as into the kingdom of his dear son. But we notice that this is gradual transformation. We are told that we must put off the body of this corruption, and put on the body of the Spirit, and then put on the armor of light. Put on the armor of light. And then in Rom. 13:12 the apostle tells us that the night is far spent, the day is at hand. "Let us therefore cast off the works of darkness and let us put on the armor of light." In other words, we are under a new government, our government. We see that it is at hand. It is at the very doors today. And so our Lord is gradually taking to himself his great power and beginning to reign. We see how since 1878 all those who died in the Lord have been awakened and are now with the Lord and doing kingdom work no doubt. And what are we doing on this side of the vail? Working in harmony with the coming of the glory of the kingdom. Oh, how such should thrill our hearts and fill us with devotion and love! How patriotic it should make us!

Patriotism means love of country. And so we ought to love our country, this new government of which we have become citizens now, so much that would be willing to lay down our lives for this government and its law and lawgivers, if you know, my dear friends, all the less are advocating preparedness. And the question is being asked of everybody today. Are you in favor of preparedness? That is the question that is being asked us today. Are we in favor of preparedness? I say we are. Surely we are. But not the kind of preparedness that the world considers, the preparation of the body according to the teachings of the apostles, but no, dear friends, the apostle reminds us that the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations and are in opposition to all things that exalt themselves against God. What a mighty warfare we are engaged in!
And then if we are citizens of this new government we have the right to vote. But, my dear brother, the first time that you have the opportunity to vote is the time when we make that consecration to God. Until that time, however, that act of consecration to God you have not cast your vote. But when that has been done, then, dear friends, it is our privilege ever after to cast out vote every day, and I have found it very helpful to vote every day for the king. How did I do it? Well, I found out, my dear friends, that there was something within me that had the desire to make that consecration each day. And why? Oh, dear friends, it is not enough that we cast our vote or consecrated years ago. We gave up everything we had then, but many things have come into our lives since that time. We have got a new position, or an automobile, or some dear children were born into our family since then. Wouldn't like to have my children own, hence the necessity of renewing that consecration day by day. And so one day I found myself formulating a prayer something like this which I use daily: "Dear Heavenly Father, reverently and in the name of Jesus approach Thy throne of grace to renew my consecration today, not that I have done anything worth myself, or body and all its powers, my heart and all its affections, given everything I possess to be wholly thine today. I would not withhold from thee a single thing. Gracious and loving Father and dear Lord Jesus, come in all your fullness into my heart and life and take all possession and reign there supreme, without a rival today. Dear Lord Jesus, my glorious High Priest, continue to offer to morrow the victim of sacrifice and until the sacrifice is consummated in death. And doing that each day I find the Lord draws nigh to me. "Draw nigh unto God and He will draw nigh unto you." And so we have found as we come to study the Scriptures that salvation has been clearer and thought this was the kingdom of God, and we wondered why not? We have found, however, that one day we read 2 Cor. 4:4 and we found out who the god of this world was. St. Paul tells us there that Satan is the god of this world and what he has been doing. The god of this world hath blinded the mind of them which believe not." And why? "Lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." In other words, dear friends, we have our eyes open, thank God!

That reminds us of the little boy with the kittens. Probably you have heard it before. A little boy one time had some kittens and went to the Catholic priest's residence to be absolved for them. And he said, "Father, I want to take my kittens today?" "No, my little man, I don't want them." "But they are Catholic kittens!" He said, "I do not care for them." And next day the little boy took them to the Protestant minister, and the Catholic priest happened to be visiting there. And the same little boy came with the same kittens, and he said to the Protestant minister, "Father, I want to take my kittens today?" The Protestant minister said, "No." "But they are Protestant kittens!" The Catholic priest said, "I thought you were at my residence yesterday?" "Yes." "And didn't you tell me those kittens were Catholic kittens?" "I did." "Well, why do you say today they are Protestant kittens?" "Why? I can't see, Father, they have their eyes open." And so, dear friends, thank God, our eyes are open today. The apostle says the eyes of our understanding have been opened that we might comprehend with all saints what is the breadth and length and depth and height of the love of Christ that passeth understanding.

Dear brothers and sisters, probably we have found in our Christianity that we have been determined enough. You know that sometimes we hear the dear Lord's people in their prayer, praise and testimony meetings and in other meetings as well say, "I would like to do right. I hope to be an overcomer. I hope to do better. I wish to do better." And coming to the next prayer and testimony meeting they say, "I have not been, but I will try to do better." And I have not been, but I will try to do better. I have not been very faithful this week, but I do hope to be more faithful." They haven't had enough determination. As one of the pilgrim brothers said, that is only having a wishbone. We must have back-bone. As St. Paul says, you remember: "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." To that point in our lives where we are determined, the Lord is going to see we will get through. It doesn't say, "Thou shalt love the Lord thy God with half thy heart, three-fourths of thy soul and four-tenths of thy being." But "thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind." Sometimes the dear brothers coming to the meeting, we hear them frequently say to one another, "I didn't enjoy that meeting." What was the trouble? I remember one day a dear brother said to me, "Brother, are you enjoying yourself?" I said, "Indeed I am." "Well," he said, "don't you think that you can do something for the brethren?" I said, "Oh, I see the point, brother. I don't think I will say that any more—I am enjoying myself." I guess that is the trouble—we are enjoying ourselves too much. We are liable to get into that condition. And so those that find fault with everything that is done are engaged in the approval of the brethren. Oh, there is an element of selfishness in that. So whenever we go to the meeting we go to meet with the Lord and the brethren and enjoy the fellowship with them, and enjoy the meeting and the study and enter into the spirit of it, and what a blessing will come to ourselves. Let us be careful not to seek to please ourselves, but the Lord and the brethren and the truth more.

And now just in conclusion we wish to say a word in regard to our dear little children. I wonder, dear friends, if we give as much attention to our little children as we should? I believe we should give them more attention in the manner of the dear elder asking them a question once in a while. It would help them develop an interest in the truth. Notice them more and encourage them to consecrate. I remember the case of two dear boys in a class where we were visiting, and we said to these dear boys, who were eleven and twelve respectively, "Are you consecrated?" They said, "No." "Why not?" "Well, brother, we will tell you. Didn't our parents tell us and the brethren didn't we consecrate then we will have to be of the little flock or nothing? And we are afraid we can't be of the little flock." We said, "You are pretty nearly right in that." It would be most possible. We wouldn't say it would be impossible. There might be an exceptional case, but generally speaking, I don't think it is right to encourage little children to think they will be of the little flock, because character must be matured. It takes time for that. It takes a life time in many instances. Indeed in all instances. We said, Dear boys, we don't wish to discredit your parents or what the class said along these lines, but we would suggest they haven't got the right view of children. And I don't believe we can consecrate ourselves or anyone else to be of the little flock from the time we are born. In the Millenial Age you might be permitted of the Lord a place along side of the Ancient Worthies, and when they pass into the heavenly condition you might pass in with them. We would not say this for sure. But never mind, boys, it is better to make a consecration and you will be so much the better prepared for the time you may have to face. Defectively, that you will not sin at all, but you will have the same throne of grace that the older folks go to. It doesn't mean you will have a face a yard long, but it will mean you will not go to the moving pictures and see those degrading things which they throw upon the screen there, and so on. When the service was over the saintly mother of the boys one day said, "Brother, after your talk with us I went into my bedroom, kneaded down and gave my heart to the Lord. I don't know what my brother did, but he went into his room and the tears were going down his cheeks." He was consecrating, too. And what will our parents say tonight when they present us for consecration? Won't they be surprised? Don't they want us to present our consecration? I said, "Parents we have a glad surprise for you. The boys have presented themselves to the Lord and they are consecrated now." And the tears began to run down their cheeks and down the cheeks of the members of the class, and when the meeting was over those two dear boys.
got a hug and kiss from every member of the class. They said, "We are dear brothers now." "Oh, indeed you are." We parted the dear elder to take them and give them a share in the blessings.

In conclusion we want to tell you about a little girl, seven years of age. She said the same thing, a very intelligent little girl. She said, "Brother, I have consecrated myself to the Lord and in the prayer meeting I get up and give my testimony." Yes, indeed. She got up and gave her testimony and said, "Dear friends, I am consecrated to the Lord and I feel ever so much better than I was before I consecrated." And so these are the testimonies of the little ones. Let us bring them up in the fear of the Lord and encourage them to make a consecration now while they are young. May the Lord bless you.

Discourse by Bro. T. H. Thornton. Subject: "THE FIFTH UNIVERSAL EMPIRE"

Let's see what the Scriptures say on this subject. Gen. 2:7: "The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul." Let us note that Jehovah did not say that man came into possession of a soul, or that man had a soul, but that he became a soul.

But some may say: "Well, I do not see any difference in being a soul and having a soul." Now let's see if you really do not. Do you think that there would be a difference in being a cow and having or being in possession of a cow? Or of being a dog or being in possession of a dog? I suppose you would claim that there was a difference, and surely there is the same distinction between being a soul and having a soul as there is between being a cow and having one.

Let us notice there could be no soul (sentiment being) without a body, organism, and life of living energy, yet neither are a soul, and both are not a soul until they were united, they then produced a soul. Let me illustrate this: Take, for example, two separate and distinct metals, zinc and copper, each separate and distinct from the other and from all metals. Put them into a smelting furnace and smelt them together and their product is brass—a third metal known as bronze. There can be no brass without zinc, neither can there be without copper. Yet neither of them, nor both of them, are brass until they are smelted together, they then produce brass. So man formed of the dust of the ground, and then inbreathed by Jehovah, he became a living soul.

Now if you separate these two what becomes of the third thing? As for instance separate the zinc from the copper, what becomes of the brass? Honestly, is not the brass the thing that dies? You have zinc and copper left, but where is the brass? Honestly, is not the brass the thing that dies? So with a soul. (Ecc. 12:7) The body returns to the dust from whence it was taken. The spirit, breath of life (life energy) returns to God who gave it. The soul dies, so the Scriptures assert. (Ezek. 18:4, 20) "The soul that sineth it shall die." Apostle Paul asserts positively that the body is not raised (1 Cor. 15:35-49), but the it (soul)
is the thing raised. God giveth it a body as it hath pleased him. The soul that sinneth it shall die. God giveth it a body as it hath pleased him. The it is the thing that is resurrected. To the spiritual it will be given a spirit body. 

When this spirit class shall have been resurrected and take their place on the throne, the fifth universal empire will be established, and begin its rule of work in bringing blessings to the world of mankind, separating the sheep class from the goat class. (Matt. 25:31-34. See also Dan. 2:44; 7:14, 18, 21, 22, 27.)

Apostle Paul in 1 Cor. 15:20-26 shows that The Christ, head and Body, and Body, to be the first fruits, then they that are Christ at his presence. Who are Christ? Christ gave himself a ransom for all. (1 Tim. 2:3-6.) Then all are Christs. Then all will under this fifth universal reign-empire have the opportunity to come into harmony with the Chief Ruler of the universe. After the rule of Christ and his bride for a thousand years, he will deliver up the kingdom to God even the Father, when he shall have put down all rule and authority and power, for he must reign until he hath put all his enemies under his feet. The last enemy that shall be destroyed is death. And during this fifth universal empire reign, all sin will be rooted out, the curse lifted and man delivered from it. And it is closest the former dominion when there were but two: the Lord and ourself.

The Tower gave notice that this Portland convention would be for three days, July 21, 22, 23, so this will account for our small attendance this morning, but we are sure that the following days will bring in much more.

It gives me great pleasure to extend to you all a welcome from the Portland class. They have been looking eagerly forward to this day, anticipating a pleasure in being your servants. This convention has cost them much sacrifice of time and money, and a part of their reward will be in seeing you receive a blessing.

In the pastoral greeting, found on the last page of the program, you will note our pastor has been here for physical and spiritual refreshment. We trust that this may be realized by each one here, and that the spiritual shall be more than the physical. We trust that you may be able to pass this along to some who are not here this morning.

I want to extend this welcome, not only in the name of the Portland class, but also in the name of our Father. I am sure that He is pleased to see you here today, and to extend His blessings unto you.

I want to also extend this welcome in the name of our Lord Jesus Christ. Since we believe that he is present in the earth we believe it quite possible that he may be here as our convention in a personal sense. If he promised the early Church that, by his spirit, he would be present with the twos and threes, may we not hope that in such a gathering as this, he would be personally present?

We would like to further welcome you in the unity of the Holy Spirit. If we have been baptized by one Spirit into Christ, surely that blessing, "the fellowship of kindred minds, like unto that above" will be realized by us.

Then will have come the time when Christ shall say: "Came ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:34.) What Kingdom was that prepared for man from the foundation of the world? (See Gen. 1:26.) The Christ will say to mankind: "Build your own houses and live in it, plant your own vineyard and eat the fruit of it, and long enjoy the work of your own hands." (Isa. 65:21, 22.) Also the Psalmist speaking of this fifth universal empire says, Ps. 145:16: "He shall stretch forth His hand (power, The Christ) and satisfy the desire of every living thing." Do you think that your desire would be satisfied if you were roasting in the fire or if your companion, child, father, mother or any one else was roasting in the fire, and if you were mean enough to be satisfied, do you think that they would be?

Well dear friends, the fifth universal empire will accommodate to man what all others have failed to do. Bring peace and happiness to all who will fall in line with Jehovah's will, and everything that will not, that would mar the joy and peace of his creatures, will be everlasting destroyed.

So, then, friends, let's come back to the Bible. Give up the hell of the dark ages, believe the dear old Book and put its teachings into practice in our daily lives.

May we so live that we may be of this ruling class in the fifth universal empire.

Notes from Portland, Maine Convention.

Address of Welcome—C. P. Bridges

We are glad that the blessings of the Lord do not depend upon numbers. But that He can give a blessing when there are but two or three gathered in His name. In fact, we believe that our greatest blessings have come when there were but two: the Lord and ourself.

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And further, we would welcome you in the names of the holy apostles, and other risen saints. You will remember in one of the Towers, perhaps two or more years back, our pastor spoke of the armies in heaven and said it might mean the saints on the other side of the vail, and the saints on this side of the vail, working together with our Lord, in this our day. So we may expect them to possibly be present to lend their influence to our convention. Who knows but that these times of wonderful spiritual exaltation may not be due to their personal pressure and influence?

I am not empowered to welcome you in the name of the city of Portland, but I am sure, the people are glad to have us here. The city government has very kindly allowed us the use of their beautiful auditorium for our Sunday afternoon service. Let us show our appreciation of their kindness in our very act and word, during our stay here. I think that these conventions bring not only to us a blessing, but also to those with whom we come in contact.

I am reminded that one week ago, while the convention was in progress at Newport, R. I., that a delegation from Springfield, Mass., visited the convention, asking that we hold our convention next year in their city. We have already two conventions, in the past three years, at Springfield, and surely it does speak well, that they should be so urgent upon our return. Let us then, do our utmost to show what manner of people we are.

I must close my remarks, as I am not here to give a discourse, but merely a word of welcome, and to introduce the chairman of this convention. I am quite sure that he does not need to be introduced, because many of you met him in the convention held last year in this city. You have learned to love him, and I trust that our love for him shall increase as he shall preside over this convention in its four days' sessions.

It gives me great pleasure to present to you, our permanent chairman, Brother Stephenson.
Discourse by Bro. T. E. Barker. Subject: “MARTYR’S FOR THE TRUTH”

A MARTYR is one who testifies by his death to his faith or principle, one who endures persecution because of his convictions. In the Acts 7, we read the account of the first Christian martyr, and the reason for his being martyred for the truth’s sake.

Stephen, in speaking to his brethren after the flesh, had pointed out how God had promised their father, Abraham, while he was in Mesopotamia, that He would give him the land for a possession, and after the promise how Abraham died, having had no inheritance, not so much as to set his foot on. He then rehearsed God’s dealings with Israel, when for 1845 years they were his covenanted people. And at the end of the chapter we read what happened because of Stephen’s loyalty to the truth. (Acts 7:54-59).

It is one thing to suffer for the truth’s sake and quite another to suffer because of a belief, a hobby or principle. It is one thing to die for the sake of Christ and yet another to die for a church, or for our own belief. There is but one thing that counts us martyrs in God’s sight, to suffer for the truth.

In Revelation 6:9 we read: “I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held.” These are the true martyrs referred to here, a symbolic picture of their crying out to justice, even as did Abel’s blood of old. In this picture the scene represented the brazen altar in the Court, how the goat, a picture of the Church killed all the day long (the Gospel day), killed sacrificially, was laid on the grating, the ashes falling down under the altar, crying to justice: “How long, O Lord?”

To prove that the ones referred to here were true martyrs, martyrs for Christ’s sake, we read in the verse 11 of the same chapter that white robes were given unto them, the imputed righteousness of our Lord. “And it said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.” This points out that they would rest in their graves. “A little season” we have seen refers to a “time,” 300 years dating from the time of Luther, in the year 1517, nailed his 39 theses to the church door at Wurtemburg (although they did not become public property until 1518). This time ended when our Lord spoke the word and woke the sleeping ones referred to in 1878. They have now received their blessed reward, their crown of glory, and not only those, but every one since who has suffered as a martyr for the truth’s sake.

We know of many who are suffering as martyrs across the water, in foreign lands, brethren who are willing to stand up and come before the tribunal rather than engage in service. Recently we met three brethren in Halifax, one a corporal belonging to the imperial government, loaned to Canada; two others were sailors. When the former received present truth and began to see things differently, he gave testimony to the fact on the man-of-war. Eventually the time came for him to unmask the gun, preparatory to firing on a vessel, supposed to belong to Germany. This had been the corporal’s duty on board. The men twisted him. “What would the Russellites do now?” He prayed to the Lord that something might intervene. The man in charge of the gun said to him: “Forget your Russellism. Shot straight.” As they got ready the approaching vessel showed its colors, showing it to be a tramp and not a German. Thus was he saved from something, no doubt, that would have cost him his life to disobey. He then and there, with two others, made the truth a joyful experience to whomever might come in the future. He then appeared before the captain and repeated his story. The captain listened through it all, tapping the table with a pencil. After the man had finished, he looked up and said: “I believe you are true and honest; if I did not, I would court martyrial. As it is, if I had the authority, I would set you free.” The brother was sent to England. A year after, faced the tribunal. Before going, he and the two sailor brethren met with the friends in Halifax. These were indeed martyrs for the truth’s sake.

Another incident occurred while we were in Sydney. A man was taken to court charged with debt. He had offered half the amount owed to his creditor, but was refused. The trial commenced. The man was brought before the judge and asked to take the Bible. This he refused to do, saying his Bible told him to swear an oath to it. He was committed to prison for ten days. Just at this time we were holding a meeting in the town. At the close of the afternoon session, we were called out to meet the relatives of this brother. They wanted advice, and we told them to consult a good lawyer. They went across the street and found one. We were praying for them when they cited the case to him. He immediately telephoned to the judge, demanding to know why the prisoner had been committed. On hearing the judge’s answer, he said: “Don’t you know that no Bible student can be committed to jail for not swearing and kissing the Bible.” Thus was the case won for our brother. The case was released.

Now, dear friends, coming down to present company: are we being martyrs? This does not necessarily mean to die; there are many ways we can be martyrs and suffer for the truth. In our homes, perhaps, in the community, among our neighbors, in the workshop, standing loyal and faithful, raising high the banner of truth, faithful to the crucifixion of self, willing to be crucified to all the world. Peter’s admonition might be helpful in this connection. 1 Pet. 4:6: “For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but judged according to God in the spirit.” Who are those that are dead, not the world, but the dead in Christ, the Church, for this was the cause was the Gospel preached to them, that they may be judged by men according to the flesh. We must not expect anything else, but we are judged according to God in the spirit. Ah, there is the difference. We are to stand loyal through it all; not to think strange concerning the fiery trials that may come upon us, as though some strange thing happened unto us; it is a part of our daily lives and trial. If our Lord is willing to endure, we are not of the martyr class. We have absolute confidence in our Father, having absolute faith in God’s word that He that keepeth Israel neither slumbers nor sleeps, and that the very hairs of our heads are all numbered, and that He that toucheth us toucheth the pupil of His eye. With these wonderful promises of the Father, why should we fear what man can do without God’s might, thinking about tomorrow. Instead of thinking and wondering about what might come and what we would do if such and such a thing did come, let us think of the promises and the Lord’s sustaining grace.

I have in mind a sister, now passed beyond, who previous to her death was many times fearful; at times fearful, she might be found among the Great Company, fearing she might fall short, and what would she do. Now she has gone beyond and did not enter the trouble after all fears to the contrary. Some other dear ones we knew had also feared at one time or another, and they have also gone beyond. We should not fear. We do not know how long the dear Lord may keep us here. We do not have to be in the great time of trouble to be martyrs. It is now, which we are standing loyal, while we become a gazee goods, and while we become the companions of them so used. It means something to be a loyal and faithful servant to tell others that we are
We remember how Herodias succeeded in taking his life. John here was a type of the Church, Herod a type of the civil governments. Herodias was typical of the unfaithful wife; John the Baptist, of the faithful witness. The heathen crowd pressed in to see the beheading of John the Baptist seemed in the eyes of the wicked Herodias to be a complete victory. We are anticipating a second tribulation in the case of the antitype John the Baptist. Church union is a thing very much thought and spoken of in Canada. They are just putting it as we put it in the United States.

We know not what is before us, but we do know that we must all die to win our prize. May we finish our course with joy. Let us fix our eyes on our glorious hope, remembering the promises and looking to victory. Our death will bring our victory.

Let us turn our thoughts to the two Eliahs and the wonderful types in connection with them, Elijah and John the Baptist. We will look at 1 Kings 17:1-7. In this case Elijah was persecuted for his fidelity and faith. In the antitype the righteous Church is persecuted for the same reason. The Church was the principal persecutor, she being the type of the enemies of the true Church—apostate Rome. The persecutions came to Elijah through Jezebel’s husband, King Ahab, who was a type of the civil power, through which comes the saints’ persecutions. 1 Kings 17:4: “And it shall be that thou shalt drink of the brook, and I will command the ravens to feed thee there.” Elijah fled to the place of prophecy and God nourished him there. So also in the antitype, the true Church was compelled to flee into the wilderness (Rev. 12:14) where she was sustained by the two wings of an eagle, the Old and New Testaments. The prophet, Elijah, after remaining three years and six months in the wilderness returned and it was then that the errors of Jezebel became manifest. The true Church was in the wilderness condition three and a half symbolic months, and in the year 1799 the errors of papacy were made known, and light came upon the Bible. In the type a reformation came about when the errors were made known; some were converted and first the king and people rejoiced. But again Elijah was compelled to flee into glory! (King 19.) A reformation was brought about when the true Church emerged from the wilderness condition. But again she will be forced to flee.

Some might be inclined to say that Elijah fled because he lacked courage and was weak-kneed, and that he should have stayed and held his ground. But aren’t we occasionally of the same mind that the Lord chided him for this. We can learn an important lesson from this, of the Lord’s loving kindness, how he knows our frame and understandeth that we are but dust. He makes allowance for our unintentional imperfections. It all worked out for good (Rom. 8:28). Where did he go when he fled? He went a day’s journey and came to a juniper tree and there rested and an angel came and touched him, and said unto him: “Arise and eat.” What love, sympathy and kindness were manifested here. And he looked and beheld there was a cake baked on the coals and a cruse of water at his head. Nothing was in the nature of a pancake, a quarter of an inch thick, cooked on the pebbles. There is a lesson here for us. Our Father cares for our bodily necessities, as well as for our spiritual wants. And he has promised that our bread and water shall be sure, bread being a type of the unleavened bread of Christ, and water, the waters of truth. Elijah went on the strength of this promise. We might say that he was not a quakerer.

So the true Church went for this period of time on the antitypical bread and water, and it brings us to 1914 and beyond 1914 witnessing some of the things which Elijah saw in symbols. The wind storm already is sweeping Europe. We expect to see two or three other events take place shortly.

Surely, dear friends, this glorious view should stimulate us with fresh courage, to stand whatever tests may come, to prove us loyal martyrs for the cause of Christ. And may God help us to be faithful. Amen.

Having secured this deposit at Calvary’s Cross the Scriptures inform us, that subsequent—being raised by the Father’s power, our Lord ascended up on high, there to make an application of the deposit. Right here we do well to note the definite language of St. Paul’s statement in Hebrews 9:24, when he says: There to appear for whom—For all—not the whole world—as we once assumed—but there to appear for us in the presence of God—the US class. Had our Lord made an application of his merit for the world when he ascended, it would have taken away the sin of the world; but he did not do this, as we read in John 5:19: “The world still lieth in the wicked one, and so the Scriptures again inform us, (Rom. 8:1), that only the US class, the Church, has escaped from the condemnation of the world. “There is now no condemnation to them which are in Christ Jesus.”

In other words, instead of immediately placing the whole world into the hands of Jesus, and to begin the Millennial reign, there was still another feature to the Divine plan first to be carried out. God did not wish to turn over the kingdom to Jesus until the great Seventh Day. He did wish that during the intervening more than eighteen centuries a church class should be called out from amongst the world, to be the bride and joint-heir of His son in the kingdom, or as St. Paul elsewhere designates it, to bring in Christ unto glory. Hence, instead of giving the Church A DIRECT SHARE in the ransom price, which would mean restitution, the Lord’s provision for them is different: namely, an IMPUTATION OF MERIT, covering their blemishes.

Reasoning along this line St. Paul proceeds to say in Rom. 4:4-8: “Now to him that worketh is the reward not reckoned of grace, but of debt. But to them that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessings of the man, unto whom God imputeth righteousness without works. Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.”

Moreover, since the Father’s plan for the Church was that they should sacrifice or surrender their earthly interests in exchange for Heavenly interests, it was not necessary therefore, to give the Church restitution. Instead HE IMPUTED a share of the merit of that price, as covering the shortcomings of those who desire to become His disciples and joint-heirs. He has not appropriated it to them actually as in restitution, but by imputation—through faith in his blood—justifying them from all sin, and thus permitting them to have the benefits of the Father as members of the house of sons by the begetting of the Holy Spirit.

There is, however, still another phase of this faith imputation, to which we would like to call your attention briefly: We see from the words of St. Paul in Romans 3:24, 25, This imputation was for, or affected a passing over, a remission of sins, that are yet future? Oh, no! Present! Oh, no! Sin in the past. But we ask what is its value, what its efficacy to us, to you and to me TODAY? Does the precious blood still carry with it this power by faith IMPUTATION to him that believeth in Jesus, NOW? Does it? If any man sin, we had an advocate with the Father? Is that the way it reads? Oh, no, we HAVE, present tense, and the blood of Jesus Christ, cleanseth us, (always present tense), and covereth all unrighteousness. Oh, now I see the crimson wave, the fountain deep and wide, This cleansing stream I see, I see, And now by Faith it cleanseth me.

Oh how precious is this gracious arrangement, what a wonderful privilege is ours through this grace provided by our Heavenly Father. It is through Faith IMPUTATION, which thus enables us to keep ourselves unsullied, by this correct form of FAITH IMPUTATION, thus to walk with him in white day by day, hour by hour, in constant fellowship with him, living by Faith.

Amazing grace, what joy to know, the virtue of his blood! Is this your blessed experience, NOW? Then you can appropriate with me the depth of meaning contained in the words:

In conscious salvation I sing. Ah yes, Even exulting I sing.

Discourse by Bro. E. F. Crist. Subject: “APPLICATION OF RANSOM”
tions. Only by aid of the merit represented in the ransom rod, procured at such tremendous cost, can the light be made. Our use of this merit in gaining the imperishable riches does not in the least impair its efficacy, when upon the threshold of the incoming age it shall be applied to the end of bringing about the complete reformation of fallen, wayward man, even as the rod served its last purpose not less well because of having incalculably declined the other. The only reason upon which may be sour producing, when the ransom is applied in their behalf. But God will, nevertheless, carry out His purpose manifold, foreseeing the justifying results that will speedily accrue to troubled, suffering man.

We may take still another view. Suppose some people down in a great valley surrounded completely by mountains with precipitous, slippery sides which none could scale. Many have been born there, and know not why they are in this sad plight. All are growing weaker daily from lack of proper nourishment, and other unfavorable conditions. There is a plan for building a great crane which would make possible the lifting of these stricken people from their prison, but the cost would be $1,000,000. A man sells his home and all he has, to secure the price, which is then deposited in bank. He draws up the parts of the crane, and gathers together the parts of the crane. When finally constructed he is ready to make application of the million dollars procured by selling his all. While there is no credit to the crane it is, nevertheless, used in delivering the orisoners, and is an important adjunct to the work.

You are able to draw the lesson as well as I. Man is in a prison from which he cannot extricate himself. Christ gave up his all to secure the essential price, which was placed on deposit, as it were. It has served as an account to draw upon in fitting and gathering together the Church class, represented by the crane. The preparation of this Church constitutes God's greatest work, as shown in Eph. 1:18. It speaks of the working of His mighty power exercised in Christ when He raised him from the dead and set him at His own right hand, far above principalities, powers and every name that is named. Apparently the raising of mankind will not require God's power to be used in the same degree. Nineteen hundred years have been occupied in making and using up the power. We can, however, see the first fruits for the work of deliverance. At Niagara Falls men have harnessed the rushing waters and forced them to yield tremendous power that is utilized in various ways to great advantage. It was a mammoth undertaking to construct the tunnel which conducts the water over the turbines, and to install the machinery necessary for producing the desired power. To make the application by pressing the button and setting the prepared machinery into motion is very simple in comparison. Likewise will the uplifting of mankind through the power exercised by the Christ be a simple matter, when compared with the marvelous work of producing 144,000 copies of Christ with such inferior materials to work upon as the human family affords. While the Church will be gloriously used in the application of the ransom to man's recovery, yet its relative value, when compared with Christ, is as the crane to the one who sold all to make the building of the crane possible. We are glad that soon the application is to be made.

Let us, dear brethren, appreciate deeply God's reasonable and favorable arrangement for our preparation. Let us yield ourselves submissively to the gracious influence of His spirit working out in us Christ likeness, and let us co-operate diligently in making ready this great instrument of grace. If we have the heart and the will, and the heart and the will, to seek God and to seek righteousness, he is taking what we might term a tentatively justified course. He is approaching that condition which God has arranged may be his to enjoy. But he has not reached it yet. He has no blessings except those coming to him because he has taken the right course. For instance, if a man is not growing in faith he will not receive the faith fruits.

But where sin abounded, grace did much more abound.
( Romans 5:20.) Is God's grace the merit of our Lord Jesus imputed proportionately, or is it God's patience, forgiveness, instructional grace? This course of self-denial and self-sacrifice in harmony with the Master's example is much more than merely refraining from sinful things. All such will share his glory with him, as members of his Body.

This is pictured in the Tabernacle. The individual coming into the Court is not justified, but is approaching the justified condition. He sees the altar, and has a blessing through the realization that Christ died for our sins. He is not justified yet, but merely sees the divine provision. He says, "I believe it," and has a corresponding blessing. The next step is one of cleansing, one of sharing in the blood of the flesh, or striving to do so. It does not mean that he is now justified. If a person has been living an immoral life, and tries to put away those sins and live properly, he is getting nearer to God, and he will be bringing himself more peace of mind. If he has the right disposition he will continue on, otherwise he will turn back. But if he goes on he will come to the door of the Tabernacle. He can go no further by any power.
of his own. He is represented here by the Lord’s goat, tethered, or tied, at the door of the Tabernacle. He has been approaching as a believer; he has cleansed himself from outward sins; and as he now sees the privilege of sacrifice, he ties himself at the door. This means that he devoted, or consecrated, himself to the Lord. He gives up his own will. But still he is not justified. He is merely seeking justification—tentative justification, because he is on the way, and getting more of the experiences necessary to bring him to actual justification. He cannot justify himself. He can only tie himself at the door. What will justify him? Here the priest accepts him, but even this does not justify him. The priest accepts him that he may impute his merit, and then divine acceptance is indicated by the begetting of the Holy Spirit. The priest accepts the sacrifice with the purpose of carrying out the sacrifice the goat agreed to in tying himself at the door; namely, the surrender of the present life, in exchange for the higher one life spiritual.

When in the type the high priest killed the goat, that represented the acceptance of the sacrifice. It represented that the high priest imputed his merit to the goat, and that it is, therefore, justified, sanctified and fully accepted by God.

Now the last part of the question: “Does it require the whole or only a proportionate part of Christ’s merit to justify us? It requires the whole of the merit of Christ to justify one single human being: Jesus could not divide his crown of righteousness among many; he divided it down among individuals, and give a little scrap of his sacrificial merit to each individual. The thought is that Jesus has a sufficiency of sacrificial merit to justify the one man who sinned, Adam, and since the whole race have become sinners through the one man, the giving up of life by the Lord Jesus has provided a sufficiency of merit to justify the whole race of sinners, and bring the race out of sin and condemnation through the disobedience of Adam. It is all one transaction. That transaction has not yet been completed; but it will be completed in the end of this age. As soon as that has been done the whole world will be turned over to Jesus, and he will become lord of lords. Up to the present time the Saviour has only begun the work of redemption; he has put the sinner into the hands of his Father. Nothing more is needed. It is sufficient for the one sinner and for all his race dying for his. The merit already in the hands of Justice has not yet been appropriated in a legal way. It will be thus legally applied in the sealing of the new covenant with its full provisions, whereby all men may be rescued from Adam’s sin and death.

What do we mean by the imputation of Christ’s merit? The Church does not need restitution, because in coming to the Lord we agreed to give up our earthly rights that we may have a share with Jesus in the spiritual blessings that God has made. He takes the spirit of our sin, and, if we devote ourselves to doing the Father’s will even at the cost of our lives, as he devoted himself, then the Father will be pleased to give to us the divine nature, even as He gave it to Jesus. (2 Peter 1:4.)

Because we by nature are sinners who desire to walk in our Redeemer’s footprints, and to sacrifice our earthly interests in doing the Father’s will, we are unaccustomed. Only that which is perfect can come to God’s altar. The Father could not justly deal with us as He dealt with Jesus, because we are sinners under the sentence of death. What arrangement has God made for us? We each have more or less of physical strength, more or less of physical life, more or less of talent or ability, more or less of love, and the like. This is all—what all we have to devote, or offer, to the Lord. We have no right to everlasting life—merely a little unexpired scrap of life received from Father Adam. We offer to God our little scrap of life and talent, because informed that God has provided for our acceptance through Jesus’ sacrifice. Jesus Christ the Righteous offered his body and his life sacrifice for sin, to give us right to life, but sacrificially laid it down for mankind. He is by that sacrifice to be empowered to give life everlasting to the world by and by. But if we renounce our interest in the world’s salvation provision, what will He do for us? He will enable us to present our bodies living sacrifices, holy and acceptable to the Father. (Romans 12:1.)

Whether or not we understand we may accept the fact. It is our privilege to understand the philosophy of this matter now better that some of our forefathers could, because it is God’s due time for “the wise to understand.”

The Bible tells us that since we desire that our bodies be devoted to death, we merely consent that what we have shall be sacrificed. Jesus, the one who would have given us life in the future age, with all the world, says, “If you are willing to give what you have, I will approve on your behalf that which I would have given you in substitution for your body; however, what the Father to the Father imputes to you is now what he otherwise would have given us by and by.

He does not impute the same amount of righteousness to each, because some require more, while others require less. Whatever we lack of perfection will be what he will impute to us now, instead of giving it to us by and by in restoration times. He does not impute what Jesus has done for others to you, without giving you the opportunity to consider it a little today, a little tomorrow, and so on. The imputing was all done at once before we could be accepted by the Father.

Some one inquires: “Should we not need less and less of the Savior’s merit to be imputed as we grow in grace daily?” No! Such a question shows a wrong conception of the subject. There is no imputing after the first imputation, which is as a bare gift and not as a debt. The new creature does not need any imputation of merit; for the new creature is sinless. It was the old creature that needed imputation, in order that God could accept the sacrifice and beget us as new creatures. The moment we become new creatures the old things passed away and all things became new with us; and there is no backsliding in our new creature, and is not to be recognized by us; nor does the Father recognize it. We are non-existent as old creatures. The new creation needs no justification because it does not sin.

Is the new creature perfect at the time of its spirit-getting? No! It will not be perfected until after its resurrection “change.” But although imperfect it is holy. Sin is to do something that is contrary to the holy knowledge that is sin. Weakness of our consecrated flesh is not sin on the part of the new creature. “He that is begotten of God sinneth not.” The new creation is young and undeveloped, but, begotten of the Holy Spirit, he will want to grow in grace and knowledge, and in all of the fruits of the Holy Spirit; he will want to become more like the Lord Jesus the Head, and to become more like the Heavenly Father. God has arranged that all things shall work together for good to all whom He begets as new creatures. God will bless their every trial and experience. Even the slips they may make, in blindness or weakness, or what not, of their consecrated flesh He is willing to bless so that they may learn lessons therefrom and become stronger thereby.

If the new creature is entrapped, or ensnared, through weakness of the flesh, he should go at once to the throne of heavenly grace and get right with God. He will thus show that he loves righteousness, and that he does not love sin. He should seek to profit by the experience, and will endeavor to keep as far as possible from further similar failures. Nothing less than this would be in harmony with the covenant we have made.

Will the Lord forgive the repented of trespass or sin, and upon what basis? We answer, that a sinner who repents of his sin could be merely weakness of flesh, or something more in which the new creature was helpless. God would consider this as being due to the flesh and would not hold against the repentant new creature. He would expect you to learn the lesson from it, but it would not be charged to you as a new creature. It would be needful for you to go to the Father and the Lord Jesus for the forgiveness of your flesh. You should seek grace to avoid a repetition of the offense. The forgiveness would be granted upon the basis of the original imputation. That covers your sins as long as you have flesh. Nevertheless your flesh may be given “stripes” for its correction in righteousness.

What if there be a mixture of sinfulness in our sins? In principle the same; but this might be a mixture of willfulness it would be sinful. No matter how small the degree of our consent to sin, we would be to that extent in harmony with the enemy. We have enlisted on the side of the Lord, and if we show any sympathy toward unrighteousness or sin it implies a wrong condition. The Father imputes what the Father does. Has he sinned? No, not the scriptural sense of committing full, wilful sin—he has trespassed. If we sin wilfully it would mean the death of the new mind—the new creature would no longer exist. The old creature, come to life, would be subject to the second death. If the
new creature shows the Lord that he is not in sympathy with the sin, there is forgiveness provided. The Lord accepts his intentions, and will not take from him His Holy Spirit. Nevertheless, he would receive chastisements in his flesh.

Would the merit of Jesus be impaired in the forgiving of the new creature’s trespasses? No. Jesus has nothing to do with atoning for sin on the part of the new creature. His atonement sacrifice was for the sin of Adam and his race, and not for new creatures. If the new creature fails to be faithful to the Lord he must receive chastisements in the flesh, in order that he may be helped to make straight paths for his feet. There is no atonement for new creatures.

Ques. 2. What part will the Church have in binding kings?

Ans. Apparently, my dear friends, the Church now has no part whatever in the binding of kings. At least we do not see yet how you and I have any part in that work; we do not see that the kings are bound. What part the Church may have, that work later we do not know. The Bible shows that they will have an important part, but we will exercise that privilege when the time comes to be seen. God has not shown just how His plan will be worked out. We need to be in position to do our part when the time comes, but we must be satisfied to leave the matter in the Lord’s hands. In the armies of the world the men in the ranks may not know what their part is, but they are there. To work the works of the law is to be a people in the midst of the world—right up to the time when the order to advance is given. In due time you and I will get our orders. In the meantime we are to keep the armor on; we are to keep it clean and bright; we are not to get sleepy or weary in well-doing, but to grow strong in the Lord, and in the power of His might.

Ques. 3. Were the ten commandments a perpetual law or were they nailed to the cross?

Ans. The ten commandments were not nailed to the cross at all. They were given to the Jew, and they are still upon the Jew to this day. The covenant which God made with Israel He has not repudiated. Their law covenant will finally be merged into the new covenant. Their blessings promised through the prophets will not come to them through that law. The Lord said, “But not by thy covenant.” (Ezekiel 16:61.) Israel’s old covenant will be covered over, and they are brought under the new mediator of the new covenant, Christ Jesus the Head, and the Church His Body. In proportion to the Jews’ endeavor to keep the law of the ten commandments they have had, and will have, blessings from God.

Christians are not under the law of ten commandments given only to Israel at Sinai; but we have always had all of God’s creatures everywhere are, under the spirit of the ten commandments to the extent that they know them. This spirit of the law was expressed by the Lord Jesus when he said that the law is briefly comprehended in two commandments: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.” Every Christian is under that commandment. The angels are under that commandment. All of God’s creatures who live in harmony with Him must know and love God with all of their heart, mind, soul and strength. The second commandment, Jesus tells us, is that we shall love our neighbor as ourself. All Christians are under that commandment. Jesus and the apostles were under that commandment. The divine will for all God’s creatures was the spirit of that law of Israel, which will never pass away.

But to the Church has been given a third commandment. Jesus said: “A new commandment I give unto you, that ye love one another as I have loved you.” This is applicable only to the Church. This command is not of universal application. It is given only to the Church and for a Gospel Age. We are not to love the world or the angels in this way, but merely one another. How much shall we love the brethren? To the extent of giving our life for them, as Jesus laid down his life for us. We must cultivate that love if we would have God’s highest, grandest blessings. Some may get into the Great Company without this degree of love. It is given only to the Body of Christ must love one another as Jesus loved them. The apostle, speaking of how Christ died for us, says: “We also ought to lay down our lives for the brethren.” All of the “more than conquerors” will keep this third commandment. Thus only can we fulfil our “covenant by sacrifice.”

What was it that Jesus nailed to the cross? It was the law covenant. It was the covenant, or agreement, that God made with the Jews, under which they had some hope of becoming a part of the elect Church. If they could keep God’s perfect law it would demonstrate that they were perfect beings. In that case they could have been transferred to the “covenant of sacrifice” without being redeemed. Of course, they could not keep the works of the law covenant which required all the good work a perfect man could render. God knew this, but the Israelites did not. God’s covenant provided that if they could do those things they might have everlasting life, and not need to be redeemed. When Jesus came and kept all the law covenant’s requirements, he showed that the Law was the Covenant. Thus all hopes by others under that covenant were at an end. Any blessings under that law covenant could only come through Christ—in no other way. It was that covenant that was nailed to the cross. Some of the Jews, the apostles and others, finally came to realize that their only way of getting these blessings which the Sinai law offered would be by coming to Christ and becoming dead with him—suffering with him.

We who were Gentiles became part of spiritual Israel, and participate in the blessings natural Israel had hoped to get; but this we receive through Christ under the terms of his covenant of sacrifice: "Gather My saints together unto Me, who have made a covenant with Me by sacrifice." (Mal. 3:1.)

Ques. 4. “And salutate no man by the way.” (Luke 10:4.) Why was this instruction given to the seventy sent out?

Ans. The saluting of people by the way is a very common custom in Palestine, even yet. People seldom pass one another without saluting, and discussing the news of the day; and all this is now done by telephones, telegraphs and newspapers. Jesus was sending out his disciples with a special message, and he did not wish them to spend time on the way discussing ordinary matters. They were bearers of the divine message. We are not to suppose that they could not salute by a wave of the hand or a word of greeting; but they were now to stop and enter into the ordinary salutations and conversations. Their business was to get the law and the gospel into the cities and towns, and there tell the people that the kingdom of Heaven was at hand; that he of whom Moses wrote had come. The seventy went out with a special message and were to appreciate it. This one thing I do—preach the gospel wrote St. Paul in the same spirit. Oh, that we all as followers of Jesus could realize such a devotion to the interests of the kingdom! Less time would be spent in news reading and gossip.

Ques. 5. Genesis 9:6 reads: “Whoso sheddeth man’s blood, by man shall his blood be shed, for in the image of God made He man.” Why was not this general law executed against Cain, who slew his brother Abel?

Ans. There were not many men to shed Cain’s blood. It would have been very hard for his own father and mother to do it. They had sorrow enough in one death in the family. I do not understand this text to mean that it was obligatory to shed the blood of one who had committed murder, but that such a course was justifiable. God would approve of the execution of the death sentence upon the murderer.

Ques. 6. Should a group of Bible students work independently of the ecclesia of that locality, being members of that ecclesia?

There is, of course, a certain amount of Christian liberty that we believe the Lord would be pleased that people always exercise. For instance, suppose a brother were to go to another brother’s home, and two or three neighbors came in to spend the evening. Then suppose one should say, “Let us have a game of chess,” and another would say, “No, let us have a Bible study.” We do not think it would be the Lord’s will that we should all be occupied with the one thing. Some, of course, would be busy in the other, because it is not authorized by our class, but we will play chess.” We might properly reason that, while no meeting had been arranged there by the ecclesia, there could be no objection to having a Bible study or to talking along Bible lines. The host might say, “We will ask in some more of the neighbors to help us. After you all are here, I will tell them about these things and will be glad to have the help.” I cannot see that there would be anything wrong in such a course. If those attending desired a regular meeting, it should be turned over to the I. B. S. A. local class, which would supply the leaders.

The Work of the Holy Spirit is the power, influence, or vital energy proceeding from God which becomes effective, in its varied operations, to the bringing of all things into subjection to himself in due time. The term also refers to God’s holy spirit; it is an enthroned, enthroning, and enthroned Spirit. The clear statements of the word to this effect; and despite the repeated declarations that should be all-sufficient in their convincing power, we find large numbers still groping in darkness on this subject. They are much like the little boy whose father, while taking him fishing for the first time, had a great deal of effort to teach his son the golden text so that he might repeat it when called upon to do so. When he turned the boy over to his teacher it seemed that the words had been well drilled into his mind. They were: “Whosoever a man soweth that shall he also reap. After some preliminary exercises the teacher turned to Willie and asked: “Now, Willie, can you repeat the golden text for us?” There was a blank look on the face for a moment, but it soon lighted up exultingly as he said: “Whosoever a man soweth always reaps.” He had failed as completely to get the thought, as so many do in the matter of the Holy Spirit.

We believe the work of the Holy Spirit is described in three texts which we will read, namely, John 16:8 and 13, and 2 Cor. 3:18: “And when he (the Holy Spirit) is come he will reprove the world of sin, and of righteousness, and of judgment.” The thought in the Greek appears to be that he will convince the world concerning sin, righteousness and judgment. Verse 13 tells us that “He will guide you into all truth,” while the last text declares that the Holy Spirit will change us into the image of the Lord, from glory to glory. Five things are here mentioned which the Holy Spirit is to accomplish for us.

First, it is to lead us into all truth. We would not understand this to imply that every spirit-begotten child of God would receive all truth upon every subject, nor even all truth pertaining to God and His purposes. Many faithful ones have died in past without such complete knowledge. Even of to-day realize that there is much for us still to learn. The Holy Spirit will lead those who follow on to know all truth that may be essential in making their calling and election sure.

We all rejoice in the truth that has come to us relative to God’s great plan for the recovery of mankind from death, and all of the associated and related unhappiness. But is there not a danger that we may permit the adversary to beguile us into believing that the possession of this knowledge will give us a higher standing in God’s estimation than others? If so, we arerocuring a false foundation, and who shall expose this cause, will assure us of an entrance into the glories and honors of the kingdom? If we have this thought in any degree we should disillusion our minds. The apostle shows in a very positive manner in 1 Cor. 13 that we might have all knowledge, and yet be as sounding brass, or a...
tincting symbol. When the water pots at the marriage feast at Cana of Galilee were filled with water, it still required the power of God to make the water in the vials into wassail. The water in the tables of God be exercised to add the qualities that are suggested by the difference between the water and the wine.

In 1 John 3:18 and 19 the apostle admonishes: “My little children, I write not this to condemn you, but because you are pure in truth, and because truth shall assure our hearts before him. For if we shall do that which we have heard from God, even that which we do in effect produced in our lives that will prove whether or not we are of the truth. If we merely have the letter of the truth, and not its spirit, we may be like a lawyer who was diretting a certain judge to take a man, who was evidently guilty, into a room adjoining the court room and give him the best advice as to how he should go. We might two remained away much longer than the judge had expected, but finally the lawyer appeared alone. The judge asked: “Where is the prisoner?” The lawyer replied: “Did you not tell me to advise him to the best of my ability?” “Yes, sir,” “Well, after I heard his story I told him my advice would be to slide out of the window and hide. I think he has crossed over by this time.” If we depend upon the letter of the truth to give us a meritorious standing before the Lord we will most likely let our old man with his evil deeds (who is well provided for in the story) make his escape without being dealt with in the divine way.

The truth in which the Holy Spirit is to lead us includes an understanding and appreciation of God’s unalterable love for those whom He is fashioning after His likeness. Among the many texts expressing truth along that line we will refer to Isaiah 43:1-7. In Isaiah 27:2,3, God, through His prophet, speaks of His renewal of real wine. This describes less means the church class, and of He continues: “I the Lord do keep it; I will water it”—every Sunday? Oh, no! every Sunday and every Wednesday night? No. Suppose I say, “every day,” would that seem more like it? Ah, here the Lord proves that his ways and thoughts are much higher and greater. “return of the water in every moment; lest any hurt it I will keep it day by day.” Do we fully realize this truth, and are we submissively, gratefully, rejoicingly drinking in these waterings of the Lord as they come every moment, whether they be like the violent storm accompanied with the lightning flashes and heavy roll of thunder or a slow, soothing, refreshing shower? Do we pass by the falling of the dew, almost imperceptible, yet with reviving and invigorating power?

In the truth of Psalms 103:13,14: “Like as a father pitieth his children, so the Lord pitheth them that reverence him. For he knoweth our frame; he remembereth that we are dust.” Is this truth so firmly fixed in our minds that it becomes a sustaining power in every experience? Is this truth so real to us that we can go confidently to Him and get help to really overcome the weaknesses, the instants in which we feel such a thorn in our flesh? Are we grasping more clearly the thought of 2 Cor. 9:8: “God is able to make all grace abound toward you, that ye always, having all sufficiency, in all things, may abound to every good work?” Have we such a conception of His fatherly pity toward us that we can quickly acknowledge our shortcomings when we have not? Are we pawning the merits of His dear son, assuring our Father of our strong determination that we will by His grace not fail on this point again), that these temporary defeats become to us sure stepping stones to more complete victory? These are the truths that the Holy Spirit is to lead us into. These are a part of the truth of God’s love that He will reveal to those who are kept in Him.

The Holy Spirit is also to lead us into truth with respect to what God requires of us. Eph. 5:17 gives us some suggestions on this point. We will read from the Diaglott, “Become therefore imitators of God as beloved children.” The King James version gives this “followers” instead of “imitators” which we are to avoid because they believed some things in the Bible, or belonged to a religious organization. When the apostle tells us we are to be “imitators of God” we have no room for doubting the import of the passage. And we are to “walk in love, even as the anointed one loved us, and delivered himself up on our behalf, an offering and a sacrifice to God for an odor of a sweet smell.” Let his truth be that we are to love like Christ sink deeply into our minds, leading us to sacrifice ourselves in behalf of others as he also did in our behalf, and let not fornication, and all impurity or unbridled lust, be from us (for so commeth holy persons); also inedency and foolish talking and jesting, things not becoming, but rather giving of thanks. For this you know that no fornicator, or impure persons, or man of unbridled lust (the King James says ‘covetous person’) and any idolator, has any inheritance in the kingdom of Christ; and if you be dirty with empty words, for on account of these things the anger of God comes on the children of disobedience. Therefore do not become partakers with them.” The truth must fasten itself upon our minds that all impurity of thought, as well as act, is to be put away. Also foolish and loose jesting. I trust you are in the act of getting this truth, and applying it. Are we covetous of the love or attention that is given to another, or any other advantage they may possess over us? Do we have any idols, such as husband, wife, children, home, riches, attainments, or aught else that is holding the place of supremacy in our affections that God would have us rid of.

Then the Holy Spirit is to lead us to this truth, that we cannot inherit the kingdom of Heaven if we hold to these.

Now Christ is the light to lighten every man that cometh into the world. He is to shine unto us now, and to the world later. However, as one might obstruct the shining of natural light into some particular spot, so is it with this light. We may, perhaps, without realizing it, put an obstruction in the way of this shining light, by excusing some of the things of the flesh. We read again from Gal. 5:19-21, Diaglott rendering: “Now the works of the flesh are manifestly these: fornication, impurity, idolatry, enmities, quarrels, jealousies, contentions, strifes, sects, envyings, dissensions, angerings, wrathings, and things similar to these, respecting which I tell you, as I have already told you, that those who practice such things shall not inherit God’s kingdom.” We have remarked on some of these. Are we guilty of any of these evils, in their more refined form, and are we shutting out the light by making excuses for ourselves? Have we enemies so that there are some whose way we push by in the class without speaking, or do we keep at the other side of the hall so as not to meet them? Are there jealousies and envies toward any of the brethren, or resentments? Are there factions in your class which array you on brother so and so’s side against brother so and so? Are we guilty of any drunkenness in the sense of being intoxicated in the spirit of the world, so that we to some extent revel in things pleasurable to the old creature, but which are manifestly disadvantageous to the new creature? If so, dear brethren, let us not shut out the light, but like the prophet in Psalm 139:23, 24 says: “Search me, O God, and know my heart; try me, know my thoughts, and see if there be any way wicked in me, and lead me in the way everlasting.” We see from 1 John 1:5 that God is light and in Him is no darkness at all. Christ is the express image of His person. Again, “we shall be like him and every one that hath this hope in him purifieth himself, even as he is pure.” Thus we are to make sure of our perfection, and a holiness to holiness, even by the Holy Spirit.

Going from glory to glory implies a growth, and seemingly, this is to continue. It is what our dear Father expects of us. We do not say that He does not make allowance for our weaknesses. He does pity us as a Father. He re-
Discourse by Pastor Russell. Subject: "FATHERHOOD OF GOD AS SHOWN IN SCRIPTURE."

Portland, Maine, July 23.—Pastor Russell spoke here today before the I. B. S. A. Convention being held in our city this week. His discourse was based upon the opening clause of the Lord's prayer—"Our Father, which art in Heaven, hallowed be Thy name." (Matthew 6:9.) A condensed report follows:

We are in the right in regarding God and father and the thought behind it should be very impressive to us all; yet it is sadly true that many who bear this name manifest but little regard for what is right and obligatory in connection with their fatherhood. It is very different, however, with the Heavenly Father, who is the Perfect One, who meets fully all the obligations resting upon Him, and who is a Father in the truest sense. The immeasurable magnificence of the glories of the Father in Heaven—His love, His power.

The term father signifies lifegiver, one who bestows life.

The Bible declares that the great Jehovah God is the Fountain of life, the One from whom everything proceeds, the One "in whom we live and move and have our being." (Acts 17:28.) All life emanates from him alone. Without Him nothing could exist. When we have before our minds the thought that God is a great Father, a true Father, we also have a正确的 thought that God is a great Father, a true Father, that He recognizes the responsibility of a Father—a matter which very many of the fallen race of Adam little appreciate, but which Bible students are coming more and more to appreciate.

Every earthly parent has a responsibility in connection with his children. It is his duty to see that they are provided for. In like manner, the Father in Heaven provides for the body and soul, for food for both mind and body, etc. To make such provision is a part of a father's duty; and whoever does not expect so to provide or has no good reason to believe that he will be able to do so
has no moral right to bring a child into the world. Thoughtful provision for such child should be made before it is brought into being. This is the right principle, and one generally recognized by all intelligent people. **People Mislead by False Theology.**

Then surely this principle would apply to the great Father from whom comes every blessing. But this contradicts much of the theology that has been given to us; for when the creeds tell us that God is all-wise, all-loving, kind and merciful, we are not at all thinking of His Love, Justice and Wisdom. He is sending the vast majority of our race to endless torture. In other words, the creeds imply that God has made a miserable failure in creating mankind, and that His Plan of Salvation is a farce. We should have known better than this even without a Bible. But we have been won over to the doctrine of the Father of Mercies, from whom cometh every good and perfect gift, who has all power at His command, could not be such a failure—that in harmony with His glorious character, He could not bring into existence an entire race, knowing that 999 out of 1,000 of them would spend eternity in torture.

The only reasonable explanation for our credulity in this respect is that which the Apostle Paul gives; namely, that the Adversary, the Devil, has greatly misrepresented our just and loving Creator. Satan, the god of this world, has so blinded the minds of many by the delusive theories which he has put forward, that the majority seem unable to reason intelligently upon the subject of religion. St. Paul declares that “the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils.” (1 Timothy 4:1.) This prophecy has been fulfilled. There has been a great falling away from the primitive faith of the Church; and heathenish theories, which were no part of the Scriptures, were introduced to frighten the people and to bring them into submission to ambitious leaders.

We have been deluded into thinking of our great God as a demon, all-powerful and all-wise, but not all-good, who had to choose between the Son of God, and by his power remove all evil from this life. How puerile such a God would be! This prevalent but erroneous thought is directly contradicted by our Lord Jesus Himself, who said, “Fear Him who is able to destroy both soul and body in Gehenna” —the Second Death. (Matthew 10:28.) The Almighty God, who knew the end from the beginning, who brought no beings into existence from whom He could not destroy when they had proved themselves unworthy of the blessing of life.

**No Eternal Life in Misery.**

Furthermore, the Bible declares, “All the wicked will God destroy.” (Psalm 145:20.) How simple, how reasonable, the Bible! We get our confusion of thought by neglecting the word of God and taking instead the teachings of the Adversary. Bible students, however, are finding wisdom of going directly to the Word of God. The wisdom from Above is what we need, and not the wisdom of this world, which is foolishness with God, and which is becoming more and more foolish to all thinking people. The Heavens, only window on the Word of God. (1 Corinthians 3:19-21; James 3:17.)

In taking the text which I have chosen, and in saying that I greatly appreciate the thought there of a loving Heavenly Father, do not misunderstand me to mean what many today mean when they speak along these lines. Many who have fallen down from the Dark Ages. Bible students, however, are finding wisdom of going directly to the Word of God. The wisdom from Above is what we need, and not the wisdom of this world, which is foolishness with God, and which is becoming more and more foolish to all thinking people. The Heavens, only window on the Word of God. (1 Corinthians 3:19-21; James 3:17.)

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There are some who desire to know and to do the will of the Lord, if only they are shown what it is. To this class God purposes to show His plan and to give them His choicest blessings. He gives them the opportunity to join with Jesus in His sacrificial work for humanity, the privilege of suffering with Him now that they may reign with Him by and by, in the kingdom. Foreknowing that there would be a class of this kind, who would gladly give up the pleasures and the ambitions of the present life for the far grander blessings which He has to bestow, God has given them this privilege. He has sent forth His Message far and wide, to let this class know of their opportunity.

The Class Which God Now Seeks.

For over eighteen hundred years this Call to a saintship has gone forth in a quiet way. But comparatively few have responded, and the world has generally set it at naught. People in general do not think it worth while to go to some upper room to attend a little prayer-meeting or to some ordinary hall to hear preaching. They prefer to go to some fine edifice to hear an eloquent oration and charming music. God has permitted His Truth to be thus obscured from the worldly-wise and self-sufficient, and to let it appear as if the Gospel were accomplishing little or nothing. But all along He knew just what He was doing. He was accomplishing just what He had designed. He has always known them that were His.—2 Timothy 2:19; Isaiah 55:8-11.

The class which God is selecting now have sharp ears for the true Gospel Message. When they hear of the Love of God in Christ, they believe it. They listen to God's Word, rather than to human theories and traditions. They become pupils in the School of Christ, followers of the Lord Jesus. The Master did not have a smooth way. His path was rough and thorny. Some, when they learn this fact, stop immediately. Others, however, press onward, even though they know the way to be narrow and rough. They desire to get back to God; for they find satisfaction nowhere else.

These hear that our Lord Jesus will become an Advocate for whoever contracts to follow in his steps, and that the Father will not receive them without this Advocate to make good for their weaknesses and blemishes. They learn that our Lord will become the Advocate of any who will accept his terms—"If any man will be my disciple, let him deny himself, take up his cross and follow me." To deny self means to give up one's own will and take the Master's will instead. Whoever takes this step will find various cross-like difficulties along the way. The contract is not to last for a month or for a year, but for life. Our Lord guarantees that his grace will be sufficient for all who follow him, that his strength is made perfect in weakness. Surely this is sufficient assurance.

There are not many of this class anywhere. But it is only to these that God now becomes the Father.

These are the sons of God, through the begetting of the Holy Spirit. These say with their Master, "I delight to do Thy will, O my God! Thy Law is written in my heart." If in their hearts they should say, "I know that I have to do God's will, and so I will do it." He would say to them, "Go back; for I am seeking only those who love My will, not those who serve merely through fear or compulsion." Those who take a stand with Christ must burn all the bridges behind them when they enter the narrow way. They are to follow the Lamb whithersoever He goeth. Only such will constitute the Bride class.

"The Father Himself Loveth You."

It is only after we have received the begetting of the Holy Spirit that we are privileged to say, "Our Father which art in Heaven." The world cannot call God their Father, but through our Redeemer the Church has this privilege. And so the Apostle says, "Now are we the sons of God. 1 John 3:1,2.") But as such, we are not free from the aches and pains incident to the groaning creation. While in the flesh we must suffer, but still we are the sons of God, in the sense that we have the begetting of the Holy Spirit. In the resurrection change, however, we shall really be the children of God.

By nature we were children of Adam, condemned to death in him. But when in our consecration we gave up everything pertaining to the human nature, our Lord received us and made us acceptable to the Father, who then begets us with His Holy Spirit of adoption, whereby we cry, "Abba, Father!" This is a blessed position; for our Heavenly Father is in perfection what earthly parents should be. He has made every provision for us. Our Lord Jesus is simply carrying out our Father's plan.

Niagara Falls Convention
Aug. 19-22, 1916
"Words of Welcome" by Bro. W. O. Bowin

I presume dear friends, it is needless for me to tell you that we are glad to see you all here, and I can tell by the smiles on your faces and the expressions of love and joy that you are all glad to be here. I am sure we feel indeed greatly favored of the Lord to have you with us. I might say that this is the happiest moment perhaps that this class could experience on this side of the vail, of entertaining you. We have been looking forward to this convention for some time, and now we are here and the convention is at hand, and we have the privilege of welcoming you to this convention.

No doubt when you heard there was to be a convention here most of your minds perhaps went back to the time when there was a convention here before, I believe in 1907. No doubt the most of you know of the blessings those had who attended that convention, the fine experiences that all of the Lord's people then enjoyed, and the great witness for the truth that was given. So we have come together for four days for the very same purpose, as it were to rehearse again the things we heard then, only perhaps in a more special manner, because we realize that the path of the just is as a shining light that shineth more and more unto the perfect day. And so assured of this continual shining we are here today, and we are going to be here by the Lord's grace for four days to feast together and to fellowship. And while you are here we want to say that the class of Niagara Falls are here to serve you. Whatever you desire, whatever you wish, if you see anyone with a purple or white ribbon, ask them about it and they will be glad to serve you.

And so, dear friends, I feel very grateful for this privilege of welcoming you on behalf of the Associated Bible Students of Niagara Falls, and we trust that while you are here you will take advantage of all the principles of fellowship and thus become better acquainted with one another and better acquainted with the Lord, and then finally when taken beyond the vail we will be able to sing His praises forever. And so then on behalf of the Niagara Falls class I take a great deal of pleasure for the privilege of welcoming you and bidding you all welcome, trusting that you will enjoy the convention and take advantage of this means of knowing more about the Lord. And I take a great deal of pleasure in introducing our Chairman, Brother Sturgeon, who will have charge of the convention from now on.
Response to Words of Welcome by the Chairman, Bro. Sturgeon

E are glad as a convention of Bible students to have received such warm words of welcome. You certainly feel at home now. Having the spirit of our Master, we will not go where we are not wanted, and if we are not invited to come, we are pretty sure not invited to stay. We are here because we have been invited here. When Jesus walked in the flesh, in his own personal flesh, on one occasion he was walking out of the city with two disciples, and as it were he would have passed by their place, but they said, "Master, the day is far spent, the night is at hand, tarry with us." And as a result he did tarry, and as a result we are here, we are not made cold, and thus they were blessed and lifted up, and he went up higher and beyond and they reached him with their faith.

So it is that our blessed master today is walking in the flesh of his dear people, those who are his by virtue of their consecration and of his work on their behalf in the presence of the Heavenly Father, the begetting of the Holy Spirit, they are his, and he dwells in their flesh which belongs to him by consecration and by resurrection work, so that where they go he goes, and so that today our Lord is represented by his consecrated people here, and they have come because the Niagara Falls friends have said, "The night is here; the day is pretty well spent, the first part of it, and now abide with us." And we have come to abide with them for about four days.

Four days of what? Four days of those experiences which are referred to in the Bible as coming to those who are risen with Christ, and who are seated with him in the High Heavens, and who have him as their head and have the One who is over all in heaven as their Father, as those new creatures in Christ Jesus in submission to the divine will. We have come here because his providence has seemed to open the way and make things perfectly agreeable and satisfactory.

So it is that we are glad to receive the words of welcome from the representative of the Niagara Falls class, and we are going to say on behalf of the conventioners who are here as well as on behalf of a great many others who would like to be here and could not, that we appreciate, dear brother, your words of welcome to us. And in coming we have come now as a delegation, and as one body, and that the body of the Christ still in the flesh. There are some members of that body that are on the other side, some of them you know. Some of them you know by reading the New Testament, others by reading history, others by hearsay, and others by personal acquaintance, who are assembled yonder on the other side as members perhaps of this convention.

While everyones ones are there, we recall at least two who have reached that convention before us by virtue of the work that they were doing in the harvest field. One of them was a dear colporteur sister who passed away recently as a result of carrying a large number of books, delivering them in the work of the Lord in which she was engaged. That was the beginning of the end of her sacrifice, as a result, while her labors here have ended, she has passed into glory. A splendid way to end your life! Having your health broken because of your ardent love for Jesus and for the truth and for the brethren and for the work, that love expressed in devoting yourself to his service as his providence opens the way, and that breaks down all possible wording shall henceforth have passed into glory. That is a good way to go. We have also another in mind as a representative of this gathering over yonder who went there by virtue of his devotion to the Lord in the pilgrim service. He always said he wanted to die in the harness, and he did so. And so we have here these two striking examples of the great work of the colporteur work and the other in the pilgrim work whose end on this side of the vail came as a result of their whole-souled devotion to the Lord in that form of service which was opened up to them, and for which they were specially adapted and equipped. Now, that is the road to glory, the royal way, the way of sacrifice, of suffering, and the way of death. So if in coming to the convention on this side of the vail it has cost us something in the way of trials, of difficulties, of sufferings, you are on the right road, beloved. That is the only road that will lead to the great convention, and so if you have suffered something, if you have had trials, if you are enjoying it, I think that is a pretty good indication that you are on the road to that great convention yonder, and to be assured that you are on the right road to glory is a great blessing in itself, and I am sure you are glad you are here in that way...

Now in accepting this welcome, we are doing so not as individuals, for we have very largely lost that in becoming members of the Body of Christ, and so we are not going to receive the privileges and blessings here so much as individuals as we are as members of the one great Body of the Lord Jesus on this side of the vail. And in that body we find that of course there are many members, and we are glad to be of those many members. In that body there are classes in various sections, and as it is said in the Scriptures, that there were saints who were at Ephesus and who were in Christ, so we have saints who are at Tonawanda and at Buffalo, and at Cleveland, and at Erie, and at Toledo and Detroit and in Ontario and throughout Canada and New York and other sections, these and the local churches which are in Christ while we are here and so we have that representatively here today. More than that. We are of the same spirit and of the same body with all those dear friends who are with us today in sympathy and in prayer and in spirit, and so we are representing them truly and properly so because all one body, we are representing, of course, all the volunteers in the harvest work. We are the representatives of the friends, the friends, the workers and the pilgrims, and we are here in Christ as parts we might say of this great body of I. B. S. A., and so are very vitally associated with the Watch Tower Bible and Tract Society, and are glad to be considered connected and to be in a certain way representative of them. And as such we are glad to recognize the one whom the Lord has appointed to give this address, and to our dear people and it is our pleasure to have you represent him and to give you his own greetings, called "Pastoral Greetings."

"Dear Convention:
"Just a word of greeting to you as you gather— an expression of hope that this convention will be one of great profit to all in attendance, and of wide influence upon others.

"Let us hope it will be well over by the time of my arrival and participation in its program. I am therefore, giving you a foreword—expressing the hope that you will have experienced great blessings before my arrival in your midst. I am sure that my good hopes respecting your spiritual prosperity at this convention will be realized, provided you shall have given yourself to the spiritual movement, and with prayer for God's blessing upon the convention and especially upon your own participation and spiritual interests while in attendance.

"Let us not forget for a moment, dear brethren and sisters, that 'Every good and perfect gift cometh from the Father of Lights.' Let us not forget that while we are vitally connected to this people, and anxious to pour us out blessings more than we shall be able to receive, nevertheless, He desires that we shall be in a proper receptive attitude, hungering and thirsting for righteousness and truth, and earnestly craving the sunshine of Divine favor. 'No good thing will He withhold from those who walk uprightly.' We are gathered with such a purpose. May the Great Shepherd and Bishop of our souls supervise every interest of His people.

"While the convention will be in the nature of an 'outing,' let us remember that it is a spiritual outing for the New Creature, and lay our plans accordingly. My prayer is that all the Lord's dear people may have rich blessings from the conventions of this year.

"Very truly your brother and servant in the Lord.

"C. T. RUSSELL.

"We are glad all of this is in the name of the one Lord Jesus Christ, the only Head of the Church. We have gathered in his name. "Where two or three are gathered together in my name, there am I in their midst." He is in our midst. He is in our hearts. The Bible tells us that the Father and the son have taken up their abode in us. And so we have the Scriptures for it that where his spirit is dwell-
Discourse by Bro. P. S. L. Johnson. Subject: "HOLY AND REVEREND IS HIS NAME—BRO. P. S. L. JOHNSON 221 ing in our hearts we have the fruits and graces thereof, those attributes of wisdom, justice, love and power. We have the word of God dwelling in us richly, that there the Father and the son have taken upon their abode, and that is what makes this a very special convention, and a very sacred and a holy one, because in the name of the one Head it represents God our Father in Heaven.

Reverence Day. We are going to have the keenest kind of reverence and respect for our Father in Heaven, and for our dear Savior and Head. We are therefore going to try to regard each other as a representative of the Lord Jesus, and as he says, whatsoever you do to one of the least of these my brethren you do it unto me. So that out of reverence for the Son of Man—"whosoever shall lose his life for my sake shall gain it"—we are going to submit ourselves one to another in the fear of reverence of the Lord, and where that is the case, there is where the Lord’s blessing rests. Hear the words of the Psalmist: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard: that ran down upon the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing." And just as we have that supreme reverence for our God and Father in Heaven today, and recognize the oneness of our Head, the Lord Jesus, in all the members of his body, and the one and only one in connection with the morning devotion, the Bethel service, how appropriate it has all been arranged that while we have stolen awhile away from the world to be here together that the opening song shall be this: "Blest be the tie that binds our hearts in Christian love."

Then the third significance: One of the most frequently occurring is that of character, and the text we have taken this morning, while having the other meanings, most emphatically has this third meaning—"Holy and reverent is His name." Then the same meaning of the word is in the baptismal command to baptize them into the name of the Father, the Son and the Holy Spirit (character likeness), character conformation to the Father, Son and Holy Spirit. So these are passages that give us the third meaning of the word—character called.

Then there is a fourth significance that this word has, and that is honor. For example in one place Jehovah makes this remark: "I have delivered you with a mighty hand and with an outstretched arm that I might make me a name among the nations," Honor. So frequently we find that is the thought associated with the word.

Sacrifice is a Biblical word that is connected with office or work. For example, Jesus makes this remark in one place: "Whatsoever ye ask in my name believe that ye shall receive it." What does he mean there by that expression—"in my name." Our answer is that God’s people are privileged to be associated with Jesus in his office, as the world’s prospective king, mediator of the covenant, the one that makes perfect sacrifice. In this sense of giving ourselves to God, in the Bible the word "name" has a variety of significances other than those just given. It is a very peculiarly used term in the Scriptures.

Its first or primary meaning is that of appellation. Therefore we read of John and James, Mary and Martha, etc. It is that by which we know a person—its ordinariness or oneness. We notice in Biblical usage that names are significant sometimes of one’s nature, sometimes of one’s character, sometimes of one’s reputation, and sometimes of one’s office or work. And it is because of that fact that the Bible gives these different meanings to the word "name."

The second meaning we find therefore in the Scriptures after that of appellation is that of nature. For example Jehovah makes this remark: "I am Jehovah; that is my name." The word "name" here stands for both appellation and nature. His appellation indicates what His nature is—the self-existent one, the divine one. We recall how our Lord Jesus in one place said, "To him that overcometh will I give a new name, the name of my Father and the name of the holy city Jerusalem." (Rev. 3:12) Now evidently the divine name or nature is meant in that passage. That is the new name Jesus meant, and that is the name or nature that the holy city will have—divine. And that is the name or nature that God has. Evidently in this passage name is used in the sense of nature.
heart and mind is what the Bible means by holiness. As far as we ourselves are concerned, we gradually approach holiness as a state at consecration. There is a certain sense in which we enter in at justification when we sever ourselves from sin and error, but it is a far different mind whereby through veneration we stand in deep respect in the presence of greatness. Now, in order to be reverence there must always be greatness present. It is the majesty of God that calls upon us, in whatever way that majesty exercises itself, to exercise reverence. Reverence is not reverence of the name, and this respect, as it is the respect that is the expression of veneration. And it is for that reason we gave our definition of reverence as we did. It is the quality of heart and mind whereby through veneration we stand in deep respect before greatness. Now then, brethren, having defined the meaning of the word “reverence,” we would emphasize this: We may have reverence and still be far from reverence. We have not reverence, but the respect that is the expression of veneration. And it is for that reason we gave our definition of reverence as we did. It is the respect that is the expression of reverence.

Now, let us look at the text. The text as a whole has this thought, that Jehovah’s name, whether it be His appellation, or His nature, or His character, or His honor, or His office expressed in His works, is indeed holy, separated from all evil and common things and dedicated to all good, and as His name is in perfect harmony and always has been in absolute harmony with good principles, and His name, as associated in His appellation, His nature, His character, His honor and His office, consequently works, is of such a kind as deserves our reverence, our deep veneration, and the deepest respect because of the majesty of these things.

God has a very remarkable name. First His appellation—Jehovah, the self-existing, the eternal, the immortal, the absolute, the independent One. All these are encomiastic in the meaning of that name “Jehovah,” and that appellation is applied by believers. We desire to take up a second line of thought connected with our text and theme. Why is the name of God holy and revered? We will first answer why His name is holy and then answer why His name is revered. We remember now our five different ways in which the Bible uses the word name. Let us look at each one of them and see if holiness is not a deepest kind. First, in the sense in which we have just afterwards seen if we do not find that quality of reverence.

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Lord. We certainly as God’s people will accept the thought that this name is a holy one. There is nothing common or unholy in it. There is certainly not a name that a godly man would not be disposed to have, and that is of course good principles. Thus we see then His appellation is a holy one.

Now then, let us look at His nature. We find it is likewise a holy one. God’s nature is, of course, divine. He is holy in the constitution of His person. We can’t tell just exactly how it is, but we know that when He shall appear we shall be like Him and see Him as He is.” But we could imagine a body composed of a substance like electricity, some living substance, and we know the divine body is composed of some living substance like electricity. There is some substance, I don’t know what it is, some living principle. There is some substance out of which the divine body is made, and God’s body has, therefore, this substance in it, whatever it is. He says, “If we could imagine a body that has imbibed adapted to that principle of what it wants to do and that to infinity, we would have an idea of what kind of a body it is, but we can’t imagine it. We could know better about the attributes and activities of that body than about the form. As Jesus said, “No man hath seen God’s form.” We will be privileged to know that if faithful God’s present veneration property form are adequate idea of its shape. We may be sure that it is sublime in its make-up and absolutely adapted for that which He is, the Author and Source of everything good and perfect. That body is able to discern things throughout space. Everything moves and open before the eyes of it. It is the body that has its basis, and it is able to put itself in the utmost confines of the universe; that body has power of locomotion that can pass through space, millions of miles, as quick as thought, without the least inconvenience, having the full Elixir of life. What a marvelous body is Jehovah’s! It is certainly a holy one: for it is really perfect.

Then there are certain attributes in His person or being we find to be holy. One of the chief attributes of His being is self-existence. Jehovah always was and always will be, and needs nothing upon which He needs to depend for existence. Self-sacrifice is one of the attributes of His being. That attribute is a holy one. Then again—eternity, without beginning or end. He always was and always will be, and certainly, brethren, that attribute is holy. Then He has the attribute of personality. He is a personal being, not a human being, of course, but a divine being. He has the power of will, of feeling, and all the elements that go to make up personality, and His personality is holy. Then, lastly, there is the attribute of omnipotence. His power consists of substances that are spiritual. We don’t know whether it is one or more of which His power consists. Then, too, He is death-proof, impossible for Him to die, and there is no need of replenishing life, because there is no waste of life in Him. There is an absolute, complete, full supply of life in Jehovah’s body, indestructible, therefore immortal. Then, too, our Heavenly Father has the attributes of independence. He needs no one to depend upon. He needs nothing to depend upon. He is sufficient in Himself, for anything, for everything. He is self-sufficient. Now, the fact He has been pleased to make a creation does not mean He would have been self-sufficient. We cannot have creation, for God is self-sufficient. He is independent. Furthermore, our Heavenly Father is changeable, and this is another of God’s holy attributes. He changes not in His being, and His purposes once fixed never change, though there are changes in their development, as one stage of an operation He enters into, in that sense He changes His procedure, but He never changes His mind or being. He is absolutely changeless.

And in this our Heavenly Father is holy. Still further our Heavenly Father is holy in other attributes. Supremacy is another attribute that belongs to His person. He is above all, before all, in all, over all. He has all, He has all, and none can ultimately bid Him defiance. He is supreme. Even His great Son whom He has exalted to a seat with Him on His throne acknowledges the supremacy of the Father. Therefore His supremacy is a holy one. Then again in person He is holy because He is a unit. It is absolutely holy in the way He is in unity. It is absolutely holy in the way it is in absolute perfection of being may be attained, and His holiness shows itself in His being, in His unity. Then He is holy in His power. He is almighty, omnipotent. By omnipotence we understand His ability to do anything He wants. “Our God is in Heaven: He has done whatever He has pleased.” It is omnipotence that enables Him to create, to preserve, and to change. He is present, not in His body, but in His attributes, especially His knowledge of all things, past, present and future, and in His power swayed throughout the whole universe. Thus as we look at Jehovah’s attributes of being, we find our Heavenly Father is perfect in His person or nature, the second definition of the word perfect.
very acme of holiness. Everything in it is severed from evil and from the common and ordinary and everything in it is dedicated to good, and God has always been that way. That is who He is, who He is at all times, who He is in God. He has always been a completed holiness. Our hearts are therefore old holiness, while God’s is complete. He has always been absolutely perfect in His character and in everything else. There is therefore but the most perfect adjustment between His character and good principles, and that manifests itself in all His works. The character that underlie His character are particularly wisdom, justice, love and power, and we find that Jehovah’s main attributes or qualities consist of those four qualities. According to the Bible, the wisdom of God is absolutely perfect, severed from everything common and ordinary and evil, and dedicated to good everything, and thus it is in perfect good principles. His justice is the same. His love and power, from that which is common and ordinary and evil, and dedicated in every respect to that which is good, and thus in perfect harmony with good principles. Thus Jehovah has wisdom, justice, love and power perfect in His name or character, exactly. Of these perfect in itself, each in perfect harmony with the other, and in the entire presence that God’s character blending together all His attributes of heart and mind. For we as images of God are to have these as our chief attributes, and we know we have other attributes, forbearance, forgiveness, gentleness and the like. So has Jehovah. Jehovah has, for example, reverence, and that goes out toward good principles. Jehovah has 54th of Isaiah: “All thy children shall be taught of Jehovah, and greatly shall be the peace of thy children.” God is the source of all truth. He has undertaken to be the Teacher of His children, and He undertakes to correct the aberrations of our forefathers by giving them His infallible knowledge, and, brethren, as we go on our way, we see more and more, we see the knowledge He gives us is becoming perfected. He is teaching what is in harmony with good principles, teachings that are separated from the common, ordinary and evil, and dedicated unto the good, and thus we see the harmony with good principles. And thus as Teacher His works are in giving divine truth when once He be perfect. Then, too, in His work as Justifier our Heavenly Father’s work is perfect, his office as Justifier. He has arranged that in harmony with His law His Son has been “set forth to be a propitiation through faith in His blood, to declare His righteousness” for the remission of sins that are past, through the forbearance of God’s time. So this time His righteousness, that He might be just and the Justifier of him who is of the faith of Christ.” And notice how marvelous His wisdom acts in His works as our Justifier in arranging His plan in such a way as to bring about our justification. Not only justice acts in it, requiring an absolute righteousness, so that He might set forth the ends of sin. And how love acts in that same work, and how His power works therein. We see therefore in His work as Justifier our Father’s name is perfect, and therefore holy. So, too, in sanctification. The very object He seeks is to set us apart from the common and ordinary and evil, and dedicate us into the kingdom of God and bring us more and more into harmony with good principles, and thus makes us holy. Thus we can see His motive is holy, and everything He does for us is to work sanctifying faith and love, to enable us to consecrate, and to grow strong in character, being balanced and perfected, and finally giving it a perfect body in which His spirit is wholly manifest and perfected in His holy body in the spirit in which His works are perfect, and thus are holy. And finally He is holy in His delivery work. He delivers us in Christ and by Christ. He delivers us in the battle we have against sin, errors, selfishness and worldliness, by enabling us to win the true throne. He enables us to pass all the tests, so enabling us to conquer, and finally will deliver us from death and the grave, giving us a share in the first resurrection. Each stage of the work is intended to bring about holiness. Each stage flows out of holy motives, and each stage is performed in holy ways, and thus we see His deliverance work is holy.

And finally, we have gone over the various significances of the word name as applied to our Heavenly Father, and from every standpoint we see the thought written in our text is proven to be true, that “holy is His name.” And our hearts may well rejoice in the holiness of our Heavenly
Father's name. We are glad we have a God so marvelously good. We are glad the supreme Being is a good Being. I often think what a benefit that is. What if the supreme Being was an unholy being? That would make an eternal permanence of evil, wrong and sorrow. Oh, how good it is that the supreme Being is a GOOD being, a HOLY being. That means that ultimately in the conflict He has with evil that He will come out the victor, and that He will have an eternal activity throughout God's universe. We are glad for that, and therefore every child of God who reads this passage shall say, Holy is and shall be the name of Jehovah.

But our text tells us something else. In addition to being holy it is REVERRORD. We have already declared in answer to our first question what is meant by reverence. God's name is Jehovah. Jehovah! What is this name? It is a name of the person, not of the essence. For if the only essence, the divine essence, were to be known, we should ascribe the name God to it, as we ascribe the name man to a man. A name is a signification of something else. The name Jehovah stands for the essence of the Being, and the essence of the Being is the person. His name is Jehovah, and the attributes of that Being, the wonders of His body, we must admit, and I am sure we are very glad indeed to know that His name is revered, worthy of the deepest veneration and respect because of the majesty of His Being.

CHARACTER: We have already described God's character. We find His wisdom perfect in itself, His justice perfect in itself, His love perfect in itself, and His power perfect in itself. How wonderful is each one of these! How great! And therefore how worthy of our reverence, our deepest veneration, because of the majesty of these attributes. And therefore, on account of that, we minister to the majesty of God, that they blend in beautiful harmony with one another so that they blend in beautiful balance—oh the mighty poise, the majesty of the poise of God's character. And thus again we realize He is worthy of our reverence from the standpoint of character. Then when we remember in that perfect blending there are the other attributes, then we realize the majesty of Jehovah. For all the lower attributes, we recognize again in the balance that arises from that the majesty of His character, and therefore we stand in deepest reverence before a character of that kind. Oh, revered is His name! Then when we consider that character is unchangeable in that perfect balance, that nothing could change it, then we realize that the glory of our God we must say revered is the name of the Lord, and I am sure that every saintly heart present is glad to bow in reverence and adoration before a character like that of our Father.

The same remark applies, brethren, that His name is revered, when we look at His honor. God's honor is derived from the best things as well as from the works of God. He is worthy of honor and has honor because of what His name is, because of what His person is, because of what His character is, and because of what His office is, His works are and will be, and out of these God attributes honor. It is not an honor based upon wrong, but is holy, because it is from proper motives and is gained by good works and is intended to carry out good things, and therefore His honor is of this kind. God is not only honored by the angels now, highly esteemed, highly adored and praised by the angels, but the saints are doing the same thing. And, brethren, that honor is going to be given to every saint on earth finally everyone will give Him honor, and that glorious honor is going to reach from one planet to another as age after age proceeds in the eternity that is before us. Thus an ever-increasing honor will be laid at the feet of Jehovah and every feature about that honor will be holy. No wonder we read in Rev. 1:5, 14:“And every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor and glory and power be unto Him that sitteth upon the throne.” God is to be revered because of the honor He deserves, because all the holy beings in earth, those that shall be born in the ages to come, and all the holy beings who shall be holy in the ages to come, because all these will ascribe holiness to Jehovah. Oh, revered is His name.

We find also that our Father is to be revered because of His works. “Thy works praise thee, yea all Thy works praise thee.” So God is to be revered, to be held in honor, and to be appreciated deeply, venerated, deeply respected, with all the powers of our being, because of His office or works.
HOLY AND REVEREND IS HIS NAME—BRO. P. S. L. JOHNSON

that are the outflow of that office. He is the author of every good and perfect thing. His greatness, His majesty, as we saw the greatness of His name, is the very outwelling of all that we find in the greatness of His office He is worthy of our honor and reverence. When we think that He planned the universe, and everything in it is the outworking of His marvelous mind, we think of the greatness of God from the standpoint of His authorship. The universe is simply limitless. There are billions and billions and again billions of solar systems in space, and all the product of His creative mind, and therefore He is worthy of our honor as the Planner of this mighty universe. The great and the little alike as products of the creative work are products of Jehovah's planning, and are brought into being by the energy or hand of the mighty God. And when we think of how throughout the laws of Nature He is keeping the planets moving in perfect order, each about its center, each in perfect attunement in its place, about its orbit as well as about its axis, and each one keeping its own place and keeping perfect order—that all comes through the sustaining power of Nature's Creation and Nature's Providence. Thus the work of God in His providence calls upon us to reverence this mighty Being.

In the study of astronomy the speaker, apart from what he got of the plan of God, had the sense of reverence stirred up more strongly than anything he could recall. Other things may have been fact to him at the time, but the systems themselves, when they came clear to his mind, and the immensity of space for these planetary systems as well as the planets of each system, and working in perfect harmony, when that thought came into his mind fully, adoration filled him in every fiber of his being so that his very heart glowed with the thought of God's majesty as manifested there.

Then too, as teacher. He has taught the angels many things we do not know of. He is teaching the saints many things we do not know of. Throughout eternity He will be teaching the various orders brought into existence His arrangements and laws and cause all His angels to be the vessel of His teaching and marvelous is the Teacher. All will have to be given instructions and become wise indeed by this Teacher, and because of this He is worthy of our reverence. And when we think of His plan, the unity of the plan, the diversity of the plan, the harmony of the plan, the practicality of the plan, surely the greatness of Jehovah's authorship of planetary systems throughout the universe, and then calls for our reverence, as when we came to understand the plan of God our hearts went out more and more in reverence. So God gave His only Son the greatness of His love is shown. And the greatness of His wisdom is shown that God would make a plan of that kind. And He made His Son and His Son is known. How majestically God stands out before us as the Sender of the Redeemer. The greatest part of the sacrifice was the Father's, decidedly harder for the Father to give up the Son than for the Son to give himself up. The majesty of God in this connection in the redemptive work, in sacrificing our Savior for us calls for our reverence, and the highest devotion before Him is to be worthy to be held in high honor in the minds of His creatures. Then in the work of Justifier: The majesty of His heart and mind that God arranged for our justification. The majesty of His working out its various features, of having a justification by faith for us, of the concept of the merit for us. If He indeed is this work of our justification, and therefore worthy of our reverence. Gladly we bow in adoration before the One who richly and freely forgave us our sins and received us back in fellowship again, justifying us that we might be sacrifices. Then in His sanctifying work. In having first worked in our hearts a consecrating faith. Then having brought His Son, God of God, of the godhead separates us, making us a New Creation, giving our brain faculties a new capacity. And then when we think how He works with us day by day, correcting, encouraging, cheering us, whatever our case might require, until we are in character conformity with His dear son and Himself. As we think of all this as the sanctifying work of our God, and we recognize He is worthy of reverence too because of His delivering work. Every time He gives us a victory over Satan or evil or the flesh as we battle against sin, selfishness, error and worldliness, there is reason for bowing before Him. And when we think of how amid all our trials and tests He stands by us and gives us victories, and we are adored and are full of reverence before Him. And when we think of how He is faithful and will bring us forth in the first resurrection, again our hearts go out in veneration. And, brethren, when we consider the works that He will do on behalf of the world of mankind, venerable indeed is His name. I say to the world of mankind, we are going to use the New Creation in developing new orders of beings on the planets about us and Jehovah's praise will be enlarged, our hearts cry out worthy is our God. Oh, what lover of God would not give Him reverence? Each son of God is glad to give Him reverence and adore before Him.

This deepest quality is the outflow of various attributes. It is based on the exercise of faith, piety, charity, awe and fear looking on God's majesty. If our faith and piety and charity and awe and fear are present, then we can see His majesty. If the result is in grace is reverence. Let us, therefore, brethren, consider His majesty and greatness, and let these qualities go out toward His greatness and the resultant quality will be reverence.

Now our final question: How should the fact that His name is holy and reverence affect us? We will confine our remarks to two points. In the first place it should affect us to hallow His name, and secondly it should affect us to reverence Him. "Reverence," brethren, it is a glorious thought with which to begin our convention. I am sure our hearts are in a reverent attitude before Him.

Now then, what should we let the thought of this text work in our hearts? It should affect us to hallow His name. His name in itself is holy. Nothing we could do or leave undone would in any way diminish the holiness of His name, whether in the sense of His appellation, or His character, or His honor, or His works. We can't in the least impinge upon the holiness of God's name in itself. But, brethren, we can make that name holy or unholy for ourselves. We can act in such a way as to make it holy or unholy for ourselves. Now then, how do we hallow that name? We do it as we conform ourselves to the principles that are therein written. We do it by the making of our calling and election sure. When we hallow that name we in the ultimate analysis are asking Him to make us so to act as to make our calling and election sure. If, therefore, we would admire the holiness of our Father's name that it deserves from all that is evil, sin, error, selfishness and all unholy, we must keep continually all that is good and holy and pure, and thus if we continually act in this way, continually that satisfaction of heart and mind arises in us that we are approaching unto holiness. Bye and by when we pass beyond the veil and get the new body there will be absolute perfection in our holiness. But in the meantime every time we approach holiness ever so little, every time we do the full activity of our awes, and the full activity of the potentially developed fear we work out through these all the majesty of our God. As we let these rest on the appellation, the nature the character, the honor and the works of our God, our faith takes in His majesty, our piety loves Him with all the power
Discourse by Bro. W. M. Wisdom. Subject: "REVERENCE IN SERVICE"

I learned from my mother, an old-fashioned but a very practical one, was this: You can catch more flies with molasses than you can with vinegar. And in my services in the past, I have tried to put this principle into practice. I might say further that it has had a great influence on my whole course of life, because it bespeaks kind, loving consideration for the feelings of others. But if perchance this afternoon, dear friends, I diverge from this principle, it will be because of the general interests of the work that I do so, for I do not willingly ever wield the club, and I am not going to do it this afternoon. But I do purpose by the Lord's assisting grace to call attention to some of the things we observe from time to time, and from place to place as we go about in the Lord's service.

Now the topic we have might be comprehended and considered from various standpoints. Primarily, reverence in service. Now, dear friends, we can serve and reverence God at all times, and in all that we do. Indeed whatsoever our hands find to do we should do heartily, cheerfully unto Him. We can reverence our God sweeping the floor, washing the dishes, going about our various duties of everyday life, provided we do it as heartily unto Him, with one object, one purpose, one motive in mind, and that is to glorify the Giver of every good and perfect gift. But for several reasons we have thought to confine our remarks at this time more particularly to reverence in connection with the service in the House of God. Reverence, it is held to be an essential element in those services. We are called to engage in, and in doing so we are going to call before your mind not something that we might conceive of as supposedly hypothetical cases, but we are going to draw before your attention practical things, things we have seen and experienced at times with great regret.

And so it will be with kindest consideration for all that we make these remarks, and trust that all may corresponding be profited thereby. And I am sure, dear friends, we all appreciate the need of a deeper reverence for God, and in the House of God especially. I remember once in the Bethel Home Brother Russell having returned from a trip abroad made reference to the deeper sense of reverence shown by the English brethren in comparison to our American friends, noting what a deeper sense of reverence was manifested in their entire attitude and spirit, especially in the services. And upon this, dear friends, we have thought a great deal, and have noted these things to which he has called our attention as well as the things we ourselves have seen in our experiences.

Now, then, reverence in respect to the services, in respect to the House of God, begins when? Why it begins, dear friends, from the very time we begin to prepare to enter the services. But before touching upon the preparation we are going to read one of the Psalms, that we might have this as a basis upon which to build our structure, that this may be our guide. We might therefore that we might show forth more particularly in our hearts the praises of Him who has called us out of darkness into His marvelous light.

Psalm 111: "Praise ye the Lord. I will praise the Lord with my whole heart in the assembly of the upright in the congregation (that means a great deal, dear friends). The works of the Lord are greatly sought out of all them that have pleasure therein. His work is honorable and glorious; and his righteousness endureth forever. He hath made His wonderful works to be remembered; the Lord is gracious and full of compassion. He hath given meat unto them that fear Him. He will ever be mindful of His covenant. He hath shewn His people the power of His works, that He may give them the heritage of the heathens. The works of His hands are verity and judgment; all His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness. He sent redemption unto His people. He hath commanded His covenant forever; holy and reverend is His name. The fear (reverence) of the Lord is the beginning of wisdom, a good understanding have all they that do His commandments; His praise endureth forever."

Now, let this, dear friends, the spirit of this Psalm be a fundamental principle as we now consider some practical thoughts based on experiences in our service in the field.

As was stated, reverence indeed respecting the service in the House of God should begin from the very moment that we take the first preparatory step toward entering the House of God. And if we are actuated by the proper spirit of reverence, one of the first things we will have uppermost in our mind is to be sure that we are prompt at the service, and right on time, for we cannot reverence the Lord if we are negligent about the time we arrive at service. Any old time seems to be the thought in the mind of some. I remember a very important lesson from our Pastor at the time the headquarters was moved. When holding a series of meetings there he noted the disposition to come straggling in from ten to twenty minutes after service began. And I remember, I think it was about the third Sunday he spoke, not later than the third, he stopped right in his discourse, after he had been speaking—and this always interrupted the thought of the speaker—and he made a few remarks on the matter and spoke to the ushers that hereafter at three o'clock close the doors and lock them, and anyone that comes thereafter will have the privilege of returning to their homes. Por, said he, in substance, it takes no longer—and we realize this principle—it takes no longer to get to the House of God on time than it does to get their ten or fifteen minutes after time, and if you figure it takes so long to get there it is a very good idea to start ten or fifteen minutes ahead of time. In traveling I don't think of getting there just as the train leaves, but ten or fifteen minutes before the train is scheduled to leave. They don't always land me at the destination on time, but that is no fault of mine. It is my business to be there. And it seems to me, dear friends, this should be the principle actuating all the Lord's people—to get there on time, and to be sure you get there on time, start ahead of
time. Calculate you are going to start ten or fifteen minutes before time and then you will be there on time. Then it will not be as sometimes the case. The elder will say, "Friends, they are not all here yet." "Well," I have said, "the Lord is here, and the pilgrim is here, and we are going to start the meeting right on time." That is the principle, dear friends, of going to the House of the Lord.

Sometimes where we have been entertained we have inquired, "Well, how long does it take to go down to the meeting place?" "Twenty minutes." "How often do the cars run?" "Every twenty minutes." And they say, "Now, if we start at 2:30 we will have plenty of time and get there ten minutes before meeting time." I don't know, dear brother or sister, what time you would choose, but I am going to start on the care twenty minutes ahead of that." And sometimes I have gone ahead by myself and they came behind on the car they purposed to come on, and they got there about ten minutes after the meeting had started. Do you think that shows proper reverence for our Head? I do not think so, dear friends. I think that is disrespectful to our Head.

Suppose we were going to meet an earthly potentate, King George of England, for instance. Don't you suppose we would recognize in advance that it would be a very serious offense if we kept him waiting for us and we arrived several minutes after the time appointed for our reception? Yes, and not only is a potentate such a person from whose presence we have lost our opportunity. No second chance. The time was so and so. You didn't get here on time." Now the friends are inconsiderate on this point. We think it comes from being thoughtless. They don't consider what inconvenience it may place upon others by keeping them waiting. We are supposed to be here. We ought to be here. We expected these friends. We have experience long before I got in the truth, for I was a travelling man, and never missed one in my life but once, and that was because I was delayed in business and couldn't help it, I always made it a point to get there on time. Now, if we are careful in temporal matters, how much more careful each and every one of us should be in spiritual matters. Because instead of meeting an earthly potentate we come to meet with the King of Kings and Lord of Lords, our Head, if you please. Yes, for He declares that where two or three are gathered together there will He be in midst. And therefore, if aware of this fact, dear friends, will we see it in our conduct, in our coming, in our waiting? And not only so, but think of the disturbance it causes in the meeting, if the speaker has started in his discourse, to have them straggling in ten or fifteen minutes after the meeting opens, and so disconcerting his train of thought. It is not fair, right or proper, and we feel sure not right or proper in the presence of the Lord. We want to learn as much as possible to be prompt along these lines, and to develop more and more this spirit of exactness, of accuracy in our daily lives, because we are living in a very careful and critical period, and we are being judged by the great judge of the earth.

To respect these principles and have them uppermost in our mind before starting from home, being sure we will be there on time, but also after we arrive at the House of God, how shall we deport ourselves? As ambassadors for Christ. Ah, my dear friends, the highest office in the world is now being fulfilled by these ambassadors, the representatives of Christ. They will be holding the place of ambassador of the U.S. to a court of one of the European governments, to the English government, if he had an appointment, would be careless and indifferent about the time, and would be lacking in dignity and deportment when he arrived in the presence of the king? No, indeed. He knows the importance of meeting the great United States and he would want to do this, you understand. Therefore, no matter how surely he would not be accomplishing this if he were careless and indifferent about his attire and respecting the time he went and his deportment after he got there. Now, dear friends, in coming to the House of God we are coming to meet with our Head. And if we have this uppermost in mind when entering the House of God, we shall do it in decorum, with a proper sense of reverence, and so that we are quiet and orderly and decent in our conduct and conversa-

tion and free from those things that would detract from us as ambassadors of Christ.

Now this applies to the House of God wherever it is. The House of God is not made with hands. It is the meeting place, and is just as applicable in the little companies of three and five and fifteen as in larger congregations of hundreds, as applicable one place as much as another. Now, I feel that prayer is to be practiced in some things, and I don't find any pleasure in doing it. But this type of prayer was being offered on this platform, loud talking was heard in the rear. I was sitting in the rear and could hear it all. Does that show reverence in the House of God? I am quite sure it does not. It shows irreverence. It might have been thoughtless, but I do not think so. It was some dear friends, we are accountable for those things. We should not conduct ourselves in such a way as to bring disappointment to coming to the House of God, but have reverence.

Now in speaking on reverence, if anybody ever needed to cultivate it, it was the speaker. For years and years of my life I was in the darkness of indolent, and I was giving reverence to the creature rather than to the Creator and had disregarded reverence. And I want to say to you that it has been daily prayer of your pastor in his heart to have an appreciation of the truth that the Heavenly Father would increase my sense of reverence in respect to Him and all things pertaining to Him and His service, and the result is I have been able by divine grace to cultivate quite a measure of reverence. And I would not wish to convey the thought that I am satisfied. Not one bit. But I am satisfied that I am aware in His likeness. But we ought to feel, dear friends, that we are making some progress on the way, and it will be so if we are striving with might and main to conform our course with that which will have divine approval.

So when coming to the House of God, let us come with a due sense of reverence for the fact that we are coming to meet with our Lord and Head, the Great King. We want to be conscious of this fact in our conduct, because there are two or three of you are gathered together in my name there am I in your midst." Now if we get this thought in our mind and keep it there, I am sure then we will recognize as soon as we step in the House of God that the House of God is the presence of God and when we are not in the presence of God and are meeting, and then we will do so with a proper sense of reverence for the occasion, and the fact that a religious service is being carried on. We will be thoughtful enough to see that if others are enjoying themselves we will not detract from it our conduct, and not because we think we are sitting way back in the audience we may engage in conversation at the same time the speaker is giving forth his message, because we ought to learn that then the best plan is to go outside and talk. Don't show irreverence and dishonor Our Head by engaging in conversation, because others may desire to hear what the speaker is saying. You can only hear one thing at a time, and if this chattering is going on you can't hear the message.

Another thought we want to call your attention in this connection is this. In the care of the children when they are brought to meetings. You see, dear friends, these expressions are not given with the thought of hurting anybody's feelings, but to call attention to some practicable thoughts which we trust will be assistful, because it never hurts us to have our pure minds stirred up even if it is only a little. The law is made for transgressors, and to the transgressor it becomes a burden, irksome, but the law is never irksome to the righteous person. It is only hard on the one that wants to break it. And so in calling attention to these things, it is not going to hurt anyone actuated by the divine principles, but rather those who are unconcerned and unconscious of the feelings of others. So then greater care should always be given to the children. Now we love children very, very dearly, but our thought is that children should be kept in their places and not be given the liberty they are sometimes given.

I want to tell you of a recent incident. Once out in the country last year, one evening in the church where I was for two days at one home and held four meetings there. It was a very nice home, very comfortable, more than comfortable indeed. There were three children in this home. The mother was a widow. The meetings were held in the front room. There were large double parlor doors connecting it with the dining room, and it was in the winter time. So the children sat in the dining room around a good hot stove, but they were constantly running to and fro. I was sitting facing
This was the big day of the convention. The attendance was rather large, about 1500, and the house was therefore crowded. Because of the importance of the day a more or less full "accounting" follows:

9:00 a. m. to 9:15 a. m.: Songs and Testimonials on Obedience conducted by Brother F. W. Manton.

BROTHER STURGEON: Now this morning in the Bethel Family they read the text and the comments that we will have read to us this morning. We have already sung that beautiful hymn "A Little While, Now He Has Come." (No. 30). And they also read the Vow and Morning Resolve, solos and have partaken of the same heavenly blessings that we shall partake of.

Manna Text and Comments read by Brother Emerson (Acts 17:23).

Vow was read by Brother R. H. Hirsh.

BROTHER STURGEON. Just as there are seven points in the Vow, so there are seven points in the Morning Resolve. Brother Magnuson will read the Morning Resolve.


We notice on the program, dear friends, that we are to have a symposium this morning on the Harvest Work. I was impressed with an explanation Brother Barber gave at a symposium at the Norfolk Convention. He said a little boy approached his father and asked him what is meant in these large inventions when they had a symposium. And the father did not know himself, but made an effort to answer, and said, "Son, that is a service where the 'simp's pose' at 'em." You know we are called fools for Christ's sake. So we don't take that explanation so hard as we would otherwise.

This morning it is my privilege to "pose" for a little while on the theme of the colporteur work, and willingness and obedience connected therewith. It is a remarkable thing, dear friends, when we consider the amount of work that has been done by the colporteurs during the past thirty-five or forty years. We certainly will be impressed with the fact that the Lord has wonderfully blessed this branch of the hardest service. There are already over eight millions of copies of the "Studies in the Scriptures" in circulation, and I believe I am safe in saying that not one of these eight millions of copies were circulated but by those who were consecrated to the Lord. There might have been a few exceptions. Our Pastor at various conventions in the past has been in the habit of endeavoring to put out the truth by putting it in the various religious book stores of the country. He tells how that matter did not succeed. When those who had religious books for sale in those stores found the "Studies in the Scriptures" were offered to the managers of the various stores that if these books were sold they would withdraw their books entirely. So, dear friends, when we consider this, it is quite

Morning Resolve read by Brother O. Magnuson.
Prayer by Brother F. W. Manton.
Singing of Hymn 309 followed.

BROTHER STURGEON: Proper obedience to the Lord is begotten in the heart that is filled with reverence for Him, for His word, for His promises and for His providences. Having therefore considered during the first day of the convention the subject of reverence for God, we are therefore in the right condition to now consider the great subject of obedience to God. And so we have as a text, "If ye be willing and obedient," (Isa. 1:19). Of course, for the time being he tells us that if we are willing and obedient what the Lord will do for any and all such both at the present and in the future. However, for this session willingness and obedience are to be considered from the viewpoint of the harvest time and the harvest work. And now for about forty-five minutes we will have the pleasure of conceptions of the "Colporteur" and in connection with it to listen to the words that shall be spoken in the reverence of the Lord and in His presence by our dear Pilgrim Brother MacMillan.

"THE COLPORTEUR"

Subject: "THE COLPORTEUR"

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THE COLPORTEER—BRO. A. H. MACMILLAN

an important item in connection with the harvest work.

The "Studies in the Scriptures" to us are a greater item than a mere book. We recognize, dear friends, that in them is a message, a message from the living God, a message termed and referred to in the Scriptures as the everlasting gospel. Now, dear friends, one of the things that I am going to let that everlasting message lay around on the counters of book stores to be covered with dust and to be set away in the various show windows of the book stores of the country. The Lord had a different arrangement in connection with this matter. His purpose and arrangement was to give his children, his consecrated little ones, an opportunity to enter into the harvest work, and to give them the opportunity of having this experience now. And we all felt very good. But when we come to sum up the results of our efforts it is not the number of orders we take or the number of books we sell or deliver, but the conscientious and consecrated effort we put forth in the service of the Lord. Now, we received our orders because of the effort put forth irrespective of the results in a matter of sales. I think all the colporteurs will agree to this.

Well now, there are many who may be contemplating entering this branch of the service and to those we would like to address a few words. You know a beginner can very well have very many peculiar ideas about the work. I remember the first time I came here. It was on the fifth of July, and, of course, the people would not be in a very good condition that day to listen to a book agent. The brother who was with me said, "Let's don't worry about that. We are living on the main street of the town. You take the house north and I will take the one south and we will work in opposite directions." I looked out and saw the first house and went in and said, "Brother, what about what I have. I am not going in there." The next house looked the same way, and I walked two miles out that street before I got up courage enough to get up a house. The last house didn't look any better. So I took a side street and went up under a hill, and went in a house and was received in a very pleasant way. But they spoke no English. I felt pretty good, I said, "It isn't as hard as I thought." The old lady shook her head and said something I didn't know what. I started out with a little more courage. The next house nobody was at home but a couple of children. I thought, "The colporteur work isn't so hard after all." I was getting my courage up. I came up to the third house. The door was halfway open and when I knocked on it the door went in and stood there ready, and when the lady opened the door I wilted. It seemed every woman in the neighborhood was there. They were having some kind of a quilting party, and there were about seven of them there, and, of course, I began my story. It wouldn't do to back out then. You know we used to turn the book around right side out, and then they would say, "You come back down and then I couldn't find the places I wanted to turn to. I said, "Just wait till I get this turned right." The lady said, "Young man, you had better go home and learn your story. You don't know it." I said, "I don't. That is a fact. I don't know my story, but I have a mighty good book." I said, "Yes, that is true, but we are not able to tell you what is in it we won't buy." Well, I thought I had better learn my story too. But I went along and sold a book, got another order, and I thought, "My, that was a big day's work. I guess I will rest." And the next day I went out and sold twenty books. Then I was all right. The ice was broken. I learned my story.

So the point, dear friends. All who are contemplating entering the work should learn a method, the best method, and the best method is the one that is sent out from the Colporteur Department from Brooklyn. Learn your method so you can say it backward, say it any way, say it in your sleep. Now, after you get through with your method that may not mean a sale, for after you have given your words that many times you cannot recite them in your own order. It is a good idea to repeat a good deal of what you have already said, but not all the canvass. There is sufficient in that regular method to convince any reasonable person that they should have that book. But you say it so fast they don't get it all, and as a result it is wise to bring out some of the prominent points from perhaps different angles.

Some colporteurs to begin with make a grievous error in trying to tell people all the book teaches and all it will do. Brother Wise was telling me about Brother Gibb's ex-
and it was suggested that they try out their methods on one another before starting out. So Brother Gibbs was called upon to try his method on one of the colporteurs. They did not have the method in those days we have now. Well, after they got through with the colporteur said, “I have no doubt that is a way to the people, but I never did read books explaining the Bible.” “Madam, you haven’t a book in the house like this book. You haven’t a book in the house that will do for you what this book will do.” If you read this book over twice it will take you right out of the church.”  

(1aughter.) The colporteur said, “Brother Gibbs, that will never do.” “Oh, but it will. Tell the colporteur Gibbs wanted to hold out for this point. But, of course, they could not see the value of that step without coming to understand the whole arrangement concerning the harvest. You see that would be a grievous mistake to make.

Well, the good old brother went out in the work and he was canvassing at a home where the lady had a sister in the truth and she knew something about it. And after he got through with his method she said, “By the way, Mister, didn’t you tell them, when you go to harvest, that any of your business? What did you bring that up for?” “Well, this is what you what is in it. Now don’t bring that up.” That was some years ago. It seems to me from what I can hear of the colporteurs in the service at the present time that telling the people that this book is written by Pastor Russell is a great advantage rather than a disadvantage.

So you see there are many things beginners must be kept in mind that perhaps the older colporteur does not need any advice on whatever. However, the one thought that we must impress upon the people that the we are not ordinary book agents going about troubling the people and trying to get their money easily from them, having something that is of no value to them. We must not let ourselves get the viewpoint that the world gets in this matter. If do we have the Adversary’s viewpoint of our work.

I remember when I was in the work that point of view would force itself upon me. In those days the headquarters were in Allegheny, and our Pastor had more time to talk with us than he has now. I used to go to see him every two or three months and tell him about my troubles, and in a fatherly way he would endeavor to comfort me and give me advice, and one of the special points he always went over was this point of view. What was the course that he followed. My tendency was to occasionally take a day off, bye and bye two days off, and then a week and go and visit a class, and the special point he endeavored to make me see was this, that we must observe order in this work as we would in every other kind of work. There was the one point I lacked—order in the colporteur work, even deavoring to have definite arrangements and regulations in the work. I would go out and work when I felt like it, and if I didn’t feel like it I didn’t go out, and the Devil saw to it that I didn’t feel like it very often, and as a result I lost many valuable hours in the Lord’s service. He suggested to me that I should go out and see the person and one in the afternoon. Oh, yes, I could do that. Then he said, suppose you begin with two hours in the morning and two hours in the afternoon, and see to it that you spend two full hours in the morning and two in the afternoon, and after you work along at that rate for awhile then try two and one-half hours and one and a half hour and then after that try three in the morning and three in the afternoon, and then after that you have put in a full day you will find your work will show good results. And I found it to be so. So we should have in order in the work.

Now then, I would like to mention a few other points in connection with this branch of the service. A great many colporteurs at the present time may have a feeling, “Oh, well, now the harvest is over and there is not as much necessity for me to continue in this branch of the service as in the past.” I do not think, dear friends, that this is the proper point of view to take. The harvest is not over. We must all be satisfied on that point it seems to me. “Well, the time that we thought in which the harvest work was to be accomplished has gone by, but that does not change the facts of the case for a minute. It seems to me if we look at this matter of the parallels there are many points that suggest themselves to our minds. There are certain things we have overlooked in the past, and I understand that perhaps our Pastor will have some explanations to make along this line perhaps that we may see new light. However, I am not going to anticipate anything he has to say on the point, for I haven’t learned what he is going to say on this thought occurred to my mind.

We have figured out on the basis of the parallels that inasmuch as the Jewish harvest began with the baptism of our Lord and ended forty years later, in 70 A.D., of course the harvest of the Gospel Age would be likewise forty years long, that it began in 1874 and would naturally end in the fall of 1914. But it seems to me, dear friends, that the first harvest time, and the baptism of our Lord in 29 A.D. You know there are certain preparations necessary before the harvest work is really under way. I spent the most of last summer on a farm. I knew when the harvest time would come. But one day my father-in-law said, “Let us go out now and get out the reaper and the mowing machine.” I said, “Perhaps it will be at least a week or ten days.” “Yes, but we must get the tools in order, get everything ready.” It would be a necessary thing to get the tools ready for the time when you must cut the wheat. So our Lord began to select those who began to carry on the real harvest work, began to select them and get them ready immediately, and he was going to use to carry on the harvest work. Then the harvest message had with it an invitation to the consacrated to come to the Lord and engage in his service and run for the heavenly prize. How could the Lord extend this invitation in a definite and clear manner until the way was open? You know the door into the heavenly kingdom was not open until three and one-half years after the Lord’s consacration and baptism at Jordan. The Apostle Peter took the key and opened the door on the day of Pentecost and the invitation went out. You know there was another way open for the Gentiles three and one-half years after that. So with this in mind, the harvest work so far as the Jew was concerned began to be the definite way three and one-half years after our Lord was baptized at Jordan, and then went to the Gentiles three and one-half years later even than that. So if we take that point of view in considering the parallels, the harvest work did not begin in 1874, but the chief reaper appeared on the scene to get the tools ready to get the invitation to the consacrated to come. You know that is a matter of history, how I believe thousands of copies were given out all over this country and in Europe in one day by the District Messenger Boys, arranged by Pastor Russell. Evidently the harvest work got well started there. Now if that is a proper view of the matter we can say that the harvest work in the Gentiles would be three one-half years of the harvest work, and even perhaps we might add another three and one-half years in which there would be something done. However, the opportunities of engaging in the service are just as great and even greater than ever before from the simple, fact that the process is quicker and more thorough. And so the point that the Lord points out to us there would be two lines of work going on in the harvest. The angels or messengers would be seeking to gather the wheat, and there would be another message that the Lord would send which would have to do with the binding and burning of the tares.

Now, of course, there is quite a difference in harvesting tares and harvesting wheat. We find those that go out to harvest the wheat must work for nothing and pay their own board, whereas those great men that conduct the harvest work in the tares get to go to some place and get paid for it. So, it is not so attractive to go out in the wheat field as in the
tare field. The tares confess great honor upon them and they get the front pages of the newspaper, but the poor wheat harvester in a quiet way goes from house to house and looks for the wheat. The wheat is mighty scarce and the tares are mighty plentiful. The tares you see are being gathered in greater bundles. But do the Scriptures say the harvest worker in the wheat field will get wages? Oh, yes. "He that reapeth receiveth wages." What kind of wages do they get now? Oh, they get rich spiritual blessings that are of more value than $100 a month could possibly be. We are getting spiritual blessings now in the way of special fellowship with the Lord and development of character, but bye and bye, dear friends, we are going to get the full fruition of our reward. You know the Apostle Peter inquired about this of the Master. "What are we going to get, who have left all and followed you?" You remember what Jesus said. Those who have left home and business for my sake and the gospel's are going to receive a hundred fold here of blessing and in the world to come life eternal. That is what we are offered, the glorious reward of life eternal, the divine nature. There is not any company, organization or combination of men on earth today that can offer you and I human life for what we will do for them. But the great God who is from everlasting to everlasting, who possesses life in Himself, has power to give it to us, and He has offered to you and me life eternal as the wages we will get. When it comes to a matter of reward, we see at once that we have precious promises, those that Peter referred to, given unto us whereby we might become partakers of the divine nature. Oh, dear friends, isn't it so hard to remember that on a hot day? I know it is. You know when we come to a convention we get so close to the Lord. Isn't that true of all our experiences? We come to the convention and feel happy and peace in the presence of the Holy Ghost and in trials, how hard it is. You can't look with your natural eye on the Lord's face; you don't see any sign of recognition or approval. He is very near, but we can't see him. So when we go out in the service we don't see the Lord near us. We don't see the smile, but we know we are in the Lord's service, and moreover He is near by to be with us, to comfort and to bless. We know this by faith, and that He is over-ruling all of our experiences. And doesn't the Word say, "This is the victory that overcometh the world, even our faith." The world will tell us that our profession is not detectable and we will fail. God's word tells us it is. Are we going to take the Lord's view of the matter, and thus by faith overcome the world?

We have opportunities and privileges over and above those of any other period in the past. You know when we go about with something new, it always seems that the people we did not have before. "Well, won't they tell us our dates have failed?" We would be very glad for them to bring up those dates. Not long ago I was visiting my brother-in-law, who is a minister. He said, "Some time ago you were hoping to be with the Lord in 1914." I said, "Yes." "Well, aren't you disappointed?" "Yes, morally." "You see, I am just as much disappointed that I am not with the Lord as you preachers are that the time of trouble we told you about beginning in 1914 did begin there." Well, how do we go about with this work concerning the chronological data of the Bible? We tell you truthfully that we are looking at the things we have been looking FOR for twenty-five or forty years. Upon authority of the Word of the Lord respecting the chronology we believe that the Gentile Times ended in the fall of 1914, and beginning shortly after that date the present Gentile institutions began to disintegrate and give place. We hold to this, and we looked forward to that particular time, to that date, and believed that those things would begin to take place then. And as a result of our faith in this message we were willing to arrange our affairs to go into this harvest work and do what we could to tell the people of what was coming. And so we sacrificed and labored to that end. Is this a time to throw away all the up? My dear friends, if we had faith in the chronology concerning what was to take place, what should characterize our conduct now that we are looking at the things that did come? And as Peter says, seeing that all these things we are looking at shall be disturbed, all manner of persons ought we to be in all holy conversation and godliness.

The Apostle Paul in referring to the same matter in the 12th and 13th chapters of Hebrews goes on to tell us about the blessing of the present institutions. Paul says the great God of God, who is the King of kings and Lord of lords, civil and financial and political institutions, but the heavens, the ecclesiastical also, and everything shakable, everything not based on equity and love, will have to be shaken up and taken out of the way to make way for institutions that will be based on righteousness, justice, and love. And the apostle goes on to say that we are about to receive a kingdom that will not be moved what ought we to be doing? Oh, we should be serving God with reverence and godly fear, for our God is a consuming fire. And the fire that shall consume these institutions is even now kindling, and we will hear something more about that this afternoon when our Pastor will tell us about the World on Fire.

In the next chapter the Apostle goes on to give some very timely advice. In the first verse: "Let brotherly love continue. In all your addresses let there be no mention of person at this time. Then he speaks about moral conditions and we realize there are some being tested on that point. But the point I want to especially mention is in the 5th verse, a more recent, a rather Twentieth Century test: "Let your conversation be without covetousness." The love of money is the root of all evil. There was a time when there were such glorious opportunities to make money as now, and the tendency is for the coopters and others working in the harvest to give up the work and go and make money. Why? "Oh, we need to fix up our homes and we need to have a few extras." Perhaps we could have these extras, but I tell you there next clause in this verse, "The Lord right after us—"BE CONTENT WITH SUCH THINGS AS YE HAVE." If we were content before 1914, why can't we be content now? You know I am as bad as the rest of you; I am talking to myself too. Be content with such things as you have, and don't get a message, for the Lord says, I will never leave you or forsake you. After I want to tell you, dear friends, that comes home right now.

So the harvest work is still on. We are living in a time, dear friends, when the people are ready to listen. They are distracted today, they don't know what to think of the present situation. Many of them have become so unbalanced and excited as to make them insane. Here we have a message that explains the situation, not written since, but thirty years before. Now then, if we can accept the information furnished us by the Prophet about the Lord concerning the events that were to take place at 1914, cannot we accept the same source of information concerning the events that are to follow? So Peter says we are looking on the present institutions going to pieces. We see many things going down that are right all in themselves so far as we can see. How should we feel about it? Should we be worried? No, says Peter. Because according to His promise we look for a better order of things, "a new heavens and a new earth wherein dwelleth righteousness." The apostle is quoting from the 65th chapter of Isaiah where the prophet of old said, "For behold, I create new heavens and a new earth, and the former shall not be remembered, nor come into mind. But be glad and rejoice forever in that which I create." Why? Because that new order of things will bring deliverance to all the families of the earth. Then in this connection the Prophet goes on to tell us how the new order will be blessed. He tells us how the new order will bless the sons and live in them. They can't do that now. The man who builds a mansion now can't get in it. He might go in the cellar to do some repair work and then he gets out. The working man who produces things today does not get the fruit of his labor under present evil institutions. But we look for a new order wherein dwelleth righteousness.

Now then, dear friends, we are looking at the dissolution of the present institutions. Seeing then we are looking at these things, what manner of persons ought we to be, says Peter, and I ask the question today, dear friends, what manner of persons are we going to be?
Consecration Service by Pastor Russell

We have found, dear friends, that in some instances a great blessing has come to the parents in connection with the consecration of their children. They have remembered it afterwards and it has been a blessing to them. I think of one place where I visited some years after I had been there a first time, and the father said to me, "Did you notice the little boy? This is John whom we consecrated at such a time as you were here. And ever since that, Brother Russell, I want you to know he has been living a good life, trying to be Jesus' boy." And the little fellow looked up as much as to say, "Ah, yes, that is right, everything papa says; I know what it means to be Jesus' boy and on the right way." And so it proves a blessing to the children. I can look back at my own boyhood days and think of things impressed upon me. And I think also, dear friends, that the parents receive a certain amount of blessing through this consecration. It seems as though it brings to them a fresh appreciation of what they have already done, what was their duty. It was the duty of every Christian parent to consider their children as belonging to the Lord and train up those children in the nurture and admonition of the Lord. But now having made this consecration, they are needed still more, and they feel more deeply their responsibility to that child. He has been given to the Lord in an open, formal way, and, parents, I believe, are made more careful in respect to their conduct in the training of the children.

Prayer Upon the Children—By Brother Russell

Our Dear Heavenly Father, we thank Thee for the privilege we have of coming to Thee through our Lord Jesus Christ and presenting ourselves living sacrifices to follow in the footsteps of Jesus. We thank Thee that Thou hast opened this way for us through the precious merit of Thy dear Son. And we thank Thee now also for the privilege we have of bringing the very best we have to Thee, presenting them to Thee and asking Thy blessing upon them. These dear parents have brought the fruit of their own bodies, that which way Thy blessing? Blessed by the Lord, they are praiseworthy. And we ask Thy blessing upon these children and upon the parents as they seek to train these children in the nurture and admonition of the Lord, and pray that in their efforts they may find a blessing on their own souls. Bless these children, oh, Lord, as Thou seest best. We are not wise enough to specify in what way the instruction of the child shall be improved. Wise One, to give what is best, whether sickness or health, whether poverty or wealth. We pray for these children, asking all in Jesus' merit. Amen.

Some Sample Testimonials

Brother Dockey, Leader: Our songs and testimonies should be along the line of "In His Steps," or it may have a number of significances. It means in plain English "I Have Suffered." It has been interpreted to mean "In His Steps," because if we follow in His steps it means suffering, as the Apostle says. Now, our testimonies are to be along this line, and I am sure it is a very interesting subject for us to testify about—what you have suffered for Christ's sake, for right and truth. In the course of this kind of work we are inclined to go away back perhaps to our early sufferings. Perhaps it is because they made the strongest impressions on our mind. But let us try to relate our most important sufferings, this morning, and not give too long a story, and let us not look away back, but give up-to-date testimonies.

A Sister: Dear friends, I am rejoicing this morning that I am walking all of His steps, and my experience of late has been that these sufferings that I have been passing through are becoming more and more light afflictions, and I am glad that I can feel that the sufferings of this day and all the days now are only light afflictions compared to the glory of the future. We are here and listening to the encouraging words from different ones. A sister spoke to me as I came here Saturday morning, giving me such a beautiful thought, that I feel it will be with me to the end of the day and we can keep our records clean. Every day we can go to the Heavenly Father and ask His forgiveness, for all past sins, and that is a grand thing for me and will help me to the end of the way.

A Brother: I thank God this morning, dear brethren, and I do rejoice this morning according to my physical health the Lord has permitted me to be here. It is a great joy this morning to hear from the brethren of the Lord this morning. I have learned to walk in His steps. I have learned of the ransom price that is for me, even for me, a poor worthless sinner I was before, that He has brought me out of darkness and into the marvelous light. When I came to the Lord I understood that I was to take up my cross and suffer with Him, and the desire on my heart today is to live to that end that I may suffer because of what the Savior has done for me. I praise the Lord that He gives me strength to do the things which are for me to do, and I want to do it with a loving spirit and with humility the best I can.

A Colored Brother: Brothers and Sisters, I am very glad to be here this morning and add my testimony. I cannot find words to express my gratitude toward the Heavenly Father and the Lord Jesus Christ for the blessings I have received in fellowship with the Lord's people. The subject of suffering. When I compare my sufferings with that of the Lord Jesus Christ and that of other saints I feel like saying, I am glad to suffer for Christ's sake, and then I think of the words of St. Paul, "My grace is sufficient for Thee." His grace is sufficient for all His children, and my desire is that
A BROTHER: I am truly grateful to my Heavenly Father that He has given me the privilege of suffering with Him that I might develop a character like His son. I am grateful for all the truth He has given me at the present time. I desire the prayers of the friends that I may be more faithful.

A SISTER FROM DETROIT: Dear friends, I am glad to be here today. Regarding suffering, I look around here and wonder if I have had any sufferings. The sufferings I have had have been right in the truth and more immediately at home. My home folks seem to be very bitter against the truth, but I am thankful for that. It is my desire to suffer and I want to receive it from above.

A SISTER: I praise our Dear Heavenly Father for the privilege of suffering just a little for Him. I praise Him that I have had the privilege of coming to this convention. I have suffered along the line of little oppositions to my coming, but the Lord opened the way, and I am sure His blessing is here, and I am so thankful that the blessings He has far more than compensate for the sufferings He asks. I am thankful too that the sufferings are but light afflictions which last but for a moment, and I want to be found faithful in the Lord and feel that right in the depth of my heart I would like to do His will and make my calling and election sure. I ask an interest in your prayers.

A SISTER: I want to tell you how glad I am to be here this morning, and that the Lord has given me His blessing. My first convention was at Niagara Falls, and I thought it was surely grand, but the way has grown brighter since, and I want you to pray for me that I may always be faithful.

A BROTHER: I want to say to you this morning that I am happy in the Lord. I am so thankful for the testimonies I have heard. So far as I am able, I realize that I have been educated in the School of Suffering, but of course I didn’t get all of it. And while I am expected to suffer more, I want to remind you of the brothers in the war zone. They are learning discipline, and they are demonstrating that they are not the King’s soldiers. We sang this morning, “As I went among the new men of the cross,” and I want to praise Him for these sufferings. You know we sang a hymn the first day, “His arm supports us well,” and I do thank Him this morning for His wonderful love. In the 17th chapter of John and the 10th verse He says (and that was in His wonderful prayer to His Father), “And all are thine, and thine are mine, and I am glorified in them.” So in this suffering Christ is being glorified, and I want you to pray for me that I may not wander from this narrow way.

CHAIRMAN STURGEON: We all realize that we are in the School of Christ and are therefore trying to learn our lessons as we come together. One lesson is that we do not want to make one announcement from the platform that is not true, just as we want to be true in what we say, and we hope to be true in what we do. We want to be true to the King’s soldiers. We want to praise Him for these sufferings. You know we sang a hymn the first day, “His arm supports us well,” and I do thank Him this morning for His wonderful love. In the 17th chapter of John and the 10th verse He says (and that was in His wonderful prayer to His Father), “And all are thine, and thine are mine, and I am glorified in them.” So in this suffering Christ is being glorified, and I want you to pray for me that I may not wander from this narrow way.

A SISTER: Dear friends, I am very thankful for the privilege of walking in Christ’s footsteps. Of late I am getting to feel more and more the malice and hatred of those who think they are doing God service, especially those near and dear. While not suffering outwardly, I think my sufferings have always been in laying down my human all. But I thank the Lord He is giving me more patience along this line, and He is working more and more in me, and preparing me for the future.

A BROTHER: I want to say that I appreciate the testimonies of the dear brothers and sisters. I only wish they would talk a little louder. It is very hard to hear. My testimony, dear brethren, is that I am greatly rejoicing in the blessed privilege of following in the footsteps of Jesus my Lord. The more I follow the more I can appreciate and rejoice in the privilege of suffering with Him. Now, my flesh thinks it has suffered a great loss in coming to the convention, but I know that the suffering really that I want to testify about. It is the sufferings with the Lord, being misunderstood by others, and so on, not only suffering for Christ’s sake, but suffering as our Lord suffered, by doing the will of the Heavenly Father. I desire to more fully appreciate my privileges of suffering with Him, for I know the end of the way will mean, eternal life and I will appreciate your prayers that I might continue to appreciate my privileges.

A SISTER: I want to thank the Lord for the beautiful testimony of my dear friends. My testimony is that I have had the privilege of reading many of the testimonies that have been read from the pulpit, but this one stands up above all. The testimony of our dear friends here gives me a great deal of comfort, and I want to thank the Lord for it. I want to say that I have been very much blessed by the testimonies that have been read, and I want to thank the Lord for it. I want to say that I have been very much blessed by the testimonies that have been read, and I want to thank the Lord for it.
Discourse by Bro. J. F. Emerson. Subject: "THE DEPOSIT OF THE RANSOM"

EAR Friends, we would like to read the 46th verse of the 23rd chapter of Luke, which we believe is in perfect harmony with what our brother has said regarding the paying of the price. And when Jesus had cried with a loud voice, he said, Father, into Thy hands I commit my spirit. He is quoting as if it were the words of David found in Psalm 31:5: "Into Thy hand I commit my spirit." Now, dear friends, this statement of our Lord Jesus we understand to be a corroboration of the thought that he who commits himself into the hands of Justice the ransom price for the world, because that is what the word "deposit" means. It means the laying of something down or putting into the care of another, while "pay," means to discharge a debt, to give an equivalent, and the word "pay" signifies that such a debt has been discharged, has been fulfilled, that the proper equivalent has been turned over and the transaction has been completed. So as our dear brother has said, we can see in a sense our Lord Jesus did pay the ransom price in that He did put an equivalent in the hands of Justice, but in another sense He did not pay it in that the transaction has not yet been completed. Otherwise the world would have been turned over to the Redeemer and the time for restitution would have arrived. But as none of Adam's posterity have had the privilege of restitution to perfect life, that which the ransom price when fully applied will secure for the world, it is considered quite proper to say the ransom price is still on file.

Some one may ask, "Why is it that this, the ransom price, was not paid over 1800 years before that the world could come?" The Scriptures indicate that God in His great plan has provided that enough of Adam's posterity should be born into the world to properly people it, and that they could not be released from the sentence of death under which they came because of Adam's sin until all had had an opportunity to profit by the needed lessons in the experience with sin. And so our Savior could not complete the transaction at that time because the time for the release of the world had not come. Some one might say, "Has anything been done with the ransom price during that time?" We would say, Yes. As our brother suggested, God in His great plan has provided that the restitution to human perfection should come through a class, a mediator class, of which our Lord Jesus should be the Head, and that in this class it would be necessary for them to sacrifice all of their human interests, yea, even life itself, human life. Our Lord Jesus was perfect. His sacrifice was acceptable. And as the Scriptures indicate, His associates, those that would be associated with Him as the antitype of Seed of Abraham, for the blessing of all the families of the earth, would be required to make a sacrifice of their human interests and life. But as they the rest of humanity were under the condition of death through Adam, because of inbred sin, it would be necessary for them to have some means whereby their sacrifice could be made acceptable. And so our Lord Jesus' death formed the basis whereby God could justify the repentent believing sinner and still be just. And so, dear friends, the ransom price was placed in the hands of Justice over 1800 years ago, that this basis for their justification might be provided. And we remember, dear friends, that this company when completed will be the Mediator of the New Covenant, and we also remember that this was pictured in Leviticus by the provisions made under the old covenant, the day of atonement sacrifices.

We remember that the bullock, which was a type of Christ, was sacrificed first, and therefore became the basis of the Atonement Day sacrifices, and later the goat, the "Lord's Goat," which in the antitype is the Church, was acceptable, and it was sacrificed. And we remember the blessing of the law covenant could not come to Israel until the covenant had been ratified by the blood of the Atonement Day sacrifices. And so we understand it will be the blessings of restitution which come by the payment of the ransom price for the world, which Christ provided; but it has been provided that it will have to be paid in full before the blessings can come to the world. In other words, we would understand that the sacrifices, not only the antitypical bullock, but the antitypical goat, will have to be completed before this blessing can come. Then the Lord Jesus will come forth to bless all the families of the earth. And so, dear friends, we can see why it was necessary for our Savior to die over 1800 years ago, in order that His death would be a basis whereby the members of His body could be justified, and whereby the blood of the New Covenant could be provided. And you remember the Apostle tells us that we as a church, as members of the Body of Christ, all have communion, or common union, in this blood of Christ, and we read also that the death of our dear Lord Jesus was surely for the New Covenant, that is, it provided the means whereby the blood required to ratify this New Covenant could be furnished. Dear friends, we ought to ap-
Discourse by Bro. E. L. Dockey. Subject: “THE IMPUTATION OF THE RANSOM PRICE”

Jesus Christ appeared in the presence of God for us. There is where the imputation began. Those terms, “pay,” “deposit,” and “impute” are commercial terms we might say, and we have to more or less look at the subject along the line. I shall not try to define the previous terms along these lines because it has been done. I shall only define my term and after having done so, let us look at this matter from a chronological standpoint and see if we can get the matter straight along that line. The word “impute” in the New Testament comes from two Latin words “im” (in) and “putare” (to reckon). Impute, therefore, has reference to a reckoning unto, or as translated in the Diaglott “account.” When we speak therefore of imputation we must think of a reckoning process, not reckoning as some people use it, signifying “I GUESS,” but reckoning in a commercial sense, to account in a commercial sense.

We understand that the depositing of the ransom price began at the Jordan River when Jesus made a consecration of himself and he began to lay down his life. There the deposit began and the deposit was fully made when he said, “It is finished.” We look at it from the chronological standpoint. The deposit began at the Jordan River. It was completed at the cross, all the ransom price was laid down in the hands of the Heavenly Father, common to His care for a purpose. That purpose became evident when he appeared in the presence of God for us. There the deposit was made available, we might say, for those ready for it, for those who had consecrated themselves to the Lord and were following the Savior, had been following Him for three and one-half years. It became available for them then, when He appeared in the presence of God for the Church. There we might say the imputation was made for the whole church, and those who were ready for it, the Apostles, and others of course, received it at that time. The merit of His sacrifice was applied unto them. They were justified unto life, and thus they appeared right in the presence of God, were made acceptable unto God in His sight. This went on, this imputation, began when Christ appeared in the presence of God for us, and it has been continuing on down this Gospel Age, this process of reckoning, or of accounting, of placing the names of those who made a consecration and whose consecration was accepted, of placing their names in the Book of Life.

We might think of it in this way: that when Jesus appeared in the presence of God for us, He opened up an accounting book and placed in there the names of those who were ready for this justification, and applied a sufficient amount of His merit to make us appear righteous in God’s sight to cover up our imperfections of character, make up a certain per cent to be lacking. This work of accounting we know was for 3½ years confined to the Jews, those who made themselves ready and were receiving the Savior, and repenting, and so on—their names were placed on the Book of Life, and the reckoning therefore was for them only. But we know that when the Gospel went to the Gentiles, when the high calling was opened up to them, the Gentiles also received this privilege of Christ’s merit, and so the merit there was an account for them. Their names also were placed in the Book of Life. We know Cornelius and his family were the first Gentiles to have their names thus written, and have the merit of Christ accounted to them. This work has been going on during the entire Gospel Age. We know that very likely a large number were received into this Book of Life at the beginning of the age, that through the Dark Ages there were few comparatively whose names were placed in the Book of Life, in this book of accounts, and that very likely down at the end of the age there are a great many placed in this Book of Life, so that by this time the numbers whose names are in the Book of Life, to whom the merit of Christ has been imputed or reckoned unto, not given, not fully applied, but reckoned to them—this book is without number because all those who have made an acceptable sacrifice unto the Lord are placed there, and that includes all of those who will make their calling and election sure, and those who will finally be in the great company and second death. This is a great book, not composed of paper or some other article, but we know that the Lord is a great mathematician, a great accountant, and therefore this work of imputation, this work of reckoning, this work of accounting, has been going on for 1800 years. So far as we know we are down near the end of the age. So far as we know still more names are being entered in this book, in this accounting, still more have the privilege of the merit of Christ’s sacrifice, in order that they may be acceptable sacrifices. Now then, this work will continue until a sufficient number have been entered, and that the Little Flock might be made complete, and all the rest might make their calling and election sure, or either go into the Great Company or the second death.

The previous speakers spoke about appreciation. I shall not speak much along that line, although we highly appreciate this wonderful arrangement the Heavenly Father has made through His Son that we might have the benefit of His sacrifice by imputing, by accounting, and that we are thus enabled to walk in the Narrow Way of self-sacrifice and attain to the holiness of those saints, whose blood is brought before the perfect human beings if the price had been paid at the beginning of the age. Let us appreciate this more and more as we think upon it, and also appreciate the fact that others appreciate this wonderful merit, this righteousness of Christ, that is accounted to them. This book, we believe will soon be closed.

The previous speakers have been into the pro-bationary Body of Christ which has been entered into the pro-bationary Body of Christ which has been entered into, and the new arrangement will begin of which our brother will speak.

Discourse by Bro. P. S. L. Johnson. Subject: “THE SIN-OFFERING”

In the first place we want to prove from the Bible that the Scriptures do teach there are two sin-offerings or a sin-offering in two parts, the humanity of Jesus and the humanity of the Church. We may speak of it as one sin-offering, considering it as a whole and consisting of two parts, or we may from the other standpoint speak of it as two sin-offerings. It depends on the view. Either or both are correct.
proach.” In this Scripture the Apostle is contrasting two priesthoods, two tabernacles, two sets of sacrifices and two altars. We the priesthood of the Gospel Age have an altar whereof they the priests of the Jewish Age have no right to eat. They are looked to to do the duties outside the gates of that altar. Those who served the first tabernacle, as long as they are occupied in the type, had no rights in the privileges of the antitype. Now then the Apostle proceeds to give proof of that, for he adds: “The bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.” We notice the Apostle here uses the word “beasts” (plural); and at “burned” (by fire) it is mentioned there are at least two sacrifices that he speaks of as being necessary for the cancellation of sins. “The bodies (plural) of those beasts (plural) whose blood is brought into the sanctuary by the high priest for sin are burned without the camp.” It shows us that in order that there be a sin-offering the blood of one of the bodies outside the gates of that altar would be as well as a taking of the blood into the sanctuary, Holy of Holies, for sin. Now this reference applies to but one Scripture, and that is the 16th chapter of Leviticus. Search as much as we may, we find that it refers but to this chapter and indirectly to the 9th chapter. And as we look at that chapter, we find on that day two beasts were killed, a bullock first and afterwards a goat. The bullock was sacrificed, its vital organs and fat were placed on the altar, his carcass sent outside the camp to be burned, and the blood taken into the Holy of Holies to be sprinkled on and before the Mercy Seat in atonement for the sins of the Levites and Priests. The bullock described, his vital organs and fat put upon the altar of burnt offerings, its carcass consumed, its carcass taken without the camp to be burned, its blood brought into the Holy of Holies and sprinkled on and before the Mercy Seat in atonement for the sins of Israel.

Now then, we notice that atonement was thus made for Israel in its two parts,—the specially consecrated tribe in its two parts and then the rest of the people, two beasts for the cancellation of the sins of the two parts of Israel. Now based on that fact, that there were two beasts and only two, the Apostle Paul in verses 12 and 13 of our text draws two conclusions. He says: “Wherefore Jesus also, that he might sanctify the people with his own blood suffered without the gate.” Such and such having been done to the bullock, it was necessary that in the antitype such and such be done to the antitypical bullock. And since the bullock was sacrificed first, it was proper that the conclusion be drawn to its antitype first, and we find the conclusion drawn to Jesus, the antitype of the bullock first: “To sanctify the people with his own blood suffered without the gate.” Now the expression “without the gate” is equivalent with the expression “without the camp.” As long as Israel was in the wilderness and the tents around it, and outside the tents would be outside the camp. After they moved into their country, we find the tabernacle, the temple being the central object and houses around about it corresponding to the tents around the tabernacle, and the walls of the city corresponding to the outskirts of the camp. So “outside the gate” meant the same as “outside the camp.” That he might sanctify the people with his own blood suffered without the gate.” Jesus’ death therefore was in order to sanctify the people. Though the sanctification of the people takes place, they are justified in order to their sanctification. Then the Apostle having called our attention to this fact, thus referring to the first sin-offering, or to the first part of the one sin-offering, draws another conclusion and applies that to the Church as the antitypical goat. “Just as wherefore in the preceding verse draws the conclusion from the bullock to Jesus, so the word therefore concludes something with the goat. “Let us go forth therefore unto him without the camp, bearing his reproach.” Now just as the bullock was treated outside the camp, so the goat was treated outside the camp. To put the word “outside” in Israel meant to be a subject of reproach, an ex-communicated one. The Israelite put to death outside the camp was an ex-communicated one, and it indicated he had no part with the people any more. It was the most reproachful kind of death to be borne. Now, the Apostle tells us we are to undergo the same kind of reproach, for God has been pleased to allow the sin-offering to be called blasphemers—the greatest reproach. Thus the Apostle connects the Church with the goat. Just as the goat follows the bullock, so the Church follows Jesus, and endures the same kind of treatment as He did. The reproach of blasphemy comes upon them as a share of the sin-offering sufferings. Thus this passage serves to identify the Church with the goat as well as Jesus with the bullock. The Church is one of the two sin-offerings, or of the one sin-offering in its two parts.

Now we quote another passage to give the same thought. Hebrews 7:27. Speaking of the high priest, he makes this remark: “Who hath not had daily as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s: for this he is the mediator of the new covenant, in the parts. In order to see daylight in this passage, it is necessary for us to notice the contrast between the word “daily” in the first part of the verse and the word “once” in the latter part of the verse. “Who needeth NOT DAILY that he offer up sacrifice, for this He did ONCE.” It is impossible for us to understand this without seeing this contrast.

The word “daily” is used frequently in the Bible in the sense of a day for a year. The Apostle’s thought could be given with the word “annually.” “Who needeth not ANNUALLY—” “For this He did once.” In the type probably fifteen hundred times the typical bullock and goat were offered up. Now this frequent offering up of the typical bullock and goat is contrasted with the one offering up of the antitypical bullock and goat in this passage. Now notice there is not a contrast between the many sacrifices and one sacrifice, but the many OFFERINGS UP of two sacrifices, with a ONCE OFFERING UP of two sacrifices. That is the contrast in this passage. Let us keep that in mind, and if we do we will see no difficulty in understanding the main feature of the text.

Now, having thought in mind, the contrast between the frequent offering of the typical bullock and goat with the one offering of the antitypical bullock and goat, let us now proceed to another line of thought to open up this passage. What is the meaning of “For this He did once”? “Who needeth not, daily as those high priests, TO OFFER UP SACRIFICE, FIRST FOR HIS OWN SINS, AND THEN FOR THE PEOPLE’S?” If we applied that passage to Jesus it would mean then that he had sins of his own, of an individual sort, or he was individually a sinner. “First FOR HIS OWN sins, and then for the people” that is, Christ was an individual sinner and was a sinner for the people. Now notice, however, there is a two standpoint. Not only would it contradict many Scriptures that teach us Jesus was absolutely sinless, but it would further be an impossibility, for if he were a sinner nothing he could bring would please God. He would have to have somebody to sacrifice for him. Therefore it cannot be applied to Jesus in a personal way. “For this He did once.” Does it mean then that we have no other offering to get? We see it is not to the Church’s high priest, Jesus. It must be, therefore, to the world’s high priest, Jesus the head and the Church his body. And when the passage is so understood there is no difficulty in explaining it. “This he did once.” What? Offered up sacrifice first for his own sins and then for the sins of the people. Now, we see, brethren this “owe you therefore” would provide the answer if it is to the world’s high priest. It doesn’t refer to the Church’s high priest, but to the world’s high priest, and the world’s high priest is Jesus and the Church. From that standpoint all is clear. The world’s high priest in his head, Jesus, offered his humanity for the sins of the world’s high priest in his body, and then offered his humanity for the sins of the people. Jesus offered his humanity for the sins of the body for the sins of the people. Now that is perfectly consistent. It makes the passage absolutely consistent with itself and all the facts as well as the necessities of the case.

This is probably the strongest passage of the Bible in proof that there were two sin-offerings or one sin-offering in its two parts. After the matter is reasoned out there can be no other understanding. “This he did once.” What once? Offered up sacrifice first for his own sins and then for the sins of the people. It is the world’s high priest referred to here and not the Church’s high priest.
on the other side used this passage as the basis of his argument. He overlooked the contrast between the words “daily” and “quadruple.” There is no reason to mean “one.” He didn’t stop and ask what did he do once? If he had done so, he would have stopped his mad course of repudiating his share of the sin-offering. But he was evidently blind at that time. Let us see the contrast between the frequent offerings up of the typical bullock and goat and the one sacrifice of Christ. It is the world’s high priest and not the Church’s high priest who referred to the world’s high priest in his head offered the humanity of the head for the sins of the world’s high priest in his body, then the world’s high priest, in the head primarily, the body co-operating, offered up the humanity of the body, the Church, for the sins of the people. Thus, brethren, the passage is most beautifully clear and most manly prepared for manifestation of the fact that there are two sin-offerings or that there is one sin-offering in two parts.

We take another passage that proves the same thing. (All the passages we are giving you on this point are in Hebrews.) This is in Hebrews 10:4-10. “For it is not possible that the blood of bulls and goats should take away sins. Wherefore when he cometh into the world he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me. In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do Thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hast pleasure therein; which are offered by the law, then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second (So far, he refers to the sacrifice of Jesus alone), by which we are sanctified (the word is in the present tense).” The second verse shows why in connection with the sealing of the Law Covenant there were many bullocks and goats and the Lord had already spoken on the sanctification of men. Now he draws our attention from the type to the antitype in the 3rd verse: “It was therefore necessary that the patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these.”

Now let us look at this passage and see what the Lord has put into it there for our instruction. The mediator figure comes in here. The mediator brings the sin-offering as well as the priest. For that reason we introduce the passage on the subject. The 13th verse of the quotation refers to the typical bullock and goat. The fact that it speaks of bulls and goats does not alter the type. The reason why in connection with the sealing of the Law Covenant there were many bullocks and goats, and inasmuch as two millions of people had to be sprinkled with blood, one bullock and goat would not be sufficient, and for that reason it was the pattern of the one bullock and goat, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh. There is the type. Notice the antitype. “How much more—” Here he is giving in contrast the antitype. “How much more shall the blood of THE Christ.” It is put in every emphatic form in the Greek original. And the reason is the mediatorial article, The Blood of THE Christ. And the Christ is composed of Head and Body. We see from the other passages we quoted in proof, that the bullock represented Jesus and the goat the Church. “How much more shall the blood of the Christ, who through the eternal spirit offered himself without spot.” Now here we have shown that this was the antitype. The passage material figure what the priesthood is. It is the new creature. Thus we see the mediator is the Head and Body as new creatures, who through the eternal spirit offers himself without spot. The Head was actually spotless, the Body reckoned spotless. “Purge your conscience from dead works to serve the living God.” The only one that is able to purify the Head. Purge our conscience from dead works. By “dead works” sin is meant. In this sense his merit imputed on our behalf frees us from the condemnation of these dead works of sin. Thus we are purged from sin by the merit of his blood imputed on our behalf. Then the blood of the Body also does some purging work. It does not purge us from the CONDEMNATION of sin, but from the POWER of sin. How so? In this way: Just as Jesus was made perfect through his sufferings, his blood, his death, so we who are called to follow in his footsteps, by our sufferings are more and more purged from dead works such as we have to overcome in us, and through the blood of Jesus Christ the sacrifice of the dead works, and each one’s individual sufferings, as he suffers for righteousness sake, more and more purges him from the power of sin in him, and thus he more and more overcomes until finally his character is made perfect and he is thoroughly cleansed. Now notice the conclusion he draws. This next verse is the only one that directly names Jesus and the Church as mediator. There are
others which imply it, but this one directly shows that Jesus and the Church with him is the Mediator. "For this cause he is the mediator of the new testament, that by means of death he might destroy those things which were written under the first testament, that which they which are called (the Church is here referred to) might attain to the eternal inheritance (they would get the eternal inheritance as a result of what the mediator will do). Now then the apostle reasons on the matter. He says, for where a covenant is the death of that which ratified it, which is of course the death of the sacrificial Remnant, otherwise it is never valid so long as the One who ratified it lived. We have quoted these verses from the Diaglott because they are decidedly better translated there and bring out the thought much more clearly than the Authorized Version does. The apostle is here speaking of a blood sealed covenant, a covenant in God’s arrangements that are not blood-sealed. For example, God made with Noah that there will be no future flood. That was an unconditional covenant, binding God alone and not sealed with blood. And then the Abrahamic covenant was another. The promise God made to David that of the fringe of his robe the Lord would be clothed, refers to this class of covenants. But this is a blood-sealed covenant. It is necessary to keep that thought in mind in order to get the conclusion we are drawing. "For where a covenant exists, the death of that which has ratified it is necessary to be produced." Now here is the strongest kind of an argument, that the covenant is not yet operating, because the death of that which ratified it was never entirely produced. "For a covenant (blood-sealed covenant) is firm (established or sealed) over dead victims (plural)." You see, he tells us that whenever there is a blood-sealed covenant in God’s arrangement it takes a plural of sacrifices to seal the covenant. The word “death” in the Greek is in the plural, and to Aristotle that is the only way of the Diaglott properly put in the word “victims” in plural. For a covenant is firm over dead victims, otherwise it is never valid (cannot operate) so long as that which ratifies it lived. Now, brethren, this is the strongest possible proof that the Diaglott is not operating, because all the sacrifices necessary for the covenant have not all been sacrificed, its sealing, have not yet been produced. The testator must in its entirety first be dead before that covenant can operate. Now then, the apostle proves his point that it requires a plurality of sacrifices to seal a blood-sealed covenant in God’s arrangement by referring to the Law Covenant. "For when Moses had spoke every precept to all the people, going to the law, he took the blood of the animals in wine, and sprinkled both the book, and all the people, saying, ‘This is the blood of the testament which God hath enjoined unto you.’" This was a sacrifice without blood or without the sealing done with the blood. "Moreover he sprinkled with blood both the tabernacle and all the vessels of the ministry; and almost all things are by the law purged with blood." There were some things not cleansed by blood. For example, each one in the priesthood was cleansed, not by blood, but by the washing of his clothes in water; one would take out the bullock and goat without the camp would be cleansed, and then he would wash not in blood, but in water. Thus we see some things according to the law were cleansed not by blood. “But almost all things are by the law purged with blood.” In the next part of the verse he tells us, "For if blood of bulls and goats, and with the shedding of blood is no remission of sin." The reason is apparent. The Justice of God is inexorable. God must be just and exact a penalty, and if the sinner is to be freed his penalty must be met, and therefore "without the shedding of blood there is no remission of sin." One can overcome the power of sin to the extent that he can’t overcome the condemnation of sin apart from death, but the death of another, and that death would have to be eternal.

Now then, the apostle having thus given us this reason, draws the conclusion to the antitype. He says, “It was therefore necessary that the patterns of things in the heavens—" The term “heavens” here stands for the kingdom of heaven. The Millennial arrangement. It was necessary that the copies of those things done back there by the typological mediator, with this typical blood and to the typical book and people, it was necessary that the copies of the things in the heavens be cleansed with these. Blood will have to be used in order to get them adjusted in the heavenly arrangement. But the heavenly book—what is that? Divine Justice. The book represents God’s justice, and the heavenly people, the people in the kingdom of heaven, the world of mankind, who will give us better sacrifices—Jesus and the Church. Thus then again we have our sacrifices here, if you will, and the strongest passage in the whole Bible on the subject of the sin-offering. It most positively identifies it, and it is impossible to evade it if we have eyes to see.

Now, brethren, we have given you the Scriptural proof that treats directly and in so many words the sin-offering. There are, however, others who dwell at length on this subject, but of those that mention the sin-offering itself, these are the four main ones, and we believe sufficient to prove that the Bible teaches that there is one sin-offering in two parts or two sin-offerings, the humanity of Jesus and the humanity of the Church. Having explained that feature of the sacrifice, we are now going to digress to another line of thought. We have had more or less trouble in distinguishing the sin-offering from the ransom and other features. We will try to point out a very simple distinction that will help us to hold these matters better in mind and see them more clearly.

The ransom is the humanity of Jesus alone. No one has anything to do in yielding up the ransom as a personal possession except Jesus alone. The sin-offering is the humanity of Jesus and the Church. So here is a distinction. Jesus is not the sin-offering. He is the ransom. It is a totally different thought. Jesus and the Church are the sin-offering. To bring this distinction home to you, let us call to your attention the variety of figures the Bible uses. In none of these figures alone will we find the thought. The manner of our deliverance is quite varied. Many different features must be brought to view, and the Bible uses a different figure in treating each one of these different features.

The sacrifice of the ransom God is a Creditsor. The human race is a debtor. The debtor was in utter bankruptcy, so everything is forfeited to the Creditors. Therefore comes in as a friend of the debtor who has exactly the amount that is needed to cover completely the debt, and thus, by giving what he has, an exact equivalent, purchases the interest of the one who is just out of his own pocket. Now the figure is this: Certain ones were sold to bankruptcy because of the debt, and the ransoming shows how they bought out of that debt and made the property of another.

Now then, the Advocate figure gives us another phase of the matter. The Advocate figure brings our mind to a court scene. He is a lawyer. That Judge has a law whose interpreter and whose exacter that that Judge is Jehovah. There is a culprit before the bar of Divine Justice—Adam and his race. The evidence convinces him of being guilty of the law and the Judge sentences him to death. That is his fine, what he has to pay, his penalty. Now the Advocate figures represents Jesus as a lawyer. He comes into this court. He presents the case of the culprit and the justice of the sentence, and then gives the fine that satisfies the law, and thus the Exactor of the law, the Judge, can free from the sentence of that court the culprit that stands before the bar. So then Jesus as the Advocate intercedes on behalf of the culprit, ordinary human man, and the people, and the priest’s work is to make Him pleased with the people; or on the other hand, since the people are displeased with God, his work is to make them pleased with God. Or as priest he pleases God with them and pleases them with God. Reconciliation is the idea underlying the priesthood figure.

Now, brethren, the thought is this: As in the one case there was a debtor, in another case a culprit at the bar of Justice, so here there is a people that does not like its God, and here is a God displeased with the people. Now the same merit works in each one of these figures. The basis for the buying, the basis for the paying of the fine, and the basis of making atonement is in the one and self-same merit, the life rights of Jesus. The different figures simply show the different ways in which those life rights work to make the matter plain from different viewpoints.
Now then, during the Millennial Age Jesus will be the Ransomer. During this age he does not pay directly. He simply imparts on our behalf. Because the price in God's hands, and God having it, He treats us as if we were already purchased. Now then, in the Millennial Age the purchase will be actually made. He will pay over the amount for this debtor, and that makes him the property of Jesus, and Jesus by buying that person from what he got into, gains all that that person forfeited, and that puts him in Adam's place, and thus in Adam's place he is ready to deliver. Now, as far as the priest is concerned, the figure is practically the same, except now the merit is imputed; then it is giving to be actually released forever from his own control. But the effect will be the same. In one picture it shows that God will become pleased with the people as a result of the work of Jesus, and the people will gradually become pleased with God, and thus atonement, reconciliation between two not in harmony with one another will be effected.

In the Mediator figure something different is brought to our mind to make distinction between itself and the others. The Mediator figure is connected with a covenant, and we must therefore keep in mind there is a covenant. Here is the situation: One part of the covenant rests with God and the other with the world of mankind. But God has no confidence in the world and the world has no confidence with God. So God does not want to enter into a contract with the world, for that is what a covenant means. There is no use entering into a contract because they could not keep it. But God would fulfill His part of the covenant. Therefore, you see the condition is an imperfect one for a covenant. Then what? There is need of a mediator. Now a mediator does not mean one that makes peace between two parties as ordinarily used. In the Bible a mediator is a guarantor to two parties of a covenant, one to the other. Let us see how it applies. We find that God has no covenant that the world will obey. There is no use entering into a covenant with the understanding that the guarantor will not fulfill the covenanted work, so He makes a mediator to make it effectually. That will be either by obedience or by death inflicted by the mediator. That will satisfy God on His side of the covenant. So God is thus secured by the Mediator.

On the other hand, the Mediator secures God to the people. They have no confidence in God. So the Mediator tells them: "If you obey me in whatever I give you to do, I will put you into a position in which you will finally obey the law and get everlasting life." And how? As they obey he will be giving them more and more strength, and health, physical, mental, moral and religious, until He brings them up to perfection, and as they obey He will gradually give them all the rights that Adam had and which he purchased. The more they obey the more they will get until finally they are brought up to perfection, and finally they are in a condition where they can obey the law and where for the first time a covenant can operate directly between God and the world.

Now the Father figure comes in as another one that helps us. That is closely allied with the Ransomer. Jesus becomes the Father. That is, by having gained all of Adam's forfeited rights he takes Adam's place, and therefore undertakes to make all the Father's or His children's right. And the Mediator tells something like this: "I will become your Father if you will become my children. Now, as children, you will have to do what children are expected to do—obey. If you obey me I will become your Father and will give you life. The more you obey the more life I will give you. And thus we see he will become their Father through the life rights, the forfeited life rights that he purchased, once owned by Adam, and forfeited, and then bought by Jesus. These he offers to them, and thus becomes the Second Adam, the Father of the race.

Brethren, do we see these points clearly? Let us remember in all these figures the basis is the merit of Jesus. Jesus frees the world from the debt, pays our fine as advocate, brings the world into reconciliation with God, gets them attached to a covenant and gives them life. All these things combined, part for the church and the rest for the world, are necessary in order that the full work of salvation be accomplished. If he were only a Ransomer and nothing else, there would be something left out, not sufficiently done. So these figures are introduced into the Bible in order that we as God's people might get the separate phases of the work before our mind and when we get them all we have the entire work. Each separate and distinct, each contributing its part, and all necessary to get the whole, and all necessary in order that there might be a complete and eternal deliverance from sin.

Now, brethren, I am not going to attempt to explain the philosophy now, because the brethren before me had a chance at that. Very briefly I will say something and then conclude.

Returning now to the priesthood figure, which is the basis of the sin-offering during the Gospel Age, for there is no Mediator except an embryo mediator. The world has no covenant in operation now because there is no mediator. But the mediator is being prepared to operate that covenant in due time, during the Millennial Age. So we do not have to consider the Mediator for us. We can introduce the sin-offering in the Millennial Age under the figure of the Mediator, but not in the Gospel Age, except the offering of it. That, of course, takes place as the embryo mediator now.

The Lord Jesus as our High Priest, having deposited his merit with the Father, has on deposit with God everything that is needed to bring us up into complete harmony with God's law, and that deposit was made for the express purpose of an imputative deliverance. He imputes, that is, renews to us His life rights, as much as are needed, to bring us up to perfection. He takes us where he finds us. Some are lower than others. He takes us where he finds us and then adds to what he has until there is sufficient imputed to make us perfect in the Father's sight. Then when we are perfectly sanctified by the Father he guarantees to the Father he will see to it that he will keep us in that condition, as our Advocate, our Priest, until we are dead, and that death can be either a sacrificial one that we will under his ministry enter into, or a constrained one, such as the Great Company, or what we may call the second death. He guarantees he will put them on his own covenant, either from eternity to eternity or from death to death. So, brethren, that merit is simply imputed to us. It covers all we have. It is always available. Thus we accept Jesus as our Saviour, and consecrate ourselves. Then in the next age, Jesus will with the Church appear in the presence of God with his merit. But, brethren, the Church does not contribute one iota to the merit to cancel sin. It is all his merit from eternity to eternity, or from death to death, all to the heir; but he procures it all, though the Church shares in it.

Now then, Jesus and the Church will appear in the presence of God for the world, not to impute it, but to give it away, and thus releasing it forever, the hold on that merit that Jesus kept during the Gospel Age, but deposited with the Father. He will release his hold on that, so that the world or mankind in the next age must get the life that Jesus will have imputed and have the privilege of attaining everlasting life. Then the Mediator ceases his work and the Judge appears, ready to judge them along the line of absolute justice. If they deviate in the least part it will mean the second death. If they remain obedient they will not everlasting life, for God will keep their covenant, conditionally to the other, and the fulfilment on the part of one will bring fulfilment on the part of the other. And thus ended, "glory to God in the highest and on earth peace among men."
Questing Meeting conducted by Pastor Russell

Question 1: Will the merit of Christ in any sense of the term be imputed to the world of mankind during the mediatorial reign?
Answer: There will be no imputation of Christ's merit during the Millennial reign. Not a bit. Because there will not be anything to impute. Why not? Because it will all have been given at the beginning. When a thing is given up you can't do any more with it. Suppose you had a million dollars with which to do something, and one morning you wake up and you made ready everything in time, and that million dollars was in the bank and already to apply for that purpose. And suppose then you delivered it over to the committee that had to do with this great enterprise. Now the moment you turned it over to the committee you have nothing more to do with it, have you? And so Jesus with the imputation of his merit in the beginning is to make a great deposit in the hands of Justice. It will all be given over to Justice. Justice will have turned over mankind to Jesus. Jesus will have no more merit in the hands of Justice after that to apply to anybody, impute or give to anybody. It will all be given. It must be given at the very beginning of the Millennial Age.

Question 2: What constitutes the depositing of the merit of the ransom sacrifice of our Lord? When and where is the deposit made?
Answer: Our Lord deposited the merit of His sacrifice in the Father's hands on the cross when He said, "Into Thy hands I commit my spirit." And it all was. The spirit of life—He gave it all into the Father's hands. He committed it to Him. He didn't say He applied it for sins at all. He didn't say He applied it to the Church. But "Into Thy hands I commit it." He left it in God's hands in the same sense of the deposit of His sacrifice. It will all be given over to Justice. Justice will have turned over mankind to Jesus. Jesus will have no more merit in the hands of Justice after that to apply to anybody, impute or give to anybody. It will all be given. It must be given at the very beginning of the Millennial Age.

Question 3: Was the imputation of Christ's merit to the Church made once for all?
Answer: The imputation was made once for all when Jesus ascended up on high and appeared in the presence of God for us. He doesn't need to appear each day for us, my dear brethren, and He doesn't need to appear for you and then appear for me and then somebody else, because the Father treats the whole church as one, and it was all foreknown of God and was all transferred to Jesus at the one time. The Father gave Him the church, and so He imputed His merit on behalf of this church, all the members of this church, all who come under the conditions of the call of this church. It makes the deposit of the merit in the hands of God in the wealthy as a reservoir of the merit until the full number is complete. The imputation, you see, attaches as much to us today as it could attach to them at that time when Jesus appeared. And the Holy Spirit given then was not a Holy Spirit given to us individually, but it was the Holy Spirit of God given to the whole church. That had already been given Jesus as the Head of the church, and so He authorized the Holy Spirit to the church which is His body. And so that came when He ascended up on high. And you remember Jesus said to them, "Unless I go to the Father the Holy Spirit will not come." Now, He already had received the Holy Spirit, but unless He ascended to the Father and appeared for us the Holy Spirit would not come. The Holy Spirit was with Jesus, but He was the Holy Spirit of God given to the whole church. That had already been given Jesus as the Head of the church, and so He authorized the Holy Spirit to the church which is His body. And so that came when He ascended up on high. And you remember Jesus said to them, "Unless I go to the Father the Holy Spirit will not come." Now, He already had received the Holy Spirit, but unless He ascended to the Father and appeared for us the Holy Spirit would not come. The Holy Spirit was with Jesus, but He was the Holy Spirit of God given to the whole church. That had already been given Jesus as the Head of the church, and so He authorized the Holy Spirit to the church which is His body. And so that came when He ascended up on high. And you remember Jesus said to them, "Unless I go to the Father the Holy Spirit will not come."
would make with any creature. Any creature who would keep God's law might have everlasting life. And so He told Adam what was needful to make him keep these laws and how He would make provision for them, but at the same time there is a principle right at the bottom, that anyone who would do these things could live by them. God was not going to condemn them because they were Adam's children, but because they were sinners. As the Apostle says, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." No. Death as a result of being sinners. And we are sinners because we are children of one man. But if any of Adam's children could be born without sin and be without sin then they might have life under the law.

**Question 9:** What is the meaning of the term "life rights"? i.e., will mankind ever possess "life rights"?

**Answer:** Different minds might attach different value to these words "life rights." We will suggest a meaning, namely, Adam had life rights when he was obedient to God, because God had ordained if he were perfect and maintained his harmony with Him he might have everlasting life. Therefore he had what the Bible calls God's "life rights." And Jesus had Adam's life rights because He was holy, harmless, undefiled and separate from sinners and knew no sin. Therefore He had the same life rights Father Adam had. And when Jesus voluntarily consecrated His earthly life rights to do the Father's will at any cost even unto death, He was voluntarily to speak, not giving up, or giving over what He was following His life rights to be transposed upon. It was not necessary for Him to have those life rights transposed upon. He says He could ask of the Father and have legions of angels to defend Him. But He didn't wish to do that. But He knew God's will indicated by the prophecies and types of the Old Testament, and delighted to do the will of God, and that just added to the noble Gavyn's giving up and not wishing to take His life. They could not take his life rights, and although they put Him to death in the flesh, the Father raised Him up to the spirit plane and He had life rights on that plane, and He still has the life rights of the flesh. How? Because He did not give them up. He had merely permitted men unlawfully to take them from Him. He permitted them over to the world and to all men, but not the Father and the Son. They were merely His life rights still, and when He died He said, "I commit unto Thy hands My spirit," my life rights. Those were the earthly life rights He was giving over, and those are in the hands of the Father yet, and they are to be the life rights to come eventually to Father Adam and all the race of Adam during the thousand years.

**Question 10:** Will anyone on the human plane ever have life rights?

**Answer:** At the end of the thousand years the world of mankind according to the Bible will be brought to a test. During the thousand years they will be living under favorable and marvelous conditions, and at the end of the thousand years the whole world will be turned over to the Father by the Great King, by the Great Mediator. What will that mean? Why, the Father stands for justice, and the same rigid laws that applied in Adam's case and the same laws of God that applied to the angels, not too severe, not unjust laws, just laws, reasonable requirements of the moment, will be transposed upon mankind immediately as soon as the thousand years of Christ's reign shall have ended and He shall have delivered the kingdom over to God, even the Father. And the Bible tells us what will happen then. Justice will take charge of the world and all will be put under a special trial by Justice. And no mercy then. Why not? Because all men have been, and will continue to be,"falling through weaknesses of Father Adam," will all under the mediatorial reign of Christ have been brought up to perfection. Then they ought to be able with all the experience behind them, they ought to be able to maintain it. Because God would not ask any unreasonable or unjust requirement of any creature. And so at the end of the thousand years there will be the thousand years trial, and then the Book of Revelation, that the old Adversary, Satan, should be loosed at the end of the thousand years, and there perform some kind of temptation for mankind. Mankind will then be like Adam. When he was perfect God permitted him to be tested. And so the world of mankind will be permitted to be tempted by Satan. Now, if they are not able to stand the test after all the experiences of the faithful and redemption and restitution processes, and with all that knowledge of God and the principles of justice and good and evil, if they finally decline to treat God's arrangement with Him, it is the destruction of being children of one man. Death as a result of being sinners. And we are sinners because we are children of one man. But if any of Adam's children could be born without sin and be without sin then they might have life under the law.

**Question 11:** Why was Satan allowed so much power over the human race?

**Answer:** Because God saw wise to give it to him. I do not think anybody knows anything more than that about it.

**Question 12:** The Scriptures say, "Well done thou good and faithful servant; come up higher." Does that apply to our own individual imputed condition, or to the condition of the world?

**Answer:** I do not know what the questioner means about "our present imputed condition." We have no imputed condition at all. Ours is a real condition. We are really sons of God or not. This matter of imputation, my dear friends, does not extend to everything. The imputation is done between the Father and the Son. You and I have nothing to do with the imputation at all, and we are not imputed anything to the Father. It is the Father who is the one He is acting on behalf that we are no longer treated as sinners, but treated as though we were perfect, and permitted to sacrifice our earthly life and become new creatures in Christ. There is nothing imputed to the new creature at all. The new creature is a new creature. The imputation was to the old creature to cover its imperfections, and after that we accept us, all that imputation was done, and the Father and the Son.

**Question 13:** Tabernacle Shadows. Page 67, Par. 1, 2nd sentence: "When presented (the Lord's goat) will be accepted for the people as that of our glorious Leader was accepted for himself (his body) and his house (the household of faith)." Please explain.

**Answer:** The picture as given in the 16th chapter of Leviticus shows us two different sacrifices his, as much of them treated as did not belong to. The first sacrifice, the bullock, represented clearly enough and distinctly enough the sacrifice of Jesus, holy, harmless, undefiled. And the application that was made of that sacrifice, according to this picture given us, was to cover the sins of the Church, all those who desire to come now into harmony with God. They are all covered with the same sin offering of Christ. And then that goat represents the Church, the all the class that are to be the Church, and is a secondary offering by the Priest. It is not our sacrifice. You do not sacrifice yourself. I do not sacrifice myself. When the Apostle says, "I beseech you, therefore brethren, that ye present your bodies a living sacrifice," he is not meaning we should sacrifice, because only the High Priest has the authority to sacrifice, you see, on this day of atonement and you are not a High Priest and I am not a High Priest. What did the Apostle mean by saving present your bodies a living sacrifice? Why, this thought: that we should deliver up ourselves to the Lord, just as that goat was tied to the door of the Tabernacle, and thus presented for to be sacrificed. And when the character of the Priest came out there was this goat that had offered itself, not he accepted it as a part of his own sacrifice and he killed the goat. But the point to be remembered, dear friends, is that it is not your sacrifice of yourself or my sacrifice of myself, but you offer yourself to the Lord for sacrifice and I offer myself for sacrifice, and so with the offering of all God's people, and when God's people are all presented in the Lord's goat. It is not therefore the Church's sacrifice, but the Lord's sacrifice. We are accepted as His members and He accepts us as a part of His own sacrifice. And the picture shows that the merit that came following His sacrifice was the door for you and I to come in. And the secondary offering by the Priest coming out and blessing all the world of mankind.

**Question 14:** Would it seem unreasonable to look upon the correspondence of the sacrifice time before the spirit was poured out a period of ten days after the ransom price was presented with the present covering time for the manifestation of the sons of God, the ten days representing ten years after the close of gentile times? * * *
Answer: (Interrupting Chairman who read question) Cut this out. When anybody makes a question involving the writing of a book, please do not receive it. In the first place, it would take two or three days after the offering of the ransom, because the offering or presenting or application of the ransom is yet to come. It was merely put into the hands of Justice when the Lord was upon the cross, and His imputation of the merit of it was what occurred on the fiftieth day afterward. But the question is too long, you see, and if I try to answer this, I'll have to say things in different people's minds. Better have the questions simple and clear cut and then we will not have to undo what otherwise had been done.

Question 15: If 144,000 are made perfect by imputation, does this multiply or increase Jesus' merit?
Answer: Not at all. Because the merit could not be increased. It is sufficient now. It was one man that sinned, and it was one man that died. It did not need to be increased, could not be increased. It was a corresponding price, a man's life for a man's life. And the imputation of it to us in the meantime does not impoverish it at all or increase it at all. He merely gives us a credit, a standing. He imputes it to us to enable us to perform our part.

Question 16: Which sins does Christ take away? Adam's damnation or the wilful, or both together? Please.
Answer: The only sins that Christ atones for are the sins that come to us by heredity as the result of Father Adam's disobedience. All those weaknesses that come through him and his fall, and the awful, and the wretched, and the deplorable. And you and I might commit our own wilfulness after we become new creatures in Christ are not any part of Adam's sin and he was not responsible for them, and Christ did not die for those sins. But in the meantime the Bible does intimate that you and I as new creatures did not love sin, and in all probability if we entered into sin at all it would be at least partially if not entirely the result of these inherited weaknesses existing in the flesh. Therefore very few sins are to be considered as in any way separate or distinct from the Adamic sin. But to whatever extent we as new creatures might consent to sin, there would be in a measure a responsibility, and there would be remorses would be for such an extent that it would be the result of Adamic weaknesses or from the temptation coming from others under this Adamic sin, and anything more than that would be punishable with stripes individually. And so the Lord's people sometimes have to deal with along this line. One might have to have a certain amount of chastisement which would be for their good and correction in righteousness.

Question 17: I belong to the railroad union B. of R. T. and am also a consecrated child of God. In case of at railroad strike what would you advise me to do?
Answer: I do not think I could say anything on such a subject different from what I have already said in regard to the matter in the 6th Volume of Studies in the Scriptures. I think a good many of the friends have not read the six volumes for quite a while, and I think they had better read then over again. I remind you of how it is possible to read the entire six volumes through in one year by reading twelve pages a week. It would take you six weeks. It would be time saving, time blessing, and have answers to questions they would not have if not following that plan, or that they could have in any other way. Because all our minds are leeky. I receive letters almost every day. I might say, and very frequently while giving a kind of answer by letter we will try to refer the friends to the two volumes because there these questions are answered more satisfactorily than in a letter. We would not like to be discourteous and say "See such a page." Therefore we put in a partial answer, but the volume would be better.

Now, in this question we have suggested in the sixth volume that the Lord's people are in our judgment at liberty to join such an arrangement as a business matter. If it is a carpenters' union, a bricklayers' union, locomotive engineers' union if, it is necessary for the maintenance of their job or occupation to join, we see nothing in the Word of God to contradict that thought. "But would you prefer that?" No. I would prefer to stand fast in full liberty. "But would you sacrifice liberty in Christ?" No. It would not have to be sacrificing liberty in Christ because I would still be at liberty, if they do anything criminal or illegal, I would say, "Brethren of the Bricklayers' Union, or Brethren of the Locomotive Engineers' Union, I am sorry to tell you I cannot agree with this course you are taking, and while trying to be loyal in every way, yet I am drawing the line because of this principle I think is involved." But I do not see why there might be very many things to find fault with. It seems to me if we were not for just such arrangements as these unions have made that wages and conditions of labor would not be so good as they are. And if God has been pleased to allow these men to make such arrangements as a power for their own uplift out of degradation, I say I am well pleased with what God has permitted. To whatever extent any of these unions may extend to anything illegal or do harm to some nonunion man, to that extent you and I as followers of Jesus could not be in harmony with them, and if any union plotted to blow up buildings or destroy life or produce riots, you and I would be bound to say, "Brethren, we cannot stand under such conditions. We must withdraw." And there is no need so far as I can see unless they do something of that kind. Merely for them to order all the locomotive engineers to go on strike would not mean they are going to do violence to the life of any man. Not at all. So far as I can see, however, this railroad strike is likely to be settled in an amicable way. I think it will be. I am not a prophet. It looks to me as though it would be.

Question 18: What position should we take in respect to military duty, and so forth?
Answer: Well, we have already answered that question. That we are not followers of the Lord Jesus Christ, but professions of Christianity. We are not followers of the Lord Jesus Christ, we are not followers of Jesus' position in respect to military duty. We are to be loyal to the principles of peace, and not fight for any earthly government if we can get out of it, and I think we can get out of it. We would rather suffer some and not go into it. But suppose someone would ask us the other day, What position should we take in respect to our neighbors and friends? And do you think it is wrong to have military organizations? Now some of our friends answered, "We think it is wrong. There should not be any army or soldiers." My answer would be different. I think this old world needs to have armies, needs to have trained men. The world needs it for its own protection, and if you were a government I think it our duty to protect that State, to protect the law and everything pertaining to order. If it should be necessary to call on the State or Nation to rise up and put down wrong, I think it would be this of duty to see it was done. I am not faulting any governor if he should do that same thing. I am not faulting any man who takes upon himself to defend the interests of his State. If he doesn't think the Nation is worth fighting for he should go to some other nation. And if he thinks it is as good as any other nation he should stay right there. As for instance, you and I in these United States think we are as noble a nation as there is, that the principles of this government are the best, and we feel pretty nearly the same of our friends across the border in Canada, that their principles are good and are well intentioned in a general way at least. We are not therefore faulting people who wish to fight for their country. The difference between our position and theirs is this: We have ceased to be citizens of this country. We have joined another nation and we are loyal to that new nation, and loyalty to the kingdom of God required that we take our stand upon this position in harmony with the commands of our King. We are aliens and strangers in this land and Canada, wherever we may be. But the world doesn't understand this. They say you're not born in Canada. We have declared to our intentions and joined a different country. So if a Canadian were in this country he would not be subject to draft as an American, and it should be sufficient to the courts of any country that these individuals have given full allegiance to the heavenly country, that should be a sufficient answer to any government not to have them participate in war, and in some places this is being recognized.
WE arrived at the shore of Niagara River, about a mile above the Falls. Here the wind and rain mingled with the spray, and the disturbance further on, except for the roar that could be heard even up there, and for a faint view of the Rapids in the distance. From this point in front of the Natural Food Co.'s Conservatory, to the Falls themselves along the American side of the river is the Government Grand Stand, where the masses are gathered by the government, and which offered a most delightful walk while viewing the Rapids and Falls. In this park is the lagoon, an old mill race, running beside the Niagara River; it was in this lagoon that the friends were immersed. The entire view must be seen again and again to be appreciated.

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

The view of the Fall is so terrifying a one that it is a matter of standing on Prospect Point, a jutting rock which is perched upon the very brink of the American Fall. The majesty and overwhelming grandeur of the sight from this spot can never be forgotten by those who have witnessed it. Not five feet away is the very brink of the Fall, over which the waters plunge in restless might. The whole sweep of the cataract's brink is visible, and the foaming rapids over which the waters sweep is jagged and irregular, and causes the spray to dash out in great spurs, as though some titanic hand were tossing the water from hidden depths. Here and there where the rocks come near the surface, their ebony outlines can be seen beneath the crystal whiteness of the flood. There has never been an accident at this point, though the entire Falls are said to claim about 50 victims each year. More than one mortal (not immortal) tried of life or fancied by the sight, has sought death by leaping into the flood. A stout railing encircles Prospect Point, which is part of Prospect Park, a beautiful spot containing about ten acres.

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

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

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

NIAGARA RIVER AS ILLUSTRATIVE OF GOD'S GREAT PLAN.

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

However, it is as we come to look at Niagara River as illustrative of some of the precious features of our Heavenly Father's Plan of the Ages that we see a more remarkable reason for regarding it as God's design. From this standpoint, how wonderful and suggestive of it presents to our view an element of God's great purpose for the redemption and blessing of mankind. If we take the river as representing the course of the human race since the creation of the first pair in the Garden of Eden, then the head waters in Lake Erie would represent God's infinities—without beginning, grand, sublime, incomprehensible. The river shows the course mankind has taken during six thousand years of experience—winding, twisting, deviating here and there, but always confined by its banks, which represent God's permission, allowing the world certain liberties, but not permitting it to violate His own arrangements in any respect. The world has been pursuing its own way thus limited for sixty centuries, and now the Lord intimates that it must suffer an experience of extreme discipline, that it may learn the exceeding sinfulness of sin to the full—that it may have so severe a lesson that it will never again be necessary to repeat it. So divine wisdom will permit a "time of trouble such as never was since there was a nation—no, nor ever shall be." We see
the beginnings of it already in the threatenings of capital and labor, in the unrest which pervades the whole social, financial, political, educational and religious world. These "elements," inspired by selfishness, will ultimately "meet with fervent heat" in the friction produced by their own opposition. This is illustrated by the rapids above the Falls. Before the water reaches the mighty precipice it is lashed into frenzy by a series of jagged boulders and rocks over which it flows; then, separated into two streams by Goat Island, the water finally plunges with terrible roar and fury into the awful chasm below. In the midst of the present stress and trouble which we see manifest among the nations, stubborn selfishness, so fitly represented by "Goat Island," will stand out as the greatest cleavage between Capital and Labor, which stand for the great interests of the world today and the result will be the great cataclysm, the "time of trouble," the day of the Lord's wrath upon all mankind, when present institutions will be disrupted and disorganized and the kingdom of this world shall be dashed in pieces as a potter's vessel to give place to the Kingdom of our Lord and His Christ.

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

Below the Falls the river surface becomes smooth and gentle, suggesting the opportunities of the Millennial Age, when the inhabitants of the world will learn righteousness, and when "nothing shall hurt nor destroy nor offend in all of God's holy kingdom." This condition will last until the close of the Millennial Age, when Satan will be loosed a little season for the testing of the whole human race. This testing is represented in the awful grandeur of the whirlpool rapids. The testing will be exceedingly severe, for upon the result of it will depend the future opportunities of eternal life for the race. Those who fail—who are deceived by the Adversary—will suffer the Second Death, represented in the Whirlpool. The "smoke of their torment will ascend forever and ever"—that is, the lesson of their disobedience and its result will be a reminder to the rest of the world of God's unchangeable attitude toward sin—"The wages of sin is death." This is pictured in the great rapids, which ultimately give place to the broad sweep of the river as it hastens on to the haven of the lake below.

As the Millennial Age has accomplished its work for the blessing of mankind there will be opened new opportunities in the "ages to come," merging into the grand infiniteness of eternity, when blessing and peace and joy will be without end.

NEW CREATION DAY

Text: "If any man be in Christ, he is a New Creature.”

SOME SAMPLE TESTIMONIALS.

BROTHER: As I consider the text for the day, dear friends, I am impressed more and more with the wonderful privilege that we have of being new creatures in Christ Jesus, and that if children we are heirs of God and joint-heirs with Christ if so be that we suffer with Him that we may also be glorified together. The water is very placid, and that I may continue in the Narrow Way even unto the end, and as our text and the manna says today, continue to be about my Father's business. I ask an interest in your prayers, dear friends, and I pray for you all, and each and every one.

A BROTHER: I am sure, dear friends, I am glad to have the privilege of being here with God's dear children, and I have been looking forward with anticipation for the privilege of assembling with those of like precious faith, and I am sure I am glad and rejoicing that the gospel once delivered into the saints has been reaching my ears, and I desire to prove faithful even to the end and do with my might what my hands find to do, in order to show my appreciation for the blessings my Heavenly Father has bestowed upon me. I ask your prayers that I may be found worthy and have an abundant entrance into the kingdom.

A SISTER: Dear friends, I am very glad to be here this morning and meet with so many of the Lord's people at this convention. I rejoice that the Lord has made such a wonderful provision, that He is going to have a New Creation, and that we are living in a favorable time in which we can still make our calling and election sure. I ask an interest in your prayers that I may be faithful.

A BROTHER: I want to bring the greetings of the York, Pennsylvania, class. I know the love of the friends there, and know they are praying for this convention. I want to thank you for the way I have been treated while here. Blessings upon blessings have been bestowed upon me. Each try to give out a few blessings. One thing that impressed my mind was, I was sitting in a street car and speaking to a lady, and we spoke along the lines of the convention here. She didn't know a convention was here. She said she read Pastor Russell's sermons in the paper, and thought they were far superior to what the preachers preached. Now is the acceptable time to come into the kingdom class.

A BROTHER: I am thankful to the Heavenly Father for the privilege of attending this convention. I have longed and prayed for this privilege and I feel that I have been more than repaid in seeing the loving manifestations in all the places I have been. We have been treated as no one has ever been treated before, being welcomed as friends, and we have passed from door to door, and have been treated as friends, and we have passed door to door, and I love the brethren. I ask you to pray for me.

A BROTHER: Dear friends, I am thankful for the privilege of being called, this high calling in Christ Jesus. I thank my Heavenly Father for the blessings I have already received, and I want to be more faithful in pressing forward for the mark of the high calling in Christ Jesus.

BROTHER STURGSON: We share in the spirit and meaning of the testimonies we were privileged to hear this morning. In that this is New Creation Day we are hoping that this will be the best day of the convention. In fact, we would think it would be a mistake not to be the best day, because the Lord has served us richly through the days of the convention, and we had the special privilege of having our dear Pastor for two days. And if all of that has not prepared us for a keener and more vigorous appreciation of our privileges in Christ, and if it does not show itself in prayers, testimony and conduct with one another, it certainly has failed to reach the best in us. We, however, believe these blessings have been received in good and honest hearts. We have never seen a convention in which the faces of the friends seemed so earnest and serious and yet joyful than here. We have noticed all the way through the words of our Morning Review have had a great effect upon us where it said, "I will not murmur nor complain." For my part I haven't heard one word of murmuring of complaining, although IT IS PRETTY HOT. Now, I didn't complain. Some people think it is complaining if we call attention to it. Oh, no. But if I say it is so hot we can't have a good meeting, that is complaining. But, dear friends, it is delightful to see that by the Lord's spirit and truth in
Discourse by Bro. E. Whelpton. Subject: "THE NEW CREATION"

In the first lecture of the "Photo-Drama of Creation" we read the following words: "The study of Creation is the 'Key of Knowledge.'" Using this key, we begin to realize that the only worthy ambition is to cooperate with our Creator's beneficent designs respecting all. And you would like to suggest that those who shall become members of the New Creation have the most wonderful opportunity for cooperating with the Lord in respect to his creation. Not only have they the great privilege of co-operating in the development of the New Creation but when they shall become completed as New Creatures and mankind in general, to have the largest part of the bringing of the blessings to the world of mankind and dealing with other parts of God's creation.

It is important in considering our subject that we find out first of all that the New Creation is separate and distinct from all other creations. That is suggested to us in a passage of Scripture which speaks of the New Creation and the Church.

You remember that "He (the Lord Jesus) is the propitiation for our sins, and not for our own, but also for the sins of the whole world," thus making a distinction between these New Creatures and mankind in general. And again this matter is vividly brought to our notice and forcefully brought to our minds in Scripture in the word of salvation. I remind you briefly. You remember the Lord Jesus said, "Straight is the gate and narrow is the way that leadeth to life and few there be that find it." But you recall also that the Prophet said, "A highway shall be there, and a way, and it shall be called the way of holiness." I think we might more clearly see a very sharp distinction between the two. We are told to notice the different ways and the phraseology and notice the different uses. I remind you the Lord Jesus spoke in the present tense. "Strait IS the gate and narrow IS the way that LEADETH unto life." But the Prophet spoke in the future, saying, "A highway SHALL be there, and a way, and it SHALL be called—"

You see a comparison between—something is here, and something shall be there; something is called a narrow way, and something shall be called a way of holiness, a highway of holiness. Suppose I take time enough to quote that Scripture, and note and you will see how that expression is carried on right to the end of the quotation. Let me quote: "A highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over, but it shall be for them; the wayfaring man, though a fool shall not err therein; no lion shall be there nor any ravenous beast go up thereon. It shall not be found there, but the redeemed shall walk there, and the ransomed of the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness and sorrow and sighing shall flee away." It is very evident, my dear friends, for several reasons that this is not the way that the New Creation walk in. It is very evident that the Lord walked in a narrow way, and that all who shall be members of the New Creation shall follow in His footsteps. They them must walk in narrow way.

Then let us consider who the New Creation are. Who are new creatures? This is spoken of in the Bible as a "mystery." And I think that we all realize that it is indeed mysterious, that it is not understood by the world in general. I think that quite likely if we were to ask most of our dear friends in the nominal systems their thought, if they would express it, would be something like this. They would say, "Well, a general division should be made between the saved and the unsaved; put the unsaved on this hand, the left hand, and the saved on this hand, the right hand. All the saved of the world of mankind, all who have ever been saved, all who ever will be saved, are members of the New Creation." That I think would be about their thought. But my dear friends, that is not true. The Bible speaking of this matter assures us that "the New Creation" is "unto God of His creatures—very clearly implying that there will be after fruits. The apostle speaking on this subject, as I have already stated, tells us quite plainly there is a mystery connected with the matter. And he goes on to explain what that mystery is. He tells us that Jehovah spoke of the whole plan, on the basis of the New Creation, as "the mystery of the gospel, to Abraham when he said, 'Abra- ham, in thee and thy seed shall all the families of the earth be blessed.'" And He undertakes to give an explanation of what the Lord meant when He said, "In thy seed," drawing our attention to the fact that the Lord used very explicit language and spoke not of seeds but spoke of a seed, one, "in the seed of Abraham," and then He assures us that that "seed" is Christ. "Well," you say, "it seems to me there is no particular mystery connected with the matter." It is the other part that has been mysterious, and it is highly important that we all understand it. Unless we do understand this matter, we will not understand the Bible. If that remains a mystery to us, the Bible remains a mystery. All new creatures should understand this matter. I trust all here do, although I rehearse the matter.

Continuing, the Apostle says that not only is it true that that seed is Christ, but that if we are Christ's, we are the seed of Abraham, and it is that statement that has indeed been mysterious. But the apostle endeavors to explain the matter, and he explains it as you endeavor to explain any things. He uses an illustration, and says in substance, New brethren, this matter about the seed being one and yet many is well illustrated by the human body. "Well, how so, Paul?" Well, Paul answers, do you not see that the human body is
one body only? Oh, yes." Do you not see further that through one body it is composed of many members? "Indeed we recognize there are many members in the body." Well then, Paul tells us, so it is with Christ. The Church has a body of many members. "And who is the Head of that body?" Oh, the Lord Jesus has been appointed by the Father to be the Head in all things. "To what?" To the Church, which is his body.

The text on our program says that "if any man be in Christ, he is a New Creature." So now if we are Christ's members, then we are in him. If we are in him, we are not any longer members of the old New Creation, not any longer members of the old body. Where then do we all see the New Creation? Do we have to bring our attention to the minds? The Lord Jesus, the Head of a body, a glorious body, when completed, it will be, the New Creation.

Let us consider next how the New Creation is created. That seems to me to be an important matter. We recognize that Jehovah God is the great Creator, and as brought to our attention in the first chapter of the volume entitled "The New Creation," various are Jehovah's agents and innumerable are His agencies for carrying out the various features of His plan. And to do this, He does not create a new organization, new system, but His creation, but since He operates in many ways we inquire, How does He create the New Creation? We are plainly assured that we are His workmanship, that we are created in Christ Jesus and that assures us that the work is God's. "But," you say, "what we desire to know is, HOW does He work His will in us?" That is the point I am making by saying, "God works in you." And what does He work in you to accomplish? He tells us that God works in you to WILL. Oh, I fancy that perhaps someone's mind has come to that Scripture which says, "Has not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?" God is not dealing with His clay to His will; He tells us it is God's own business who has the privilege of being of the New Creation, and has the perfect right to give you a privilege of being a new Creature, and a perfect right to withhold it from anybody else. But he is not telling us how God makes the New Creation. He is not suggesting to us that God sits as a great workman with pattern before Him and taking lifeless elements moulds them together, resulting that which is to be made. But he is rather on the other hand suggesting that the Heavenly Father as a workman holds before us the pattern and we admiring it say, I would like to be, I wish to be, I want to be, I desire to be, like the pattern. And the Heavenly Father is willing, if we are willing to be formed by Him, if we are willing to be in His hands and willing that He the great workman shall work in us, then we are His workmanship then He will carry forward this work of the New Creation.

You remember how that matter was with the Lord Jesus. We recognize, I think all of us, that the Heavenly Father worked with the Lord Jesus, and that He brought him forward as a New Creature through various stages of development, finally perfecting him, and we recall that right at the beginning of His work there was a manifestation of something that why not the will of another power, that which after that influenced his entire life, that he said, "I delight to do Thy will." What is Jehovah's will? Oh, it is clearly expressed: "This is the will of God concerning you, even your sanctification." And as vessels sanctified and made meet for the Master's service will all be willing to do the Lord's will. Let me suggest, dear friends, that there is something far more than merely willing to do the Lord's will, something far more than that. I feel that that is something not very clearly recognized. I think that some of that of the apostle describes when he says, "Many are weak and sickly among you and are not able to perform the will of God," that is in the far past that stage of being willing to do the Lord's will. "Why, is there anything more than that?" Oh, indeed, my dear friends, some things far more than that. "What, more?" Well, do you remember the apostle tells us that we are to understand what the will of the Lord is? Not merely being willing to do it, but UNDERSTANDING WHAT IT IS. I suggest that that is the great work the Heavenly Father does in us after we have come to the point where we are willing. Then He reveals to us more and more of His will and that is the power of God working in us.

Let us go back for a moment and consider the Head of the Body at Jordan. He said, "I delight to do Thy will." And in that declaration there is a consideration of days in contemplation of the divine plan, coming to a very clear understanding we may be sure of what the Lord's will was there. Then I have himself during the remainder of his ministry in doing that will, so thoroughly that he could look up with confidence to the Father and say, "I do always those things which please Thee." Not, as I am always willing as I was at Jordan to do your will and never got beyond that; but "I have progressed beyond that. I have found out now what it is. I have seen through the types and shadows the whole matter portrayed and now I am doing your will. So now in respect to the creation of the New Creation, they are wrought upon by the heavenly Father, not in opposition to their wills, not without it being considered, but in harmony with their will or desire they are called to will and do of His good pleasure, and that is what is meant when the apostle tells us that we are to be transformed by the renewing of our minds. He does not suggest that there needs prayer, the eyes of our understanding on day some change occurring in your will. Not at all. Your will is as it was years ago after we came to the Lord then. But what change has there been? Oh, there has been a filling of the mind more and more with an understanding of what the will of the Lord is, and then if our desire has remained it moves us until we are doing what is pleasing in his sight, and are doing those things pleasing in his sight, and if that is true, you are being created in Christ Jesus. You are growing into Him in all things, the Head of the Body. That I suggest is how the New Creatures are created.

But another phase of the same point. Not only it is true that God works in us, but it is also true that we are workers together with Him. And that is why He sets before us a pattern. The Lord Jehovah Himself does not need anything, He has everything. He is the Great Creator and there is no need of the pattern before us. And so more and more of the glorious character of our Heavenly Father and more and more of the glorious character of the Lord Jesus, the pattern, is brought to our attention, and as a result of holding we are transformed into that same image. Shall we not sometime this summer pray that the eyes of our understanding may continue to open widely, and still more widely may they open so that this transforming influence may be more and more fully operating in us?

But another point. I suggested at the outset what is mentioned in the Photo Drama in the first lecture, that we have the privilege of co-operating with our Creator's beneficent designs respecting His creation, and that is a noble ambition. Surely, my dear friends, it would be the noblest ambition to co-operate with Him in the creation of the New creation, for we are living under that heading also that not only are we workers together with God in the sense that we work toward our own development, but that we are workers together with Him also in respect to the development of the fellow members of the Body. Do you not remember to have read that the whole body fitly joined and compacted together that that body might increase in the knowledge of the Lord? Isn't that a wonderful privilege? And while we are contemplating that, we might I think properly get before our minds the importance of that work. Remember the Head of the Body said upon that point. He said, "Take heed that you offend not one of these little ones." Unknown and unimportant as we are, we are so important that Heavenly Father being so important that although He has a boundless creation, nevertheless their angels, the angel of the humblest one of them, may at any time have an audience with Jehovah God who inhabits eternity. Take heed, therefore, said the Head of the Body, that ye offend not one of these little ones. So, my dear Friends, if we are thinking of being workers together with Him in the sense of working together in the development of each other, let us be impressed by the weighty importance of the matter. One who has been very helpful indeed to all the members of the Body said, "If meat my brother to offend I will eat no meat so long as the world stands." He considered the importance of it surely.
But that is the negative side of the matter, to take heed not to hinder the Lord’s work. What about the positive side of that work? Let us revert again to what we have said about how God works. Surely if we work with Him we will be working like He does. At any rate we must work under His direction. And so I have suggested God works in us. And how? By bringing to our attention and understanding what He has done of old in the case of His word, giving us in the first instance an enlightenment as to the operation of the Holy Spirit, and we work together with Him if we as the apostle suggests admonish one another and exhort one another, and consider one another to provoke unto love and good works. How do you not see the connection? God will and do, and we work with each other to provoke unto love and good works. May it be of the exceeding great and precious promises. We comfort the feeble-minded, we support the weak, we are patient toward all, and thus we co-operate with the great Creator of the New Creation in the development of the New Creation. Could any privilege be higher? Could any ambition be greater than that? Surely not.

Then we consider next the change that is to come to the New Creation. We all understand, I think, that the present condition is represented in the Bible as being an embryonic condition, and though while we are tabernacling in the flesh we have much of the joy of the Lord and much peace, a peace which will only be given us and a peace which thank God the world cannot take from us, still it is not as it should be. All Creatures are looking forward earnestly to, earnestly desiring their change. Well, what change? The change of the mind? Oh, no. We are not talking about that now. The change that we are talking about now is the change of the body. We must all be changed. And this change very great, you know, moreover. Unquestionably, yes, it is wondrous great.
The apostle speaking of its says, “It is sown in weakness, it is raised in power; it is sown in dishonor, it is raised in glory; it is sown a natural body (or an animal body), and is raised a spiritual body, a spiritual body like to that of the Lord Jesus.” We shall be like him, we read. Surely that is a great change, a wonderful one. How are we to be straightened while the work of development goes on for a while, while we wait this glorious change of the first resurrection? And that great change will usher us into the future work of the New Creation, and I wish to consider that for a few moments.

The work of the present time is indeed joyous. It is a glorious thing to have an opportunity to stir up each other’s minds and minister to each other. I am sure you all appreciate it. It is a glorious thing to have any part in it. And bear in mind that it is not merely those that preach to others who have that opportunity, but those who, as our brother told us the other day, put a tract in the sand as some have who preach. The result of receiving that tract the one who receives it comes to a knowledge of this great privilege of making a consecration of the Lord, entering His service and running in the Narrow Way and faithfully to the end, they are workers together with God in the development of the New Creation. And we will have the opportunity of doing a lot of work, and the incidental work of giving a witness to the world is a glorious work. The joys and blessings of that service I am sure we have all appreciated. Nevertheless we are looking forward to the great work beyond the vail. We are looking forward to the time that we will be with the Lord and share His glory. The Bible speaks of that. Now, they are working by the kind, “Eye hath not seen, nor ear hath not heard, neither hath it entered into the heart of the natural man.” They can’t receive those things. Let me say a word about that. Sometimes we find those who think that is rather an overstatement, who think the natural man can receive them. They are mistaken in this respect. They think that people can receive, they can receive spiritual things. That is not at all. The Bible does not say the natural man doesn’t hear about things. The Bible plainly states that the natural man receiveth not the things of the kingdom of God.

When I speak about that I find endeavor to explain that view. I find the parable of the wise and foolish virgins, and I make mention of what we are told there when we read they went forth to meet the Bridegroom. And so when suggesting now that those who merely hear about these things and it makes no difference to their plans in life, no difference to their aims in life, no difference to their ambitions in life, no difference to their business affairs, spend their money just the same as formerly and their time just as formerly as if nothing was about to happen, that no difference in their arrangements for it, go forth. Those who order their affairs in harmony with the things that about them, go forth to meet the Bridegroom. They go forth because they receive the things, not because they hear about them, or rather, not merely a result of hearing. Those who hear and nothing more do not go forth. They stay where they are. Let me give an illustration.

You remember that the Lord Jesus speaking about John the Baptist, said, “And if ye can receive it, this Elias which is come before you did; did he not work Miracles? Did he not do all such things as are written of the prophet Elisha in the book of the prophet? Did you ever hear about that? Did you ever read those words of the Lord Jesus? Why hundreds of times. How long ago did you really receive that in an understanding way in the mind so you were able to see how John was Elias to come? Now, if the natural man cannot receive or understand the glorious future, what can we expect of him? Well, the Lord tells us that they have been revealed to us by the spirit. Well, we call to your attention briefly some of the things that have been revealed. One of the things that has been revealed is this. You recall we read, “I saw as it were on Mount Zion a Lamb slain, and under his Feet a great number of persons (144,000) of whom the world knew nothing, who were His fellow-servants.” That is the New Creation With Him. Yes. And are the glories of the future anything more than merely being with Him? Oh, further than being with Him. As a result of being with Him we share His glory. Well, what glory? Why, the glory of the future work. You see, that is what I am looking for. The glory of the future of the New Creation, the glory of His future work.

When upon earth Jesus gave various illustrations of that future work. He cleansed the unclean leper; he opened the eyes of the blind; he stopped the deaf ears; he made the lame to walk; he stopped that funeral procession as the daughter of that widow was being borne out to the sepulcher; he entered the home of Jarius and said to that sleeping child they all thought to be dead, “Arise.” He stood before the tempted Aaraphon and said, “Again, I say, fall down and worship me.” And that merely shadowed forth the work of the future, pointed to the great work that He will accomplish. When? When the 144,000 are with Him. Does that great and important work await the completion of the New Creation? Indeed it does. The apostle assures us on that point, saying, “The whole creation groaneth and travailleth in pain together until now.” And how much longer than now? Until the 144,000 are with Him on Mount Zion. And what then will result? Oh, the apostle assures us on that point likewise. He says there will be the manifestation of the sons of God. Who are those sons of God? They are the New Creation. The glorious, the perfected sons, the fully born sons. And in the meantime the creation groans and travail in pain. Leper’s remaining unhealed; the eyes of the blind still remaining blinded, both physical and mental; the ears of the deaf still remaining closed, both physical and mental, and the sleepers still in the tomb by the thousands and millions, waiting—for what? For the glorious future when the 144,000 are with Him.

This was very beautifully pictured in the type, and I suggest now because we are endeavoring to combine two things; to combine the change, the great change to come to the New Creation, and the future work, the work resulting from that change. You remember on the tenth of the seventh month before the Tabernacle thousands and thousands of precious golden plates and gold plating upon them, and that inside the Tabernacle was a priest engaged in a work of service, a sacrificial work. You recall that he was clothed in white linen robes, but when he had completed that sacrificial work two great changes occurred. The priest laid aside those white linen robes, the robes of service, and put on his garments of glory and beauty, to the garments of glory and beauty. And think especially about the pure censer oil coming down from the head to the members of the body. In that we have a picture of the completed Christ possessing the proper qualifications for the great future work and anointed by Jehovah, authorized by Him, recognized by
Him, as the proper channel, the properly qualified class to deal with His earthly creation. Well, my dear friends, that was a wonderful change surely; that is the change we are looking for. And now I want to meet the priest of the people, who says to the people, "I desire to be found in Him, to experience the power of His resurrection, and in order that I may I am daily being conformed unto His death." But that was just one change. Presently that priest came forth. I like to put this along with the verses I have already quoted where the apostle says, "The priest is the vehicle. I desire to be conformed unto His death." because the one is a statement in fact and the other represents that which is a plain statement of fact. The Israelites in general, before the door of the Tabernacle, represents the whole creation groaning and travelling in pain. The priest coming forth represents the completion of the New Creation. And as I was saying, the author of the apostle says that the creation waits for the manifestation of the sons of God, and the people there waiting for the manifestation of those sons of God are represented in type. And when the manifestation occurred, then what happened? Oh, a general arising, rising up, shaking off the dust and the ashes, laying off the sackcloth. I let those things which are emblems of mourning give place to those which have to do with joy and gladness. "Go to your homes"—resurrection; "eat the fat and drink the sweet and send portions"—co-operate. Not only will it be the privilege of the New Creation to co-operate with Jehovah in respect to His creation, but every single person who shall be there, who shall be present, will be a manifestation of that statement. You know many and those who do not consider it a worthy ambition to co-operate with Him, shall be cut off in the second death. Let me prove that.

I remind you of that parable where he said, "When the Son of Man shall come in His glory." We read that when the thousand years will have been completed, he will have them divided into two classes. The goats on the left hand, the sheep on the right hand, and that then he will say to those on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared from the foundation of the world." Does he assign any reason why they are accounted worthy of so great blessing? Indeed he does. He says, "I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked, and ye clothed me; I was sick and ye visited me; I was in prison and ye visited me." What had they failed to do? They had failed to exercise their privilege of co-operating with the Creator's beneficial designs respecting His creation. Not the New Creation, not those prospective members of the New Creation are receiving reproof because of that. Not that. But the world of mankind. So, my dear friends, do we again see the type and the shadow taking up the facts of history. Then turning to those on his left hand, he says, "Depart, go away." Does he assign a reason again? Oh, indeed yes. "I was hungry and ye gave me no meat (did not send any portion); received portions but did not send any; thirsty, but no drink; naked and ye clothed me not; sick and in prison and ye visited me not." What had they failed to do? They had failed to exercise their privilege of co-operating with the Creator's beneficial designs respecting His creation.

In order that we may see something of the grandeur of that work, let me refer to what I have already referred to. I have already spoken about the Lord Jesus standing at the tomb of Lazarus and saying, "Lazarus, come forth." And I said there was one, not for the description, not for the grandeur, but "Loose him and let him go." Who do you suppose would feel disposed to respond to that invitation? To accept that privilege? The Scriptures and Pharisees who might be there? They were displeased because Lazarus had been put forth. They wanted to put him to death because that had an influence on the world. There were those who were not in sympathy with what was going on. And they were not in sympathy with any of the things that were going on. And some were there who were heartily in sympathy with the dear Master, and when the Master said, "Loose him and let him go," as he stood there with a napkin around his head and wrapped in his grave clothes, how long do you suppose Peter would hesitate, or John or James, or others before they would go up and take the garment of the servant, and we have charity, and his sisters and all might say he was indeed alive and the Master had awakened him? Oh, I am sure it would be a privilege, a proud moment for those dear disciples.

The Lord Jesus is to stand before the great prison house. He has the keys you remember, to open those prison doors, and then come, not for Lazarus, not for the widow of Nain's son merely, not for the daughter of Jairus, but he is to call for all that are in their graves, and they will hear his voice and come forth. Our minds can't comprehend how this will come forth the glory that will be manifested when the sons of God are manifested, when the New Creation is complete.

Then I remind you of another picture in that connection. You remember that statement quoted by the apostle when he says, "Thus saith the Lord, in an acceptable time have I heard thee." Hear whom? We will see. And in a day of salvation have I helped you. Helped whom? We will see later. And I will preserve thee and give three for a covenant of the people." Now, who is spoken about? Oh, the very class we are considering today. The New Creation are being spoken about. You know something of the narrow and the broad. I said that you might consider that one thing. There are some who might suggest that which would entirely refute the view we have. Instead of suggesting at any possibility of salvation in the future, they say it, says they, "NOW is the acceptable time," which truly it is. But they do not know what is meant by "now." The time is the time between the time of the Lord's coming and the completion of the New Creation, and the Lord is saying, "Now, during that acceptable time, I have heard thee." Did He promise to hear us? Oh, yes, indeed. That is one of the great encouragements for the New Creation. He hears our prayers. We can call upon him in our every time of need and he will hear us. In an acceptable time. In the New Creation it will be one of the plagues. ...Oh, yes, indeed. That Church ARE the covenant, but they are to be the great mediator of the covenant. "I will give thee for a covenant of the people." Do what? We are considering the future work now. What are we going to do? "To establish the earth." My dear friends, it looks, and every day it looks more and more, as though the Lord is intent on bringing the Church to the point that point and their work is to establish the earth, establish it in righteousness. "To cause to inherit the desolate heritages." Ah, my dear friends, you mark it doesn't say to inherit the desolate heritages. Oh, the Lord's people are to have an inheritance that has never been desolate. Not something lost; but they are to inherit and then exercise their privilege of co-operating with the Creator's beneficial designs respecting His creation.
SIXTEENTH SOUVENIR CONVENTION REPORT

The program came too late to enable me to properly prepare myself for handling the topic assigned to me. Therefore, instead of elaborating on "The New Creation Called and Predestined," I will endeavor to tell you what, in times of brotherly difficulty, is the duty of those who are predestinated to constitute the New Creation.

Brother Whelpton has been telling us about this New Creation, and covered the ground very well, so now I will call to your attention the words of our Lord with an addendum—Matt. 18:15-18.

The subject matter of our text is not new to you. Practically every thought of my presentation has appeared in the writings of our dear pastor, although perhaps not so specifically as I shall hope to present them to you today. This subject is momentous, and worthy of careful and prayerful consideration, and while I have no particular person in mind, and am making no specific "drive" at anyone, I want each of you to feel that my remarks are aimed directly at you. Not because of guiltiness on your part, but to preserve your innocence; to steer you clear of a pitfall. Much better that I do something to keep you out of a mudhole than to wait until unhappily you have tumbled into it and then do something to help you out. I therefore apply the ounce of prevention rather than procrastinate and later have to resort to the pound of cure. I shall hew right to the line, in the examination of this text, and allow the chips to fall as they may. Should any of you be hit with the flying chips it will be because you are in range of them. If in my remarks any of you are made to wince let it be because truth has that tendency. While in a measure you may for the whole feel clear of any guilt along this line, before my talk is finished you are apt to realize yourself more or less seriously involved. You will realize my remarks are not so much over your head as right at you individually. And instead of using a feather duster on this occasion I mean to use a currcycomb. Well do you know the good horse can be better groomed with a currcycomb than with a feather duster, although the horse no doubt would much prefer the use of the latter. Fancy the vain endeavor to clean a horse with a feather duster, "little jersey, nice little feather duster," but what a botch job! Others may use the duster. Give me the currycomb. (Here Brother Bohnet humorously illustrated the use of both.) Can you, my dear hearers, stand a little vigorous rubbing against the grain of your sensitiveness?

Referring now to the text—Matt. 18:15-18. Jesus here is admonishing his disciples, and after giving them wise counsel along general lines, he adds, "Moreover, if thy brother trespass against thee." Notice first of all this charge applies only to the brotherhood of Christ. It does not involve the worldly-minded man at all. For we cannot deal with a worldly person as we can and should deal with a Christian. The worldly disposed individual declines to accept Biblical admonition as a basis of argument or settlement of a case. He refuses to be guided by scripture injunction, and will not recognize the teachings of our Lord as a basis of his conduct. Therefore this textual admonition pertains only to the brethren in Christ. And when in the course of my remarks I use the term "brother," you, of course, will understand that it includes likewise the sisters in Christ. The Lord uses only the term "brother," not only here, but elsewhere in his teachings as we all know, and thus too will confine myself largely to the same practice and leave you to supply the sisterhood.

The text reads, "If thy brother trespass." Notice it says "brother" in contradistinction to an individual of worldly mindedness. "If thy brother (or sister) in Christ trespass, is the thought.

One might ask, "What is trespass?" We answer it means the giving of offense; to injure or ill-treat; the hurting of one's feelings to the extent he feels himself wronged.
in some way and to some extent to feel grieved at the words or conduct of a brother or sister in Christ, so that he feels justified in giving them some check or a warning.

Applying the matter to ourselves; our anger has thereby perhaps been thoroughly aroused and we graciously call it "righteous indignation." You know we naturally are very considerate of ourselves, and so "righteous indignation" sounds so much better to us than anger, when self applied. Am I right? We may be blind to the good qualities of the other and overlook the fact that he or she may have been said or done that caused us offense and stirred up our pure mind to resentment may have been eminently proper, but it hurts nevertheless, and so we feel, what in the language of today is called, "sore about it." Instead of passing the matter lightly and charitably as becomes the Christians, we are angry and resentful, and we kick up a fuss against from one who may be nearer and dearer to the Lord than we are we.

Suppose the transgression, or whatsoever it be, was directed against some member of the family—against father or mother, against husband or wife, or against a brother or sister. Does it give us license to take action for redress? By no means! And why not? Notice it does not say, "If thy brother trespass against thee." The trespass must be against you personally, not against someone else, or you are not authorized of the Lord to go about it. If you are angry with anyone else, it is entirely. The Lord gives you no authority to act in the case. It does not concern you. Attend therefore to your own affairs and let others attend to theirs.

Shall you then discuss the matter with the family—with the wife or the father, mother or husband, brother, son, sister or sweetheart—have it at all meals for general discussion? Shall you write about it to some absent member of the family? No, you have no right to mention it in any way to anyone. You are not privileged of the Lord to do anything but keep silent in every respect. Even though the trespass is against yourself you are not make it of the matter to a woman. You can as being against you personally entitles you to act, but not for discussion with, or remarks to, anyone. Not one word shall you utter or write in regard to the trespass. Get this clearly in mind, dear friends. If you love the family members you surely will refrain from saddening the heart of any of them by telling them about the whole thing, how it was and how it happened. Our Lord in the truth. Will the knowledge of the trespass gladden their hearts? Will it contribute to their joy or happiness? No! Then why cause them distress on your account? For shame! Keep your troubles to yourself. Some people make others most miserable by relating to them their woes, their aches and pains. Don't do it! If you have nothing of good report, keep it to yourself. Well has the poet said, "others want full measure of all your pleasure, but have sorrows enough of their own." How many of us are guilty of this wrong doing? Let us here and now resolve to henceforth keep our troubles to ourselves. Don't inflict punishment needlessly upon others.

Any evil words uttered against me become, so to speak, boomerangs that may miss me and return to the thrower harmfully. It can do the same harm to others. Do not be falsely. A Christian cannot be injured by an evil speaker. For does not the Lord declare, "no weapon formed against thee shall prosper"? Is the attack upon my new nature—my "new self"? If so, that part of me is without sin or fault. It is holy. The Apostle says it cannot sin. It is useless for anyone to assail the "new I" of my composition. Hence why anyone says derogatorily of me as a new creature in Christ?

On the other hand, suppose the evil speaker hits at my humanity—my old nature, my "old self." Good! Hit hard, thump my old self. Hammer, club, beat that old self of me. I am trying hard myself to kill it. I am calling the old self a "wannabe". I am trying to beat it down. I want it bowed down, killed. For "in my flesh there dwelleth no good thing," saith the Scripture. So why should I worry about what anyone does to me? Indeed I care not. Are you all agreed that no one can harm me while God is for me? Let a brother abuse me with an evil tongue, I will be very slow to take well. I shall not have been trespassing against me. Don't you think that much the better policy to pursue in a case of this kind? Try it! There may be a wide discrepancy between what the brother actually said, and what is reported to have said. Perhaps the tone in which he spoke had something to do with the matter, as for instance I might not have been just as "humble" and "urgent" as is supposed, or the very opposite meaning. Let me illustrate the point by telling you of a certain father and son. [Here Brother Bohnet vividly portrayed how the same words uttered could convey opposite meanings by changing inflection. But this illustration cannot be appreciatively set forth in print. It must be heard orally, and I shall attempt to convey it here.]

"But," say you, "I can't stand it. I resent what the brother has said about me. I am grieved. The brother has done me a great wrong, an injustice. I will not, cannot, overlook the matter, but must seek redress. He has trespassed against me and I must have satisfaction.

Are you now discussing the matter with your wife or a member of the family? No, the Lord tells you plainly just what you shall do. He says, "Go to him." Not send for him to come to you. You must go to him, and go at a time suitable to his convenience; when he may be needing the time for other service, meditation or study.

You say to yourself, "Ah, I see now I must go to him. Very well, you can imagine about what he will be like. I must prepare myself to meet all his hateful arguments. I must be specially well fortified with scripture citation to down him on every point. Here is a good text. That will settle him. Here is another. And here is still another. No, this last one rather favors his side of the argument. I will cross that one out. I hope—"

Brother, sister, pause a moment. Are you going to the brother in a Christian spirit? Are you bent on finding him guilty, or are you hoping to find him innocent? Are you anxious to prove him in the wrong or in the right? Are you endeavoring to find and multiply evidence of his guilt rather than to seek the good of your relationship? If you are, you have missed the point, and you may be under the entire evil speaking or to slander or idle gossip is as wrong in the sight of the Lord as is evil speaking, slander and idle gossip itself. Refrain therefore from listening to anyone who attempts to tell you something that unfavorably reflects against any other person, and especially against a brother of the Lord. You might as well talk to a wall. You are wasting the evil speaker of your confidence in the said brother or sister; that you cannot entertain the thought that he or she would say or do anything against you. Let not even a member of your family speak evil of anyone in your presence, nor to tell you what someone has said about you to others. Even if you are angry with a brother or sister, you have no right to mention it in any way to anyone. You are not privileged to give him what he called "sore about it." Instead of passing the matter lightly and charitably as becomes the Christians, we are angry and resentful, and we kick up a fuss against from one who may be nearer and dearer to the Lord than we are we.

Anyone who chooses to do so may speak evil of me. It will not hurt me half as much as it injures him. Let him throw mud if he wants to. Being himself in the mudhole he will, by throwing mudballs, mud himself more than he muds me. What he does to me will not affect my getting into the kingdom of heaven. But what I do to him will.
SIXTEENTH SOUVENIR CONVENTION REPORT

252

several questions in propounding? No, my dear brother. You are not to ask him even one question. Not to ask him a question? What do you mean? I am not satisfied as to the possession of the truth. Hearse see is not sufficient evidence. You must have the solid facts. It requires “nerves” to go and tell a brother or sister what he or she has said or done to our injury. For if we easily take offense, the Lord gives us no easy method of procedure. In deed he gives us his own way. He should be very slow, very reluctant, to take offense. The man of God is to measure out to another and not to be the first to act with a brother. And if we do take offense we have no choice but to go to the brother and tell him all about it. If we feel a brother has trespassed we have trouble enough on hand, for we must go and tell him what he did or said to our injury. The Lord says we must. It is not optional. We must go. He says, “Go to him and tell him his fault.”

Here let me ask, how many of my hearers have in past years had occasion to feel they were mistreated by some brother or sister in Christ? How many of you, dear brethren, feel that someone in the truth has somehow trespassed against you, has hurt your feelings, has said or done something to offend you? Each of you ask yourself the question. And let me ask you, if you are among those who say that trespass, have they gone to the offending one and told him all about it? Have you done this? If not, why not? The Lord himself commands it. You must go to him. No way out of it. You may say you did not know of this requirement before. Well, you know it now, for I have just told you in plain words, and there must be some mistake about the matter. Do not you think so?” She insisted the reports came to her from such reliable sources, there could be no doubt about the sister having trespassed against her. “This sister,” said she, “knows better, for she is a school teacher and has sense, and—” I stopped her again interruptedly by asking her to give me no intimation as to who is the sister, as I did not care to know. “Sister,” do you realize that both you and your friends are giving your support to a system of evil speaking. This sister in question may have been misunderstood; may not have said the things at all. You must not accept hearsay as evidence against anyone, much less against a sister in Christ. Surely no sister would deliberately speak an untruth, or say ought to your injury, be it true or false. There must be some mistake about the matter. Don’t you think so?”

Several of us in the audience were among the first to propose a plan for procedure that would be known as the “Sister Declaration.” This plan was adopted by the convention and has been in use ever since. It states that if a complaint is made against a sister, she shall be given an opportunity to be heard and to make a defense. If she does not appear, the complaint shall be referred to the committee on discipline. If she does appear, she shall be given an opportunity to be heard and to make a defense. If she does not appear, the complaint shall be referred to the committee on discipline. If she does appear, she shall be given an opportunity to be heard and to make a defense. If she does not appear, the complaint shall be referred to the committee on discipline. If she does appear, she shall be given an opportunity to be heard and to make a defense. If she does not appear, the complaint shall be referred to the committee on discipline. If she does appear, she shall be given an opportunity to be heard and to make a defense.

Unnoticed. Let us look well at our own faults and shortcomings and we will have little time for locating faults in others. It is not true that the chief injury is to oneself, both in the sight of the Lord and in the estimation of those to whom we are related. They have the less respect for her whether her statements be true or false. No one can receive confidence in anyone who casts unfavorable reflection on another person. We are of the opinion that the sister who is do good to her, and the brother who is do good to himself, may well have you and take the self. If you are good to yourself, you will be good to others. The sister thanked me for my plain remarks and went away apparently much relieved in mind.

Personally I have had no occasion to visit a brother or sister because of trespass, although brethren have come to me, and in every such instance I express appreciation for the fact that the matter was brought to my attention. I find it good policy to suggest first of all that we take each other by the hand and kneel to the Lord in prayer for divine wisdom and guidance. In every such instance of imploving divine blessing, after arising to our feet, the matter was already settled. Nothing more to say except apologies to each other. Each realizing the spirit of Christ in both hearts.

In going to the brother who has trespassed we are not to mention the matter in the presence of any other person, nor speak so loudly that others can hear, nor shall we take anyone with us. Jesus said, “Go to him and tell him his fault between thee and him alone.” No other person is privileged to be present. We shall not need any witnesses about the matter, nor will we desire them. As ye would that others should do unto you, ye even so unto them. It is the golden rule.

“Then shall he hear thee,” that is, give respectful attention, treat us as becomes a Christian, or if he admits the wrong doing or offers reasonable and satisfactory explanations, perhaps assurance it shall not happen again, or that it was not meant for evil, or that he was misled or misunderstood, or if he realizes how a wrong construction could easily have been put on his remarks or his conduct, and he manifests regret for the trouble and distress caused us, and measurably apologizes or offers amends, “thou hast gained thy brother,” says the Lord. Not that we thereby go and take the place of a judge in Christ. If he acknowledges guilt and asks forgiveness, it will of course be granted gladly and freely. Then if on the morrow or at any future time, we find he has repeated the offense, shall we say, “the brother has done the same thing again, and remember, his former offense against him? Brother, sister, what do you think about it? Would you do that? Did you not forgive the previous offense? Then why now dig up again that which you buried? That past offense was forgiven. You cannot in any way hold that grievance against the brother, or your forgiveness was a mockery, a sham. You must regard and treat this present offense as being his only transgression against you, else are you blaming your own brother or sister, or are you not involved in the Christ, and which may entirely have escaped your notice.

If on the other hand the brother admits doing or saying what you charge, and seeks to justify himself in his wrong course, telling you it is all true, and still further abuses you, perhaps he may argue that you are doing the same thing. Your endeavor to gain satisfaction proves vain, and you feel additionally grieved, what shall you do now? Shall you now go home and talk the matter over with the wife or the mother or other family member? No. You must do nothing of the kind. You have no right to mention the matter to anyone. The Lord tells you plainly what to do. Notice, “If he will not listen, take one or two others with thee, and if he will not hear them, tell the church. But if he will not hear the church, let him be unto thee as an heathen man and a publican.” The idea is that every word that shall be established as it shall proceed from your mouths. You are not to take with you the entire family, nor more than one or two brethren.

You might say to yourself, “Since I must again go to the brother and take with me one or two brethren as witnesses, I will decide upon brethren who in my judgment can be depended upon to give me an unbiased hearing. So let me think. Ah yes, there is Brother Wisdom, whose ideas are very similar to mine, so much so that I can trust him to see the matter from my viewpoint. He is a dear good brother and tries so hard
to please me at all times. Brother Wisdom is just the one I want and need. Now let me see, who shall be the other brother to accompany us. I want two. Oh, yes, there is Brother A. He is a very agreeable person and owes me a little money too, and has enjoyed some special favors from me, he will do almost anything to contribute to my pleasure and welfare. I'm glad I thought of him. These two brethren are just the ones needed for this service. But in order to be quite safe in the matter I will first sound them both. I will tell them that I have the money and see if they favorably view the matter, in which event they are altogether desirable, they will be the very ones I want."

No, my brother, Brother Wise and Wisdom are the very ones the Lord disapproves. They would be prejudiced in your favor. You must be charitable. You must select some-one in whom the erring brother can repose full confidence. For, have you not so strong a case against him, you can well afford to give him every advantage? You must deal fairly with him. Do unto others as you would have them do unto you. Nor are you to inform these brethren beforehand as to the nature of the difficulty between you and the brother, lest you bias their minds. It will be time enough for them to know when in their presence you take up again the matter with the faulty one. And if then he shall see and acknowledge you are not looking over him or feel elated. Rather are you to feel sorry for him and extend to him your sincere sympathy. You are not to feel triumphant over him if the brethren decide the case in your favor and against him. Nor are you to cast any reflection on him as being in the wrong. And in the event he has been sufficiently convinced of his error, you will not in any sense make a show of your humiliation for him, and you have in him a brother good and true. You could well assure him of your love and sincere regret in having taken offense, and that for his sake you could almost wish that the decision had been otherwise: that you feel a sense of guilt on your own conduct. That would certainly do him the greater amount of good and strengthen the bond of true friendship between you.

Do you agree? Am I right?

Should the brother on the other hand contend against you, and in the presence of your witnesses declare himself justified in the trespass against you, notwithstanding their appeal on your behalf, you are not to berate or abuse him in any way, or in any sense treat him unkindly, nor say aught against him, nor upon leaving his presence say to the accompanying brethren, "Did you ever see such a blockhead? He is impossible!" I said this—and he said that. I said so and so, and he said thus and so. He determinately would not view the matter in a right light. He should be disfellowshipped. He is unworthy the name Christian, etc., etc. Nothing of that sort. He still is your brother and body member of the Church. You might even refer to the matter to him, or seek to belittle him in the estimation of others, or discuss him with the members of your family or home. There is but the one thing now to do. Listen to the instructions of the Lord. "And if he will not hear them (the witnesses), tell it to the church. Don't mention it to any of the family at home. Do not write of it to anybody. Be silent. Be Christlike. Refer the matter to the board of church elders and have a meeting appointed as set forth in volume six, "Studies in the Scriptures," to which the erring brother is to be invited, and there, in the presence of the congregation of saints have the whole matter re-examined in general assembly. "Oh, you say, he wouldn't want to do it, he wouldn't wish to go so far as to come under much trouble and perhaps distress." Brother, you must. You cannot drop the matter nor set it aside. You have taken it up, and now you must deliver. You have no alternative. You should have thought of the consequences involved before you permitted yourself to feel grieved or offended. Now it is too late. Your brothers no longer have confidence in you and now must settle it in the Lord's way. You must bring the matter before the church. And if then the trespassing brother is brought to a realization of his wrong course and apologizes to you, forgiveness on your part is in order. And also an apology to the church on your part if you feel you have been unwise or wrong in any way. It is better to have your point. You see it is not a light thing to take offense at anything a brother or sister in Christ may say or do. We need to exercise great care about feeling offended with one of our brethren. The Lord gives us no easy way out of the difficulty. If we take offense we must be prepared to carry the matter all the way to the church in general assembly. It behooves us then to be very careful and charitable, and make due allowances for the weakness and imperfection of others. It is better to lose some friends and doings of others. They may be much nearer to the Lord than we are. We may be their superior in this one particular, but in a dozen or more other respects they may be vastly our superior in God's sight. Who knows?

Coming back to our theme. We have brought the matter to the attention of the church, and if after the ecclesia has heard all the evidence from both sides, the transgressing brother persists in self-justification, notwithstanding the church's decision, the Lord will say to the church: "If you do not hear them (the Church) let him be unto thee a heathen man and a publican." Unto the Church a heathen man and a publican? It does not read that way. Notice, it reads "Let him be unto thee a heathen man and a publican." Unto you personally, individually. You have no right to require or even to expect the members of the church to look upon him as a heathen man and a publican, for one of the church members may be his own mother or wife. The Church will use its own discretion about disfellowshipping the brother for a time, or until he shall have learned a lesson from this experience and manifests repentance and regret. So far as you individually are concerned this brother is to be treated as though he were a heathen and a publican.

Are you then privileged to discuss him unfavorably at the table or in the home, or to in any way speak unkindly of him to anyone? No. You are to refrain from evil speaking under any and all circumstances. "Speak evil of no man," saith the Lord. Say nothing about the matter. "Let him be unto thee as a heathen and a publican." What sort of treatment does that imply? And what is a heathen man and a publican? A heathen man is one who neglects his worldly business; a worldly man. You surely would not make faces at a worldly man should you meet him on the street; nor would you mistreat him in any way. Indeed you would greet him in a kindly manner, would you not? Very, well then, treat this man likewise civilly, courteously. Let him be unto you merely as a man outside of the Church, an alien from God.

And what is a "publican"? A publican is generally understood to be some man in an official capacity, as for instance, a tax gatherer. Now you will not mistreat the tax collector who comes to you in the discharge of his official duty. And while you might not invite him to dine with you, or have a Scripture study lesson with you, nor to spend the evening socially with you, nor extend to him the right hand of fellowship, you would treat him nevertheless in a courteous, civil manner. Could you ever treat this erring one exactly the same, and until he discovers his faults, his wrongs and desire to again be at peace with you, in hearty Christian fellowship, in which event return him to a place in your heart as one of God's saints and bestow upon him the love of a brother. My dear readers, may none of you ever have occasion to go to a brother and tell him his fault, by reason of having your feelings wounded or your pride hurt, and may none come to you to tell you your faults; may you be very slow to take offense and ever ready to overlook improprieties. Bear in mind sensitiveness on your part may oftentimes be spelled with woe—letters—S E L F.

With these concluding thoughts I leave the subject, trusting I have made myself quite clear as to our Christian duty along this particular line of trespass on the part of a brother or sister in Christ. It is present that I have none of you in mind relative to this Scripture examination, and yet I want everyone present to feel my talk has been especially designed for his (or her) good, and may the dear Lord richly bless you all as you seek to know and to do His holy will. Amen.

TESTIMONIALS BY COLPORTEURS

A Brother: Dear friends, the message that I think the Lord would send to us today that has helped me is that we should cultivate the colporteur spirit. A lot of the friends can't be in the work to go very far from home, but many of them can have the work around home, as a brother has mentioned about working among the mistreated. It would be a good idea to introduce the scenarios. They are very cheap. And introduce them to the foreign people that you know in your district. And another way, at times when I have not been able to be in the work altogether I have
combined the tract work and the colporteur work together, knocking at the doors and offering the tract to them, and then calling a second time and asking them how they like it, and if they like it introduce the Studies. And in one little district where it only took a day each time, it resulted in several sales of the volumes and the Watch Tower and different small sales, and we have had a brother and sister in the truth in one case. And so if we want to go into the colporteur work, let us start right away today to cultivate the colporteur spirit, and then wait for the Lord to give us the opening, and when trained and ready the Lord will put us out in the work. The Lord is the Bookkeeper and Treasurer for the colporteurs, and when they get ready to take care of it He gives it. We have been in the work since 1895 and we have interest and in

In the story of the work, and we have had a brother and sister in the truth in one case. And so if we want to go into the colporteur work, let us start right away today to cultivate the colporteur spirit, and then wait for the Lord to give us the opening, and when trained and ready the Lord will put us out in the work. The Lord is the Bookkeeper and Treasurer for the colporteurs, and when they get ready to take care of it He gives it. We have been in the work since 1895 and we have interest and in

TESTIMONIES FROM THOSE WHO SYMBOLIZED CONSECRATION AT CONVENTION.

A SISTER: I want to say that I never experienced so much enthusiasm and real joy in the Lord as at this convention. It has been two years since I came into the truth following a showing of the Photo-Drama at Jamestown, New York. I am glad that I have taken the step of symbolizing my consecration, and I feel that this is the best part of this convention, and I rejoice because I know my Savior. The morning text says, you know, that we must be about our Father's business. We have such a good Shepherd, and I am delighting in this Shepherd, and still at the same time I know the Savior and I want to tell you how I know Him. I know the Savior just as I know the front porch of my home in the dark, so that I know which way to turn even in the dark, and the Lord is an ever present help. I want our dear Lord to be

A BROTHER: I am thankful to add my testimony today to the Goodness of the Lord. I had been a member of the Methodist Church for over thirty years, I had been a class leader for over twenty-two years. I am thankful today that only seven months ago, I took the step. So I want to be faithful. Two sisters and myself have taken this stand and who have taken this stand and we are alone. We have brethren come to speak to us. We had a good meeting week ago yesterday. They said, "If you have any better than we have we wish to know it." Friends, they are hungry. We were hungry. We were fed in the church. Thank God the Lord is with us and that we have a true heart. Well, we intended to have a meeting yesterday, before we came down to the convention. Thank God for the convention. The first convention we have been at. Friends, pray for us. We need your help. The Lord is on our side.

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DISCOURSE BY BRO. E. D. STEWART. Subject: "THE ORDER AND DISCIPLINE OF THE NEW CREATION"

Take, for instance, a class in which there are two brothers, Brother A and Brother B. And a question arises whether they will have the meeting at three o'clock or two-thirty. No principles that are laid down in any of these will be of any use to them unless they use the spirit of a sound mind. Suppose Brother A would say, "I want the meeting at two-thirty." Brother B says, "No, I want it at three o'clock." "No," says Brother A, "I want it at two-thirty." As long as they maintain that attitude one toward another, all the principles laid down in the New Testament and the Sixth Volume will be of as little use to them as a pair of spectacles would be to a blind man. The difference between them isn't much. They are both lost. It is a very small thing. But it is the matter of the attitude shown by them, one to another. That is what is keeping them apart, and as long as they have that spirit, says, "Brother, I want to have this meeting at a time that will suit you," just as soon
as they get that attitude, then you can rest assured there is going to be harmony. They are then living according to the principle, "Let each man look not upon his own affairs, but on the affairs of his brother," and they find that "all the good done by you is done unto them." In order that we may properly understand then what is the discipline of the New Creation it is well first to understand just what it is to be a New Creature.

"If any man be in Christ he is a New Creature; old things have passed away, behold all things become new." Behold—just look—entirely new! He used to be talking about going to war, about the cost of defense, about preparedness, and now he will talk about a certain kind of a good trimming. Now he is talking about the good time that God will bring to the earth when He makes wars to cease to the end of the earth. Once he had the spirit of self-agrandizement; now the spirit of self-sacrifice. Once the spirit of ambition, looking after his own; now the spirit of looking after others. Once he had his joys from the pleasures and pursuits of the world; now he rejoices in the Lord always. He has new hopes, new plans, new purposes, new ambitions, new desires, new affections. A man so completely made new as that would naturally need entirely different forms of government. He would need to live according to an entirely different government than the ordinary man in the ordinary world. The ordinary man of the world needs certain principles of force and coercion, but the love of Christ constrains us, and so we find that there is an entirely different principle needed, and so different that these principles when brought forth before the world are considered foolishness.

Take, for instance, in the laws of the States generally. If a man strikes another in the face, the man who is struck has the right to judge himself, or anybody else, when the matter goes before the jury. The question often asked is who struck the first blow? And in the Masonic law it was an eye for an eye, and a tooth for a tooth. But in the law of the New Creation there is no question about who struck the first blow. There is no question about redress of grievances. But if any man smites another in the face, or any other way, a principle of the laws of the world is that all offenses must be punished. The principle of the New Creation is, "Vengeance is mine, saith the Lord." And as soon as any New Creation attempts to punish another New Creation, he has dropped from the high plane that God has set for the New Creation, to the baser plane of the governments of this world and that marks the spirit of the world. A law or rule among business men you frequently hear is, "In all your business conduct it just as if every man you deal with was a rascal. You may have heard that principle. But a quite different principle prevails with the New Creation. With the New Creation it would be, "Regard every New Creature with faith. Have faith in his good intentions until you are compelled to the contrary."

Thus we find as we look into these things quite a difference in the government required. And this should all be borne in mind. Everything is ruled according to the principles of love, and naturally we don't expect constraint. We expect freedom, because only in freedom can love be best exercised. Another thing that we must remember is that the government of the New Creation is entirely different from the government of the world is that in the government of the world certain persons are set over others. It is expected that a whole lot of people will need to be governed, need to be taken care of. But in the New Creation a large amount of self-government is needed. It is expected that each one must govern himself.

We must not take a narrow view of the word "discipline," as narrow as the world takes. We would have something harsh and something far inadequate to the government of the New Creation. Discipline is "disciple-ing" we might say. Each one who is a disciple of Christ wants to be disciplined. He wants to learn. Both of these words are from the same root that means, "to make a new." Therefore, we recognize that he needs to be disciplined, then a great change takes place in any eclesia. I have found many times I need the discipline. Since I started to this convention I have had two cases of disciplining, rather mild ones. One lady who heard me a few days ago said to me, "Brother Stewart, I would like to ask you concerning what you said on this and that subject." On a certain subject she mentioned. Well, I said to myself, if that sister with all her knowledge of the truth did not understand what I was saying, how could these worldly people understand? That was all I knew of disciplining. I said, "I don't like the way you do discipline, because I went to her afterwards and told her I would not let that same mistake occur again. Another case occurred yesterday, after I had read the Vow. After the close of the session a brother came to me and said, "Brother Stewart, I tried to hear when you were reading the Vow, but I didn't hear." Well, that is exactly the discipline that I would like to make myself heard today. Do you think I am taking a lesson or not? Do you hear? (Cries of "Yes, yes" from rear of room.) These lessons are not doing us much good unless we take them to ourselves as we go along. If every New Creature would govern himself, there would be no need of discipline, no discipline. But there is a need of discipline, and take everything that is mentioned to him with the thought that it is brought to his attention in order that he may learn, he will learn; he will develop.

Another instance came to my attention since I was at the convention. Two years ago I was at a certain town, I will not tell you which, in the state of New York, and I met some very dear friends earnest in the truth, earnest in the dissemination of the truth, kind and good in every way so far as I could find. I thought it was a very fine class. So naturally I was interested in what was going on, when I heard of some of them being meeting in different places, and these two classes meeting in different places, I had gone to the one class and hadn't seen any of the others. That is a sad case isn't it? I am sorry to see anything of that kind. So I began to tell the friends how necessary it was to be together, and began to tell them some of my experiences and mistakes along lines similar to theirs. One sister said, "If the elders down there had the same attitude you have, why we would all be just right together." Well now, dear friends, you see just the difficulty there. She didn't see all of me that she might have seen. Perhaps, "if we just had someone like that as elder!" You know I am here at the convention. She said, "I would not know how to get on with the invention of the laws of nature. "Oh, we need them now to defend ourselves in this present evil world." Did Jesus defend himself? Peter took the sword and was going to defend Him. But He said to Peter, "Put up thy sword into its place, for they that take the sword shall perish with the sword." No. No self-defense needed. If you keep your claws and there will be order. But, my dear friends, we all naturally in the old man have the claws that are ready to fly open and scratch. In a kingdom of perfect peace and righteousness and happiness, there will be no claws. And therefore if you or I or any other would live in that kingdom of perfect peace we must in the meantime get rid of these claws. The disciples did. Many have lived according to that principle. And it is a principle we must learn to live by if properly disciplined, properly trained and learning all the time of the Lord.

Someone may say, "I do not know whether that is on the subject or not. You are not getting down to the discipline of the New Creation." Well, you know, my friends, we
must observe and do the first things first. It is not enough to do the things which the Lord wishes us to do, but in the order He gives them. Mat. 6:21 “But seek ye first the kingdom of God and His righteousness.” Seeking God’s righteousness—what is that? You remember how it says to be perfect, how we are to be perfect? ‘Be ye therefore perfect, even as your Father which is in heaven.’ Mark 10:19. What then “He makes His sun to rise on the evil and the good.” Can you make the sunshine of your presence, the sunshine of your love rise upon your friends and upon your enemies? That is the first thing. You want to get that principle, that godliness in your character, “that ye may be the children of your Father who is in heaven.” 3 John 1:12. It is not how much he owes you. “And there rememberest that thy brother hath ought against thee.” It is not whether you have anything against your brother or not. It is not how much he owes you. “And there rememberest that thy brother hath ought against thee.” If anything against you, any cause of complaint, anything he is not satisfied with you about, if that brother has ought against thee, “leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.” First be reconciled to thy brother. It does not say, First get your brother reconciled to you. That is not at all. First be reconciled to thy brother and then come and offer thy gift. Let us suppose that your gift is something you are doing for the Lord. Suppose there is some service you are doing for the Lord. We will say it is advertising a public meeting. “Well, that is all right; there may be a time for me to be reconciled to my brother, but I must help advertise this public meeting.” That is not the Lord’s order. First be reconciled to thy brother. If you are to begin the distribution of the literature at nine o’clock in the morning, you must see to it that before nine o’clock you have become reconciled to your brother, that you have done everything in your power for that reconciliation. Then come and offer your gift. Then you are ready to give out the literature with a glad hand. Suppose the gift you have brought to the altar is this thing, or that thing, or the other thing: “Oh, that comes first. I must do that.” That is not what the Lord says. The Lord’s “first” is “first be reconciled to thy brother and then come and offer thy gift.” As soon as we get into that attitude, dear friends, of a determination to be reconciled to our brother, quite a different condition of affairs will prevail in many of the ecclesias throughout the land.

The third way is Matt. 7:5: “First cast out the beam of thine eye, and then shalt thou see clearly to cast out the mote of thy brother’s eye.” You all understand the meaning of that text, that the beam is lovelessness, the absence of love. First cast out the beam out of thine own eye. That is not the first thing. The beam is lovelessness, the absence of love. First cast out the beam out of thine own eye. The ability of bringing order out of the present conditions of unrest, the present condition of rebellion against God even now and a looking forward to that perfect rest, that perfect rest in the glorious age to come and throughout all ages. “He who is entered into His rest has also ceased from his own works, even as God rested from His works that He had ordained in the presence of God even now and a looking forward to that perfect rest, that perfect rest in the glorious age to come and throughout all ages. “He who is entered into His rest has also ceased from his own works, even as God rested from His works that He had ordained in the presence of God.

Discourse by Bro. J. G. Kuehn. Subject: “REVERENCE IN TESTIMONY”

We who have believed do enter into rest,” and the more we believe the greater the rest. The first and second Testaments are the book of the faith, the word of God even now and a looking forward to that perfect rest, that perfect rest in the glorious age to come and throughout all ages. “He who is entered into His rest has also ceased from his own works, even as God rested from His works that He had ordained in the presence of God even now and a looking forward to that perfect rest, that perfect rest in the glorious age to come and throughout all ages. “He who is entered into His rest has also ceased from his own works, even as God rested from His works that He had ordained in the presence of God even now and a looking forward to that perfect rest, that perfect rest in the glorious age to come and throughout all ages. “He who is entered into His rest has also ceased from his own works, even as God rested from His works that He had ordained in the presence of God.

The reason why that Jehovah God rested on the seventh day? Rested at a point of time when it seemed He should just go right on and keep Satan out of Paradise and slowly and gradually lift the veil and let all the wonderful Improvements and inventions and good things come in upon the earth. Not that good things came in upon the earth instead of the individuals keeping a hand of protection over them, he permitted them to fall into sin through temptation, permitted them to exercise their free will. But it seems that in God’s arrangement one of the chief reasons, if not the chief reason for the cessation of the creative work was that this work should be accomplished by another. The Heavenly Father rests the burden of this concern upon earth now in absolute confidence in the Lord Jesus, and his
gland satisfaction I think that we can point out the fact that man is indeed carrying out his commission at least in part, of subduing the earth. We see beautiful spots in the earth. We see the effluence of our own days. Our streets have not the appearance which they had even 50 years ago. We see marvelous things accomplished.

We look at the world today and in almost every city, even smaller cities, we find beautiful structures, structures which reach in valuation millions of dollars—man subduing the earth. The earth, man’s future home, is being made a paradise indeed. I believe that we could complete this work—this creative work of subduing the earth, but as the Scriptures show the earth was left in this accursed, in this unfinished condition, and man worked in this unfinished condition of the earth in the sweat of his face to sustain life and to subdue the earth. We look at the large structures, structures which show forth a marvelous engineering skill, look at the great tunnels under the great rivers, look at the marvelous bridges which span wide streams, right here in this very city, Niagara Falls, as we look at these bridges and other marvelous things performed before our very eyes we see all tending toward the subduing of the earth and making the footstool of the Lord glorious. Wonderful things have already been accomplished. Under God’s promise man has been doing this. Much more marvelous things are still due. Our God is still resting from His creative work, resting in full confidence that the work which He entrusted to the great Redeemer will be indeed carried out and that at the end of that rest the glorious work will have been gloriously finished, completed.

Now as God has thus entered into His rest, in the self-same manner the apostle indicates we are entering into our rest. “He who has believed does enter into rest.” Ah, indeed, dear friends, we have all of us more or less experienced and are experiencing this perfect rest in the accomplished work of the dear Master. We are learning more and more that if we have entered into this rest condition of faith, the Heavenly Father has promised and is carrying out in us His work, His marvelous work being accomplished in and through the Lord Jesus. We might in this our peculiar day begin to become uneasy and say, “Well, now, how is all this this? where is the accomplishment of God’s plan? How is this and that and the other thing in God’s plan to be carried out?” We are leaving it all in the hands of Jesus. But where our difficulty, where our uneasiness comes in is chiefly because of the weakness of our own flesh, or the weakness of the flesh of others.

The rest of the New Creation is not a rest from weariness. It is not a rest because we were weary or tired or relaxed. But God rested because of a purpose He had that another should carry out this work, the creative work, to complete it. And so then, dear friends, in order to have this rest of God in our hearts more and more, it is necessary for us to realize that God has entire and complete supervision of His work, that you and I are in the School of Christ and that our Teacher is able, is willing to present us faultless, without spot or wrinkle or any such thing, to present us to the Father faultless. Ah, what a glorious thought this is! We have so much difficulty in subduing this thing, that thing and the other thing in our own hearts, in our own lives. Some of us perhaps by reason of a wrong course before we became the Lord’s have a bias against our characters, which is causing us a great deal of difficulty. Again and again let us be in prayer to the Heavenly Father in prayer about this one particular thing. But while we are concerned about the matter, and are earnestly seeking, working out our own salvation and doing this with exceeding great carefulness, nevertheless we set to our secret that God is true and that He is judging us not according to the outward appearance, but according to the heart, but according to the endeavor we put forth along these lines. Often some weakness inherited or acquired is causing us much difficulty to overcome, and again and again intrudes itself upon us, why we can go to the throne of grace and there rest the case in the precious arrangement which God has made for us in the Beloved.

Rest the case then in His hands, knowing that He is just, He is righteous to forgive our transgressions and thus the peace of God comes on our hearts, and we are resting from our own works. Yea, the works of those who are earnestly seeking after righteousness were well illustrated in the Jewish nation. When so noble a man as the Apostle Paul speaking of himself as a representative Jew could cry out, “Oh, miserable man that I am.” He finds a law in his mind and conscience which he knows to be contrary to another law in his members, so that he could not do what he would. The things he would not do he did and the things he wanted to do he found he could not do. But how good it is for us to realize that our righteousness is a righteousness better than the righteousness of the law, the law being weak because it was not strong enough to save our souls. We have a righteousness which is absolutely perfect. We are privileged to claim the most perfect righteousness as our own.

The Heavenly Father has placed a very high standard, the highest standards before us. “Be ye holy as your Father in Heaven is holy.” We would be discouraged and be totally at unrest were it not for the fact that we can claim the righteousness of Jesus as our own. So then, dear friends, let us enter into our rest, the rest in the perfect work of Jesus, a perfect work without a flaw, and rest in the positive assurance that the Scriptures that no matter what our experiences may be, no matter how weak you may be, no matter that your station may be, no matter what or what not, if we are earnestly endeavoring day by day to do that which we can do—notice: earnestly endeavoring to do that which we can do, and leave all the rest in the precious arrangements which the Heavenly Father has made for us in the Beloved, then we will be interested in the things of to-day. So then, let us be glad, because here is the earnest, the hand payment as it were, that we shall indeed enter into that perfect and everlasting rest. There may be weaknesses of the flesh, weaknesses of the nervous system, weaknesses of this or that which more or less enter into our lives now, but in our hearts is this absolute perfect rest in the promises that Jehovah has given unto us, which keep us in this rest, and bye and bye when these imperfect things have passed away we shall enter into His glorious rest. Amen.

Concluding Remarks by Chairman (Bro. Sturgeon) in Connection with the Love Feast

NOW we have come to the conclusion. And what will you say? I think we had better say in the language of the inspired writer, that He brought me into his banqueting hall and His banner over me was love, that while this may be a picture of what has been taking place in the history of the Church through the ages, it is another picture of what has taken place we believe in this convention; that the Lord who is blessing and who is guiding the affairs of His people has eventually brought us together in His dear name in this convention, and that for four days we have sat together in His presence and have had His Spirit of prophecy and prayer upon us, and our peace and long-suffering and kindness and gentleness and patience and brotherly kindness and love, and we can truly say that this has been a banqueting hall, and in this palace of the King where the light has shown so brightly and where His spirit has dwelt so richly and where the words of truth have been so freely, that we have certainly been in a banqueting hall. We have feasted together. We have fed together. We have eaten at the Lord’s table. And the result of it is that there is a larger measure of the spirit of brotherly love and kindness in our hearts. Anything which does not produce this is not working properly in our lives, for the end of the commandment is love out of a pure heart. And so the purpose of the Church is the production of a larger and richer degree of the spirit of love. If that be not the result in our lives, then there has been something working wrong in connection with our eating and our feasting and our exercising. We believe that the result of these wondrous mercies and blessings from our eating and our feasting and our exercising of the spirit of the Lord and Head, whom though unseen we love, and whom thought now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory—that the result has been as it is intended to be, that we have a larger degree of love today for our Father, for our beloved Savior, for the Bible,
for one another. Do you love one another more than when you came?

The great Apostle John during the last years of his ministry, it was said, went among the little classes of Bible students in his day, and he always said to them, "Little children, love one another. Dear children, love one another." So his words came to us at the close of this convention of Bible students who have met in one name and have had a measure of the one spirit that fills the Body, the spirit of love—his words come to us to love one another. And we say, "Dear Apostle, you were inspired. We accept your words. We have been refreshed and we do love one another more than when we came." I feel sure that that is the case. There have been evidences upon evidences of it during this convention. It has been peaceful; it has been lovely; it has been kindly disposed; it has shown the fruits and graces of the Holy Spirit in a large measure. Here hang grapes that are ripe, more mature and larger than those that grew in the land of promise, the land of Palestine. We have come to a better land. We are in a better country. We have better grapes and we have better fruit, and these fruits and graces in the Garden of the Lord, the hearts of His dear people, have been riper, have become sweeter, have become more mature than ever before.

And so we have come at the close of the convention to what we call the Love Feast. You see, we have been feasting and it has produced more love to one another, and now before we depart we would say to one another, "I love you more than I used to; that as a result of his New Creation we are looking at one another not after the flesh, but after the spirit. I love you more than when we came." That brings us to the Love Feast. Can we say we are in the banquet hall and the banner over us has been love and the banner over us now is love? While that banner of love is over us, while we have been feasting together, let us say to one another "Good-bye." We will not be separated in spirit. But we have to go to our little fields of labor, some in a little corner here and some there. This has been a grand time with us, but you will have to go back there now where one or two, or three or four are and some you know will not have this spirit at all. Now to be right there and keep on loving them while they are doing something else to you, you are thus carrying out the effects of the convention. And while we are going to our homes, to the different fields of labor, some will have few, some more, to help them in the way. They are the ones that will feel how much, how very much God has done for us through His word, by His spirit in His people during these four days of blessed holy convention privileges. We will then say "Good-bye" in the sense that we are simply going to this place, to that or the other point, and our spirit will remain strong in the Lord and the power of His might, one spirit, the spirit of love.

"Love divine, all love excelling."

BAPTISM SCENE AT NIAGARA FALLS CONVENTION

Discourse by Bro. J. G. Kuehn. Subject: "REVERENCE IN TESTIMONY"

It seems very good that an especial day has been set apart as "Reverence Day." The text printed on our program—"Our God is in the Heavens,"—brings to our minds the thought of the greatness of Jehovah. As we think of space, think of the immensity of space, we marvel at God's wonderful arrangement in that great large space, a space far beyond our comprehension, and we of the earth as dust in comparison, surely the thought of reverence comes to our hearts and fills our minds. The fact that God is pleased to hear our prayer, the fact that we have been invited to come to the throne of grace "courageously," the fact that we are practicing this coming to our Heavenly Father freely, has perhaps been the cause of our not being quite so reverential in our approach to God in the glorious privilege of coming to the very throne of grace, the very courts of Heaven, as we should be and as we all want to be.

So then if this service of today can bring to our hearts, to our minds, a great appreciation of God's greatness, the day has been well spent. The blessing which will come to us because of such appreciation will be rich, will be multiplying as these thoughts develop and fill our minds and as we make them more and more our own.

We get a glimpse, dear friends, of God's grandeur and the glory of His kingdom, and the establishment of His typical kingdom with the Jews. You remember that inauguration so well pictured in the Bible how that the mount where God approached unto the children of Israel was moved, was covered with smoke, the awful lightnings, the great thunders and the grand sights, so much so that even the Apostle Paul speaking of the matter, calls attention to that Moses greatly feared and quaked. Dear friends, we are living in the day of which the Bible tells us that "once again God will move the earth, and not the earth only, but also the Heavens." Surely it being the case that we are living
in this very time of moving the Heavens and the earth our hearts should and do arise in reverence, in worship and adoration of Jehovah our God. To think that we have been singled out, we the Church of the Gospel Age, have been singled out to give us a kingdom which cannot be moved, is beyond human comprehension and almost more than faith can grasp when the apostle wrote in this letter that we should hold fast to the grace wherein we can serve God acceptably, pleasing to God.

Reverence in Testimony. It has been said, and well said, we believe, that testimony consists of evidence, that testimony is the statement of a fact, that testimony is an affirmation, and indeed we find that these definitions fit the case well—evidence. A Christian is a testimony, a witness to all men of the things that are for our good. The Church is the evidences that are epistles written in our hearts known and read of all men. It is the statement of the Scriptures that the Church is the salt of the earth, the preserving influence of the earth. It is said in the Scriptures that the Church is the light of the world. Now surely if we are the light, if we are the salt, if we are an epistle know is justified in saying that we are giving a glorious testimony of God's spirit working in us, the glorious testimony that a power, God's power, is doing a work in our hearts, which is being made manifest, manifest even now to the world of mankind. “Ye are our epistles, written in our hearts, known and read of all men.” Have we this experience, dear friends? Do we realize that as we go about in our homes, among our neighbors, that they are watching us? That they are observing what we are doing and what we are not doing? Whether they say so or do not say so, nevertheless this is a fact. Can we, in being thus observed, known and read of all men, can we have our hearts filled with that grateful reverence to God in realizing the privileges and being the epistles for the glorious kingdom to come? And as we do so, are we able by God's grace to walk, to deport ourselves with becoming dignity so as to give a proper testimony as representatives of that glorious kingdom? Indeed, dear friends, by God's grace we can do this—and we are doing it. The Bible tells by the pen of St. Peter the Church can have conversation among men now and that this conversation or walk among men now will have a glorious fruitage in the age to come. Evidently, dear brother, dear sister, in our Christian experience we have the privilege, the opportunity of testifying in the sense of giving evidence of God's grace in us. The words of St. Peter are: "Having your conversation honest among the Gentiles, that, whereas they sneer at you as evil doers, they may be moved by your good works which they shall behold, glorify God in the day of visitation. What a marvelous privilege then it is for us to be thus epistles known and read of all men. And how necessary that we should prayerfully come to the dear Heavenly Father at the beginning of every day asking for grace and power in that way, that we may indeed prove true epistles, prove that God's power is working in us.

The little things that come to us, the little disappointments, the little hurts, the little "thieves" and the little "thats" which come to us, let us watch these, because they are opportunities, opportunities of showing forth a due reverence, the evidence, the testimony, the witness that God's power is working in us, that God is doing a glorious work in our hearts.

"Ye are the light of the world." Surely we all recognize dear friends, the glorious boon which God has bestowed upon us, that of giving us a knowledge of things to come. The earth is being shaken, the heavens are being shaken. You and I by God's grace have inside information. The poor world is in darkness indeed, but we have the light so that we can point out to the poor world the reason for the actions of our day. We can tell them of the presence of the Creator God to them that the Lord is now setting up His Kingdom and to those among men who are of a teachable mind we can show the proper course for them to take in the present unrest and the present troubles that over the world, and thus by God's grace we are indeed giving a testimony to all men.

Testimony: A Statement of a Fact. It will not be necessary for us to make a statement of a fact to the Heavenly Father, for He knows but praise the Lord we have the glorious privilege of using this means of testimony, the statement of a fact to the brethren, "sneaking of yourselves," as the apostle puts it—the glorious privilege of stating the fact of God's goodness toward us, God's merciful kindness toward us. And we tell this to the brethren. We have opportunity for this whenever we meet the brethren, and especially on the nights set apart for praise, prayer and testimony meetings. There are the nights when the Heavenly Father seemingly is pouring out the greatest blessing. The most blessed meetings of all the meetings we believe are the regular praise, prayer and testimony meetings. It is a custom among us to have these on the Wednesday evenings of each week, and it is not amiss, dear friends, for us to mention the importance of such meetings. A gathering of this kind, a praise, prayer and testimony meeting, is the most important gathering, meeting, collection of people, of any kind anywhere, because the ambassadors of God are gathering together for communing one with the other of God's glorious mercy, God's dealings and their own faith and confidence and their own experience and their own trust in God's wonderful works and promises.

The apostle gives a splendid rule for our mid-week testimony, that is, the testimonies which are the special kind of making statements of a fact. He tells us that we should be filled with the spirit, speaking "to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart," as when we go to such a testimony meeting we go in the reverential spirit, worshiping the Heavenly Father, thanking Him in our hearts for the good things He has done for us, anxious to speak of the good things He has done for us during that week, anxious to hear what the Heavenly Father has been doing for the brethren or the sisters of the same class, as we come together and we recount these things. But to make this a profitable meeting it is necessary for us to be filled with the spirit. The natural man is filled with the spirit of self, self-will, self-praise, self-this and self-that. That is the thought in the mind and heart of the natural man. Now we empty ourselves by God's grace of this selfish spirit and are being filled with His spirit. The apostle in the instructions makes the positive statement—"Be ye filled with the spirit." And then if we are thus filled with the spirit, we will do what we can to encourage others and glorify God. If we are filled with the spirit of self we will tell of our troubles and talk of self. "Oh, I have had such hard experiences this week. I don't know just how I am going to get through with my troubles. I am always ready to have a better week for me. Terrible experiences. I have been so busy. I have so much occupying my mind, distressing me. or someone of the family has been sick, or Charlie has been away, or somebody has been hurting me, and troubles galore." This is not what the apostle is telling us to testify about. He tells us that we should be filled with the spirit of Christ.

Now, what is the spirit of Christ? Why, the spirit of consolation, the spirit of comfort, of helpfulness. And so our testimony meetings should be occasions for telling about the good works God is doing in our hearts, and if you have had temptations, trials, difficulties, and if as a child of God, you have made them occasions for stepping stones for higher advancements, tell it and show that you in your heart have claimed the promise God made that all things work together for our good. So then if there be sickness in the home or trouble in the family, in business dealings, bank failure, in-
vestments and so on. You come to that testi-
money meeting with reverence and trust in your heart, will
be seeking to show forth the glowing goodness of God,
which has caused such things to work out a blessing. The
Apostle admonishes in these words, “Speaking to yourselves
in psalms and hymns and spiritual songs and making melody
in our hearts to the Lord. Sometimes in walking along the road
talking to another different ones have had more or less
that experience.” Somebody came along and started to talk
about these things. That is what the Lord says—singing to
our minds, too, and thinking about songs in the house is singing,
“I love to tell the story,” singing to the
Lord. And we can do this at all times as the Psalmist
says. It is a blessed privilege. Sometimes I get so full of
the spirit I get to preaching. So we feel at all times, “Bless
the Lord at all times. Praise shall continually be in my
heart, and joyful singing shall be on my lips in the Lord; the
humble shall hear thereof and be glad.” “Tas Satan and see
that He is good. Blessed is the man that trusteth in
Him.” (Psalms 33.) I want to be found faithful.

FROM ANOTHER:

Dear brothers and sisters, I am thankful for the privilege
of saying I love the Lord more than I ever did before.
I love my glorious Bridegroom, and I am thankful for
the robe of Christ’s righteousness, and I am thankful that
the Lord is filling me with more appreciation, more reverence
and more of a desire to do His will.

Testimony and affirmation.

Now the third part of our study, that of testimony being
an affirmation, an affirmation not to the world, not to
the brethren, but to the Heavenly Father. Ah, there is a glorious
field for testimony?

The Apostle Paul says: “For with the heart man believeth
unto righteousness, and with the mouth confession is
made unto salvation.” The work needs to go on both in our
hearts and in our heads. We must have a head knowledge of
the truth, but only after that head knowledge gets into the heart
it works unto salvation, it works in our hearts that confession
which is the affirmation that we are truly the Lord’s.
We prove to the Heavenly Father that we really mean business,
and with the mouth confession is made unto salvation.
We come folding our hands in prayerful attitude and pray, “Oh,
Lord, create in me a clean heart and renew a right spirit
within me that the words of my mouth and the meditation
of my heart may be acceptable unto You, oh, my Lord and
my God.” It is this scrutinizing of our heart’s testimony
which enables us to see that we are filled in “our
hearts” with the Lord’s spirit, and to see to it that more
and more our thoughts should be, and are such thoughts
as would be pleasing to the Heavenly Father. We scrutinize
the writings of each other, and we see the word of the Lord
and thoughts which are not pleasing to the Heavenly Father.
And as this work of cleansing the thoughts of our hearts pro-
ceeds, we will grow in grace and grow in knowledge and
will find that the truth, that the good story, that the glorious
message which we can affirm and reaffirm and treasure in
our hearts will make it the real issue of life, will cause our
lips to speak forth unto salvation.

It is a deplorable fact that some for one reason or
another do not make use of their privileges of sounding
forth the glorious message, of giving voice to the conditions
and things which are working in their hearts, not as a
result of doctrine clearer than we did sometime before and we
can testify to this as God’s spirit working in us—God’s work
in us. We can plant or water but God alone can give the
growth. So then, dear brethren, when we see growth along
spiritual lines we have the opportunity, glorious privilege to
acknowledge this before God and to declare the merits of the
deeds to the world, not to all men, but to the brethren, at
testimony meetings or as we have opportunity in
private conversation.

At this point Brother Kuehn gave opportunity for testim-
yony, and testimonies were given as follows:

FROM ONE:

I feel thankful to the Lord for all His privileges toward
me, and I feel like praising the Lord at all times. I want
His praises to be continually in my mouth. This afternoon
we are talking about speaking to ourselves in psalms and
hymns and spiritual songs and making melody in our hearts
to the Lord. Sometimes in walking along the road
and talking to another different ones have had more or less
that experience.” Somebody came along and started to talk
about these things. That is what the Lord says—singing to
our minds, too, and thinking about songs in the house is singing,
“I love to tell the story,” singing to the
Lord. And we can do this at all times as the Psalmist
says. It is a blessed privilege. Sometimes I get so full of
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and more our thoughts should be, and are such thoughts
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yony, and testimonies were given as follows:

FROM ONE:

I feel thankful to the Lord for all His privileges toward
me, and I feel like praising the Lord at all times. I want
His praises to be continually in my mouth. This afternoon
we are talking about speaking to ourselves in psalms and
arrangement for us, and surely as we near home, reaching more and more to the place where the consummation of our hopes will come to each one of us, in the resurrection change, we are becoming more and more glad, more and more enthused, more and more able to say our God is able to save us.

Let us then, dear friends, in our testimonies bear in mind this threefold operation. (1) Testimonies to the world—epistles known and read, (2) our actions, our talk, our communication with the brethren, and (3) the motives in our hearts which are known to God and God only. He will not leave us nor forsake, but make us strong in the Lord, and He will keep us until that glad day when by His grace we shall hear the glorious words, “Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things.”

Amen.

“TRIVIAL INCOMPREHENSIBILITIES”

“There is no mighty problem that the wise ones have not solved;
They tell us how from nothingness creation was evolved—
How whirling mist went twisting till it gathered into suns,
And how they spun and splattered off a million lesser ones;
And how, attracted and repelled, these suns set off through space,
Until, at last they settled in the paths that now they trace.
But through it all no one has told, if anybody knows,
What alchemy it is that puts the perfume in a rose.

“They know the distance to the stars—the measurement is plain;
Each planet’s weight is told by some great scientific crane;
Triangles are laid out whose base ends in the dim unknown,
Upon some drifting star whose radiance has never shown;
Then faultless calculation bids them tell, with faith serene,
The orbit of a satellite whose light is never seen.
But who can tell the way a bee goes straightly to its home,
When burdened with the sweetness for the empty honeycomb?”

“All the foundations of the earth, that rose in massive tiers
Of strata, have been given dates that span a million years;
And now we speak with knowledge of the old primeval slit
Upon whose gloomy barrenness the earth was slowly built.
But who may give the reason for the flowing of the tides—
The silent laughter of the sea that lifts and shakes its sides?
And who may tell us what it is of the night, or noon, or morn
That makes the self-same clod of earth give us both wheat
and corn?

“Where does the lily get its white, the cherry get its red?
Upon what form of airy food are all the orchids fed?
Why does the dirt that yields the grass its hue of living green
Gild all the dandelions with their gleaming golden sheen?
And why? And why? Like children we may ask the lengthy list
Of questions as to little things, not know how they exist.
The ancient and the faraway we think we understand,
But falter when we think upon the wonders close at hand.”

“Sure, this world is full of trouble—
I ain’t said it ain’t.
Lord! I’ve had enough and double
Reason for complaint.
Rain an’ storm have come to fret me,
Skies were often gray;
Thorns an’ brambles have beset me
On the road—but, say,
Ain’t it fine today!

“What’s the use of always weepin’,
Makin’ trouble last?
What’s the use of always keepin’
Thinkin’ of the past?”

Each must have his tribulation,
Water with his wine.
Life it ain’t no celebration.
Trouble? I’ve had mine—
But today is fine!

“It’s today that I am livin’,
Not a month ago,
Havin’, losin’, takin’, givin’,
As time wills it so.
Yesterday a cloud of sorrow
Pell across the way;
It may rain again tomorrow,
It may rain—but, say,
Ain’t it fine today!”

Address by Morton Edgar (of Glasgow, Scotland). Subject: “FAITH’S FOUNDATIONS”

The subject of “faith” has many phases. We purpose to confine our attention to some of the foundations for faith which God vouchsafed to his people of old. When we observe how the Lord in the past has given the faith of all who had honest hearts, our own faith in His Holy Word is strengthened, and we are enabled to overcome; for this is the victory that overcometh the world, even our faith.

The thought is sometimes expressed that a person might believe and yet not have faith; for does not James say: “Thou believest that there is on God; thou dost well: the devils also believe and tremble” (Jas. 2:19). It is evident that the demons do not have an acceptable faith in God. We desire to draw attention to the fact that there is no distinction between “faith” and “belief.” Both of these English words are translated from one root word in the Greek (which occurs nearly six hundred times in the New Testament). The context alone determines the measure and kind of faith the writers have in mind.

Knowledge is necessary for kind. The Apostle Peter, indeed, when he exhorts us to add to our faith virtue, and to virtue knowledge, seems to imply that faith comes before knowledge. It will be noticed, however, that he is addressing “them that have [already] obtained like precious faith with us” (2 Pet. 1:1). As “faith cometh by hearing, and hearing by the word of God” (Rom. 10:17), it is evident that our faith in Christ was based upon the knowledge which we gained when we heard what the Word of God said concerning Him. We then should progress in faith, fortitude, knowledge, and the other graces of the Spirit.

The Scriptures declare that: without faith it is impossible to please God; for all have some knowledge that God exists, even apart from direct revelation (Psa. 19:19; Rom. 10:18). The wonders of the heavens and the earth declare the existence of a mighty God. Thus the Scriptures pronounce him to be a fool who says in his heart,
there is no God. All men must believe in a Supreme Creator; and those who are honest at heart will diligently seek Him. God is the rewarder of all such (Heb. 11:6).

There are varying degrees of faith; and there are also what might term "specialized" faiths, requiring particular knowledge. Those who manifest a deep and loyal faith, and cultivate faith, are honoured by God. They are frequently given special missions, and play favoured parts in the Lord's glorious Plan of the Ages.

Abel's offering was more excellent in God's sight than that of Cain because he offered in faith. But how did Abel gain his faith? His knowledge of God's dealing with Adam and Eve after the fall, taught Abel that shedding of blood was necessary for atonement. Hence, he offered the "firstlings of his flock" in faith, knowing that this would be acceptable. But Cain disregarded God's rejection of his parent's covering of leaves and the substitution of animal skins, and presumptuously offered of the "fruit of the ground." Therefore "the Lord had respect unto Abel and unto his offering." But unto Cain, and to his offering he had not respect." Thus early did the Lord teach that he expects his creatures to learn of His ways by observation. If we desire to do God's will, let us carefully note his various dealings with his people and with the world in the past. The Apostle says that all these things were written for our admonition.

Noah built faith prepared the Ark. Although it had not rained during the 40 years (Gen. 6:3, 4), he nevertheless believed God's declaration that the time had come for the great deluge. There was apparently nothing in that declaration which did violence to Noah's reason. On the contrary, his observation of the earth's formation (i.e., the strata of the earth's crust) taught him that there must have been many deluges during the creative period before Adam's advent. God's special warning to prepare against this flood was the supplement of Noah's personal knowledge of its reasonableness. We also, believe that there was a flood because the Bible speaks of it, and we know it to be a scientific truth. The Apostle says that those who disbelieve in the flood are "willingly ignorant" (2 Pet. 3:3-6).

The beginning of Abraham's faith was apparently founded upon little special knowledge, and was thus particularly pleasing to God. He was called the "father of the faithful," a distinctive honour.

Moses strengthened the faith of the Jewish nation, when about to cross the Jordan. He reminded them of God's former dealings with four ancient nations—See Deut. 2:1-23. According to the recital of Moses, it appears that of the Moabites, the Ammonites, the Edomites and the Caphtorim, had all received national recognition by God. The children of Israel were commanded not to interfere with those people, and to separate themselves and their possessions, for God had given them the land of promise. Thus the notion of conversion to paganism, or of previous possession had been driven out to make way for them. The lesson that Moses desired to impress was that, if God had favoured and manifested his power on behalf of those older nations, then the Israelites might have faith that God could and would enable them to conquer and possess the land they were pleasing to God. He was called the "father of the faith," a distinctive honour.

Two questions naturally arise here: (1) Why did God specially deal with these four nations? Did not the Lord say of Israel, through his prophet Amos, "Now only have I known of all the families of the earth"? (2) Why did the Lord latterly require to curse these four nations by his prophets? The answers to these questions will lead to a digression. A further answer to the second question can be found in the words of Zechariah (2:8), that he who touches the Lord's people touches the "apple of his eye"—for the Lord cannot bear that anyone should molest his own covenant people, as the Edomites and the other nations afterwards did (Deut. 32:7-12).

The Moabites and the Ammonites were given favour because of their father Lot, a righteous man. The Edomites were favoured because of Esau their father. For although Jacob received the chief blessing, having purchased the birthright from his brother, yet Esau had a blessing too (Heb. 11:20).

Why the Caphtorim should have had the favour of the Lord in the world before the nation of Israel was, it is because they were instrumental in building the Great Pyramid, the Lord's "Pillar of Witness" in Egypt (Isa. 19:19, 20).

The Caphtorim were the Philistines—See Amos 9:7. In Deut. 2:23 we are informed that the Caphtorim descended into Egypt under the name of Azzazh. This identifies the locality possessed by the Caphtorim, for according to Jer. 47:1, marginal reading, Azzazh and Gaza are the same, i.e., a city in the southwest of Palestine which belonged to the Philistines. (Compare also Jer. 47:4). In the Revised Version, Hazerim is translated "villages." The country (or "coastland"—not "isle") of Captor is identified with the delta of Egypt. This can be seen in many of the usual maps contained in Bibles. Captor is thought by some, indeed, to be the island of Crete, but the evidences are strongly in favour of its identification with Lower Egypt. The reason why Captor is thought by some to be the island of Crete, is because of the other name frequently used in the Scriptures for the Philistines, viz.: Cherethites or Cherethim (See Ezek. 25:16). In the original Hebrew this name reads Crethim and in the Greek translation of the Bible it reads Kretes, another way of speaking Crete. The narrative of Caphtor, ancient historical authorities prove that colonists among the Philistines or Cherethim (Cretans), migrated from Palestine to Crete, and gave their name to that island. The date of this migration was understood by Sir Isaac Newton to be 1058 B.C., but other chronologists of note locate it from 1800 to 1890 B.C. A year before 1058 B.C. is more probable. In the Chaldean language the word Cherethites may be translated "archers." The Cretans were particularly noted as bowmen.

We are led to understand, therefore, that the Philistines were brought up from Egypt by the Lord, and given a possession of land in Palestine, long before the nation of Israel were accorded the same favour (Amos 9:7). Indeed, The Holy Land is named after the Philistines; for Palestine and Philistim are the same in the Hebrew (Pelesèth). Philistia is another form of the word (Psa. 60:8). One of the reasons why the master-builders of the Great Pyramid were identified by the ancients as the Philistines is, because of a statement by the Greek historian Herodotus, to the effect that a man named Philitis "fed his flocks" near the site of the Pyramid while it was being erected; and that this Philitis was understood to be in some way connected with the building's construction. Herodotus, who lived about 300 B.C., is one of the very few ancient writers who give us any information about the Great Pyramid.

Then we have the statement of the Egyptian priest and historian, Manetho, who wrote about 300 B.C. to the effect that the nation which set up the Pyramid afterwards left Egypt, and traveled to Palestine from Asia Minor. They built there a city called Jerusalem. Thus the inference is that the Caphtorim or Philistines, who came forth out of Caphtor (or "coastland," i.e., the delta of Egypt), and dwelt in the villages around Azzazh (Gaza), are the same as the Hykos or Shepherd Kings, who, after erecting the Great Pyramid freed Egypt from the Egyptians or Philistines (See "Great Pyramid Passages," Vol. I, 148-49).

Abraham, and later on Isaac also, had friendly intercourse with the Philistines, who evidently spoke a Semitic language so that difficulty of speech did not arise. When Jacob's sons were in Egypt, on the contrary, an interpreter was needed (Gen. 41:21). It was written in a Hamitic language, a strange language, "the descendants of Shem" (Gen. 11:7). It is not probable that they were Egyptian. Some commentators regard the words: "out of whom came Philistia," which are in parenthesis, as an interpolation by a later writer who desired to explain from whence came the Philistines. In any case the word "whom" may equally well be translated "where;" and the whole of the parenthesis should be inserted after Caphtorim, and not as at present after Cashlim (See the passage in Genesis referred to).
When we recall to mind what the historian informs us regarding the Hykos or Shepherd Kings, the master-builders of the Great Pyramid—namely, that they invaded Egypt from the East, and subduing the Egyptians "without a battle," enlisted these people to erect the Pyramid under their superintendence, after which they departed eastward to Judea—we are inclined to the thought that the Philistines were really Shechites, the Brokers of the Inland Empire, or irradiated Caphtor (Lower Egypt), compelling the people of the land, the true Hamitic Caphtorim, to do their building; these Shechitic Philistines could themselves be spoken of as Caphtorim. Gen. 10:13, 14, might be rendered: "And Mizraim [son of Ham] begat Ludim * * Cashluhim, and Caphtorim (out of where came Philistim)."

Without doubt, then, we see that the Philistines, as well as the Moabites, Ammonites, and others, were begotten of the God. But the Israelites were afterward favoured more than they all, because of Jacob their father. "He shewed his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any [other] nation" (Ps. 147:19, 20). The Apostle Paul makes it clear that "Jews and Gentiles participate equally in spiritual perfection through the covenants and promises, and of whom the Messiah was destined to come (Rom. 3:1, 2; 9:4, 5). Jealously and hatred quickly rose up against the Israelites in the hearts of the other nations. They spoke against, fought and persecuted the Lord's chosen people, and even blasphemed God's holy name. (Gen. 20, 1-25.) On account of an attack upon Judah by the allied armies of Ammon, Moab, and Edom (Mount Seir) during the reign of Jehoshaphat. We read that Jehoshaphat feared, and prayed to the Lord for deliverance. Verse 40—"and now, behold, the children of Amon and Moab and Mount Seir, whom thou wouldst not let invade, they came out of the land of Egypt, but they turned from them and destroyed them not (Deut. 2:4-19); behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit. O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do, but our eyes are upon thee." Because of the king's faith in his God's power, the Lord delivered Judah by causing their fierce enemies to turn against each other and thus defeat themselves.

In the 25th chapter of Ezekiel, all four nations are mentioned, and judgments passed upon the. The Edomites are singled out for special denunciation in Ezekiel, 35th chapter. The Lord there says: "When the whole world rejoiceth, I will make thee desolate." The prophet Obadiah speaks much against the Edomites, because of their manifest hatred of the Israelites. Jeremiah, also, utters words against the Edomites; in his words from Edom: "If thou shalt say, I have not eaten Edom, my twin brother of Jacob, is denoted by several names, as Mount Seir, Mount Esau, the land of Seir, Edom, Iduma; and in Isa. 21:11 by the name Dumat.

There was always enmity between the rival nations of Israel and Edom. Before Jacob and Esau, their founders, were born, they strove against one another. And even to this day there is strife, because fleshly Israel typified the spiritual Israelites of the Gospel Age; and fleshly Edom prefigured a class who have, like Esau, despised and sold their spiritual birthright for an earthly portion. The strong language directed by the prophets against Edom is more than indicative of the Antitypical Edom. Thus when the Lord declares through Isaiah (34:5): "For my sword shall be bathed in heaven; behold, it shall come down upon Idumea," we understand that Christendom, ecclesiastical and social, will be destroyed by the two-edged "sword of the spirit," the Word of God. The destruction of Esau is also likened to the destruction of Sodom and Gomorrah (Jer. 49:17, 18); and our Lord said that the fiery judgment upon these cities of the plain illustrated the overthrow of the Present Evil World at the time of His second Advent (Luke 17:28-32).

The overthrow of ancient Babylon, also, which typified "Edom," fitted the present spiritual need; for Christendom, is likened to the destruction of Sodom and Gomorrah (Jer. 50:40-46). This again shows how Edom prefigured the present social order; for Edom was associated with Babylon at the dethronement of the kingdom of Judah in 606 B. C., and was therefore doomed to partake of the judgment of Babylon, and thus also in the judgment of the Antitypical Babylon the Great. The 137th Psalm, which pictures the captive Israelites weeping in Babylon during the 70 years' desolation of Palestine, makes it clear that the Edomites were specially vindictive against Jerusalem, during the final siege and overthrow of that city. The captives are represented as praying: "Remember, O Lord, the children of Edom in the day of Jerusalem: who said, Rase it, raise it, even to the foundation thereof."

The Lord said: "Was not Esau Jacob's brother? * * * yet I loved Jacob, and I hated Esau" (Mal. 1:2, 3). The Lord loved Jacob because he had respect to the future promises, and was willing to suffer even a lying advantage to serve his ends. But Esau despised his birthright, and sold it for a morsel of meat. His very name, and the name of his descendants, was ever after associated with this parable; for "Edom" was the name of his price—"red lintels" (Gen. 25:29-34). This "earthly" tendency of Esau or Edom was further emphasized by his descendants, for the Edomites lived in holes and caves of the earth. The Horims who formerly dwelt in Mount Seir were troglodytes, that is, cave-dwelling. The Edomites' pride, in the security of their rock-dwellings is referred to in Jer. 49:16; and Obad. 3. Even to this day numberless cavehouses are to be seen in Mount Seir, which lies to the south of the Dead Sea.

In the Gospel Age the antitypical Edomite class were collectively the prospective bride of Christ, to whom they were originally espoused as a chaste virgin (2 Cor. 11:2). But because they preferred earthly things, and sold their spiritual birthright, they were divested of the pride, in the security of their rock-dwellings. This rejection of the spiritual Edom is picturesquely referred to in the words of the Psalmist: "Over Edom will I cast out my shoe" (Psalms 108:9). According to Ruth, 4: 5-9, it was the custom for a man to pull off his shoe to show that he renounced his wife. But the Edomites' pride, in the security of their rock-dwellings is referred to in Jer. 49:16; and Obad. 3. Even to this day numberless cavehouses are to be seen in Mount Seir, which lies to the south of the Dead Sea.

Lest we should think that it was because of great virtue in the nation of Israel, that God's special favour was upon that people, while the other nations, the Lord rejected his honour upon the true Israelites through the prophet Ezekiel: "I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither we went * * * For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land." And concerning Israel (verse 35): "The nations shall know that I am the Lord, when I have gathered you in from among them, and are sanctified through you in the sight of the heathen; and ye shall know that I am the Lord, when I have caused you to be gathered from the people, and brought you into your own land. After that I have brought you into the land of Canaan, into the land of the ass, the ass of Egypt, and have removed you thence into a land of mountains, the land of the leopards, I will bring you in, and I will give you the land, and ye shall know that I am the Lord, when I have brought you in unto the land which the Philistines, or any other, shall surely be blessed by the seed of Abraham, and be given an opportunity to live; for Christ died for every man."

When Moses had strengthened the faith of the nation of Israel, that all the sacrifices of God had similarly aided four previously favoured nations the people then crossed over Jordan into the promised land. Another outstanding example of how the faith of the Lord's people is strengthened by a review of history, is furnished us in the case of Jeremiah. This prophet ministered during the forty years up to the overthrow of the kingdom of Judah and 606 B. C. His prophecy that Jerusalem and the temple would be destroyed, and that the land would lie desolate for 70 years while the nation was in captivity in Babylon, seemed incredible. The Jews could not bring themselves to believe that the Lord would permit the destruction of the great Temple erected by David and Solomon, and in which his own glory had entered at the dedication, more than four centuries ago. The prophetic declarations of Jeremiah were therefore discredited. The calamity of the nation caused them to be rebuffed, but not so those who believed Jeremiah's word. Consequently the Jews were not permitted to flourish without a return of the Lord's Master Work upon earth; for they would not believe the word of the Lord. This work was accomplished in our own time, when the Lord's people have been gathered out of the heathen, and brought into the land of the Lord the Lord's land, in the sight of the nations, and seen by the world, that the nation Israel should be a blessing, and not a curse, to the world. The Lord's work is the Lord's work; and it shall be accomplished, because God will have it so. Our Lord made it known that the opposing forces should be overcome by the power of truth; and that the seed should bring forth a thousand fruits, and a hundredfold increase. This has been accomplished, as we see it before our eyes.
According to Josh. 18:1, when the land of promise was subdued after six years of conquest from the time of crossing Jordan, the children of Israel assembled together at Shiloh and set up the tabernacle of the congregation there. During the whole of the period of the judges the Ark of the Covenant, representing God’s presence, remained in Shiloh. But in the last days of the priest Eli a great Eli occasioned the loss of the Ark, which had been carried into battle against the Philistines (1 Sam. 4). Thus, after about four centuries, the Lord caused a great overthrow in Shiloh because of the wickedness of the priests and people (See Psa. 78:55-64).

Jeremiah was confident that his message was from the Lord. What had been done before could be done again, even though it might seem improbable. In Jer. 7:11-14, we are told that the house, which is called by my name, become a den of robbers in our eyes. Behold, even I have seen it, saith the Lord. But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel. * * * Therefore will I do unto this house Solomon’s Temple, which is called by my name, wherein ye trust, and unto the place which I gave to you and your fathers, as I have done in Shiloh.  

Just as Jeremiah’s faith in his own prophecy was made strong by his review of parallel history, so the faith of the Lord’s people who are proclaiming the destruction of the present nominal antitypical Spiritual Temple, is similarly strengthened. Our historical outlook, and our knowledge of God’s judgments in the past, add coherence and comprehensiveness than Jeremiah could have possessed. But the message has been more terrible: for have we not proclaimed the overthrow of all Christendom? The common proverb, that history repeats itself,” is more true than many think. The Christian knows that the Lord supervises all things; and if history repeats itself it is the Lord’s doing, not chance.

James says that the prayer of faith shall save the sick. As an example he cites the prophet Elijah, who prayed earnestly that it might not rain, and it did not rain for three and a half years; then he prayed again and it rained abundantly (See Jas. 5:15-18).

It may not be clear at first why the writer connects these particular prayers of Elijah with the prayer of faith that saves the sick; but when we study the matter carefully we must agree that the illustration is appropriate and forceful.

Baal-worship had overrun the land of Israel and completely capitivated the people. Queen Jezebel was dominating her husband, King Ahab, and the prophets of Baal under her direction were causing Israel to sin, by falling away from the God of their covenant. Then Elijah bethought: The God of Israel is a living God, and His judgments are true. Surely if the punishment pronounced by Moses, His servant should ever be applied, the occasion had now fully come! Did not Moses say that if the people forsook the Lord and served other gods, that the Lord would make the heaven over their heads like brass, and the earth under their feet like iron? (Deut. 28:14, 15, 23).

Images and abominations were everywhere set up in the land. The Lord’s commandments were forgotten. Therefore Elijah bethought: Baal that might not rain; for as God lived, this judgment was due. And the Lord and Elijah’s prayer of faith, and honoured it. James says it did not rain for three and a half years.

When the Israelites had been brought low because of the great drought, Elijah drove home the lesson to them. His method of accomplishing this was effective and highly successful (See 1 Kings 18:17-40). He proposed to the priests of Baal that an answer by fire should decide whether Baal, or Jehovah, was the God of Israel. As Baal was the Jehovah’s name. Elijah prayed: “Hear me, O Lord, hear great fire god, the test proposed appealed to the people as reasonable. The result was a complete vindication of me, that this people may know that there is but one Lord, and that thou hast turned their heart back again.” Then Jehovah sent down fire upon the sacrifice that had been prepared; and when the people beheld this manifestation of God’s presence, they fell on their faces and cried: “The Lord, he is the God; the Lord, he is the God.”

Elijah commanded that the idolatrous priests of Baal be slain; then he besought the Lord in prayer to send rain. The hearts of the Israelites were turned again to their God. Elijah therefore knew that he prayed according to the will of God when asking for rain; because just as the curse for unbelief which had been upon the land was equally certain when the worship of the true God returned. King Solomon had said, at the dedication of the Temple: “When the heaven is shut up and there is no rain, because they have sinned against thee; yet if they pray toward this place, and confess thy name, and turn from their sin, when thou wilt afflict them; then hear thou from heaven and * send rain upon thy land” (2 Chron. 6:26, 27).

Thus we see that the effectual fervent prayers of Elijah had saved the people of Israel from their sin-sickness.

Discourse by Bro. J. F. Rutherford. Subject: “RANSOM AND SIN-OFFERING”

“The MAN Christ Jesus, who gave himself a Ransom for all to be testified in due time.” (1 Tim. 2:5-6.)

“He is the propitiation (expiator, he makes atonement —satisfaction) for our sins, and not for ours only, but also for the sins of the whole world.” (1 John 2:2.)

THE Ransom and Sin Offering are questions that have puzzeled Bible Students. They have been productive of much discussion because they have to do with the deep things of God’s plan. Many have been stumped thereby, as St. Peter stated they were. (1 Pet. 2:8.)

It should be expected that the adversary would try to confuse all on these points, because they deal with the vital questions concerning man’s salvation. While a clear understanding thereof is not necessarily essential to salvation, yet the better we understand, the more we can appreciate God’s wisdom and loving kindness. In the study of the deeper things of God’s word, two things are absolutely essential. First, complete humility, possessing a teachable mind; and, secondly, a prayerful and thoughtful consideration of the subject. No one ever acquires so much knowledge that he cannot get more. No one will ever reach the point where the light will be so bright that no more wisdom can be found.

QUESTIONS.

First: Was the Ransom paid at Calvary, or when Jesus ascended into Heaven? Or is its payment still future?

DEFINITIONS.

The loose manner of using the language is often responsible for much misunderstanding and leads to confusion in the mind. Let us define some words to be used before beginning examination of the subject:

RANSOM means, literally, “something to loosen with: a redemptive price.” (Strong.) Stated in other phrase, it means the price, or value which can be used in loosing or releasing something that is in bondage or imprisoned. Necessarily the Ransom price must be equivalent to, or exactly corresponding with that which justice requires of the thing or being in bondage.

MERIT means “Value gained.” By the merit of Christ Jesus we mean the perfect humanity of Jesus and of the rights incident thereto, converted into an asset of value which is legal tender for the payment of man’s debt.

LEGAL TENDER means currency, money, measure of value, which the law requires in satisfaction of debts or obligations.

TO PAY, OR PAID means to discharge an obligation or debt by giving what the law requires. The payor must part with the right to possession and control of the thing with which he pays.
The perfect man Adam had the legal right to life. The perpetual enjoyment of that right depended upon his full obedience to God's law. He violated God's law and thereby forfeited his right to life. God's judgment of condemnation was entered and enforced against him. The judgment of death deprived Adam of the right to life, hence he forfeited his right by violation of God's law.

Adam had the power to transmit life—the germ, or life principle, but having no legal right to life himself, all to whom he would transmit the life principle would have no legal right to life. None of the off-spring of Adam had the right to life for these reasons: (1) Because their father having no legal right to life and undergoing the judgment of death, could not transmit a perfect life germ or principle; (2) His children, being born imperfect, were therefore unrighteous and could not have the right to life. Only righteous creatures possess the right to life.

Had a child been born with the legal right to life, then his death could only occur by reason of his own wrongful act. Children are not responsible for their birth. They are born sinners, because of Adam's sin. Herein again is manifested the wisdom and goodness of God, in this—that he brought all under the effects of the judgment of death entered against Adam in order that the one ransom price might, in his own due time, be applied to remove this disability from all. (Gal. 3:22.)

Adam and all of his off-spring being under the effects of the judgment of death, life could never be had without a ransom. PERFECT MAN IS REQUIRED.

Nothing except a perfect man could be the ransom or redeemer, because it was a perfect man's life that the law required when Adam was sentenced to death.

WHO IS ABLE?

In Psalms 49:7, the Lord says: "No man can by any means redeem his brother, or give to God a ransom for Him." There are two potent reasons why this statement is true. (1) In all the earth there was no perfect man who could provide a ransom price for the reason that all were under the effects of the judgment of death; and (2) since the death judgment against Adam was entered in Heaven, it follows that the one who would present that ransom price for the release of the condemned must have access to Heaven. Therefore, a perfect man must be provided, and to be the ransomer he must lay down his perfect humanity and afterwards raise himself from the dead as a spirit or Divine being and ascend into Heaven and thus present the ransom sacrifice to Jehovah in order that the ransom might be released from the bondage of sin and death. Hence, St. Peter states that Jesus: "was put to death in the flesh and made alive in the spirit."

GOD'S PLAN.

Foreknowing what would be man's course, God provided in His plan for the redemption and deliverance of the human race from death. His plan concerning man is expressed in His Word. His Word is His expressed will. It was the will of God that man should be redeemed, because He said: "I will ransom them from the power of the grave; I will redeem them from death." (Hos. 13:14.)

JESUS THE MAN.

Jesus was made flesh. He took upon himself the form and nature of man. He was made perfect, holy, harmless, and without sin. At the age of thirty years, he was in every respect the equal to the perfect man, Adam. For what purpose did Jesus come into the world? He answered: "Lo, I come, as in the volume of the Book it is written of me, to do Thy will, O my God." Therefore, Jesus came to do the will of God in redeeming man.

Was the perfect man Jesus the Ransom price? No. Because with that perfect man alive Adam and his race could not be ransomed. Jesus must die in order to provide the Ransom price. Such was God's will.

In Mark 10:45 Jesus said: "The Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many." Since he came to do God's will then it was the will of God that he should give his life a ransom for many. The apostle states, in Phil. 2:8: "And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." Here is proven that he was obedient unto death, because it was the will of God that he should die in order to provide the ransom price. Jesus became a perfect man, in order to have the legal right to live as a man forever, provided he kept the law of God. He did keep the law of God perfectly. That entitled him to life. Why, then, must he die? Because Jesus could not provide the ransom or redemptive price while he remained in the flesh. This humanity God had provided for him for the very purpose of making sacrifice of it. (Heb. 10:5.) He must convert this perfect human life into an asset of value and to do this he must lay down his human life and afterwards, as a divine creature, take upon again the legal right thereto and use it as an asset, merit or value to release Adam and his children from the bondage of sin and death.

ILLUSTRATION.

Let us illustrate this point. A man whom we will call "John" is in prison, because he cannot pay a fine of $10. His brother Charles is willing to pay the fine but he has no money. Charles is strong, has time to work, is willing to work, but his strength and time and willingness will not pay the debt for his brother John. Smith desires someone to work for him, and has the money with which to pay. Charles works for Smith and earns $10 and receives it. Thereby
Charles reduces his time and strength to a money value, which has purchasing power and which is legal tender for the purpose of the payment of an obligation. Charles appears before the court and offers the $10 which the law demands of John; the court accepts the $10 and releases John. Thus Charles becomes the ransomers or redeemed of his brother.

Adam was the Son of God. He came under the judgment of death, which would mean everlasting death of Adam and all of his offspring unless redeemed. He is held in the prison house of death to meet the requirements of the law. The entire human race is in a similar condition. Jesus, the perfect man, is the Son of God; therefore, as turned in the Scriptures, “The Son of The man,” this title being applied to him because he is the only perfect man that has lived since Adam. He was the heir to all things to which the perfect man was entitled. It was God’s will that Jesus should redeem Adam. Jesus was willing to pay Adam’s debt and redeem Adam, but the perfect, righteous human being, Jesus, could not accomplish this purpose while living in the flesh for the same reason that Charles’ strength and time could not pay his brother John’s debt. Jesus must reduce that perfect humanity to a measure of value (which we call merit) and which merit, or power to lay down his life, was the debt of Adam and all the descendants of Adam. He must dies in order to provide this ransom price or legal tender. But he must be alive in order to make use of the merit or purchase price, according to the Father’s will.

At the Jordan Jesus presented himself to do the Father’s will and to achieve God’s will. He must lay down his life in death, but not part with the legal right to life as a man, and it was the will of God that Christ Jesus, the Divine creature, should take up that merit or right to life and use it as an asset in harmony with the Father’s will, viz., to provide life for Adam and his race.

Note the argument of Jesus and John, the tenth chapter: “The thief came not for to steal and to kill and to destroy: I came that they (the human race) might have life and that they might have it more abundantly. I am the good shepherd: The good shepherd giveth his life for the sheep. But if I lay down my life, I have power to take it again.” This commandment I have of the Father."

It was the new creature Christ Jesus that here spoke, saying that he laid down his life in death, and when he was perfect as a New Creature at the resurrection from the dead the legal right to life was vested in him as a vender of place or asset or merit in his hand which is the ransom price for the purpose of releasing mankind from death.

At Calvary Jesus completely parted with his human life, but the right thereto he retained. When he arose from the dead the right to that perfect human life constituted an asset or value which is the merit to be used according to the will of God.

**At Calvary.**

Did Jesus pay the ransom price at Calvary? Or did he apply it at that time to the benefit of any one? He did not, for the following reasons:

To pay a debt for one’s self or another means that the payer must part with the right to, possession and control of the price, asset or measure of value which is used to make payment. When one pays over an asset it cannot be taken back. To illustrate: Suppose a bank holds your brother’s note for a thousand dollars. You have a thousand dollars and you go into the bank and say: “Here is a thousand dollars which I want to pay or apply on that note my brother owes.” The bank accepts the money, and your right to it and control of it ceases. The next question is whether the bank will pay you the right to it. When he arose from the dead he had the right to two lives. The right to a perfect human life which he had laid down, and the right to divine life, to which Jehovah had exalted him.

To illustrate:

If you lay down a dollar on the table you do not part with the legal right to it, even though it has passed out of your possession; and if someone takes it away your legal right to it is still the same. Jesus stated that no one could take his life away from him, but he laid it down that he might take it again. That is to say: He laid down his human life retaining the legal right to it, and when he arose from the dead he still had the right to life as a human being, but he had no use for that life for himself but his purpose was and is to use it to convert the world and to bring it into the world of life. Therefore he laid it down that he might convert it into a valuable asset or legal tender to be used afterwards for the benefit of others. What life did he lay down? We answer —his human life. “He poured out his soul (being) unto death.” (Isa. 53:12.) He did not give his life into the hands of justice; he merely laid his life down into death. What Jesus did at Calvary was to provide the ransom price. At the Jordan he began to lay down his life; at Calvary he finished that work. There he provided the ransom price or merit which is wholly sufficient to release Adam and all his children from the prison house of death and the effects of the judgment of death. This was done on the earth. Let us next consider the **Sin Offering.**

Is there a difference between the ransom and the Sin Offering? There is a difference, and that difference may be briefly defined as follows:

“Ransom” is the price paid for a redeemable debt and “Sin Offering” is the presentation and use of that ransom price or merit.

“Ransom work” is the payment of that price, or the application of it and the deliverance of the race from the prison house of death and the restoration of them to life.

The Ransom price is in heaven. The Sin Offering is completed on earth.

**The Types.**

Types and Shadows enable us to have a clearer understanding of realities. There does not appear to be a type of the ransom set forth in the Bible; and if there is one reason why there should be. There is an illustration of the Ransom price in the Pass Over lamb which was slain. This always took place in the spring of the year. The Lord Jesus is referred to as the “Lamb of God which taketh away the sin of the world.” The Sin Offering is shown typically in Israel’s yearly Atonement Day sacrifices. These were always performed in the autumn season of the year. The Atonement Day sacrifice is not a type of the Ransom, but it is a type of the Sin Offering. The bullock sacrifice on the Typical Atonement Day was a type of the man Jesus. Aaron, the High Priest, who officiated at this sacrifice was a type of the High Priest, Christ Jesus. When Jesus came to the Jordan as a man he was the antitype of the bullock. When he presented himself and was begotten and anointed of the Holy Spirit, he at once became the antitype of the High Priest. Thus Jesus for three and a half years occupied a dual position.

**Sacrifices.**

On the typical Atonement Day, as described in the 16th chapter of Lev., we see Aaron, the High Priest, clothed in his sacrificial robes in the court. Here the bullock is slain. What is Aaron doing? He is beginning to make the type of the great ransom offering. The bullock was a representation of Jesus at the time of his consecration when he became dead from Jehovah’s standpoint. The blood of the bullock represented the human life of Jesus and the right thereto, the merit, the redemptive or ransom price. Aaron, the High Priest, took the blood into a vessel and poured it over the altar. This represented Jesus for three and a half years in the flesh, after being begotten of the Holy Spirit; therefore in the holy, laying down his own human life.

The High Priest passes under the second vail, which represented Jesus going into actual death on the second Atonement Day. He then took the second vail with the blood in the vessel, which represented Jesus arising from the dead possessing the merit of the sacrifices of his own human life, which constituted the ransom price. The High Priest in the type advances toward the Mercy Seat, which represented Jesus, the antitypical High Priest ascending into heaven. In the type the High Priest sprinkled the blood upon the Mercy Seat, which represented Jesus, the antitypical High Priest, depositing the merit of his sacrifice or ransom price upon the Mercy Seat of Heaven.
The typical High Priest began the offering for sin in the court and finished it in the Most Holy. In the antitype Jesus provided the ransom price on the earth and presented it in the Most Holy—in Heaven itself.

This proves conclusively that the Ransom price was not applied or paid at Calvary.

It was the man Christ Jesus, as stated in the text, who provided the Ransom price by laying down his perfect human life unto death. It was the Divine Christ Jesus who presented the merit thereof in Heaven itself as an offering for sin.

**Is the Ransom Price Paid in Heaven?**

In the type the High Priest offered the blood of the bullock for himself and his house. "Himself" typified the members of the Body of Christ, the Church. "His house" typified all others who are begotten of the Holy Spirit but who do not attain to the Divine nature. When Jesus ascended into Heaven, He appeared in the presence of God for the Church. St. Paul states it thus: "For Christ has not entered into the Holy Place made with hands which are figures of the future, but in Heaven itself, now to appear in the presence of God for us." (Heb. 9:24.) Thus we see that Jesus must appear in Heaven with the ransom price and present it as a Sin Offering.

Did Jesus Christ, the great High Priest, pay over the ransom price in behalf of anyone when he ascended into Heaven? No. He did not. He had paid it over at that time and to that person, to that perfect man that there never would have been a church. Had He paid it over at that time, then He would have been compelled to part with the right to it and to surrender the possession and control thereof. Had He done this He never would have had any merit to justify the church. The merit paid over into the hands of the高楼 gods is not possessed by the entire human race from the effects of the judgment of death that was entered against Adam directly, and which affected all of his offspring.

If Jesus Christ did not pay over the ransom price to Justice when he appeared in Heaven, how then could any of the Aaradic race be justified in order to become a part of the Church? The judgment of death came directly upon Adam. It was a perfect man who was placed upon a level with and the entire human race from the effects of the judgment of death that was entered against Adam directly, and which affected all of his offspring.

If anyone of Adam's offspring could come up to the standard of righteousness by his own efforts, would he have been released from the effects of the judgment of death that came upon Adam? Yes—for this reason—all righteous creatures are entitled to live. God gives us the conclusive proof of the correctness of this statement in the terms of the Law Covenant. God said to the Jews: "If ye keep my law ye shall live." In proof of this we read: "Ye shall therefore keep my statutes and my judgments; which if a man do he shall live in them." (Lev. 18:5.) And, again, St. Paul says: "For Moses describeth the righteousness which is of the law, that the man which doeth these things shall live by them." (Rom. 10:5.) He was showing that absolute righteousness would release any of Adam's children from the effects of the condemnation, and they would live. The principles of God are eternal. They change not. God was not trifling with the Jews. He could not do such a thing. He meant exactly what He said. If any Israelite in Israel had lived perfectly he would have received life without the sacrifice of Jesus, but such would not have been true with reference to Adam himself because the judgment of death was directly against Adam. Since no upright creature could live, and therefore is under the bondage of death, it follows that by becoming righteous he would be released from that bondage.

We must keep in mind that the condemnation upon all of Adam's offspring was indirectly by inheritance. The Law Covenant proved that no man could keep God's law because of its stringent nature. The Law could not overcome sin or hold the race in its thrall. Then if someone had the power to make him righteous and did make him righteous, would not that release him from the bondage and give him the right to live? Yes! Certainly! Jesus declared that he came to fulfill the law, and he proved that a perfect man could keep that law perfectly. He proved that a perfect man could do it perfectly, not because he was righteous, but simply because he was righteous, and thereby able to keep the law perfectly. By the laying down of his perfect human life he provided a meritorious asset or valuable thing which constituted the ransom price or merit by which he could justify through faith all who would come to God through him according to the terms of the Law Covenant.

When Jesus ascended into Heaven he did not pay over the ransom price—the merit of his sacrifice—but retained control of it to be disposed of in harmony with God's holy will.

**Deposited Merit.**

Jesus appeared in the presence of God for the Church and deposited the merit of his sacrifice upon the Heavenly Mercy Seat. A depositor does not lose control of the thing deposited. To illustrate: John has three brothers, each of whom wants to give a note to the National Bank for a thousand dollars. Neither of them have any money in bank and therefore no credit to make their note good. If John would go into the bank with three thousand dollars and say "Give me a note for five thousand dollars," suppose he then applied on the notes, he would part with the ownership and the possession of that money; but suppose instead he deposited a much larger sum in the bank to his own credit and then endorsed the notes of his three brothers. By such action he does not part with the money at all, but merely imparts to them the right to make their notes acceptable to the bank. His money stays in the bank, but there is charged against it the credit which he imparts to his brothers. When Jesus Christ appeared in Heaven, instead of paying the debt against Adam and his race and releasing them, he deposited that merit in the bank, and, for convenience, we will call the Bank of Mercy Seat (Bank of Justice). This ransom price or merit deposited there was and is a great asset in the hands of justice to be used first for the purpose of imputation to those who become members of the church, and to thereby justify them.

**How Justified.**

If the merit of Jesus was not paid over when he ascended into Heaven, how then could any be justified in order to become a part of the Church? He must be accounted righteous before God. The justification of those who become members of the Church is by faith in the shed blood of Jesus. To illustrate how justification comes: The man John desires to come into harmony with God and to be acceptable to God. Being born unrighteous, he cannot be accepted by the Lord unless he has a standing of righteousness before God. The Apostle Paul, in his argument, clearly sets forth that God counts the believer righteous because of his faith. Note the apostle's argument of Romans 10:6, 9, 10, and Rom. 4:5-7. John believes this message. He is not yet acceptable to God, but Jesus, who has appeared in Heaven and has become the advocate for John and all the heirs of mercy, goes to John's faith (John's great asset or deposit in the Bank Mercy Seat, a sufficiency of that merit to bring John to 100 per cent perfection. This he does by endorsing John, advocating for him, and now because of John's faith in the blood of Christ and the imputation of Christ's merit to John, God counts the merit and credit for righteousness. John counts the merit and credit for righteousness. God counts unto him his faith for righteousness. Being now righteous before Jehovah, this righteousness results in legally releasing John from the bondage of sin and death and entitles him to life. Justification or righteousness is counted unto John by virtue of the merit resulting from Jesus' faith in the blood and the righteousness of John's faith in Jesus Christ as his Redeemer, and his proof of faith by consecration, and because of a sufficiency of the merit of Jesus being imputed to John; and by the grace of God. Because of all of these He counts John righteous. All these work together for the justification of John. In this manner each member of the church is justified. Therefore we read: "Ye are justified
He cannot be unjust. It was one man that was sentenced to death and all others became sinners, subject to death through the sin of that one man. St. Paul emphasizes this point in Romans 5:12-19. The death of one perfect man Jesus provided the ransom price sufficient to take the place of Adam, and if that was paid over at once to Justice then either Adam and his race must be at once legally received from condemnation, or Justice has received twice that which the law requires.

CHURCH PARTICIPATES IN SIN OFFERING.

In the Atonement Day sacrifice, after the presentation of the blood of the bullock, Aaron, the High Priest, slew the Lord’s goat and took its blood exactly as he did with the blood of the bullock. The five offerings of the Day of Atonement typified the participation of the church in the sin offering on behalf of the world. The slaying of the goat represents the death of the human will at the time of consecration, and typifies the death of the human being from one viewpoint. Paul says ye are dead, and your life is hid with Christ in God,” meaning those who have been forgotten of the holy Spirit are counted dead as human beings from God’s standpoint. No member of the church offers himself as a part of the sin offering. No one made the offering in the type except the High Priest. When we become members of the Body of Christ and the holy Spirit our individuality, from the standpoint of the world, is lost. We are either dead or alive, we become members of the body of Christ. It is the High Priest, Jesus, that is offering up the members of His body throughout the Gospel Age. This offering began at Pentecost and has been in progress down through the sacrificial age. When the head part of the body of Christ was completed in sacrifice—the change in the first resurrection has taken place—each one then will be a member of that glorified body of Christ, and therefore a part of the royal priesthood in glory. The merit (or ‘mercy’) of Christ deposited in the Bank Mercy Seat when he appeared in Heaven having been used to impute credit to each one who presents himself in consecration, it follows that that merit must remain on deposit in the Bank until the glorified one has finished his or her course in one of three ways, to-wit: the Second Death, the Great Company, or the Little Flock, and when the spirit begotten ones have finished their course there will be no obligation. The reason for this is that against this merit of Christ on deposit in the Bank Mercy Seat, which is the great ransom price, and it being released from all such obligations will be ready to be presented to Justice as a great Sin Offering on behalf of the world. Jesus has offered up each member of the 144,000 in sacrifice as his body. The High Priest is alive, but only one in each offering the Sin Offering. The High Priest in glory then will be no longer. Thus the Head and the Church, the body members—one great High Priest. Therefore, when the merit of ransom sacrifice is presented as the Sin Offering on behalf of the world the Church must of necessity have a part therein, by virtue of the fact that she will then be of the Priesthood. Then it will be that the merit of Christ, the sin offering, the redemption price will be paid over to Justice, for the purpose of putting into operation the New Covenant, and for the purpose of releasing Adam and all of his progeny from the bondage of sin and death. Then it will be that the perfect human nature of Adam may be made a substitute for that which Adam forfeited. Then it will be that He will become the propitiation, not only for the sins of the Church, but for the sins of the whole world.

SATISFACTION OF JUSTICE.

But did not Jesus satisfy Justice with his merit when he appeared in Heaven? No, for the reason that Justice was always satisfied. There never was a time when Justice was not satisfied. Satisfaction of Justice is fulfilling the demands of the law. God’s law demanded the death of Adam, and Adam presented Jesus to God directly. The death of Adam being the fulfillment of the demands of the law, Justice was thereby satisfied, and has remained satisfied ever since. If Jesus paid over the value of his human sacrifice, to-wit, the ransom price, to satisfy Justice at the time he ascended into Heaven, then Jesus has been doubly satisfied from then until now; in other words, Justice has received exactly double what the law demanded. Such a thing would be an impossibility with God for the reason.
CHRIST OUR PASSOVER IS SACRIFICED—BRO. JAMES H. COLE

Advocate.

Had Jesus Christ paid over the ransom price at Calvary or when he ascended into Heaven he never could have been the advocate for the church, for two reasons: (1.) There could have been no church for which to advocate, and (2.) it is upon the basis of this merit on deposit in the Bank of Mercy Seat that God could advocate for those who consecrate to do God's holy will. Thus the Apostle says to us: "If anyone sin (meaning if any new creature in Christ Jesus, because of weakness, commits a sin) we have an advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins, and not for our sins only, but for the sins of the whole world." It is on the basis of having this merit that God accepts us at the tribunal of Jehovah the cause of the members of the Body, and thereby removes from their garments any spot or stain or any such thing.

Mediator.

When all the spirit begotten ones have finished their course then Christ will use the merit of His sacrifice to seal the New Covenant, in harmony with the will of God. The New Covenant, technically speaking, will be made with both parties to it, with Christ as the legal representative of Israel, on the other side. Hence the Apostle says that God will make a New Covenant with Israel, Christ being the Mediator. That covenant will be for the benefit of Adam and all of Adam's children. All benefiting therefrom will become Israelites—the seed of Abraham. At the time of making this covenant Jesus Christ assumes the office of Mediator thereof between God and man. He could not assume that office earlier. A mediator is one who goes between two parties who are at variance to bring them into harmony or At-One-Ment. The atonement work continues throughout the Millennial Age.

In 1 Tim. 2:3 St. Paul says: "God will have all men to be saved, and come unto the knowledge of the truth." Life is that which mankind desires. Jesus gave his life that they might have life (John 10:10, 14-18). The sealing of the New Covenant with his blood opens the way for Adam and his children. Man before the terms of this covenant can result beneficially to them must have a knowledge thereof. Corroboration of this the Apostle says: "Life is the gift of God through Jesus Christ our Lord" (Rom. 6:23). There can be no gift without knowledge on the part of the donee. He must know of the gift to be benefited by it. Adam's children must be brought to a knowledge of the gift and management, and to this end must be awakened out of death. Being awakened and receiving the knowledge concerning the ransom, and that the way back to life and to God is through obedience to the terms of the New Covenant which Christ is mediating, all who will then render themselves in full obedience to the terms of this covenant will be restored to the condition of perfect humanity. Such restoration and glorification constitutes the ransom work, which progresses throughout the Millennial Age. This work completed, the obedient ones (restored to human perfection) will be competent to contract or make a personal covenant with God. The Great Mediator will call upon them from heaven as mediator and turn the race over to Jehovah. The ransom work will be completed; the At-one-ment an accomplished fact, and the human race in direct covenant or contractual relationship with God.

When the ransom price is completely paid over and disposed of Adam will be free and, obeying the Lord, will again be perfected.

Discourse by Bro. James H. Cole. Subject: "CHRIST OUR PASSOVER IS SACRIFICED"

THERE are two prominent Passovers mentioned in the Old Testament with which Christians are more or less familiar, which are closely related. The Lord had been punishing the Egyptians to cause them to let the children of Israel go out of bondage. He had brought nine plagues upon them that still persisted in holding their captives. Then the Lord said he would bring upon them the tenth and last plague which would result in freedom for the children of Israel. The decree was that at midnight all the firstborn of the Egyptians would die. That the firstborn of Israel would be spared by complying with certain instructions. They were to take the blood of a lamb and strike it on the two side posts and the upper doorpost of their houses and when the angel of death saw this sign he was to passover that house and the life of the firstborn would be spared.

This great affliction called the desired effect upon Pharaoh, causing him to tell the Israelites to go. But he changed his mind later and pursued them, overcoming them at the Red Sea. Here the Lord miraculously caused the waters to separate, allowing the Jews to passover dry shod, while the waters came together, destroying the pursuing Pharaoh and all his host. This event was hereafter celebrated on its anniversary, the fourteenth day of the first month, Nisan, by each Israelitish family selecting and slaying a lamb, roasting it with fire and then eating it.

This celebration brought to their minds the time when the Lord passed over and spared their first-born from death, as well as passing them over the Red Sea to safety, while destroying the Egyptians, Pharaoh and his host. The slaying and eating of the lamb was symbolic to their minds this event of the past, but it also pointed into the future to a still more important event, viz., the antitypical Lamb, our Lord Jesus Christ, who also was to be slain to deliver from death not only the Jew but all mankind; and that when the due time would come all who would have His blood sprinkled upon the door-post of their hearts would have their lives spared.

Exodus 12:8, 9 shows the Passover lamb was to be prepared for eating by roasting with fire. This is true of no other offering made by the Jews as stated in 2 Chron. 35:13: 'And they roasted the Passover with fire according to the ordinance but the other holy offerings sod (boiled) they in pots.' Why did they prepare the Passover lamb by roasting, while all the other offerings were boiled? We understand it requires two hundred degrees of heat to boil a piece of meat, while if you attempted to roast a piece of meat with two hundred degrees of heat, it would simply dry up and be unfit to eat. It requires just twice that amount of heat, four hundred degrees, to roast a piece of meat. This Jewish Passover seemed not only to point out that Jesus was to be the antitypical Paschal Lamb, but also the especially severe Passover that must pass over.

But why did the Logos lay aside his glory in Heaven, humbling himself and becoming a man, the antitypical Passover Lamb? John the Baptist declares the reason, saying: (John 1:29) "Behold the Lamb of God which taketh away the sin of the world." Notice John did not say "sins" of the world, but the plural form, but he uses the singular, "sin" of the world. He knew that there is but one sin for which the Saviour died, the Adamic sin. That sin that caused your death and mine. But what is the relationship between the death of our Passover Lamb and the death of Adam and his race? It is a very vital relationship indeed, for when Adam sinned he thereby lost everything for himself and his human race. The relationship is, that by the death of Christ, "he came to seek and to save that which was lost." What did Adam lose? He lost two things, and he lost one on account of having lost the other. First by his sin he lost his Right to Life, then he thereafter lost his Life Rights which gradually faded and finally vanished away.

there is a distance between Adam's Right to Life and his Life Rights. Yes, the distance is infinite between his Right to Life at the time of his sin, but his Life Rights gone all until 930 years afterwards. Life Rights are those things which go to make up life and happiness. Right to Life is a legal or just claim to have or possess life and happiness—life rights. Life Right is the substance, Right to Life the legitimate ownership of that substance. One may have the substance and yet not own it—this was the case of Jesus after his resurrection. For example, when property is rented or leased, one is in possession of the piece of property, yet not the owner; even as the man who is owner does not have possession. Again it is also sometimes true that a man may be the possessor and owner of the property—this was true of Jesus as a man, who had both Right to Life and Life Rights, even as did Adam before he committed sin.

What were Adam's Life Rights? His perfect, animated organism, his communion with God, his companion Eve, the garden home, kingship over the lower creatures, dominion of earth—everything he possessed and which constituted his
happiness. What was Adam’s Right to Life? His legal claim and right to all these things. After Adam sinned did he still possess Right to Life? No! For the Law and Death came in through Adam and all men thereby and instantly lost. Did he still have Life Rights after his sin? Yes, but they also were gradually lost. First he lost fellowship with God, then he was driven out of his garden home, etc., etc., until finally at the end of 930 years everything was lost when his life went out. Then do the World have Life Rights? Yes, in a measure, although Adam had lost his Right to Life and therefore had no just or legal right to life himself or to give us any of earth’s Life Rights, yet God did not prevent him from giving us a measure of life and its comforts as are prevalent in the world today. God left us the possibility of life, but in God’s love and mercy he has permitted them to have earth’s Life Rights in a measure. Did Christ have Life Rights while on the earth? Yes, he had a perfect human body with perfect life and some things for his comfort that the earth afforded at that time. Poor Christ possessed Right to Life, but he lacked the strength to use it, for he was entirely through sin in any other manner he did not lose his Right to Life. How did he get his Right to Life? Some have thought by keeping the law under which he was born, but this is a mistake. But did the law not say, “If ye do these things ye shall live”? Yes, and if any Jew had kept the law involuntarily he would have lived, as he did, but none could do so. It was a very different matter in their case than in Christ’s. None of the Jews ever did have Right to Life and if any had succeeded in keeping the law, he would thereby have earned it, but “by the deeds of the law no flesh shall be justified.” In Christ’s case he did not need to keep the law, but went to Right to Life for himself already possessed it. By keeping the law he proved his right to life and also proved God had given an unreason-able law requirement to the Jews.

Then how did he get his Right to Life? We might answer that question by asking how did Adam get his Right to Life; was it by keeping some law? No! But he got that Right to Life in the same way as both his Life Rights and Right to Life by creation from God. Just as “every good and every perfect gift cometh down from above,” even so “life is a gift of God.” Did Christ then get his Right to Life by birth through Mary his mother? No indeed, for he had life and Right to Life centuries and thousands of years before he was born. “Before Abraham was, I am.” Yes, before the mountains were “brought forth.” Prov. 8:22-30. Or as John 1:12 reads, he was in the beginning, the first and only direct creation of God. Hence as Adam received his Right to Life by creation, even so did Christ. Christ was not a part of his prehuman existence. He had His Right to Life from His mother or new one, that Christ still possessed when he became a man, only now it had been reduced from a spiritual to an earthly kind, when he voluntarily laid aside the glory he had in heaven and became a man. We do not well comprehend the means by which it was done, but perhaps this may serve as a poor illustration. A person may take a quart of berries, adding some water, and throw over the fire and continue boiling them until nothing remains but a mere little glass of jelly. That small muller of jelly is not some new or different fruit, but the original berries reduced into this small compass. Thus our Lord’s original spiritual life was reduced until it became simply a small life, still unregenerate, but it began to move forth as a babe in the manner and eventually reached manhood’s estate. This was the same life and the same Right to Life that Jesus possessed in his prehuman existence, which life never went out, never died, but was reduced from the spiritual to the human kind, which life and Right to Life would be the gift of God in the early creation, secured by keeping law.

When Christ died and paid the Ransom, was it by sacrificing his Right to Life or his Life Rights, or both? The question is wrong for the Ransom has not even yet been paid and Christ’s dying did not pay anything. If by Christ’s dying he could thus pay the debt and free men from any restraint, he could do it by paying his own ransom price. If dying had been the penalty, then when Adam died he would have paid his own penalty and he could have been resurrected immediately. But you see the penalty was not simply dying but for eternity remaining dead, the Right to Life forever lost. Then besides as the Psalmist expresses it. “No man can redeem his brother or give to God a ransom soul for him.” As this text is not modified by fallen man, imperfect man, sinful man, or the like, I would therefore understand the unqualified statement “no man” to mean perfect or imperfect. That therefore no perfect man even could give to God a ransom, but that it would most certainly be finally accomplished through the assistance of only a perfect man, but not by the perfect man, for the simple reason that no man, even the best, even the one of the perfect kind, present in the presence of God where the legal transaction must necessarily be carried out. Just as for instance, when the United States wishes to deal with England, how is it done? As all know, by appointing an ambassador who represents the United States and who must go to London, the seat of the English government and life, and talk to the United States. Therefore as no man has access to Heaven, as “it is impossible for man to see God and live,” it is evident that no man could visit God’s seat of government in Heaven and pay the Ransom, but it must surely be done by a spiritual being, one who can have access to that heavenly throne and do it.

But no heavenly being could pay the ransom either: “the angels do always behold the face of my Father which is in heaven” yet no angel could pay the ransom price. Why? Not because they do not have access to that heavenly throne—for they do; not that they would not delight to do so, for we believe the revelation has been made to the manner of man’s salvation. Not that God would not be willing to accept the ransom price from them, for we think He would, but simply because none of them possessed the ransom price. This was just as true of Christ in his prehuman existence as it was of any of the holy angels. It therefore never was to pay the ransom price for him first to come to the earth and become a man—secure the price; and then as a spiritual being again having access to God’s throne, with that price in hand it would be possible for him to pay the ransom. But do the Scriptures say “he gave himself a ransom for all”? And “My flesh I give for the sheep”? And “I give my life for the sheep”?—and many similar Scriptures? We most gladly acknowledge all such verses. But what is meant by the statement he gave himself a ransom for all? To whom did he give himself or his life? To God? No! To Justice? No! To any of the angels? No! To any human being? Yes! Life to the world, certainly! No! The real thought here is not so much that of a gift—in the sense of a present, but that he gave himself as a SACRIFIC. He gave his life to no one in heaven or on earth—he gave it as a sacri-fice even unto death. “He poured out his soul unto DEATH. When he consecrated himself at Jordan did he not consecrate himself to give his life to Jesus to give himself to him, but to give up his human will and take His (Jehovah’s) will? This he did, saying, “Not my will but thy will be done.” When he came up out of Jordan this newly be-gotten New Creature was now the identity. This New Creature, now by ownership of that Perfect man, possessed earthly life and Rights and also earthly Right to life in that perfect man. But so long as the perfect man was living the new creature could not use him as a ransom price, for a perfect human living being was not the ransom price but must be transformed into the ransom price, into what would constitute legal tender—recognized and authorized medium of exchange. Conversion is the first thing. The New Creature holds a debt of hundreds dollars against a family who are dear friends of mine—this debt is causing each member of the family more or less pain for which I am very sorry, so much so that I have a great desire to pay the debt and relieve the family. However, I do not have even one dollar with which to pay the one hundred dollar debt—I have only a strong desire to do so. We well know it takes more than a desire—no matter how strong the desire may be—to pay this debt. It will require one hundred dollars in cash—legal tender. Altho I do not have the one hundred dollars, I do have health, strength, time and some talent—all valuable assets—yet not what the bank requires to pay the note or debt. The bank requires currency. However I find a person who does value my time and talents and offers me a price for the services for which he is willing to pay me one hundred dollars in currency. I accept the offer. When I have worked one week for this man have I paid the debt? Surely not. When have worked two weeks do I have? No! Will three weeks work pay it? Not at all. When six o’clock
strikes the last day of the fourth week is the debt paid? It is not. Must I continue working? No!—I have finished the work. Have I given one month of my time and talent to my Master and to His work? Not one-thousandth part of it. I gave nothing away—the value still belongs to me.

Now applying the illustration thus far: Adam and his family are suffering much because of the debt of sin and death. Jesus, a friend of the family—("O, such a Friend"—as we sometimes sing), loves them dearly and would like to relieve them of their debt which subjects them to death. As a perfect sacrifice, Jesus would offer his life as full payment for the debt that would enable him to pay the debt. But the heavenly Father says if you are willing to become a man I will then beget you as a new creature and as a new creature I will engage you in a work of sacrifice whereby you will be enabled to secure the wherewithal with which you may pay this debt. Jesus could not do this but Mr. Christ chose to do it, and he is the founder of the work of sacrificing his human life. After he has sacrificed for one year has he paid the debt? After two years has he done so? After three years' sacrifice has he paid the debt? Not at all! When finally on the cross he exclaimed "It is finished!" he paid the ransom price. No, not a single one of my sins he paid. We hear of him then paid the debt. But when my employer pays me one hundred dollars in gold I have the legal tender with which I can pay the debt. When I worked that month I did not give that work away—I simply exchanged my time and talent into one hundred dollars currency, legal tender—the same value I gave to my employer. This is the reason after finishing the work of sacrifice, when the new creature Christ was restored a Divine, immortal Spirit Being, he did not have a perfect human being but he had what we might term its equivalent value in negotiable form, the one hundred dollars, since to speak, write, none suggests the service. I now take the hundred dollars to the bank and deposit it, telling the banker I intend later to give him this one hundred dollars to cancel that debt against that family but at present I do not wish to pay the debt but simply to deposit the money for which I have some further use before paying that debt. This is all right with the banker. The money is held independently in the bank of Justice, what was once possessed as a perfect man but now by his work of sacrifice has been converted into legal tender or merit. This merit is to be used eventually to pay the Ransom but is first placed on deposit, to be put to other use first. Taking up the illustration again: a friend comes to me saying, "I understand you have $1000 on deposit and I would like to make a request of you. I have a good position offered to me for a week that I very much desire: it is a very responsible position and I am required to give a bond for $50.00 as I am worth so little and I would be pleased if you would grant me the favor of going my bonds. I will do all that I can to be faithful in the matter by signing the bond. Do I apply $50.00 on that bond for him? No, I simply impute it and by so doing he is accepted in the responsible position.

To apply illustration now: We are informed thru the Word of God that he desires some in a very responsible position—the Divine Nature—to be attained by certain sacrificing, if said sacrificing is faithfully done. We are called but being imperfect we are told we will need some one to go our bond, or as St. Paul expresses it in Hebrews, we need someone to go our surety. We come to Christ saying we have very little but if He will go our surety we will make the sacrifice and to this He consents. How much simpler is this than the one hundred dollars? But the (surety) does much more abound." Yet Christ does not actually give any of his merit to us, the sacrificers of this Gospel age. It all remains in the bank of Justice, in Heaven. He simply imputes of his merit and God counts us as offering a perfect sacrifice, thru this assistance of Christ. If we have the same lowest common denominator of pasture—man—an acceptable sacrifice—then our bondsman needs to impute nine-tenths of his merit. If we are of earth's few noblemen and already possess fifty per cent of human perfection, then Christ imputes the other fifty per cent of merit, supplying but half instead of nine-tenths of merit. No one needs to be imputed one per cent of his merit, hence he is able to go security for all who need his merit.

But suppose he imputes fifty per cent to you and fifty per cent to some one else—does not that take all he has—the entire one hundred per cent? Then how could he go security for any one else? This makes no difference and does not prevent him from being surety for many others. As with my one hundred dollars in the bank—I could go at the bond to the bank and make the transfer of the bond and double the amount. I could go at my bond and deposit any amount over the one hundred dollars, as long as no bond exceeded my one hundred dollars. If so, it would be void. Thus an individual can go to the bondsman of this Gospel age because no one needs more than his whole merit, no one being totally depraved. If at any time anyone for whom I had signed a bond should abscond and I should lose the amount of bond this would make all other bonds void, as I have now lost my one hundred dollars, the other dollars only being mergible. The same with a bondman. When Christ sees one not faithfully carrying out his agreement of sacrifice, but going into the second death, He simply says to the Father that he no longer stands surety for that bond but withdraws his merit, from the unfaithful sacrificer. Of the withdrawing of the imputation of his debt we read that He "fell asleep and was delivered up into the hands of the living God," for this means Second Death.

After my friend has held his position for the time desired and finished his work and no longer needs the bond, it is surrendered and there is then no outstanding obligation. I am free for as the one hundred dollars without causing him any loss. I can now pay the banker the money that has been on deposit and cancel the debt against the family for whom from the first I intended the one hundred dollars. But if when my friend had held his position only part of the specified time I had used the money on deposit, imputing a part of the benefit to the family instead of the whole, then the debt is not paid. There is always a lack of security. So I must retain my deposit in the bank the entire specified time or bring loss and injury to him. Thus with Christ—He is bondsman for the Church during this Gospel age, making our sacrifice acceptable by his deposited merit in the bank of Justice, imputing to all the sacrificers necessary to make good their bond—to enable them to make a perfect sacrifice in God's sight. At the end of the Gospel age, when all the sacrifices are finished, there remains no outstanding obligation on his deposited merit, the Bride and the Great Company having all finished their sacrificial work. Then Christ will pay over his merit, now free, to Israel, the Ransom, for the Lord and all the family. The Ransom was provided at the beginning of the Gospel Age—but not to be paid until the close of the age, it having been used during this time as surety for the Church. If it had been paid at any time during this age the sacrificers could no longer have continued their work because, unless paid, the whole merit could not be transferred to the Church. This is the way of the one hundred dollars, not having anything with which to do so. And the Church could not offer acceptable sacrifice without Christ's merit. These two things—first, the deposit of the merit and its imputation to the Church—then the payment of the merit and its actual use by the Church—are both found in Hebrews 7:23 and 7:27 in the words, "first for his own (body's) sin and then for the sins of the people." This is corroborated in the type by the two sprinklings of the blood on the mercy seat.

But do not the Scriptures say Christ tasted death for every man? Certainly! And so he did. But this does not mean that he paid the ransom price at that time for every man. Did not I work a month to get one hundred dollars for the benefit of every member of that family of my friends? Yet when I received my money I had not yet paid their debt. So when Christ died and was resurrected and had the Ransom in hand, the Ransom price in hand, while it was for the benefit of every man he had not paid it over for the benefit of any man.

There was a time when I thought "O, what's the use of all this monkey business—defining terms of deposit, impute, apply, merit, etc. Why not simply say Christ, when he died. He tasted death for every man—paid the Ransom for every man—I later will give the World restitution—and that's all there is to it." Later I learned it is no monkey business but a depth of God's wisdom, the philosophy of which we are now only beginning to understand. It may be an encouragement to some to know that it took me just twelve years to understand the basic teaching of Christ. And it may be necessary to do so to some extent. According to God's arranged plan it is absolutely necessary to have it as we are attempting to explain it for only in this way can Christ now be our (the Church's) Advocate and later the world's Mediator. You remember we once thought that Christ was our (the Church's)
Mediator, but this shows that he is not, but, as we now understand, he is our Advocate. It is impossible for him to be a Mediator and an Advocate at the same time. Why? Because he is now the Church’s Advocate on the basis of the merit he has on deposit, but which still belongs to him and gives him the right to the human life and its rights. It is because of this—his possession of the ransom price—that he can go our surety and impute the needed merit to make our sacrifice holy and acceptable to God, thus acting as our Advocate. According to God’s plan he must pay over to Justice this ransom price and thereby make purchasing the ransom for the human life and its rights. From that time he will no longer have any merit on deposit and therefore could not be anyone’s Advocate, having nothing to his credit as a basis for legal advocacy. When he is Advocate he cannot be Mediator and when he is Mediator he cannot be Advocate.

In the past it has been stated to me as proof that the ransom was not paid, that the world is still dying. But that did not prove anything. It is similar to saying that the house was not repaired because the lamb was not sacrificed. The temple was not built because the stone was not cut. The temple was not finished because the corn was not ground. The temple was not cleaned because the lamb was not slaughtered. The temple was not completed because the house was not repaired. In like manner the world is not in the state of redemption because the ransom was not paid.

What did Christ mean when he said, “No man taketh it from me, but I lay it down myself”? His human life, although it would appear to an observer that the Roman soldiers, at the instigation of the Jews, took Christ’s life. But not so, for if he desired as he declared, he could have had several legions of angels to protect that life and no man or any number of men could have taken it from him. He voluntarily allowed his human life to be taken from him.

To what life did our Saviour refer when he said, “No man taketh it from me, but I lay it down myself”? His human life, although it would appear to an observer that the Roman soldiers, at the instigation of the Jews, took Christ’s life. But not so, for if he desired as he declared, he could have had several legions of angels to protect that life and no man or any number of men could have taken it from him. He voluntarily allowed his human life to be taken from him.

What life did he mean when he said, “Into thy hands I commit my spirit”? Would it seem as though he referred to the purchased house because he had not paid for it? Not so; the life referred to is the human life. For it is the human life that he purchased and not the house. The house was purchased for its right to the human life and its rights; he paid the price for it is the human life and its rights; right to life and has power to make it up again. He paid the price for it is the human life and its right: I have power to lay it down and power to take it up again. He did as merit in negotiable form, the ransom price. What did Christ sacrifice, his Right to Life, or his Life Rights, or both? He sacrificed his Life Rights but not his Right to Life, for had he done so he would then have the ransom price for it is his Right to Life that constitutes the ransom price. He was sacrificing, up, destroying, consuming his human life, strength and earthly comforts, in other words, his Life Rights. And to make this an acceptable sacrifice to God he must retain his Right to Life for that sacrifice; for if he surrendered that for any cause he would be in just the same predicament that Adam was when he lost his Right to Life. For to part with his Right to Life while he still lived as a man even though not through sin, would have removed the ransom price which was restored from God when he sinned and lost his Right to Life. For the fact will be the same in either case, a human being with life and yet no Right to life and hence not recognized of God, for one must have a Right to Life to have a just standing before God. Hence Christ could not have offered an acceptable sacrifice to God if he had not retained his Right to Life; Right to Life constituted the sin offering; his Right to Life the Ransom price.

This point we think is shown in the two Jewish years. You recall they had a Religious new year and a Civil new year, the religious one being in the spring and the civil one in the fall. Between the two years the lamb had to be slaughtered. The religious new year by the slaying and eating of a lamb; the civil new year by the sacrifice of a bullock; the Right to Life is shown in the Lamb and the Life Rights in the Bullock—because Christ’s Life Rights were sacrificed even as the bullock was sacrificed; and Christ’s Right to Life was not sacrificed even as the lamb was sacrificed. The Lamb is the voluntary giving up, parting with that which has value. Thus was the bullock, a valuable animal, sacrificed, given up, just as Christ gave up, sacrificed, parted with his Life Rights—the sin offering. But this was not the case with the lamb for it was not sacrificed, given up nor parted with, but it was preserved and has been and will be the greater part of the Lamb of God; which but which will eventually be used as the ransom price.

The Lamb was not sacrificed! No! For, as stated, it was killed and eaten, not sacrificed; all the good in it, all the strength from eating its flesh, was appropriated by those partaking thereof. For instance, if you had a lamb and you called in a butcher to kill and dress it, would you speak of having sacrificed that lamb? No! You would say you gave the lamb slaughtered with the intention of eating it, deriving nourishment therefrom, getting all the value out of that lamb. Thus we read of Christ: Isa. 53:7, “He was brought as a lamb to the slaughter; and as a bullock before his shearers was he led; and he opened not his mouth: He was taken from prison and from judgment: and who shall declare his generation?" He purchased and paid the price for it is the human life and its rights, which will eventually be used as the ransom price.

On the contrary the bullock, representing Christ’s sin offering of his Life Rights, was sacrificed, its body consumed, destroyed, and not appropriate. The blood of the Tabernacle show how the sacrifice was viewed by God, because it would appear also, as though in a certain way the sin offering of Christ—the sacrifice of his Life Rights—as well as the ransom—Christ’s Right to Life were both shown in the tabernacle on the Atonement day. The smoke of the incense ascended over into the Most Holy as a sweet odor to the Lord. The blood of the lamb sacrificed in this case, i.e., Christ’s Life Rights consumed at Calvary, a sweet savor to God. But after the High Priest finished burning the incense, he had something left—the blood. The Lord declares, “The blood is the life thereof.” Thus after Christ’s fiery trials had consumed the sin-offering’s Life Rights, he also consumed the blood; and that is why the bullock sprinkled on the Mercy Seat, viz., his Right to Life which was deposited when he ascended on high, in the bank of Justice.

The Scriptures do not say the bullock was led to slaughter and the lamb to sacrifice, for they were not; but the bullock to the tabernacle and the lamb to Jerusalem. This shows that Christ did not sacrifice his Right to Life and retain his Life Rights but vice versa, he sacrificed his Life Rights and retained his Right to Life, which latter constitutes the ransom price. The question is greatly clarified when this distinction is seen, that the Life Rights constitute the Sin Offering, and the Right to Life the Ransom price.

One thing that puzzled me a great deal and was an obstacle in my way was that I used to say that as in Adam all die and all are under that condemnation, therefore the ransom must be paid before any of Adam’s children could receive the life. I was perfectly willing to pay the ransom myself, but when I looked for the cover of this book I represented Adam and the pages his children—now it is impossible to have access to any of the pages of this book unless you first lift the cover. Therefore it is impossible for Christ to procure any of Adam’s children for his bride until he first lifts Adam’s condemna-
Discourse by Bro. J. P. MacPherson. Subject:

"THE CHURCH'S SHARE IN THE SUFFERING OF CHRIST"

Text: 1 Peter 4:1.

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin."

If we should ask the majority of Christian people their understanding of our subject, we believe many would reply, "We understand the Christ of the Bible to be Jesus and Jesus only. As to His sufferings, we think He did not suffer or die because He was God incarnate in flesh." In other words, the majority of Christian people believe, in the 'First-century', accepted the teaching that Jesus is God and God is Jesus, and that the Holy Spirit, God and Jesus, are in no position to understand or appreciate the subject under consideration this morning. It is only when we come to a clear understanding of the Christ that we are able to see the force of the text under consideration. We learn, then, the need to remind the friends here assembled that the idea of a God in human form, without a natural, because we have all learned from our study of God's Divine Plan that God is the Father, Jesus is His son, and that the Holy Spirit is the mind or disposition or spirit of the Father and the son. Let us therefore refresh our minds as to the Christ the Church really is and what it means to suffer with Him. If we turn to the 1st chapter of Paul's epistle to the Ephesians, also Colossians, the 1st chapter, and again Romans 12th and 1 Cor. 12th we will have no doubt as to apostles teaching regarding the Christ. Paraphrasing, he says: "I remind you that as our body is one body and yet has many members, each having its own functions or organs; so also is it in the Church, the Spirit is the head to the church which is His body and we are members in particular of the body of Christ." What a beautiful, simple is here brought to our attention! We all know how our heart controls our natural body, showing how Jesus as the head, spiritual body controls and directs the members of His body. Therefore we all know that the Christ is a multitudinous Christ or an anointed company with our dear Redeemer the honored head of the body. This thought is considered blasphemous by our friends of the various denominations, but we know it is the Mystery hidden from ages and generations. "Christ in you the hope of glory." The question then arises, "Can it be possible that the Church will share in the sufferings of their Master and head?" We reply, "That is indeed the teaching of Scripture." Examine 1 Pet. 2:21, Matt. 20:22-23, Rom. 6:8, Rom. 8:17, and we will readily understand that the Christian as a member of Christ's body shares in His sufferings. However, we are confronted with another question, "Did not Christ's sufferings redeem the world? Did the Church share in His sufferings would they not therefore have a share in the world's redemption?" We reply, "Any one thinking that Christ's sufferings redeem the world show a positive misunderstanding of the philosophy of the ransom. There is not one text which states that Christ's sufferings redeem the world. The Apostle Peter in his first epistle, 1st chapter, verses 18:19, saying "Forasmuch as ye know that we were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers. But with the precious BLOOD of Christ, as of a lamb without blemish and without spot."

"First—His death on Calvary was necessary that He might be made a curse for the Jewish nation who had been cursed. Galatians 3:13.

Second—That His perfect character might be tested and tried, proving His worthiness to be a High Priest after the Order of Melchisedec, also making Him a sympathetic High Priest able to succor those who are tempted. Heb. 2:18.

So if we would reign with our dear Redeemer we must suffer with Him, suffer as He suffered. In this connection we think of an illustration which will help to clarify this matter. A potter takes a piece of clay and moulds..."
it into a vessel, perfectly formed, but in a plastic condition. The vessel in that condition is useless, and so it is placed in the furnace and the heat applied. If the potter was skilled he would not know the proper portion of heat to be applied to the vessel and might crack it, but, being skilled, he turns the heat on slowly and the slow turning on of the heat has a crystallizing effect upon the vessel. After a time it is taken from the furnace and dipped—given a glaze, as it were, before finishing, and they apply the transfers and ornamentations. Then the vessel is the glory of the potter. So it is in character development. Like the vessel, we must be formed, and when we reach the mark of perfect love our characters are formed, but in a plastic condition. The Father indwells us, afflicts us, affliction and applies the heat—trials, difficulties, etc.—then our characters are tested, tried, crystallized. Coming from the furnace we will experience actual death with the Master, then, leaving the hands of the Father in our resurrection change, we will have all the fruits and graces of the spirit adorning a Divine body, and will indeed be persons of perfection of heat in Heaven. Thus seen, to reach the mark of perfect love is ONE thing, but to attain the mark of crystallization of character, the very cream of Christian experience on this side of the vail, is a separate and distinct thing. The only way to attain the mark of crystallization is by following in the path of the Father, and by heat—suffering, as we allow Him in proportion as we are able to hear. Having therefore before our minds who THE CHRIST is, and that we suffer with HIM, not to redeem anyone, but in order that our character, like His, might be tried and tested in suffering and through suffering, let us now examine what it means to suffer with Christ. Does it mean that anyone suffering a Christian experience is suffering with Christ? Surely not! And yet I have in mind a brother who informed me that any suffering a Christian experience was suffering with Christ, suffering because of indignation or for any cause. My dear brethren, if that is true, the more indiscriminate mixtures we eat and the more we suffer as a result the more we suffer with Him. How foolish to entertain such a thought! This morning we desire to suggest certain sufferings which are sufferings with Christ, because the Master experienced those sufferings and certain sufferings which are not sufferings with Christ, because He did not suffer in that way. First of all, we desire to present four distinct lines of suffering, which, while they have a beneficial effect upon our characters in enabling us to be more careful, etc., are not suffering with Christ. Or, in other words, all our Master’s sufferings were meritorious, and ours must be if we suffer with Him.

Let us briefly consider some sufferings which Christian people experience which are sufferings with Christ.

1st SUFFERING AS A BODY.

I well remember a brother coming to me and telling me of his sufferings which were because of his body, and yet he thought he was suffering with Christ, but all can see that if we do what the body do we will get what they got, and will be found suffering as bodies and with the bodies and not with Christ. There are so many ways in which we might body in the affairs of others, even though perhaps our intentions may be all right. I am persuaded that the less we say to others about our own difficulties and the more we say to the Lord the better we will be and the more progress we will make spiritually. Christ never body, and the apostle admonishes us not to suffer as bodies but otherwise.

2nd SUFFERING BECAUSE OF CARELESSNESS.

Some might inquire. You don’t mean to tell us that any of the Lord’s people have ever been careless? I think so: in fact I am sure they do, because I have been careless myself and suffered therefrom. We might be careless in the use of our time, as in our neglecting to select and enjoy certain delectable foods which we know are incomparable. The tongue, for instance, can be a power for good or wrong, and it is mighty hard to control. Any suffering which can be traced to carelessness for whatever cause cannot be said to be suffering with Christ, because He was never careless and never suffered therefor.

3rd SUFFERING BECAUSE OF WILFULNESS.

All wilful sin is unsayable, and therefore to whatever degree our will is involved in a transgression to that degree we must be punished, we must suffer, but in so doing we are not suffering with Christ, because He was never willful, but, on the contrary, always rejoiced in doing the will of His Father.

4th SUFFERING FOR SELF-INFLICTED SCARS.

That is, suppose before coming into Christ we sinned our conscience—as marked our characteristics by deep scars thereon—by a violation of principle. Our competitors in business might do certain things or our friends might do certain things to which our conscience could not assent. Should we deliberately go contrary to our conscience and knowing we would not do, we marred our character, making deep impressions on our characters. Referring to the Lord in consecration, He would gladly and willingly forgive us of all our past sins, but there would be certain impressions or scars which must be removed and which would mean much suffering as we would strive to control ourselves and we would be compelled to be suffering with Christ, because He never inflicted His perfect character, whereas if by the violation of recognized principle we have marred our character, those sins could not be said to be traceable to the fall—that is directly—and we must suffer in removing these scars. Many of the Lord’s permitting will suffer to be worked out, and this course is completely in their endeavor to remove from their characters certain scars inflicted before coming into the Lord. This struggles are beneficial and wisely overruled by a loving Father, yet in the final analysis they cannot be said to be sufferings with Christ, because our dear Master did not experience any such sufferings, and they are not characterized by any excellent moral, clearly illustrates the principle herein stated.

A father once said to his boy, a young lad, “Son, every time you think a bad thought, speak a bad word or perform a bad act, I want you to drive a nail in that post. Some months later the lad came to his father and said, “Father, the post is filled with nails.” That is not very commendable, but now I want you every time you think a good word or perform a good act to draw out one of the nails.” Some months past by, then the son coming to the father said, “All the nails are out of the post.” The father recommended him, saying, “Son, that is good indeed.” The young lad’s face saddened and he said, “But father, the nail holes are still there.” He could draw out the nails, but the nail holes still remained. So it is with us if we have driven nails into our character before coming into the Lord, the Lord forgiving us of our sins will not withdraw, but the nail holes, the impressions made by those nails are not removed by the constant action of right principles as we endeavor to be more Christlike. So, dear brethren, without going into any further details, all, I am sure, will readily recognize these four distinct lines of suffering as not suffering with Christ. Without any hesitation by loving Father for our good, making us more just, more careful; thus they become stepping stones to greater carefulness.

Why, then, did our Master suffer, and for what causes? We answer: There were five causes, at least, for the Master’s sufferings: (1) His loyalty to God; (2) His loyalty to God’s Word; (3) His loyalty to principle; (4) His loyalty to His consecration vows; (5) His loyalty to love the brethren. These are causes in which we will consider in the order named. Of course, these might be subdivided, but we will not have time to consider them all in detail, but will merely suggest a few thoughts with a prayer that they may be used of the Lord.

(1) LOYALTY TO GOD.

Some might say, “Surely we will not suffer because of our loyalty to God, for do not most people believe in God?” Indeed, they do believe in God. Many believe in blind force or nature as God, Others that God is a good principle. Others in the Unitarian or Trinitarian ideas of God. Others in the Theosophical or Spiritualistic ideas, but so few will accept the apostle’s word in 1st Cor. 8:6: “There is one God, the Father, etc.” In amazement our friends of the denominations say, “Don’t you believe in the Trinity?” To which we reply, “We cannot find such a teaching in God’s Word.” Then, horrified, they exclaim, “Oh, but you are denying the fundamentals of Christianity and orthodoxy.” and we again reply, “No, friend, we are denying the fundamentals of Christianity and orthodoxy.” So, dear brethren, in these days of Evolution, Higher Criticism, Christian Science, all of which are Destructive Criti-
cism, we will have our opportunity to remain loyal to God and suffer therefor. There is ample room here to suffer and in meekness to instruct those who oppose themselves.

(2) LOYALTY TO GOD'S WORD.

We are living in a day when thousands are losing their faith in the Bible as the Word of God. I was deeply impressed with the words of a lawyer, who, controlling me to a personal conference in southern city, said: "A few years ago the citation of scripture was the end of controversy, to-day a citation of scripture is the beginning of controversy." How true! Now people dispute the authority and pay little or no heed to God's Word or its study. The seminaries and colleges are turning out men who have little or no faith in the Bible and who pervert its meaning, teaching Evolution, that their ancestors were monkeys, with little or no sense, with little ability to reason logically on any subject. Of course if they prefer to think of their ancestors as in some lower form, we have no objection whatsoever, that is their business. One of these learned? gentlemen, addressing a large audience in a certain town, said:

"Poor old John the Revelator, an apostolic subject to convulsions, and he had one when he saw the visions recorded in Revelations. Poor old Job, his words are the interrogation of speculation. And David and Abraham, how fortunate for them that they are not living on the earth to-day. Were they here they would both be in the penitentiary as undesirable." With such doctrines of devils the faithful are not. Any wonder the people are losing their faith? Let us, like us, preach Jesus Christ and Him crucified, holding to the Bible story of the fall, the redemption by Jesus and the recovery based thereon. Let us hold forth the Bible in all its simplicity as we remember we are ambassadors for our King. There are some noble souls among the unbelieving thoughtful who are searching for the true knowledge of God and His Word. However, as in all reverence, we hold forth the Word of life we shall suffer, because the majority of people think that thoughtful Bible Study and unanswerable. In their estimation a person never becomes insane through politics or business; always the Bible. How can we see things and how glad we are. Let us rejoice as we suffer in our loyalty to the Book of Books and Father's Word and Plan.

(3) OUR LOYALTY TO PRINCIPLE.

Principle has as its opposite, passion, and passion dominates and controls society with noble exceptions. Passion is holding full sway in Europe in this bloody war and also in these lands of comparative peace and quiet. Passion might be said to have four distinct component elements or parts:

(1) Suggestion.
(2) Meditation.
(3) Impulse.
(4) Obsession.

Or, in other words, the adversary inculcates the evil thoughts by means of the ear or eye, then he wants us to meditate upon those thoughts then to be impressed thereby and finally to be controlled by these thoughts. So we find the world have their evil thoughts they are meditating upon them to the extent that they are impressed and controlled by them. A Christian, on the contrary, stands for principle, right principle, the principle of justice and for God's attributes as they co-ordinate. A worldly minded, passion loving person cannot think of a Christian doing otherwise than they would do under similar circumstances, therefore they impute to the principle loving follower of the Lord the words, the mind, the impulse, his noble actions and thus tear from him his reputation. Anyone who has ever stood in the place where his words were misconstrued, his every act adversely criticized and yet be unable to explain—for the reason that there are circumstances, when explanations do not explain, only tending to confuse rather than explain. The Christian, on the contrary, in contrast to the adversary's misleading passion. Our Master suffered for this cause, yet retained His perfect character. We will also suffer, but thanks be to God, by His grace we can also retain our characters, pure and spotless, in His merit. It is becoming more and more apparent that the Lord's true followers are striving for principle, even though weak because of the flesh, whereas those who have not the Divine assistance are drifting rapidly with the throng, controlled by passion. God is not in all their thoughts. Dear brethren, can we in our endeavors be loyal to principle stand the ridicule and contempt of the throng? We suffer, but He also suffered and is able to succor us. True, we feel weak, we make many mistakes, He is strong for us. Let us seek the Divine Throne, plead for forgiveness and press on by His Grace.

(4) LOYALTY TO CONSCIENCE.

Much could be said on this, but it is becoming more and more manifest that those who are fully consecrated to God and His service are being ostracized by the unconsecrated. So few know what consecration means or the joy and favor of a consecrated life. I know certain people of the world who think the kind act performed by the Lord's consecrated or a kind word spoken by them, is only a pretense to further some selfish ambition. Dear brethren, how manifest it is that the consecrated cannot have heart-fellowship with the unconsecrated. I mean real, true fellowship in the spirit of His Word. We have seen in the consecration visible difficulties in the home, in the shop, or where not. How we rejoice that we are counted worthy to suffer with Him. As we are loyal to our vow of consecration or devotion to our Lord, in that proportion we will suffer as did our Master.

(5) LOYALTY TO THE BRETHREN.

How keen is the suffering coming to us because of our loyalty to the brethren of Christ? The Lord's people are peculiar, not peculiar in dress, not peculiar as some unwisely thought when they first received the truth. I recall hearing of one brother who, when he first heard of the truth, thought he should go out into the fields and get his hands covered with clay and oil from the machinery, and in this uncool condition pass out literature. One brother who took the Law tract on the farm ground of his certain town, he met the Catholic priest, who inquired: "Well, who are you working for?"

The brother replied: "I am working for the Lord Jesus." To which the priest sarcastically replied: "Then He must be mighty hard up." I feel sure the brother got a good lesson from the experience. The Lord never asked His people to be uncouth or unclean in attire. Indeed peculiarities of that kind are not what the Bible means. On the contrary, we should be peculiar, because of our faith and confidence in God, in Jesus, our Redeemer and Advocate, and in the Bible as God's Word. My! The tests that come to God's children to prove their loyalty to the brethren. Perhaps you are in a small town and the class of Bible students is small and not favorably known by the world because of the lack of articles, or of refinement traceable to unfavorable environments in training or for other reasons. Your friends may come to you and say: "What denomination do you attend?" and you reply: "No denomination as you speak of denomination. Then they ask: "What church do you attend?" You reply: "I go to a church with Christian people?" "Oh, yes!" "Well, then, where do you go and with whom do you meet?" "With Bible students in the study of God's Word."

This usually brings forth some reply like this: "Bible students! Oh, is that where Mr. So and So and Mrs. So and So attend?" "Yes, they go there." How quickly the conversation shifts as they say: "It is a lovely day, isn't it? Such fine weather for the crops." Yes, as they think of the Bible students and the positions they hold, the truth cannot amount to much. They know not that God has chosen the poor of this world to confound the mighty. How careful, dear brethren, we should be to let the truth shine through our life, our actions, our characters, that others may marvel as they see respecting the Lord of God of this world blinds the eyes and hearts of the people, otherwise thousands would readily see and take their stand. Poor blinded people, how much they need restitution. Our hearts go out to them in sympathy. Our hearts go out to the brethren in Christ in earnest, fervent love, as we strive to make each other ready for only the One God to be consubstantial beyond the veil. Our dear brethren, in our loyalty to the brethren, the feet members of the body, we will suffer, but what a privilege to bind up the poor torn members of this precious company whom the Lord so dearly loves. If the Father Himself loves the brethren who have His spirit, how much we to love them, even to laying down our lives for them.

So then, dear brethren, we analyze the sufferings of Christ to be any suffering, be it mental or physical, which is brought
Response to Address of Welcome by Chairman A. H. MacMillan

As we look over the situation to-day, we see fifteen nations of earth engaged in a deadly combat. Millions of the best men armed with the most modern inventions of destruction, putting forth superhuman efforts to annihilate each other. We feel thoroughly satisfied that our understanding of the Scriptural prophecy in this respect is correct; and we are here to further investigate these wonderful truths contained in God’s Word.

We realize that mankind, at the present time, is not even civilized—much less Christianized when intelligent people will make such gigantic sacrifices and put forth such Herculean efforts as the various nations are now putting forth to destroy one another instead of using the same means and energy for the improving of their social conditions. We realize there is something decidedly wrong. If the money spent on this great war thus far had been used to improve the conditions of the earth it would have been made like a garden, ere this. With that amount of money we could irrigate all desert lands construct all necessary canals, drain all disease-breeding swamps and make the earth a garden park.

We are glad to know, however, that the time is at hand when a most righteous, just and glorious Being will take hold of earth’s affairs and administer a system of Laws, based upon equity and justice, that will compel the human family to do for themselves the things that will bring eternal joy and peace.

During the various sessions of this Convention, many speakers will take part. The object of their efforts will be to illuminate the minds of those who have gathered here. And we feel sure that everyone has come praying the Lord’s blessing upon our gathering, and seeking to be a blessing as well as to receive one. We regret very much that our Pastor is unable to be here for this opening session. On the back of the program we have a personal message from him—towit:

We extend to all a very hearty welcome to the Convention, in the name of our glorious Father in Heaven, and Head and Captain, Jesus our Redeemer.

Discourse by Bro. R. H. Barber. Subject: “THE ONLY BEGOTTEN ONE”

In investigating this subject we are limited to the Bible for our knowledge, as there is no other book in existence, which tells us about the origin, character and work of the Son of God. Science is also silent on this subject.

Going to the Bible we find some wonderful information, for those who have faith to believe its message.

This information gladdens our hearts, magnifies God’s name and character, and puts to shame the puny attempts of scholarship to discredit the Bible. The justice, love and logic of its teaching, and its superiority over man’s efforts, are well described by the Prophet of Old, Isa. 55:9. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts," saith the Lord.

The Bible teaches:

(1) That Jesus had a pre-existence. Many Christian people believe that Jesus’ existence began, when he was born
of Mary, and yet somehow they believe that he is co-existent, and co-eternal with God. The inconsistency of the two thoughts never occurs to them. These express great surprise, when text after text is brought forth showing his pre-existence.

We have room for but a few of these texts, and we will use only the plain statements of Jesus, himself. In John 17:5 our Lord prayed to his Father, “Father, glorify me with thy glory which I had with thee before the world was.” Again, in John 16:28, “I came from the Father and am come into the world, again I leave the world and go unto the Father.” In John 6:62, also, we read: “What and if ye shall see the son of man ascend up where he was before?” Also John 8:42, 1, “We know him, and you know him not.” John 6:28, “For I am come down from heaven not to do my own will, but the will of Him that sent me.” Other texts might be added, but we are sure these will suffice for any who believe the Bible to be true.

(2) The Bible teaches that Jesus did not always exist, that he had a beginning; that he was created. All three of these points are directly contradicted by the various creeds of our day, yet the Bible sets them forth in various ways. In Rev. 3:14 Jesus declares himself to be “The beginning of the creation of God.” If this be true, then there was a time when God was alone. This text teaches that Jesus was created, and that he had a beginning. Indeed the very word creation implies a beginning. John 3:16, our text, declares him to have been “begotten,” which also implies a beginning. Again in Col. 1:15 he is declared to be “The first-born of every creature.” This word “first-born” implies a beginning, and also the first one to have a beginning. All this is confirmed by a correct translation of John 1:1, 2. This text is one of the strongest texts, used to teach, that Jesus had no beginning. The text correctly translated reads: “In the beginning was the Logos, and the Logos was with God, and the Logos was God, the same was in the beginning with the God.” This correct translation shatters the old theory, and harmonizes with other texts, and proves several points, viz.: (a) That Jesus had a beginning. (b) That Jesus was not God. (c) That he was not the equal of the Father. (d) But that he was A God, a mighty one.

(3) Besides the above texts proving that Jesus was not the equal of the Father, is Jesus own words to the effect, in John 14:28 “My Father is greater than I.” The correct translation of Phil. 2:6 still further confirms this thought. It reads, “Who being in the form of God, thought not BY robbery to be equal with God, a totally different thought, than is given by the authorized text, and again Jesus own words are not made to contradict one another, but are brought into a perfect harmony. Also profitably also, that the above texts clearly teach not only that Jesus was the first, but that he was the only creation of God; for what else can the word Only begotten indicate? In perfect harmony with these thoughts is Jesus own words, in Rev. 21:6, “I am Alpha and Omega, the beginning and the end,” that is the beginning of the creation of God and the end of the creation of God. But it may be asked, where can all the other creations, heavenly, earthly, visible and invisible? and most beautifully does the Bible answer. Note the answers. In Eph. 3-9, the Apostle says very plainly, “God created all things by Christ Jesus.” In John 1:3 we read again, “All things were made by him, and without him was not anything that was made.” Also in Col. 1:16 of himself, “For by him were all things created that are in heaven and in earth” etc. Now the light begins to break on the great plan and work of God. We can see the Father as the great Author and His “Only begotten Son,” as the great agent executing the Divine decrees, and now we note:

(5) Jesus pre-human name, office, work. He was given the name Jesus, by earthly parents, in fulfillment of a prophecy made centuries before. Mat. 1:21, 22. But ages before that he had been given a name by his heavenly Father. Daniel refers to it. Dan. 12:1, Dan. 10:13, 21. Rev. 21:7, Jude 9.) This name is full of significance to the Lord’s people because it indicates his high position in Jehovah had honored his words and “Only Begotten Son.” “Michael” means, “Who as God,” that is God’s agent or representative.

How grandly harmonious is the Bible. What a reasonable, logical plan it sets forth. It reveals God as the great all-wise one, who planned every creation, and His Son, Michael, as the first and only direct creation of God, as the Father’s agent in all subsequent creations. Well did the apostle say, Eph. 3:9, “God created all things by Christ Jesus.” In perfect harmony with this, and still further illuminating the subject, is John 1:1, 2. The first one is John 1:1, 2. In this text the word translated “word,” is in the Greek “Logos,” and is a title rather than a name. Just as the word President indicates title or office. This word Logos should be left untranslated, just as the word Christ is left untranslated. “Logos means mouthpiece or spokesman.” When the Father gave his orders or instructions to give, he made them known to Michael who acted as his spokesman in giving these instructions, laws or commands to others, both angels and men. Note how this harmonizes, with Jesus’ own words, John 5:19, “The Son can do nothing of himself, but what he seeth the Father do.” A Man, God in the flesh; a Son of God in the flesh. John 1:14 “The Word became flesh and dwelt among us.” John 3:34, “He whom God hath sent, speaketh the words of God.” John 8:28, “As my Father hath taught me, I speak these things.” John 14:10, 24, “The words that I speak unto you, I speak not of myself; but the Father which sent me, he giveth me a commandment.” The Revised Version is emphatically referred to, personified as Wisdom. In verse 30 we read, “Then I was by him as one brought up with him.”

The "Revised Version" gives the correct thought of the Hebrew text, and it reads: “Then I was by him as a master-worker.” God the Architect and designer, Michael, the great master-worker. What a wonderful confidence and love must have existed between the Father and son. The son could say (John 8:29), “I do always the things that please the Father.” Michael, the Son, should honor the Father. Even as they honor the Father, He that honoreth not the Son honoreth not the Father which sent him. It was this glorious being well beloved and honored by the Father, stupendously rich as the Father’s only son and heir who condescended to men of low estate, who laid aside the glory which he had, and was in the world began,” John 1:17. Well did the Apostle, in writing to the Church at Corinth (I Cor. 8:9) say, “Ye know the grace of our Lord Jesus Christ, that tho he was rich, yet for your sakes he became poor, that ye thru his poverty might be rich. How poor did he become?” Hear the Apostle answer this question. (Phil. 2:6-11) The Son of God thought not BY robbery to be equal with God, but divested himself and took the form of a servant, and was made in the likeness of men and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. What a humbling indeed was this, what condescension was this. When, however, the Son of God, the Son of man, did this, “Then the Foxes have holes and the birds of the air have nests, but the son of man hath not where to lay his head.” And in John 26:66, even “all the Disciples forsook him and fled.” We remember the jeers, the revilings, the reproaches; we remember how one man spit upon him, another throwing a cloak over his head struck him with his fist; how they crucified him between two thieves, and how the multitude wagged their heads and reviled, this well beloved and “Only Begotten Son” of God. In amazement we inquire, how could Jesus endure this? How could the heavenly Father endure seeing his son thus treated? How is this possible? The Son of God said, He that is anointed to this arrangement. The Son willing, and glad of an opportunity to further demonstrate his love, his loyalty, his obedience, and the Father agreeing to reward this sacrifice with still higher glory and honor than the Son had ever before possessed. Hence, Jesus could say, “The Father sent the Son into the world, and again the Son of Man is come to give his life a ransom for many.” “No man taketh my life from me, I lay it down of myself.” These and other texts indicate a mutual agreement and a full understanding between Jehovah and his Son. That there was a glorious reward attached to this work of sacrifice and death is set forth for us. No where else in proof, Phil. 2:9, 10, “Wherefore God hath highly exalted him, and given him a name that is above every name: that at the name of Jesus every knee should bow—and every tongue confess; both of things in
Discourse by Bro. Daniel Toole. Subject: “OVERCOMING THE WORLD”

Text: But they that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles. They shall run, and not be weary, and they shall walk, and not faint.

Therefore, my brethren, dearly beloved and longed for my joy and crown, so stand fast in the Lord my dearly beloved.

X these few, sweet, loving words the Apostle Paul has given us the very essence of overcoming. I trust that we are all interested, greatly interested in this subject, for on this proposition is based our eternal destiny. All of God’s prayers will be answered. Let us inquire what is meant by overcoming. What does it mean to overcome anything? To illustrate: A person desires to obtain to a certain degree of accomplishment along some particular line. He desires to perform a certain work, to secure a certain reward. Between him and the desired object there are various hindrances to be removed, certain obstacles to be surmounted. Time is an important factor to be dealt with. There is a time for everything. It is to enable us to put forth the necessary effort required to accomplish the work. That time is granted us. By faithful endeavor, the desired object is attained in the realm of sense, and that sense of accomplishment, with which all hindrances are removed is called overcoming. Why should anyone be obliged to overcome anything? Could not every desire be gratified without effort on the part of the individual? It is the law of our being, that faithful endeavor, persistent effort is necessary in order to create or develop the sense of accomplishment, that sense of pleasure, no lasting joy of possession. The world in a measure recognizes the value of this principle. Often we find it into practice without knowing it. To illustrate: In the neighborhood where I was born and raised, one of the principle crops grown was the bean. During the harvest season bean pullers were in great demand. The work was tedious, causing backache and sore hands. One circumstance caused a pleasing break in the monotonous program, occasion-
is great, and by overcoming each one will be able to appreciate the reward.

There is yet another step in the Divine plan, having come to an appreciation of the earthly blessings and learned the way of obtaining them. God reveals to us in His Word a knowledge of spiritual reward and blessing to be gained by giving up the earthly. This step introduces us to our subject proper, "Overcoming the world." And here our text applies so perfectly. It includes the seven steps necessary in order to secure the prize of the high calling offered to the overcomers of this Gospel Age. Let us repeat them:

First—To recover lost ground. This is implied in the first statement: "But they that wait upon the Lord, to wait on the Lord, denotes covenant relationship.

Second—Increase of strength, character development by faithful endeavor. "They shall renew their strength."

Third—This would bring increase of knowledge.

Fourth—Giving up the earthly, seeking the heavenly, "They shall mount up." Fifth—Enlightenment gained. "They shall run and not be weary," etc. Surely by such effect there would be no increase of strength, knowledge and experience.

Sixth—Appreciation. Could one walk and not faint without deep appreciation of all these things?

Seventh—The great reward. These assurances that all walking in the Lord's light will overcome and become victors, clearly implies that they will receive the prize, the reward. Overcoming the world, then, is the great proposition that confronts every follower of Jesus.

Every one that is begotten of God, overcometh the world. Who are begotten of God? Whosoever believeth that Jesus is the Christ. Who is he that overcometh the world? He that believeth that Jesus is the Son of God. Doctrine. There is an important factor in overcoming. The master assures us, we shall know of the doctrine, his doctrine. What world did Jesus overcometh, and in what sense did he overcome it? "Ye are not of the world. I have chosen you out of the world." Love not the world. The friendship of the world is enmity with God. Do you know that it hated me? What world hated Jesus, persecuted him to death? Was it the heathen world, unbelievers who never heard of him or came in contact with him? No, it was his own people, the religious world. So it is to-day. How did Jesus overcome the world? By rejecting its spirit, its teachings, its wisdom, its methods, doctrines, honors, etc., and by doing the Father's will under difficulty and in the face of all opposition. And so must we, his followers do. He that overcometh, even as I overcometh, not in our own strength. Thanks be to God whom we through our Lord Jesus Christ. Our text is so helpful. The assurance is full, complete. To overcome the world we must wait on the Lord by maintaining this beautiful covenant relationship. This is an every-day proposition, daily, hourly we must see to it that we are not being overcome by the world. To wait on the Lord will require constant heart searching, and here are two words: Watchfulness.

First—Watchfulness. What I say unto you I say unto all. Watch. Let us not sleep, as do others, but let us watch and be sober.

Second—Prayer. Watch and pray. Pray without ceasing. Third—Hope. Hope to the end. We are saven by hope. I wait for the Lord my soul doth wait and in thy word I hope.

Fourth—Patience. Ye have need of patience. Let patience have her perfect work. It is good for a man that he both hope and quietly wait for the salvation of the Lord. Fifth—Thankfulness. And be ye thankful. Gratitute, appreciation, is surely pleasing to the Lord. Giving thanks always for all things. It is a good thing to give thanks unto the Lord.

Sixth—Praise. Who so offereth praise glorifieth me. Thou hast put a new song into my mouth even praise to our God.

Seventh—Confidence. In quietness and confidence shall be your strength. The Lord shall be thy confidence. He shall keep thy foot from being taken. Cast not away your confidence which hath great recompense of reward. In waiting on the Lord, we walk by faith, we live by faith, and out the good fight of faith. "And this is the victory that overcometh the world, even our faith." In the word ye shall have tribulation, but be of cheer. I have overcome the world. Amen.

Part of Symposium by Bro. L. F. Zink. Subject: "ONE BAPTISM"

"Behold how good and how pleasant it is for brethren to dwell together in unity.—It is like the precious ointment upon the head of Aaron which ran down to the bottom of his garments." As the dew of Horemon and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life for evermore. This unity of the spirit among the brethren is likened to the precious ointment upon the head of Aaron which ran down to the bottom of his garments. A likeness to the dew that descended upon the mountains of Horemon (blessings), and as the dew upon the mountains of Zion—"for there the Lord commanded the blessing even life for evermore"—(through Christ and the church) who are all one and dwelling together in unity. These are the seed to bless all families of the earth. Then there will be a great family reunion when Christ "will draw all men unto Him."

Aaron, having the holy ointment put upon him, it ran down to his feet. Thus showing how Jesus was baptized by the holy spirit at Jordan. And when the heavens opened to him to see wonderful things in God's word and plan, how God anointed him "with the oil of gladness above his fellows." There the holy spirit was given him without measure. God gave him much so that he could give to his fellow servants. The Christ was also anointed as well. But only those who come unto Him baptized into his death (not water) would be anointed. Water baptism is only a picture of a funeral, showing death, burial and resurrection. The going down under the water is to show our death and burial the rising out of the water our resurrection. Now God's part is to raise us when we finish our baptism, as Jesus did his. This is a covenant, we enter into an agreement to die with Him. A contract. Now, if we do our part, God will do His part. As St. Paul says: "If we are planted (or united) in the likeness of his death we shall rise in the likeness of his resurrection."

Notice it says likeness of his death. Is that water? No. "Ye are dead." Col. 3:1. 1 and your life is hid after your consecration, as though you died in symbol. "Blessed are the dead who die in the Lord." Rev. 14:13. Now what kind of dead people die here in this verse. Those who are baptized with Christ's baptism. Then St. Paul says: "Lained is made conformable unto his death." Col. 1:21. See the verse. For thy sake: "We are killed all the day long as sleep to the slaughter." Rom. 8:36. Again. Precious in the sight of the Lord is the death of his saints." Psa. 116:15.

They die a sacrificial death with Jesus, willing to lay down their lives for one another as He did for us one body, one spirit, one baptism. "How pleasant it is for brethren to dwell together in unity." The door of the tabernacle shows our death or baptism. That is why Christ was baptized to show He delighted to do his Father's will. And now all Christ members will act same, even suffer to be wronged. Suffer for righteousness, not wrong-doing. How beautiful such characters are. There is joy in heaven when one turns to God like this. Then why not turn now. Going into the door of the tabernacle, like the door of the death of our God's will and receive His holy spirit, the energy to carry out our vow, going on towards the golden altar—which represents the sacrifice of Jesus and His fellows, who were anointed with Him, being members of His body. Their sacrificing is a sweet smell. Sweet incense going up and pleasing to God. Thus: "Precious in the sight of God is the death of his saints." "How pleasant for brethren to dwell together in unity each one obeying their head, watching our Master, to please Him. "For we are to become copies of God's son." Rom. 8:29. "And is master workman." Eph. 2:10.
Part of Symposium of Bro. W. M. Batterson. Subject: "THE SON OF MAN"

In THE preceding discourses we have heard how our Lord became the Son of Man, Be- gotten of the Holy Spirit, born of the Virgin Mary; "The Untitled One." Now in our inquiry as to why he should eternally retain this title, we would reverently study for a time the philosophy of this Great Plan, which God in His wisdom, grace has given to us to see and know.

In order to do this we will go back to the time when "God was alone," and in harmony of what He has revealed, inquire of His thoughts as to His ultimate designs, "thoughts of good and not of evil." Some brethren act as though they preferred to be grindstones to polish their brethren's charred reeds; if they have the oil, the spirit, they will come out of the trial better, but if we should become bitter, we shall lose the spirit if we had it, and if not teachable. Oil is lubricating and, if we love the Master's spirit, we would settle nearly everything quickly. Oh, how pleasant it would be for brethren to dwell together in unity. One spirit ruled by our head, as each member of our body obeys, so those members would obey Christ. "The church which is His body, the completeness of Him." (Is Christ not complete yet?) No. 1 Cor. 12:12.

"I shall be perfected in the third day." Christ will, all His members, and as a great man. Eph. 2:15. That the twain Jew and Gentile, one new man, and grow together unto a perfect man. Eph. 4:11-13. "The man who is to judge the world." Acts 17:31. This is God's masterpiece, the new creation, that will shine as the sun then. Matt. 13:43. As God has been drawing this class of divine sons, one with Him, so Christ will draw all men in the next age (John 6:44, 45; John 12:32) until there will be one great family and, as it is written in John 17:20-22, Jesus prays for the world, "that they may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe also, when the sons of God are revealed. Rom. 8:18, 19. Christ prayed not for the world now. But will He? Yes. Psa. 2:8. Ask of me and I will give the nations for His children. He then becomes the world's Father, and shall see His seed, His children—"who shall declare His generation." (Ps. 53:8-10. Col. 2:4-6. Gen. 17:4-5. And St. Paul says, Eph. 1:9, 10. "In the dispensation of the fullness of times (or Christ's administration, when He is the governor among the nations) He might gather together, reunite all families under one head, Christ." And He has rewritten His perfect law on the hearts of the people in that day. A multitude of nations will be on the Lord's side. As written of Rebecca: "Be thou the mother of thousands of millions. There are Christ's children," then God's arm shall be revealed to all flesh. Even China will come. Isa. 49:12. They shall come far, from the west, and north, and from the land of Sinim (China), and Abraham believe God, was written, who alone is God (who are dead) who are not as though they were (all returned). (Rom. 4:16, 17.) "Return ye children of men; awake and sing ye that dwell in the dust" (Isa. 26:19-21). Adam's family dwelleth together in love, too. For then the word of the Father and the word of God and the brethren of Jesus. Then God will show His revealing. Anger or wrath turned away. Then at last in His day Mercy and Truth shall meet together and righteousness and peace shall kiss each other (Ps. 85:8-10), and truth spring out of the earth and righteousness look down from heaven and the land yield its increase, and through the union of God and the Father, it will be shown, and we shall be of the earth, who will hear, and the nation will say the half was never told when they see the manifestations of the sons of God—who dwell together in unity on this earth. Then the world will say (Rev. 5:11-13). "Worthy is the lamb that was slain to receive power, wisdom, and strength and honor and glory and blessing. And every creature which is in heaven and on the earth and such as are in the sea heard, saying blessing and honor and glory and power be unto Him that sitteth upon the throne and unto the Lamb forever." (Dan. 7:10; Rev. 5:11-13.) Amen.
“WHAT SHALL I RENDER UNTO THE LORD?” (Fsa. 116: 12-14.)

“Salvation’s Cup,”—of suffering, too.—
Of suffering with God’s chosen few.
Dear Lord, I’ll drink of this, Thy Cup,
And smiling through my tears, look up,
A mingled Cup of grief and joy,
Of blessedness without alloy,
Of love and fellowship divine,
A foretaste of the Kingdom-wine.

That all, dear Lord, may know and see
Thy sovereign blessings toward me;
Before Thy congregation, now,
I’ll pay my consecration Vow;
And in Thy strength, supplied each day,
I’ll strive to walk the narrow way.
That leads to rest and God and Thee.
And blissful immortality.

January 10, 1913.
Gertrude W. Seibert
When Moses as the type of the great mediator was instructed to go to the children of Israel to apprise them of their coming deliverance from the power of Pharaoh, Moses said to Jehovah: "When I come unto the children of Israel, and shall say unto them, 'The God of your fathers hath sent me unto you,' and they shall say unto me, 'What is his name?' what shall I say unto them?"

We find the account in the third chapter of Exodus, beginning with the 13th verse.

And God said unto Moses, "I am that I am," and he said, "Thus shalt thou say unto the children of Israel, I am hath sent me unto you."

I am means the self-existent one or Jehovah, and thus Jehovah revealed himself as one God, the self-existent one.

The Egyptian God Osiris, the name as Nimus of the Nineties or Nimrod of the Bible, was born of a mother, which mother and son are conspicuous in history as founders of false gods after the flood, and the systems of idolatry in the various heathen nations.

Indeed the doctrine of trinity now held by Christendom (nominal) can be traced back through Rome, pagan Rome, Babylon, Nineveh, to these very characters.

God had made himself known to Abraham as "God the Almighty," but now as He begins to deal with Israel He reveals Himself as Jehovah, the self-existent one. Later, as they are about to be brought into the land of Canaan, Moses is instructed to say to them (Deut. 66:4, R. V.): "Hear, O Israel, Jehovah. Our God is one, Jehovah, and thou shalt love Jehovah Thy God with all thine heart, and with all thy soul, and with all thy might."

They were to have but one supreme object of their heart devotion.

Not many objects without heart devotion, as the nations did round about them.

We likewise hear Isaiah the prophet saying, 43rd chapter, 3rd verse, "I am Jehovah thy God"; 10th verse, "Ye are my witnesses," saith Jehovah, "and my servant whom I have chosen that ye may know and believe me and understand that I am he; before me there was no God formed. Neither shall there be after me."

So we, dear friend, are witnesses of these things in the midst of a corrupt and perverse generation. Today we have evolution, naturalism, agnosticism, unbelief of every kind on the one hand and trinitarianism on the other.

We might briefly examine the principal sources of confusion. Those scriptures which Satan seems to have been making use of to produce misunderstanding, superstition and unthinkablc doctrines.

First, that our Lord Jesus was Jehovah. In this connection we should know that the word Jehovah is correctly translated but four times in the Old Testament and incorrectly translated over 5,000 times. The passage in the New Testament translation "Jehovah our righteousness" should read "The Righteousness of Jehovah," and never means Jesus.

Then it is asserted that "The everlasting Father" refers to Jesus Christ as God. Everlasting Father means "age-lasting, life-given," which our Lord as Mediator will be during the Millennium. No reference being made to Jehovah at all in this passage. The passage in the New Testament most often used to support the doctrine of the Trinity—the person in one God—is found in 1st John, 5th chapter, and 7th verse: "For there are three that bear record in Heaven, the Father, the World and the Holy Ghost, and these three are one."

It is well known that the above verse does not occur in the early manuscripts, hence it is left out by the 1881 revisors of the New Testament. Nearly all of the principal commentators declare that it is an interpolation, and no part of the Word of God.

Then there are three Greek words improperly translated godhead, this word being used to give the thought of several persons with one head (if such a thing can be thought).

One of these words, theos, in Acts 17:29, "We ought not to think that the Godhead (divinity) is like unto gold or silver or stone graven by art and man's device."

The word means divinity, and carries no suggestion of more than one person.

Another word, theoites, also meaning divinity, occurs (Rom. 1:20), "even his eternal power and Godhead" (divinity). Here again we have no thought of more than one person.

Yet another word, Theotes, occurs (Col. 2:9), "For in Him (Christ) dwelleth all the fullness of the Godhead (divinity) bodily." Here the word suggests unity with the Father, not many persons under one head.

When these passages are not misapplied there is practically nothing left to support the doctrine (erroneously so called) of the Trinity. Though we have passages to teach the unity of the Father and Son, which is a totally different thing from Trinity, we are to remember that this trinitarianism is a part of the mysticism of heathen, pagan Rome, and was foisted upon the Church to appeal to those who believed in many gods. But we, dear friends, are to be witnesses of the word which declares that there is one God. Paul the apostle makes the matter very plain in 1 Cor. 8:6: "But to us there is but one God the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him."

God is a spirit. God is love, and desires to manifest love to his creatures. "I am Jehovah; that is My name; I change not." Let us use a simple illustration. The distance from the earth to the distant stars is determined by using the opposite points of the earth's orbit as a base line. The earth is known to abut ninety million miles distant from the sun. So in the spring of the year an observation is taken upon some certain distant star by very delicate instruments and the angle carefully measured; that is, the variation from a right angle to the base line. In the fall of the year the earth would be one hundred and eighty millions of miles distant from the other point of observation, which was ninety million miles the other side of the sun. So we have a base line one hundred and eighty millions of miles long, a right angle, and the same star, and the variation from a right angle measured.

The length of the line being known, the variation of the two lines pointing to the star from a parallel could be figured and the distance to the star determined.

The variation of the two lines pointing to the star from a parallel is called a parallax, and it is said of some stars that the distance is so great that the lines are apparently the walls of my mind. He says that "He whose will is His name, His character, His love, wisdom, power and justice, His purpose never changes."

Let us notice an observation taken before the foundation of the world (Eph. 1:4, R. V.): "Even as he chose us in Him (Christ) before the foundation of the world, that we should be holy and without blemish before Him in love."

Now let us stand with the apostle again (Eph. 2:7): "That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus."

So we see that an observation taken, "before the foundation of the world," and another "in the ages to come" shows no parallax.

His plans, His love, His name, never changes. We cannot find a parallax.

And we, dear friends, are witnesses of these things.
Part of Symposium by Bro. W. M. Batterson. Subject: “THE BREASTPLATE”

W

E ARE so glad that our gracious heavenly Father has through the great captain of our salvation made every provision for us, who have volunteered to fight the good fight and endure hardness as good soldiers of Jesus Christ. Among those provisions is “the armour of God,” every part of which is absolutely necessary to our being among “overcomers” made “more than conquerors.”

It is my privilege to call attention briefly to one part of this armour, “the breastplate,” called “the breastplate of righteousness” (Eph. 6:14); also “the breastplate of faith and love” (1 Thess. 5:8) faith and love being component parts of righteousness. We may best appreciate the importance of this part of the spiritual armour if we call to mind the fact that our whole warfare is in order to righteousness. That we may be accounted just, righteous and maintain this standing before our heavenly Father while lending every aid we can to fellow soldiers in the same fight, even to the laying down of our lives for our brethren; very appropriately then the whole thought of this verse and the concept of “breastplate of righteousness” (2 Cor. 6:7). How indispensable then is the “breastplate of righteousness,” and as we inquire into the subject we find that no one could possibly be received as a soldier who had not complied with the terms of enlistment and put on the breastplate, the covering for the vital parts; he would be a dead soldier to start with if he should make the attempt. In order to become soldiers we must be quickened.

First, the basis of this provision is found in that great fundamental truth, that “God so loved the world that He gave His only begotten Son,” who as “the man Christ Jesus” “by the grace of God tasted death, for every man” (Heb. 2:9) “paid to justice a ransom, satisfied its claims against Father Adam, and the race condemned in him (Rom. 5:18) that God might be just and the justifier of him that believeth in Jesus.” (Rom. 3:26.) Some one has well remarked that these are the “greatest speech of the foundation of all spiritual life; our appreciation of the marks distinctly our progress in the fight, in the development of the new creature, or our lack of progress.

Next we note the steps necessary in the putting on of the breastplate. There must, first, be an appreciation of the fact that we are sinners, justly condemned; secondly, a turning away from sin to righteousness with all our hearts; thirdly, by faith, accepting with all our hearts the provisions of God’s grace in Jesus Christ; fourthly, we may be Most of all, “the breastplate of righteousness” through the merit of Christ Jesus. (Rom. 3:25-26 and 4:5-8.) The breastplate thus put on by the presenting of our bodies a living sacrifice to the will of God in Christ we are quickened to enter the conflict as good soldiers.

The breastplate being of righteousness, would not cover any known sin, but is given to those who “seek first God’s righteousness” and submit themselves to the righteousness of God,” and by giving themselves to the Father’s will, the breastplate is kept in position, shields from the snares of the adversary, and will help to an abundant entrance into the everlasting kingdom. May the Lord bless us with this most important part of the Christian armour. Amen.

Part of Symposium by Bro. D. J. Morheiser. Subject: “THE SHIELD OF FAITH”

A

BOVE all, taking the shield of faith whereby we shall be able to quench all the fiery darts of the wicked. (Eph. 6:16.) Above all, taking the shield of faith, I can imagine some one saying, “Why, that seems strange that above all we should take the shield of faith.” I thought that love was the greatest thing in the world, and that we should put love above everything else, for the apostle said, “Now abideth faith, hope and love, and the greatest of these is love.” (1 Cor. 13:13.) Then again, he said, “Though I have all faith so that I could remove mountains and have not love I am nothing.” (1 Cor. 13:2.) Then why does he say “Above all take the shield of faith?”

He means that the shield of faith is the most important part of the armour. Unless we have faith we can not grow in knowledge, and unless we have faith we could not grow in the character of love, and without faith we could not remain very long at the mark of perfect love, so you see how important faith is (pointing to the motto on wall). That is why our motto “Strong in Faith” is above all. It is higher than anything else here. It is above all. We notice that this motto up here has a white background and blue letters, and it is only as we see our heavenly Father’s righteous character and his faithfulness that we can be strong in faith.

We also notice that the letters have a shadow or shading next to each letter, and so, dear friends, you and I are able to read the faithfulness of our God, not only in the shadows and types of the Jewish Age, but also in the realities of the Gospel and Millennium Ages: We are strong in faith because we look up and behold the Father’s faithfulness.

In Rom. 4:18-21 we read of the promise made to Abraham, “that he might become the father of many nations, according to that which is spoken, so shall thy seed be, and, not being weak in faith, he staggered not at the promise.” It is just as though a man walked on the ground and then the ground gave way and the man stumbled over the heads and shoulders and he began to stagger under it. It was not that way with Abraham. He was not weak. He did not stagger under the promise, but was strong in faith. So we ought not to stagger under the promises of God, but to believe that which God has promised he is able to perform. That is the shield of faith—not simply to have faith, but to be strong in faith.

This shield is not feelings, but is faith. There is a big difference between our feelings and faith. Our feelings have the same relation to our faith that flowers on a plant have to the roots. If a plant never had any flowers we would know that it was dead, but, dear friends, these flowers have their seasons. Some days we have very joyous feelings. If we never had any Christian joyous feelings it would show that we were dead spiritually but just as these flowers have their seasons so our feelings have their seasons.

We also suppose that Moses had very joyous feelings when he stood there with the Red Sea before him, the Egyptians behind him and the Mountains on both sides of him, and surrounded by the murmuring and complaining Israelites.

Neither do we suppose that when Abraham, with knife in hand, was about to cut it into Isaac’s heart that he had very joyous feelings. No! dear friends, and so we also do not always have these joyous Christian feelings. They have their seasons.

But how about the roots? The roots are always there. Storm or calm, shade or shine, Summer or Winter—no matter what the circumstances—the roots are always there. So our faith’s God’s Word and in His providences should always be there, regardless of what circumstances we are in, regardless of the trials, even though we can not always have these joyous feelings because, as we have already stated, our feelings, like the flowers, have their seasons.

Our feelings are a very uncertain thing. Let me illustrate. What do you think of a man who had a nice soft bed and instead of sleeping on the bed should sleep on the floor, and then in the morning he should tell us, “How poorly he slept and how hard the floor was, and that his body ached.” We would say to him, “Why did you not sleep on the Bed?” That is just the way we do sometimes. Instead of depending on God’s Word, promise, such as "I will never leave thee nor forsake thee," or "All things work together for good," we rest on our feelings. Our shield is faith and not feelings.

Dear friends, we also need this faith in our trials. The Apostle here is likening our trials to the fiery darts of the wicked one. When we hold up our shield the darts hit the shield and don’t hurt us at all. This was so in the
case of the three Hebrew children. You know they said, "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O King." (Dan. 3:17.)

If there is any trial, any fiery affliction which is too much for us, our heavenly Father will shield us from it. We can be sure, with Paul, that He will say, "I will never leave thee, nor forsake thee." (Heb. 13:5.) In the trial of the three Hebrew children—"one like unto the Son of Man"—is with us in all these trials, just as He was with them. The only things that were burned were the fetters that bound their flesh, and not their spirit. We have found that the fiery trials can not separate us from the Lord. Only our own unfaithfulness and lack of confidence in our dear Redeemer can separate us from His love and care for us.

The ripest saints—those in whom we find the greatest sympathy, the most patient forbearance, and the most tender helpfulness and thoughtfulness, are those who have "gone through the very fires of affliction and have been rightly exercised thereby."

What is the object of our trials? Our dear Saviour tells us in Jno. 15:2, "Every branch in me that beareth fruit he purifieth that it may bring forth more fruit."

Sometimes we see a brother who already has a good Christian character, and we wonder why God permits him so many trials. He gets into one difficulty and just as soon as he gets out of it he gets into another. It would seem that by this time, with the character he has, God ought to let up and make it easier for him. God's eye can see what other eyes can not see, that the grace can be made more gracious still, and he sees that the love in his heart is not all that could be. He can be brought to a higher degree of love. God's friendliness can see that this brother will not praise him for one day, or for one week, but for all eternity, and He will not let anything hinder him from bringing out the very best love in you and me. Our heavenly Father is Love, and wants to love us as much as he possibly can, but he can only love us in proportion as we have the character of love.

"Oh, that I may sing in the presence of my well-beloved, and praise him in the assembly of the well-stricken." (Song of Sol. 2:8.)

Then again, consider our dear Saviour as he stood before Pilate, when He told him in Jno. 19:11, "Thou could have no power over Me except it were given thee of my Father." The same thing is true with you and me. There is no person or condition that could have power over us except what was given by our Father. Our dear brother Paul, in Rom. 8:28, also told us about the confidence we could have in God in our trials, where he says that "All things work together for good to those that love God." He did not say that all things are good, for He knew that all things are not good, but they work together for good.

Our dear Redeemer was crowned with thorns. He was the Chief Cornerstone of the plan of God. It would seem as if the world might be trying to destroy His work. In a manna comment Bro. Russell has given us a thought that was so good that I burned the sentence on the walls of my mind. He says that "He whose will is fully burned in God's will can know no disappointment." Dear friends, if you and I have any disappointment it indicates that our wills are not fully submitted to God's will.

In all of our trials our heavenly Father sends us comfort. We remember how the heavenly Father sent an angel to comfort Jesus in Gethsemane, "when He had offered up prayers and supplications with strong crying and tears unto Him who was able to save Him from death, and was heard in that He feared." (Heb. 5:7.)

The Father also sends us angels of mercy who comfort us. It might be in the words of a poem, a verse of scripture, a manna comment or hymn. I remember when I was going through a severe trial not long ago, the Lord sent me an angel of mercy in the words of a poem to comfort and strengthen me:

There are so many hills to climb upward
I often am longing for rest,
But He who appoints me my pathway
Knows just what is needful and best.

In the 17th chapter of Jeremiah and 21st verse the Jews were then just about to begin the trial of the Sabbath day. Now dear friends, that is the typical Sabbath day, and you and I are in the antitypical Sabbath day—the Sabbath of Rest. Now, if they were not allowed to carry any burdens on their Sabbath day, how much less should we carry any burdens on our antitypical Sabbath, as the Apostle Peter says, "Cast all your care upon Him, for He cares for you." (1 Pet. 5:7.)

Several years ago I had two horses—one a great big strong horse and the other a little mare. Whenever I got to a place where it was hard pulling the big horse would stop and I would have to get out the whip to make him go ahead. He was all right when the pulling was easy, but when it was rough and rougher he would stand and grumble, and the little mare would have to do all the work. When I got to a place where the pulling was hard she would put down her head and pull harder than ever. She seemed to go faster in the hard places than in the easy places. There are some Christians who are all right when things go nice and smooth, but when the get into trials and difficulties they have to stop and complain of how much they are abused, how much they are misunderstood, and how that it seems as if they have more trials than anybody else has, and they are just about ready to give up. They are weak in faith. They lack cheerful endurance.

There are those who are like the little mare—strong in faith. We want to be like this little mare when we get into trials or troubles and want to be able to pull the harder—to be strong in faith, so that our afflictions will be only light afflictions. It is our faith that gives us cheerful endurance—not simply endurance, but CHEERFUL ENDURANCE.

Dear friends, it is our faith that enables us to take these trials and make them light afflictions. You remember how the Apostle puts it—"our light affliction, which is but for a moment"—he did not say this heavy trial which never seems to come to an end—"worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but the things which are not seen."

So, dear friends, it depends on what we are looking at whether they are light afflictions or heavy trials.

The Apostle says in Phil. 3:11: "If by any means I might attain unto the resurrection of the dead." Is your hope so real and so bright and precious to you that these words find an echo in your heart? "If by any means I might attain unto the resurrection of the dead."
Part of Symposium by Bro. W. T. Hooper.  

Subject: “THE SOLDIER’S ARMOR”

King goes forth, we begin to understand what it costs to be consecrated to an earthly potentate or cause. Then compare the reward that is held out to them. Perhaps a little notoriety, momentary praise and laudation, or perhaps at the most a silver medal. What a different matter it is to belong to the Heavenly King. We are not now interested in earthly soldiers, but Soldiers of the Cross, and the spiritual armor. In the Christian’s warfare there is no thought of accomplishing the victory over the flesh by scattering one’s brains all around the way. The end certainly is the battlefield of the New Creature, and the struggle one against light and darkness, truth and error, the New against the Old, but our weapons are not carnal, but those spiritual provisions for casting down our mental imaginations and diseases of the mind that pit themselves against the new impulses incident to our spirit begetting and quickening.

In the present world-war we notice elaborate provision made for the various features of armor, but in many cases the helmet has not received the consideration that it should have. Now we see them reverting to the old style steel helmets, something substantial, for the protection of the head against attacks from above. And so in the spiritual life, it is necessary that—our intellectual equipment, when onslaughts are being made continually against our understanding of Truth, by the present spiritual powers that be—the heavens, controlled by the adversary of our souls. It is said that Noah Webster, when compiling his great work, the Dictionary, needed several changes in the size of his hat, due no doubt to the large amount of knowledge he accumulated, causing his cranium to expand
WHILE the great importance of the Shield of Faith, as depicted by our Brother, must be admitted, there is an important sense in which the Sword stands out before us in a class all by itself. Russell has called to our attention on page 658 of the sixth volume of Scripture Studies. The Sword is the only portion of the armor of God mentioned in the sixth of Ephesians that can be used for offense warfare; all the other features of the armor are for defense. The Shield protects the feet against the arrows of the evil one; the Breastplate insures the vital organs against injury; the Sword wards off the fiery darts of the foe from any direction and away from any part of the body, because of its movable character.

But suppose we had a soldier, dressed out with a good pair of shoes, a good head-piece, a good breastplate and a first class sabre, to anything else. How would he fight? How could he ever take the strongholds of the enemy? What would a whole army of such soldiers ever amount to? Just imagine it for a moment. No wonder we used to sing in one of the old songs of Battle. "The Sword was a word in the army of the Lord." Our Captain expects of us more aggression, and this calls for at least one weapon.

Strikingly it is true that only one weapon is suggested to us—no other is given, no other is allowed, no other is at all necessary. And we are left in no doubt whatever as to the nature of this weapon; we need not speculate as to what it is, for we are distinctly told: it is the Word (of God). Perhaps it is not even necessary to clear the matter made so clear.

Can it really be true that the Christian soldier is to use no other weapon than the Bible, and that this Book is sufficient for every purpose? For proof let us turn to the Book itself. "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." 2 Tim. 3:16, 17, R. V. Let us notice the sweeping nature of this declaration. It tells us that the correction and instruction of God's Word will completely furnish His children to every good work. There are no degrees in completeness; if completely furnished, nothing is left to be desired. "Every good work" omits none; all are there. The question is whether we take this utterance at its face value.

Let us notice another equally striking statement of Holy Writ. "For the Word of God is living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." Do we believe this? Is the question. This is equivalent to saying that the Word of God is more efficient as a weapon than any weapon formed by man. Then why not use the best there is? How will it divide the soul and spirit? Or if we were not able to distinguish between dead and alive, would all was vague to be able to divide them. But now, in the light of the Word, we are able to rightly divide them. The Word makes these things clear. "Quick to discern the intents of the heart." Did it ever occur to us in that way before? When the carpenter or the masonic writings are to be sure that he has been keeping the line of the building on the square, he lays the spirit level upon it. Do we realize that all we need to do, if we wish to be assured whether our hearts are on the level or not, is to lay the Level of the Divine Word upon them? If there is any wrong condition, the Word will reveal and reprove that condition. No person can have a wrong heart and faithfully apply the instruction of the Word to that heart and be comformant about that heart condition. It is impossible.

The sword can be used for defense, as well as for aggression. Several well-known examples have been furnished us as to the use of the Word, both for defense and for aggression. The most familiar is that of our Saviour, in His temptation of the Devil in the wilderness. We well remember that His only weapon was "It is written." Another strong example is that of our beloved Pastor in the Scripture Studies, wherein he has made practically 4000 quotations and citations of Scripture, a thousand to a volume, approximately one to every paragraph. He has repeatedly urged us not to accept anything presented either by him or by others without a ringing "Thus saith the Lord."

A dear friend and brother in the Lord has recently afforded a remarkable instance of the keenness of the Sword of the Spirit, in a letter written from his present field of labor in Johnston, Pennsylvania. Under date of Sept. 11, he says: "A few items about our experiences in the Harvest Work of the King of Kings. My last letter told about a certain Catholic priest from Monnessen, Pa., who manifested a humble spirit and accepted the first volume of Scripture Studies, etc.; but this story is a wonderful contrast.

"Last week, while we were working in the tailor shop, a priest from Allentown, Pa., came in and at once noticed the books. The Divine Plan of the Ages, and the Hell booklet and especially the Bible. He said, we Brother John, and in company with another priest we accepted the first volume of Scripture Studies, etc.; but this story is a wonderful contrast.

"We refused his invitation and gave him our reasons from the Word of God. He then quoted or cited from the church creed and traditions of men to prove his faith structure, but we reminded him of the fact that the church creed was not the Bible, and anything outside of it we cannot accept, proving the point from Isaiah 8:20.

"He said it was wrong to talk about deep religious matters, etc. We quoted Isa. 1:18: 'Come, let us reason together, saith the Lord; shall Thess. 5:21, 'Prove all things; hold fast that which is good.

"He said that the greatest blasphemy we teach is that Jesus was a perfect human being on earth and that He was not His own father; and we proved this by Heb. 2:9; 2 Tim. 2:5, 6; 1 John 4:14. 'Have you ever heard of a man being dead and raising himself up?' 'Yes, I have. He raised Me up by His mighty power.' Acts 2:24; 1 Pet. 3:18; Rev. 1:18; 2:8. But in the face of all these proofs from God's Word he denied the facts and evaded the truth of the Scriptures. Brother John invited him to have supper with us and he accepted. When the time was nearing to ask the who is the giver of every good and perfect gift, our Heavenly Father, the priest said to Brother John: 'I am to have the
upper hand on account of my high office as priest. I am higher than you, therefore I am going to bless the food with my right hand, that is the authority I received from the Apostles by the laying on of hands."

"Brother John told him that we don't believe that, because of your ordination. Do you refer to the apostles?" 12 The priest said: 'I am your holy father, and I want you to kiss my hand and I will bestow the blessing.' We answered that we would do nothing of the kind, because the Bible teaches us that we have only one Father in Heaven and that we should not call any other one Father. Then he said he would not eat until they accepted his blessing. We then told him that he was at liberty to do as he chose, but we could not accept his blessings; so he refused to eat with us and left without supper, saying that we were lost and would have our share in hell fire and brimstone forever.

Our conversation had lasted about four hours.

After saying mass, the following Monday afternoon he came to me and said: 'I want you to help me to build a church in Allentown, Pa., and asked if we would help him out. We refused and gave him our reasons for so doing from the Scriptures. He was not pleased at all and said we are not Christians and that we are falling away from the light; that we are following a blind leader, and he pleaded with Brother Loudermilk to come back to our mother, the Orthodox Church, and to repent with tears and to come back on our hands and knees, etc. We answered that if he could show us our wrong course from God's Word, we would do so, but we know this to be an impossibility, because he does not believe the infallibility of the Scriptures.

"He told us that if we follow the light of the Bible we are in darkness, but if we go back to the old mother church we will be in the light. We answered that we have no desire to go back into darkness; that we want to follow our dear Redeemer in His light; that we want the Truth from God's Word and not from false teachers; that we are Christians and we follow in the footsteps of Christ. This priest took the first volume of Scriptures for criticism. What a wonderful contrast between the two priests. May we continue faithful to the Lord and His precious Truth."

The question might well be pondered. What else would have been half as effective a witness for Divine Truth as the Word of God thus efficiently wielded by these two faithful Syrian brothers? What else would do so well in countless other cases that are likely to arise?

The practical question might well be asked whether this word can be effectively used if left in its scabbard. Surely it was not thus intended to be used. It might thus be used as a club, but not as a sword. Those who use it only indirectly, by reference to the writings of Brother Russell or any other fellow-Christian, would seem to be trying to use it in this case. The writer pointed out that one of the large classes who boasts that he has not opened the lids of a Bible for over fifteen years. He is not blind and he is not illiterate; but he says he is satisfied to take the Scriptures second-hand. The story is said to be true, but let us hope it is fictitious; for that brother will miss many opportunities to really cut with the sword of truth; he will use it in that way. You can hit some people in that way all you please and they do not seem to mind it at all.

I well remember that, when a member of a Tabernacle study class at the home of our dear departed Brother Planner in Chicago, with Brother Morheiser as teacher, we fully expected to have a. very hard lesson. The great problem of the day was, "What would a leader say? How do you know?" and that if we said we thought so because Brother Russell said so in the book, a smile would go around the class and somebody else would be called upon to give the desired Scripture proof. Study for such recitations was a strong work of development indeed round the truth. The exclamation, "I thought so," was not good enough; that we should not be satisfied with one Scripture proof for each point, but should find two as we prepare the Berean lessons. What a wonderful furnishment this would be! What a strong class of workers would it be which was thus prepared by its leaders for service!

Recently two brethren prominent in the service of Present Truth were discussing as to what things an earnest Christian could afford the time to read. One of the brothers counted off on his fingers the things he thought would fully complete the list. After he had ceased, the other brother quietly asked, Brother, wouldn't you think the Bible ought to have a place on your list? "Oh, yes," he said, "I would put the Bible on the list somewhere." But why not put it at the top of the list? Can anything else be worthy to crown the Word of God out of the first place in our affections and our studies? Make it your delight to have a small copy, small enough to carry in the vest pocket or the hand bag, so that it is ever near, to claim each spare moment on the street cars or elsewhere, and to be at hand for constant reference in our reading study and or for occasions of witnessing for or defending the faith that is in us. Mention of this led to one of those helpful questions that perhaps can be asked this morning is, How do the members of the Jewish sect make it their delight to have a small copy of the Word? What definite methods shall we pursue in study of the Word, so as to have it really count in our Christian lives? This is a matter of necessity to many earnest friends, as their testimonies have often proved. They love to learn of their brethren that it ought to give a great inspiration in their lives, but they seem to know just how to proceed to get that benefit. A few suggestions may be helpful.

Are we to hope to get the benefit merely by reading it? We know better. Centuries of unprofitable Bible reading have largely proved the futility of that method of Bible study. To read so many chapters a day, or to spend so many minutes in an hour reading to fulfill a pledge or as a matter of duty, is the least profit for the time. Bible reading as a means of entertainment is no use, but very inefficient. One might as well essay to read an arithmetic. One of the very first and one of the most valuable lessons Pastor Russell taught us was the correct method of Bible study, and we owe him an inexpressible debt of gratitude for so priceless a lesson. In fact, the world owes him as much as it is possible to be owed. It has been rendered to all mankind by applying this efficient method and thus uncovering the precious truths of the world's great hope in Christ. You all know that the method referred to is that of topical study, taking all that the Bible says on any one subject and putting it together. This is the only exhaustive method, therefore the only sure path through the Bible. The results it brings are wonderful beyond description.

But a person might study topically and still fail to get the right results, because it is possible to abuse even the best things, even the Bible. Some people will denounce a thing as bad because somebody else misuses that thing and by misusing it produces bad results. A newspaper is a good thing in itself, but if Christians take up a newspaper and poring over it. So with other reading matter: it may be very good, and yet some person with more zeal than knowledge might put it to very poor use. Even the Watch Towers might be misused. A person might spend hours in dreaming over them, instead of assimilating the meat of them and knowing thus to grow in grace and to develop the Christian character. And so with the Bible. Robert G. Ingersoll was quite a faithful student of the Bible in his own peculiar way, but how those hours of work with the Bible were prostituted to ignoble ends!

Shall our Bible study be devoted to the purpose of finding something new, or of attempting to bolster up some new theory? We fear that too much time is spent by Christians trying to show that they have the capacity to put something that other Christians do not know. We know of a brother to whom came the wonderful opportunity of using a liberal space each Sunday on the editorial page of a big daily paper to exploit the doctrines he believes. How did he use that inestimable privilege? Did he faithfully set forth the wonderful truths of the Gospel? No! He wished to let the people of that section of the world know how smart he was with the Bible, and thought the best way was to tell them how much he knew about the proper interpretation of the prophecy of Ezekiel. The result, of course, was that they were all convinced how very little he knew about the Bible, and if the brother's name were in the same columns, and made him appear very foolish. This brother's itch for something new was his undoing. If he had let the Lord lead him in the rehearsing of the old, old story, none would have been able to gainsay him.

This reminds us of a section of one of the sermons of our dear brother, B. H. Barton, delivered throughout the country, on the Unblemished Priesthood. He called attention to the fact that one of the blemishes which detached the Jewish priesthood from the Christian priesthood was the Ith. In application in the antitype, he said: "If you and I have got the spiritual itch we will never be in that royal priesthood. What do you
mean by spiritual itch? I met a brother once who had the itch. The first thing he said was, "Tell us something new, Brother Barton." No matter whether it was good or not; but it must be new. He was itching, you see. I knew a brother that, if I said I was going to talk on something new tonight, he would walk twenty miles to be here, but if I was going to talk on Patience he would not come across the street to be here."

We heard, some time ago, of a friend who had this itch. This friend, if absent, peremptory, from the speaking service, would soon call up on the phone somebody who was present and anxiously ask, "Did he say anything new?" Some of the friends are beginning to feel that they have assimilated all of the Divine services, and that making the time uneasy because Pastor Russell does not bring out anything sufficiently astonishing to satisfy their morbid feelings. They say that he used to give us light, but now he has ceased, and so they must go hunting for something new themselves, for they say that they dare not stand still. And so they are chasing after new winds of doctrine. They are in a very dangerous condition indeed. They ought to realize the truth that of Brother Barton's warning that spiritual itch will not win the priesthood.

But they will ask us, "How would you ever have gotten the Present Truth if you had been unwilling to look into new things? It looks like a subtle question. But we must discriminate. We must be able to appraise values, spiritual and otherwise. When the merchant of old went out and gathered pearls, he found the pearl of great price. They didn't stop and fumble it a little while and then throw it down and say, "Oh, well, there are other pearls further on." I will look for new ones." No; he went and sold all that he had and bought that pearl, and he hung onto it for dear life. So with the things in the latter day, to the things that are to secure the great pearl? If we are so poor at judging values, can we suppose God will desire us in the company of those whose business it will be to judge values unerringly in the Millennium? Of course, we must be willing to accept new things if they are good; but let us beware of the itch. Many more blessings are outside the door because they have the itch than will be left because of not having the itch. It is the object in the universe is God, and He is unquestionably the best.

I do not spend a single minute of my time looking for anything new. There is too much service I can render—there is no time to search for new light. I believe that if my heart is right, the Heavenly Father will reach me with new light and knowledge as I need it. I do not press God to reveal anything new that He will do it through the channel that has brought my richest blessings in the past. Does that mean that we are to let Brother Russell do all our studying for us? No; indeed. If we are faithful in studying the Bible in a practical way, thousands of us all over the world, we are almost certain to have new thoughts every now and then, in the course of regular study. If we desire things, let us not rush out to herald what WE have found, and stimulate dangerous spiritual pride, besides running the risk of promulgating error. Let us rather with humbleness send it to the melting-pot at Brooklyn, where so many able brethren and sisters can discuss it at the table conferences; confident that all that is go. "I'll be heralded abroad by the watchman through the Tower." Surely this is the Lord's arrangement; we are sure of it because of the conscious and manifold blessings He has sent us through that arrangement in the past. Shall we be less discerning than the ox that kneweth his master's stall?

Most of us are more or less like the Ethiopian eunuch to whom the evangelist Philip was directed by the Spirit of God. If we had as much sense and as much honesty and human dignity as this man had, we would be not consciously or sub-consciously. "Understandest thou what thou readest?" we would reply as he did. "How can I, except some one shall guide me?" Some of us need more guidance and some less, according to circumstances. Some need so much, are so dull of accurate discernment in themselves, that they are specially trained thereto to look into matters at all, without safe guidance. But we must be conscious, which is safe will be sent by the Spirit of God, as in the case of the eunuch. If we imagine that a certain one might be a safe guide, let us look and see whether he is guiding just a few, in a different channel from that in which we see God blessing many other people; or whether he appears to be the one who is being conspicuously used for blessing the many of those who are faithful, or is one who is walking alongside such a faithful servant in harmony with him. Let us be willing to accept guidance; and let us be sure it is sent by God.

There can scarcely be those who welcome new light more sincerely than I. I thank God for the new light in which Justification is made to stand out before our minds in the last Watch Tower. And perhaps few spend more time than I in individual study of the Word. But it is always along practical lines; and by following those lines the assurances of Hebrews 4:12 are realized in the personal experience of each of us.

What are those practical lines? We suggest a few. Do we hope for opportunities to witness the Good News of God's Plan to others, individually or in groups? Do we feel well prepared for such opportunities? Would we hesitate or quail if they came, for fear of not being able to do justice to them? Are we ready to quote the Word of God to the strongholds of Satan? If we cannot confidently answer these questions as we ought, then there is room for practical study of the Word on our part along that line—and who of us does not need to do such study constantly, study that will enable us to grasp God's Plan more comprehensively and present it more tellingly? Surely those who are diligent improving their privileges will be the most ready and willing to offer the mortifying excuse that they are not fit to improve the opportunities that come in their pathway; for it is to such the Lord is able to fulfill His promise that He will give them in that day the words that they shall speak. And we are confident that those employed thus will not be in danger of coming short of their opportunities.

In this same manner in which we prepare ourselves for the witness of the Truth we are also to prepare for the defense of the Faith whenever occasion calls for its defense. By studying the testimony of the Word regarding all the important doctrines of our faith, we are made ready to defend them whenever they are assailed. We are also thus equipped to refute the new and pernicious doctrines that may arise, if we well comprehend the formation and development of these as set forth in the Word of God. The trouble with many is that they satisfy themselves with a smattering knowledge of these things, which does not qualify for service. The faithful ones realize that the way of faithful service is made ready by line upon line, line upon line, precept upon precept, precept upon precept, and knowledge and more knowledge and little and more little. And their's will be the great reward.

We realize that our chief duty as Christians is the development of our new characters, the process of the growing of the fruits of the Holy Spirit by which the Bride makes herself ready for the great marriage. How are we to do this? How can we determine how well we are doing? How can we measure of our personal development, the degree of our readiness? The call is for constant self-examination. How may we be sure that we are conducting it along the right lines? Here is where the Word does its best work, slaughering our most dangerous adversary, which is self. We think that this enemy will carry down into defeat more wreckages of Christian effort than will bitterness and enmity, enemies together, the world and the Devil. The others we may banish from our presence for a time, but self is ever with us to work for our ruin. The Word is the great Spirit Level, as before suggested, by which we may unerringly detect the imperfections in our thoughts and intents. It discerns our intents, shows them up as such, with the straight line which they should follow. Are we as faithful as we might be in applying the Word of God to our lives as a touchstone? None of us dare answer that question in the affirmative, though all of us would like to do so. At least we see that there is much of the very most important work to be done. So busy is the suggestion of something new will almost tempt us to run in the other direction.

How can we do this work? Let us see. In 1 Cor. 13, Gal. 5, and 2 Pet. 1, a total of sixteen fruitions of the Spirit are enumerated which we are told it is of the utmost importance for the follower of Jesus to cultivate. If we are to be well-rounded Christians, we need them all otherwise we will be lop-sided and not fit for the inheritance of the Kingdom. To cultivate them all, we need to under-
stand them all. How can we understand them without studying all that the Scriptures have to say about each separately? How can we hope to test ourselves by them if we have not made such a study? How can we appreciate them if we do not thus contemplate the likeness of them in the Word? Suppose we take them singly, and find all that the Bible says about each, will that study keep us busy and away from theitch? A very long time, I will guarantee. And every hour of that time will draw us an hour nearer the Kingdom. And every one of us can do it if we will—it is so simple. The question then becomes, Are we as sincere as we ought to be in our professions of desire to reach the Kingdom? The Master declared that “He that is faithful in little is faithful also (in much) (R. V.), and all of us have the capacity to be faithful in very little things and thus establish a habit or second nature of faithfulness, if we will. The question is, Will we? It becomes a matter of our heart intention. We often when others complain that we are not devout. Perhaps if we better understand the deceitfulness of our hearts we would dread the thought that God knows our hearts. He may know more than we really care for Him to know. May it solemnize us.

Discourse by Bro. Daniel Toole.

The great enemy of the new creature is suggested by the word “Cafeteria”—Serve Self. Self is our great enemy. But selfishness has various manifestations. As long as any of the self-life remains it will corrupt and color the spirit of all our conduct. Yet it usually affects us along special lines. In some it is pride in others it is love of ease, love of pleasure, covetousness, love for food and drink, etc. It has a thousand ways of manifesting itself.

Pride is a form of selfishness that besets a large number of the Lord's people. And because they do not recognize it, it hides them in the narrow way. And if Pride is an enemy to the new creature, if it is a foe to our spiritual growth, every child of God ought to seek to know about the Pride in himself and hurry to detect its every manifestation. Then crush it out.

We will consider the scriptures on this subject of Pride, that we might discover what it is. What God thinks about it. How to humble ourselves and the blessings that will come to the humble.

Pride is composed of three elements: Self-sufficiency, Self-complaisancy and Self-importance.

Those who are proud have

A FEELING OF SELF-SUFFICIENCY, more or less. To the extent they have the feeling of self-sufficiency in any direction, to that extent they will attempt to do things by their own strength. They will get our strength dependence upon God. That is why they cannot wait God's time. They see something to be done. They feel qualified to do it and they hurry to do it before the Lord speaks. If they felt insufficient in themselves, felt unqualified for the task they would wait until they were sure God was directing them and then they could not get the courage to undertake the work until by prayer they had obtained the faith that God would make them sufficient with His strength and wisdom. The impulsive are usually proud, because of this feeling of more or less sufficiency.

SELF-COMPLAISANCY is another element of pride. Self-complaisancy manifests itself in our satisfaction in ourselves because of our success in any achievement or in our talents or looks or education, etc. A sister that is proud takes some pleasure in being looked at in that way. She has been praised by others as much as she is admired by herself. A hurt feeling ensues if she is not. People who have considerable talent, or imagine they have take pleasure in meditating on the fact. It gives them satisfaction to realize they have talents, abilities and knowledge that many others have not, and it pains those artists who are their equals. It gives them pleasure to feel they are a little superior to some or many others.

This self-complaisant disposition makes you admire the things you have successfully done because you have done them. If others had done the work you could not admire it so well. If others do not think you did it so well you feel hurt, you feel they are fault finding. A proud spirit can't endure criticism. Self-complaisancy, self-satisfaction, self-worship likes to hear others say you did well.

It is said many scriptures seek some object of worship. But most men have found themselves and are so employed admiring and worshipping themselves and seeking the admiration of others that they cannot worship God. Or else they are lamenting and grieving because they are not sufficiently appreciated and honored by others.

The second one is PRAISE. Pride is also called the need of respect and recognition. They are inclined to feel self-important, and they seek to be recognized as important. In view of my knowledge and accomplishments, how long have I been doing, what I have been doing, what I have sacrificed, etc., others ought to recognize my importance and give me some important position. Proud people like some important positions and if it is not given them they will seek it. If they cannot secure it they are hurt. They cannot say we are unprofitable servants. When others do not recognize their talents, etc., they are either stupid or jealous of them is what they think. That is why those who are not elected elders are having such awful trials. If you were truly humble, your trial would he in accepting an important position because you feel your insufficiency so keenly.

SELF-SUFFICIENCY, self-complaisancy and self-importance mingled together constitute pride. Ask God to let you see how you work and manifesting themselves in your life, in your sphere. If they are in your nature they will out if you are honest enough to look for them.

Now for Bible examples of these three elements.

Self-sufficiency and self-importance are pictured in Uzziah. 2 Chron. 26:5, 15, 16, “And he sought God in the days of Zechariah who had understanding in the visions of God and as long as he sought the Lord, God made him strong. But when he was strong his heart was lifted up, he was lifted up to his destruction, for he transgressed against the Lord his God and went into the temple of the Lord to burn incense upon the altar of incense.”

God blessed Uzziah until he was strong, but when he became strong his heart was lifted up. He became proud. How old this thing is! This is the reason we have to be interested. Why by offering incense upon the altar of incense which was the work of a priest.

God blessed Uzziah until he was strong, but when he became strong his heart was lifted up. He became proud. How old this thing is! This is the reason we have to be interested. Why by offering incense upon the altar of incense which was the work of a priest.

God blessed Uzziah until he was strong, but when he became strong his heart was lifted up. He became proud. How old this thing is! This is the reason we have to be interested. Why by offering incense upon the altar of incense which was the work of a priest. Because of what Uzziah had been able to show by the blessing of God, if it had filled him with such a feeling of sufficiency and importance as to prompt him to undertake the work of a priest.
The Bible calls this lifting up of the heart in self-sufficiency and self-importance, Pride. In Dan. 5:20 Daniel, referring to Nebuchadnezzar, said, "but when his heart was lifted up and his mind hardened in pride, he was deposed from his Kingly throne and they took his glory from him."

How a little prosperity and a little development of talents swells the heads of many of the Lord's people with self-sufficiency and self-importance, this disposition in them by nature. How different was Paul's attitude. We are not sufficient of ourselves to think anything as of ourselves but our sufficiency is of God. Think of Jesus with all his perfect mental powers and all the wonderful things he had done, saying, "I thank my Father, which is in heaven." We may estimate of himself he had in view of what he really was. Even with your limited ability do you always feel you can do nothing of yourself, that your sufficiency is of God?

An example of Self-complaisance, self-satisfaction, admirably given in Dan. 4:29, 30 in the case of Nebuchadnezzar. "At the end of twelve months he walked into the palace of the kingdom of Babylon. The King spoke and said, "Is not this great Babylon that I have built for the house of the kingdom by the might of my power and for the honor of my majesty?" Did you notice the self-complaisance and self-satisfaction of Nebuchadnezzar, "I built the palace, but himself. I have built, by the might of my power, for the honor of my majesty." And My was the center of his admiration. That same hour his reason was taken from him! Because of this pride manifest in these expressions. How far has your pride taken from your self-admiration as to Pride? Because Daniel addressing Belshazzar in Dan. 5:18-20 said, "The most high God gave Nebuchadnezzar thy father a kingdom and majesty and glory and honor. ** ** but when his heart was lifted up and his heart was hardened in pride he was deposed of his kingly throne and they took his glory from him.

Look out, dear friends, when by the help of God you have accomplished anything. Or you have been exalted to any superior position. Look out! Look out! Or you will inwardly and secretly be feeling just like Nebuchadnezzar. You may be taken the glory to yourself. Jesus said "how can we believe which receive notice "receive" honor one from another and seek not the honor which cometh from God only."

Another example is recorded in Acts 12:21-23. "And upon a set day Herod arrayed in royal apparel sat upon his throne and made an oration unto them. And the people gave a shout saying It is the voice of a god and not of a man. And immediately an angel of the Lord smote him because he gave not God the glory and he was eaten of the worms. He took the glory of this wonderful oration to himself. No one else could discern in him this spirit of taking the credit to himself, but God saw and manifested this spirit in the death of the man so he died. Thus God gave us an example of the sin of self-complaisance or Pride and of His detestation of it.

You must watch, dear friends. People will compliment you, will praise you, will try to give you honor. You must receive it in your spirit. Do not suck any honey out of it. Jesus said, "I receive not honor from men." You can test the honesty of a man by offering him money which belongs to someone else, under conditions which he could apparently excuse himself for taking it. If he is honest he will refuse it. So it is with praise. If we are honest and humble we will not cherish or receive it in our hearts. Mt. 6:16 says, "No, Lord it does not belong to me but to Thee."

Not to this me, but to Thyn name give glory. Ps. 115:1 Your proud spirit will receive it if you are not careful. It is hard to resist it. I have tried it. All these three qualities were manifested.

IN SATAN.

Satan is evidently the one who is referred to in Ezekiel 28:12-17. In verse 15 and 17 it says, "Thou wast perfect in thy ways from the day thou wast created till iniquity was found in thee. Thine heart was lifted up because of thy beauty. Then hast corrupted the wisdom of thy heart by reason of thy bribe-things to be thy end."

As Satan became acquainted with his beauty and the brightness of his mind, he permitted to arise in him a spirit of self-sufficiency which from a character standpoint corrupted his wisdom. He was wise, but he became too conscious of it, or becoming conscious of his beauty, his wisdom and his mental brightness and perhaps magnifying these in his own mind became "wise in his own conceits." It takes real character not to think of yourself but to be true. What do you think of Jesus with His perfect mind and body saying and realizing, "Of mine own self I can do nothing."

Satan's self-complaisance is referred to in Luke 10:17-20. And the seventy returned with joy saying, "Lord, even the devils are subject unto us."

They returned with joy because the devils were subject unto them. Jesus had placed upon the seventy the power and privilege of doing that work. They came back all elated over their success. Their joy was not so much in the good work done as in the fact they did it. Self-complaisance. Here was manifested the spirit which caused Satan's fall. Satan had evidently at one time been honored of God in doing some service appropriate to his own superior ability. Satan was successful. He became elated over it by self-admiration, and this spirit was one of the reasons why he fell from his pure character and high position.

Do we fear that Satan failed for a little success along any line, when you are able to tell the truth to anyone so they can see it. Watch, I say, and note if your rejoicing is solely because of the prosperity of the good work or because it was you who succeeded. Take notice of the character of your success. Are you and if you in this audience honest enough to search for this form of Pride in your own heart even if its discovery does hurt. Jesus said I seek not mine own glory. These two elements of Pride, Self-sufficiency and Self-complaisance were the foundation for Satan's self-importance.

SELF-IMPORTANCE.

described in Isa. 14:12-14. "How art thou fallen from heaven, O Lucifer, son of the morning?" For thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God will sit also upon the mount of the congregation in the sides of the North. I will ascend above the heights of the clouds. I will be like the Most High. Have you not his feeling of importance, and his ambition in this passage?

You see pride comes with too much appreciation of our own wisdom, our own talents, education, influence and too much admiration of all these in ourselves. Also it arises from admiring ourselves because of what we have done so well and then as a result we feel important and begin to seek important positions and are hurt and angered if we do not secure them. Dear friends, watch, when you are leading a class, giving a testimony, leading in prayer, selling a book, telling the plan of whatever you may be doing. Watch. Watch and note if you are being Lifted up.

LIFTED UP.

Lifted up with self-sufficiency, self-complaisance or self-importance. Watch yourself also when thinking of your talents, your social position, your success along any line and note how you react to success. The very spirit which prompts one to do something for your own glory, will prompt another one to sit still. It takes real humility to do what Jesus commands under all circumstances. Look your light shine" on the one hand and "Take heed that ye do not your righteousness before men to be seen of them on the other."

Let us meditate on Paul exhortation "Look on the things of others. Cultivate a lively appreciation of the virtues of others: what they are doing and have done, and forest yourself. Think lowly of yourself. Let each esteem others better (more important) than yourselves."

Pride is a lifting up of the heart with a feeling of more or less of self-sufficiency, self-admiration and self-importance. An example from my own experience.

Before I began to serve as a minister I was serving in the older of the class at Port Huron, Mich. I was so envisaged that I should give a talk at the class every Sunday afternoon. Before and Sundays the Lord blessed my effort so that the friends fervently were deriving considerable benefit from the talks. One afternoon on my way home the sug-
gestion was presented to my mind that those talks were so profitable to the friends in Port Huron that the Lord’s people all over the country should hear them. This appealed to something within me. I was elated with the thought and I soon saw myself travelling all over the country delivering those talks. But before I reached home I saw myself. Saw the Pride in my nature. Saw how I was admiring my success until I was swelling up with self-sufficiency, self-complacency and self-importance. It frightened me because I knew pride was a most dangerous element in one’s nature. I was glad I had detected it. In earnestness I went to the Lord in prayer that He might show me how to overcome and get rid of that spirit.

He showed me. “Go back to the class and tell them how your little success had lifted you up. This will humble you and do them no harm.” I decided to do it. Can you imagine how many times I confessed that affair in my mind during that week? I presume I confessed it a hundred times. Every time it would come to my mind during the week and it came often, my proud nature would shrink and I would have to renew my determination to do it. When the time came to do it, it was not near so hard for that pride had been in the process of mortification all week. Confessing your faults will surely humble you. If you do it in God’s way and time.

Since pride is having an undue confidence in ourselves and too much admiration of our talents or achievements and a feeling of too much importance it causes us to disregard God’s Glory. Proud people unless they overcome it, do not glorify God. Daniel addressing Belshazzar reminds him of how his father became lifted up with pride and was deposed from his kingly throne. “And thou, son of his kingdom, thy heart was lifted up in thine eyes, thou askest not who is like me.” (Dan. 5:22, 23.) It leads us also to disregard God’s commandments. “Thou hast rebuked the proud which do err from Thy commandments.” Ps. 119:21.

Pride is very self deceptive. “Thy terribleness hath deceived thee and the pride of thy heart.” Jer. 49:16. The people that have the most pride realize it the least until God makes them to know it as He did Nebuchadnezzar. It is the very nature of Pride to run along the track of our own imperfections and other’s faults and thus it blinds us to our own imperfections and failures. It is often true that the people who think they are humble and make some appearance of it are really proud.

God hates pride. “Every one that is proud in heart is an abomination to the Lord.” Prov. 16:5. “Him that hath a high look and a proud heart will I not prosper.” Ps. 101:5. God resisteth the proud but giveth grace to the humble. Jas. 4:6.

God will search it out. An example of this is given in the case of Hezekiah in 2 Chron. 32:24, 25, 26, 31. You remember Hezekiah was very sick and God healed him and gave a wonderful sign. The news of this wonder spread as far as Babylon and they sent ambassadors to inquire of the wonder that was done in the land. Verse 31 reads, “Howbeit in the business of the ambassadors of the princes of Babylon who sent unto him to inquire of the wonder which was done in the land, God left him to try him that, he might know all that was in his heart. God withdrew all provisoes or influences from his mind that might restrain him from letting the spirit of his mind manifest itself. And sure enough he manifested pride. His heart was lifted up. Ver. 25, 26. The ambassadors no doubt praised and complimented Hezekiah over this wonder and this appealed to the pride that had been festering within and instead of giving the glory to God he took it to himself.

Let us ask God in good earnestness to show us the pride in our hearts. And let us be very watchful in all our experiences to note its manifestation. You can frequently detect pride in your willingness to do things which requires real humility to do. You are up and do not want to come down.

God will humble us. “Thou shalt remember all the way which the Lord thy God led thee: ‘Who led thee with manna * * * * that He might humble thee.” Deut. 8:2. And 16. God broke up their feeling of self-sufficiency and self-importance by arranging so it would be necessary for them to depend upon Him. It is hard for proud people to become dependent upon others.

Let us humble ourselves. God cannot humble us without our co-operation. He can arrange for us humbling experiences but you may resist them in your spirit. You must let yourself sink and crumble. Do not resist the effect of humbling experiences, welcome them. “Humble yourself under the mighty hand of God” by meditating upon the sufficiency of God and your lack in comparison. By meditating upon examples of Pride and Humility in the Bible and drawing the proper lesson from them. By putting this illumination into daily exercise. In time your proud nature will be humbled.

There are great blessings for the humble. The humble have an ear to hear. They are teachable. “My soul shall make her boast in the Lord; the humble shall hear thereof and be glad.” Ps. 34:2. The humble can see something besides themselves. “The humble shall see this and be glad.” Ps. 69:32. God dwells with the humble. “Thus saith the High and lofty One * * * I dwell also with him of a humble heart * * * to revive the heart of the humble, etc.” Isa. 57:15 God hears the humble. “Thou hast heard the desire of the humble.” Ps. 10:17 and they are not forgotten before God. “He forgettest not the cry of the humble. Ps. 9:12 and.

God will exalt the humble in due time. Amen!
This discourse was prepared as a message for the 1915 Report, but did not arrive in time, so is included this year.

Discourse by the late Doctor John Edgar and rearranged by Morton Edgar, Glasgow, Scotland

Subject: “ABRAHAM’S LIFE HISTORY”

It has been written that Abraham had two sons, one from the bondwoman, and one from the freewoman. Now, the one from the bondwoman was born according to the flesh; but he of the freewoman was through the promise. Which things are an allegory; for these represent two covenants. (See Gal. 4:22-31.)

Had it not been for this authoritative statement of the Apostle, would it have occurred to us that Abraham’s two wives are allegorical of two covenants?

But now that our attention has been drawn to the fact, we find, when we study Abraham’s career, that his whole life-history is an allegory. All the events of his life were overruled and recorded in such a manner, that they form in their sequence a living picture, epitomizing the complete Plan of the Ages. As Bible students know, the Scriptures abound with such illustrations. They are all designed by our loving heavenly Father to strengthen our faith; to make the glorious Plan of the Ages appear so real, that we can believe in it as firmly as that tomorrow will dawn.

“Allegory” is not an English, but a Greek, word. Translated into English it reads: “adapted to another meaning.” While Abraham enacted his life in a natural way and apparently without restriction, yet, in God’s providences, every incident and event, and every person that came into his life, was adapted to mean some feature in the Plan of God.

Thus Abraham himself enacted the part of God (See Rom. 4:17; also Isa. 51:2). His two wives, as we have seen, represented God’s two covenants—Sarah the original oath-bound covenant, or covenant of Grace, and Hagar the law covenant. His children by these wives represented God’s children, fleshly and spiritual, which He begat through His two covenants. Isaac typified the Spiritual Seed, Christ head and body, sons of God begotten through the original oath-bound covenant; and Ishmael typified the nation of Israel, the progeny of the law covenant. These two covenants may therefore be likened to two wives, God being their husband. (See the “Watch Tower” for 1909, page 27.)

Each journey of Abraham from place to place represented God changing to a new phase of His foreordained Plan. Every action of Abraham pictured some definite dealing of God with mankind. And the persons with whom Abraham came into contact typified particular features of the Lord’s scheme of salvation.

To appreciate the allegory fully, a fair knowledge of the Divine Plan of the Ages is required.

Nearly fourteen chapters of the book of Genesis are devoted to the life-history of Abraham, namely, chapters 12 to 25. We notice that the first three chapters present, allegorically, a general outline of the three great Dispensations into which the Divine Plan of the Ages is divided. The succeeding chapters enter into the details of the various Ages, and especially describe God’s dealings with His covenanted people during these periods. This method of first giving a general outline, and then the details of the Plan, is that usually employed when a lecturer gives a “Chart talk.”

Remember that, in the allegory, Abraham always represents God, who is the real Father of the faithful. (See Rom. 4:17.)

Chapter 12 of Genesis is an allegorical sketch of this first dispensation.

Gen. 12:1-3. Now the Lord had said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will show thee: (2) And I will make thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: (3) And I will bless them that bless thee, and curse them that curse thee; and in thee shall all families of the earth be blessed.
The first three verses show how Abraham was called to leave his own country and enter another land, where he would become a great nation, and get a great name. He would also become a blessing and bless all the families of the earth.

These three verses are a statement of God's original purpose, the covenant to which He bound Himself as in marriage before the foundation of the world.

Although addressed to Abraham, God was in reality applying the promises to Himself, namely, that He personally would (1) beget a great nation, (2) and would glorify Himself and make His own name great, (3) and that through Him all the world would receive a blessing. Thus, while on the surface the Scripture describes a man who worked as a shepherd, in the seed whom he begat through his wife Sarah, we perceive that this is only a little earthly picture of the true hope of the world, namely, God, who made a covenant with Himself, and bound Himself to it with an oath, that through this oath-bound covenant He might produce a Seed who would bring glory and blessing to Himself, and in whom all the families of the earth would be blessed.

Gen. 12:4-9. So Abram departed as the Lord had spoken unto him; and Lot went with him; and Abraham was seventy and five years old when he departed out of Haran. (5) And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went out, he and his son Lot, each one with his flock and with his herds and with all of Canaan; and they came into the land of Canaan.

(6) And Abram passed through the land unto the place of Sechem, unto the plain of Moreh. And the Canaanite was then in the land. (7) And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there build he an altar unto the Lord, who appeared unto him.

(8) And he removed from thence unto a mountain on the east side of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord.

(9) And Abram journeyed, going on still toward the south. And there was a vision of the Lord to Abram in a dream, when he was in a deep sleep, saying, (10) Unto your seed will I give this land. And there built up Abram an altar unto the Lord who appeared unto him.

Gen. 12:10. And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.

Now, a famine implies lack of bread and consequent starvation. What follows is an account of a famine in Abram's earthly kingdom? Yes. When Adam transgressed there began immediately a famine not of bread, nor of thirst for water, but of hearing the words of the Lord. For man shall not live by bread alone, but by every word that proceedeth out of the mouth of God (Amos 8:11; Matt. 4:4). Adam did not lose the life of Adam, but therefore he and the whole human race in him famished and died (Rom. 5:12). The scene was changed. Paradise, the kingdom of God on earth, fell and became the kingdom of Satan, with sin, sorrow, and death. The "world of the ungodly" was inaugurated. This terrible change was typified by Abraham journeying from the mountains of Canaan, down south to the almost sea-level land of Egypt. The Scriptures use Egypt as a figure of the sinful world.

Is it consistent with the facts to say that Abraham represents God at this stage? For how can God be said to have gone down with the world into its sinful condition? The episode narrated in the remaining verses of this 12th chapter of Genesis shows how the allegory sustains this thought. First, let us quote the verses:

Gen. 12:11-20. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon: (12) Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive. (13) Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my life shall live because of thee. (14) And it came to pass, that when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. (15) And the princes also of Pharaoh saw her, and commended the woman before Pharaoh: and the woman was taken into Pharaoh's house. (16) And when Saul saw that he had prospered well in his hands, he said, Let my brother Abimelech be king over me. (17) And God provided a fawn for Abraham, and he had sheep, and oxen, and he asses, and menservants, and maidservants, and he assayed camels. (17) And the Lord plagued Pharaoh and his house with great plagues because of Sarai Abraham's wife. (18) And Pharaoh called Abram, and said, What is this that thou hast done unto me? Why didst thou not tell me, that thou wast my sister? (19) Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way. (20) And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had.

Were we not then to perceive an allegorical purpose in this particular episode? If so, we might further say that we might not lose to understand why Pharaoh would be mentioned. The holy writers of God's Word were great economists of space, and always had a definite reason for every utterance. Besides which we remember that God Himself supervised all the holy records, and nothing was allowed to be inserted in His Word except what it would serve a useful purpose. Apart from the allegorical pictures, this story is a moral: that those who will not hear of righteousness shall be punished with the vengeance of the righteous.

BRIEFLY STATED, this part of the allegory simply teaches that God kept secret the means by which He intended to bring destruction to the world. To this end He caused the first angel to give to Pharaoh the opportunity to purposefully kill all the male infants in Egypt, to bless all the families of the earth. God reveals His secrets only when, in His wisdom, He knows that the appropriate time has come. He knew that His wisest plan was to hide the true relationship of His oath-bound covenant to Himself (even as Abraham hid the fact that Sarah was his wife), and to permit Satan and his angels, typified by Pharaoh and his princes, to make the attempt of blessing the world and thus try to glorify themselves. God had two reasons for pursuing this course: (1) that it might never thereafter be claimed by any of His angelic creatures that Christ's sacrifice was unnecessary, and that His work of salvation could have been done without it; (2) that it might teach man to know the loyalty of the angels might be tested. Such of the angels as fell from their first estate have ever since been kept in restraint unto the judgment of the great day.

The plagues which came upon Pharaoh and his house typified the calamities brought upon angels and men through their vain glorious attempt to appropriate God's covenant to themselves. The first four plagues typified the increased degradation and sorrow, terminating in the Deluge.
And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle; and the Canaanite and the Perizzite dwelled then in the land.

And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we are brethren.

I will not depart from thee; if thou wilt go with me, I will be to thee as a prince, and I will feed thee, only thou shalt not go down with me into the land of Egypt, that I die there of grief and sorrow.

And Lot chose him all the land of Jordan, and Lot journeyed east: and they separated themselves the one from the other.

Lot dwelled in the land of Canaan, and Abram dwelled in the land of Egypt:

And the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar); and they joined battle with them in the vale of Siddim;

And the vale of Siddim was full of slime pits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.

And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

Without entering into all the details of these verses (which no doubt have special significance in connection with other features of God's plan), the narrative in general can be regarded as an allegorical outline of the last portion of the Second Dispensation, namely the period of the Seven Times of the Gentiles. Lot here represents not mankind as a whole, but the one representative nation of Israel, with which God had particular dealings. The four kings with Chedorlaomer as leader, who overthrew Sodom and Gomorrah, and captured foolish Lot with all his goods, represent the four Gentile empires, headed by Nebuchadnezzar, who in 606 B.C. overthrew the apostate kingdom of Israel, and carried captive the children of Israel with all their goods. Since then they have been subject to the Gentile nations, and have been waiting for God to deliver them.

The Third Dispensation.

is introduced in Gen. 14:13-16. We shall first quote these verses:

Gen. 14:13-16. And there came one that escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the sojourner, that he dwelt in the land of Canaan;

And these were the kings that made war with king Abimelech of the Philistines, at Gezer. These were the kings of the land which Abraham subdued in his day.

And the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar); and they joined battle with them in the vale of Siddim:

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Gen. 14:17-20. And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, in the valley of Shinar, which is the king’s dale. (18) And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. (19) And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: (20) And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

When the evil systems of the Second Dispensation are finally overthrown, and Israel, represented by Lot, is restored to favour, even the world, as represented in the king of Sodom, although formerly evil at heart, will recognize God as the mighty avenger and conqueror who has liberated them from bondage, especially the bondage of the grave. It will be in the King’s Day that restored mankind will meet God and be happy even as the king of Sodom met Abram in this valley. For the King’s Dale is the valley of Jeshophat, or the valley of the Cedron, which runs down the east side of Jerusalem (known in Abraham’s day as Salem). And this valley is recognized as a type of the Adamic death, from which a resurrection is assured because of the sacrificial work of the great high priest Christ. (The valley of Jeshophat is a great cemetery; and every Jew, as well as the Mohammedans, desires to be buried in this valley, as they firmly believe that it is here that the resurrection of the dead is to take place, and where they will meet God. This valley is the valley of God’s warrant to Ezekiel in the 37th chapter, where the dead are pictured in graphic language as coming to life once more. Absalom’s “Pilar” can be seen in this valley at the present day—See 2 Sam. 18:18.)

Christ, head and body, the great High Priest after the order of Melchizedek, will be there, and will meet God and offer to Him the flesh and blood of His atoning sacrifice, represented by the bread and wine which Melchizedek offered. And as the Law of the Aaronic line belongs to God’s own arrangement, the successful sacrificial work of Christ gives Him the right to kingly and priestly authority; and even as Abraham recognized Melchizedek when he received the bread and wine from him, and gave him tithes, so God will recognize Christ as a Priest forever after Melchizedek, and will find in Him the reign of government into his exclusive keeping until the work of the Millennial reign is accomplished, and all the dead world have been raised to perfect life, and the Adamic curse finally rolled away. In all this Christ will bless God, because he will bring honor to His great Name. And after the Millennial work is complete, the Son will hand over the Kingdom to the Father, that the Father may now be all in all, even the Son becoming subject to Him. (Thus when we keep strictly to the allegorical picture, we are not doing violence to the statement in Heb. 7:7.)

Gen. 14:21-24. And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. (22) And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth, (23) That I will not take from a thread even to a shoe-latchet, and that I will not take anything that is thine, lest thou shouldest say, I have made Abram rich: (24) Save only that which the young man eateth, and let all these men come in, and let them take their portion.

Those who have allied themselves with God will get their portion of the spoil (Isa. 53:12), but God Himself will take nothing; for is He not the possessor of heaven and earth? He is the possessor of all, and can give to any man. Who can make Him rich? And the children of God must also give and not take, nor be debtor to any except to love others.

Having now presented a general outline of the Plan of the Ages, we find that the allegory of Abraham’s life-history, as given from the 15th chapter of Genesis onward, enters into the details of the Plan. Not, however, that every detail recorded must necessarily be regarded in an allegorical sense, but merely the principal or outstanding features are to be so recognized. This is the method pursued by the Apostle when telling us that Abraham’s two wives were allegorical of two covenants—he does not regard every minute incident in connection with Abraham’s wives as necessarily having connection with the picture, but treats the narratives broadly. We remember that many separate purposes are served by every feature of the Divine record—“wheels within wheels.”

Just as, when delivering a “Chart Talk” of the Divine Plan, much cannot be said in connection with the First Dispensation as the Bible does not give much information about this “Old World of the Ungodly,” so here in this allegorical sketch, we require to pass on to the account of the first Age of the Second Dispensation, without more than a passing reference to the Old World. We find that

The Patriarchal Age

is dealt with in the 15th chapter of Genesis, which we here quote:

Gen. 15:1-18. After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. (2) And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? (3) And Abram said, Behold, to me thou hast given no seed; and, lo, one birthless moist womb? Yes, and, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that I will bring forth out of thy owne bowels shall be thine heir. (4) And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that I will bring forth out of thy owne bowels shall be thine heir. (5) And he brought him forth abroad, and said, look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, So shall thy seed be. (6) And he believed in the Lord; and he counted it to him for righteousness. (7) And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. (8) And he said, Lord God, whereby shall I know that I shall inherit it? (9) And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. (10) And he took unto him all these, and divided them in the midst, and laid each piece by himself; and all the fowls also went down upon those pieces. (11) And when the fowls came down upon the carcasses, Abram drove them away. (12) And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. (13) And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; (14) And also that nation whom they shall serve, will I judge: and afterward shall they come out with great substance. (15) And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. (16) But in the fourth generation they shall come higher again; for the iniquity of the Amorites is not yet full. (17) And it came to pass, that, when the sun went down, it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. (18) And it came to pass, when the sun went down, it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

Till Abraham’s day, 427 years after the flood, and 2081 years after the fall of Adam, God’s Holy Spirit, typified by Eliezer, had been striving with men to convince them of their evil ways, and raise them out of their degradation. But as it was without any beneficial effect, God said to Noah: “My spirit shall not always strive with man; for he is also in very deed the image of God; and his latter end shall not be different from his beginning.” And now, He sent the Holy Spirit, as the Comforter, to dwell in the hearts of those who believed in the Lord Jesus Christ. Thus it was to this God appeased by His Spirit, for the law is really spiritual, as the Apostle declares (Rom. 2:14, 15). This spirit could not always strive with men, but must ultimately become so efficacious as to no longer prevent the from being saved. And from that time the Holy Spirit of God, as represented by Eliezer, could not be the heir of the promise, the one who would inherit all things and bless all the families of the earth. And thus, just as God informed Abraham that Eliezer could not be his heir, but that he would have a seed of his own who would inherit the promises, so by this allegorical picture, it informs us that it is not by the Holy Spirit, but by His beloved Son Jesus Christ whom He Himself would beget, that all the blessings of restitution shall be accomplished. This Son was not to be an earthly Seed, but a heavenly
The sign which Abraham received as a confirmation of God's promise that his seed would possess the land, is a hidden prophecy of the time when the Christ, typified by Isaac, would begin to possess the world. For if we reckon the years of the covenant-witnessing animals as prophetic, we find that the aggregate ages of the five animals point to the very date when the present great events, which is the commencement of the active overthrow of the Present Evil World by the invisible spiritual Kingdom, that the world may thus become the possession of the Lord. (See "The Watch Tower" for 1907, page 29, where it is pointed out that the animals, the sacrifice of which sealed the covenant of God, must have each sent a period of 11 times 360 = 3960 years; and that this period, if dated from the year 2045 B.C., when the covenant was first made with Abraham, terminates in the year 1914-1915 A.D., the date of the end of the Times of the Gentiles.)

The rather remarkable catalogue of ten nations which ends this 15th chapter of Genesis is interesting as a reference to the "ten toes" of the great antitypical Gentile image which, Daniel informs us, are to be destroyed by the "stone" Kingdom (Dan. 2:31-46). For before God's great spiritual Seed can fully possess the world, He must first dispossess its present Gentile occupants, the ten divisions of the old Roman Empire.

The Law Dispensation

is allegorically dealt with in Genesis, chapters 16 to 19 inclusive.

Gen. 16:1-16. Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar. (2) And Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai. (3) And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. (4) And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was desipised in her eyes. (5) And Sarai said unto Abram, My wrong be upon thee: I have given my maid unto thy bosom; and when she saw that she had conceived, I was despised: the Lord judge between me and thee. (6) But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her. (7) And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur. (8) And he said, Sarai, Abram's wife, whence comest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. (9) And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be the seed of Adam, and the seed of the 'briet' of the nation of Israel; neither shall he be the seed of a wild bird judge between me and thee. (10) But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her. (11) And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be the seed of Adam, and the seed of the 'bricht' of the nation of Israel; neither shall he be the seed of a wild bird judge between me and thee. (12) And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. (13) And she called the name of the Lord who appeared unto her, Thronu. Thou God seest me: for she said, Have I also here looked after him that seeth me? (14) Wherefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered. (15) And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael. (16) And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

Oath-bound Covenant, typified by Sarah, was barren indeed (Gal. 4:21-31). But the Law Covenant, to which God bound himself, at once conceived and brought forth in due time the nation which should be called the seed of Abraham—"a wild man whose hand was against every man, and every man's hand against him;" for the nation of Israel has indeed been thus peculiarly marked amongst the nations of earth. During all the Jewish Age from the entering of the nation into the inheritance in the land of Canaan, till the first advent of the "Oath-bound Covenant," still remained barren. But when Jesus was raised from the dead, the "Head" of the great spiritual Seed of promise was born through the Sarah Covenant; and during the Gospel Age the "Church of the firstborn" have been selected member by member to complete the antitypical Isaac, the Seed of God Himself. And through the ages, the nation of Israel has passed through the times and seasons of the Scriptures, that in 1878 A.D. those who slept in Christ arose in the First Resurrection. We just mention this in passing, because we find that there is a time-parallels between the births of the natural seeds of Abraham, and the two nations, fleshly and spiritual, which name seeth Abraham; for a father is not计 of many at time given in the narrative, Ishmael was born between 10 and 11 years after Abraham received the covenant from God on first entering the land of Canaan, or say 10% years. It was 25 years interval between the covenant, and the birth of Isaac the true seed (Gen. 12:4-7; 21:5). As we have noticed already, the counterpart of Abraham into Canaan with Sarah when he received the covenant, was allegorical then of the coming down to earth with His oath-bound Covenant, and creating Adam as head of His earthly kingdom (Adam being typified by Lot). Until Jesus Christ was raised from the dead, the "Sarah Covenant" was barren, and until 1878 A.D. the members of the Church, the 'Body of Christ,' were not born from the dead (and even now the "seed" members still await their birth). But in 1575 B.C. the Hagar Covenant brought forth her fleshly seed, when they crossed Jordan and entered as a nation into their own country. The intervals between the covenant with Abraham and the births of Ishmael and Jacob are in the same proportionate as the long periods between: the creation of Adam and the entrance of the fleshly seed into their land as a nation in 1575 B.C.; and the entrance of the spiritual Seed or Holy Nation into their heavenly inheritance in 1878 A.D. (Or, to state the ratio: As 25 years is to 10% years, so is 6006 years to 2553 years—the ratio is the same.)

The 17th chapter of Genesis continues the allegory of the Law Dispensation:

Gen. 17:1-27. And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the almighty God: walk before me, and be thou perfect. (2) And I will make my covenant betwixt me and thee, and will multiply thee exceedingly. (3) And Abram fell on his face; and God talked with him, saying, (4) As for me, behold my covenant is with thee, and thou shalt be the father of many nations. (5) Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father is he of many nations have I made thee. (6) And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. (7) And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be their God, and to be their guide among the nations. (8) And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. (9) And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. (10) This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. (11) And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. (12) And he that is eight days old shall be circumcised among you, every male among you, who is born in your generations, he that is born in the house, or bought with thy money, must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant. (13) And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people;
he hath broken my covenant. (15) And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. (16) And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. (17) Then Abram fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? (18) And Abraham said unto God, O, that Ishmael might live before thee! (19) And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, being an inheritance unto his seed after him. (20) And for Ishmael, (21) But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year. (22) And he left off talking with him, and God went up from Abraham. (23) And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him. (24) And Abraham was ninety years old and eleven when they were circumcised in the flesh of his foreskin. (25) And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin. (26) In the selfsame day was Abraham circumcised, and Ishmael his son. (27) And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him."

After the nation of Israel, born of the Law Covenant, had entered into their inheritance, God gave them judges, and later kings, as His representatives in the earthly kingdom. But soon became transparent to the house, based among the people, that the Law would make nothing perfect, and that it was not possible that the blood of bulls and of goats could take away sins. Hagar did not represent the covenant, nor Ishmael the Seed, which would bring blessing. When the Levitical Covenant was proclaimed, for the first time, His intention to bring forth the Seed, was proclaimed by the Sarah Covenant. He sent prophets during the Jewish Age who foretold (as God foretold Abraham in the allegory) that not only would He (God) be a "great father" (which is the meaning of the name Abram), but that He would be the Father of many nations, and the Seed of Abraham. Through these prophets He also foretold (as in the allegory) that His original oath-bound Covenant (represented by Sarai) could no longer be a source of contention (the meaning of the name Sarai), but would become a source of comfort, a princess or queen (which is the significance of the name Sarah), would soon bring forth a "son indeed," a great Deliverer, who would bring blessings to all.

The circumcision on the 8th day pointed to the great 8th Millennial Day when all the children of God (Abraham) will be circumcised in heart and blessed with everlasting life and communion with God.

Gen. 18:1-33. And the Lord appeared unto him in the plains of Mamre: and he sat in an open place in the heat of the day: (2) And lifted up his eyes, and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground. (3) And said, My Lord, if now I have found favour in thy sight, pass not away, I pray you, from thy servant: (4) Let a little water, pray ye, be fetched, and wash your feet, and rest yourselves under the tree: (5) And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said so, as thou hast said. (6) And Abraham hasted, and ran to the tent, and said unto Sarah, and said Make ready quickly three measures of flour; (7) And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it. (8) And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat. (9) And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. (10) And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him. (11) Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. (12) Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? (13) And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? (14) Is anything too hard for the Lord? At the time appointed I will return unto thee, according to the time of life; and Sarah shall have a son. (15) Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh. (16) And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. (17) And the Lord said, Shall I hide from Abraham that thing which I do; (18) Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? (19) For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him. (20) And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; (21) I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. (22) And the men turned their faces from thence, and went toward Sodom: But Abraham stood yet before the Lord. (Note: the remaining verses give an account of how Abraham interceded for Sodom, and how the Lord promised that he would not destroy it if even so few as ten righteous persons were found there.)

In this 18th chapter of Genesis, two important things are foretold by the three angels: (1) That Sarah would have the promised son at the appointed time; and (2) that Sodom would be destroyed by the sudden appearance of the fire which God has communicated to the Jewish nation during their Age, that (1) The great Messiah would come at the due time, and (2) that the apostate kingdom of Israel would be destroyed because of its wickedness (See Ezek. 16:47-50). These three means by which God foretold these two great events (1) The great Messiah, and (2) the destruction of Sodom, are the law, the prophets, and (3) the prophets. The heat of the day is the time when the sun is high in the heavens, and symbolizes the reign of Solomon when the typical people of God, the children of the Law Covenant, reached the zenith of their favour with Jehovah. Solomon himself is the well known type of the Roman church, whose glory is so great, that the most of men turned their faces from thence, and went toward Sodom: But Abraham stood yet before the Lord. His kingdom was divided and thus practically fell. The reign of the antitypical Solomon will never fall; the fall of Solomon's kingdom rather fore-shadowed the overthrow of the whole Jewish nation and kingdom in 606 B. C., and again in 70 A. D.

The law of Moses also, by means of its types and shadows, foretold the coming of the great Prophet and Priest the great Deliverer; and also the destruction of the kingdom and nation because of their evil which was even greater than the evil of the Sodomites.

The prophets likewise foretold of these two events. It is generally understood that one of the three angels who appeared before Abraham was the Lord Jesus in his prehuman existence. In this appearance of the Lord and the two other angels before Abraham, we are reminded of the vision on the Mount when the Lord appeared as a trademark, and Moses and Elias, representing the law and the prophets, communed with him before God, and spake of his coming glory (Matt. 17:1-9; 2 Pet. 1:16-18).

Gen, 19, is rather long to quote. Briefly summarized, this chapter details how two angels came to Sodom at even; and Lot, who was sitting at the gate, invited them to stay with him during the night. They ate unleavened bread. The
Sodomites hearing of the two strangers in Lot’s home, de-
manded that they should be delivered up. Lot refused, and
the angels struck the ransothe with blindness, so that they could
not see him. Lot took two of his daughters, and fled with them
out of Sodom because of its great wickedness, and urged and
then compelled Lot and his wife, and his two daughters to
leave from the place. “And it came to pass, when they had
brought them forth abroad, that he said, Escape for thy life;
look not behind thee, neither stay thou in all the plain; eschewed
thou to the Lord and to the city. But Lot said to them, Stay not
thou to let him escape into the little city of Zoar, and his
request was granted. “The sun was risen upon the earth
when Lot entered into Zoar. Then the Lord rained upon
Sodom and upon Gomorrah brimstone and fire from the
Lord out of heaven. And he overthrew those cities, and all
the plain, and all the inhabitants of the land, and all that
grew upon the ground. But his wife looked back from be-
hind him, and she became a pillar of salt.” Later, Lot, fear-
ing to dwell in Zoar, went up to the mountain and dwell
there with his two daughters. The Moabites and the Am-
monites were born of these two daughters.

While in the allely we are still dealing with the Law
Dispensation, we know that what took place in that Age
was typical of the realities of the Gospel Age. In the typical
Law Age, the destruction of Sodom allegorically represented
the overthrow of the kingdom of God. It might be regarded as
a picture for the future overthrow of the united kingdom of
Israel as a nation in A.D. 70. But since these two important events, through the over-
ruuling providence of God, occurred as figures of the much
greater downfall of Christendom, so the destruction of Sodom
by fire and brimstone from heaven is a picture for the
overthrow of Christendom at the end of the Gospel Age. That this application is
correct there is no doubt, for Jesus himself connected the destruction
of Sodom with the overthrow of the present Evil World (See Luke 17:28-32). In the 11th chapter of Revelation, also, Christendom is spiritually represented as a harlot who has
fallen from grace, and the “two witnesses” are prominently men-
tioned. In the symbols of this book these two witnesses
represent the Old and New Testaments, which warn the
Spiritual Israelites to flee from the destruction of Christendom,
just as Lot was warned by the two angels to escape
out of Sodom before the fire and brimstone came down.

When considering the general outline of the Divine Plan
of the Ages as allegorically presented in chapters 12 to 14 of
Genesis, we saw that the overthrow of Sodom by Chedor-
laomer also pictured the overthrow of Israel in 606 B.C.
Here again certain incidents connected with that early over-
throw of Sodom, have an illustrative bearing upon the de-
struction of the Spiritual Sodom. In the 10th verse of chap.
14, we read that the kings of Sodom and Gomorrah fell in the
vale of Siddim, which was full of petroleum pits (not slime-
pits). The Hebrew for slimepit could also have rendered
“bitumen,” which is petroleum hardened by evaporation and
oxidation. The material, also known as asphalt and pitch,
which is very inflammable, burning like bright coal, is
called asphalt and pitch. The “slimepits” being now covered by the water of the Dead Sea, the de-
struction of the bitumen after earthquakes had loosened them from the pits. One writer says that these floating lumps of bitumen sometimes spontaneously burst into
flames. This phenomenon may have been the origin of the prophet.
Isaiah’s graphic description of the destruction of Idumea, when he says that its streets became a pathway and
its land Idumea, inhabited by the descendants of Esau or Edom, stretches southward and westward from
the southern end of the Dead Sea. Idumea is one of the well
known types of Christendom, as all Bible Students are aware.

In Isa. 34:1-10 the prophet in highly figurative language
forcefully depicts the utter destruction of Christendom, the
spiritual Idumea. Its streams, the channels of commerce
by which the lust of the lustful were passed into the
smitten by brimstone, its dust into brimstone, and its land
into burning pitch, and the smoke thereof would ascend for
ever. When Sodom was destroyed in the days of Arahah,
he saw the smoke of the country going up as the smoke of a
furnace (Gen. 19:28). Thus the fire overthrow in the time
of Sodom, that was present, present shall be, and afterwars
was included in the land of Idumea, well illustrated the hear
overthrow of the spiritual Sodom, or spiritual Idumea; for
the coming social revolution, likened to a great earthquake,
will loosen elements in the figurative “streams” of Christendom
which will burst into the destructive fire of apostasy and
wrath. The “smoke” (remembrance) of this great destro-
y will never fade—it will be an everlasting lesson.

It says that the “sun was risen upon the earth” when
Lot escaped into the little city Zoar (Gen. 19:23). Later,
when the vengeance of God was poured upon Sodom, Lot
fled from Zoar to the mountain. As a city symbolises “a re-
ligious government backed by power and influence” (See “Studies in the Scriptures,” Vol. IV, page 25), Zoar must
represent the small organisation which is backed by the
power of God, and is composed of those in present Truth,
who in the dawn of the Millennial morning have obeyed the
summons to come out of the antitypical spiritual Sodom,
preparatory to ascending beyond the veil to the heavenly
Kingdom (mountain).

And Jesus said: “Remember Lot’s wife!” She looked
back, and was therefore turned into a pillar of salt. As salt
is a preservative, and as a pillar is frequently used as a
memorial, so we would understand that the pillar of salt into
which the disobedient wife of Lot was turned serves as an
overlasting memorial of warning to all who have freed
themselves from Churchianity, or Babylon the Great.

Since Lot here represents the Israel of God, his two
dughters represent flesh Jewah, and his wife represents
the typical harlot who is carried in Christendom during the
whole of the Gospel Age. Just as Lot, after escaping to
the mountain, begat through his daughters the Moabites and
the Ammonites, so the Christ, head and body, when glorified
in the heavenly Kingdom, will give life to the Gentiles
through Judah and Israel, who will then be the ministers of
the Word of life.

THE SEVEN TIMES OF THE GENTILES

is referred to in the allegory in the 20th chapter of Genesis,
which we here quote:

Gen. 20:1-18. And Abraham journeyed from thence
toward the south country, and dwelled between Kadesh
and Shur, and sojourned in Gerar. (2) And Abraham
said to Sarah his wife, She is my sister: and Abimelech
king of Gerar sent, and took Sarah. (3) But God en-
came to Abimelech in a dream by night, and said to
him, Behold, thou hast taken in adultery the woman
which thou hast taken; for she is a man’s wife. (4) But Abimele-
ch had not come near her; and he said, Lord, wilt thou
slay also a righteous nation? (5) Said he not unto me,
She is my sister, and she, even herself said, He is my
brother; in the integrity of my heart have I done this. (6) And God said unto
him in the dream, Yea, I know that thou didst this in
the integrity of thy heart; for I also withheld thee from
him to touch her. (7) Now therefore restore the man his wife:
for he is a man’s husband; and it shall be, when thou
shalt live, and it shall be, when thou restore her to him, that thou
hast done unto us; and what have I offended thee, that thou
hast brought me and my kingdom a great sin? thou hast done dead unto me that ought not to be
done. (10) And Abimelech said unto Abraham, What
sawest thou, that thou hast done this thing? (11) And
Abraham said, I did not know, that she was in my
sight. (12) And yet indeed she is my sister; she is the daughter of my father, but not the daughter
of my mother; and she became my wife. (13) And it came

This content is from a different source or format, which makes it challenging to parse directly. However, the text appears to be a commentary on biblical events, particularly those related to Sodom and its destruction. It draws parallels between the events in Genesis and the destruction of Sodom and the allegorical representation of the spiritual overthrow of Christendom. The text also references the story of Lot and以色, highlighting the significance of looking back and being turned into a pillar of salt. It concludes with a reflection on the consequences of sin and the blessings of obedience. The commentary seems to be providing a didactic lesson on the importance of faithfulness and the dangers of wavering from the path of righteousness.
to pass, when God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt show unto me, when thou departest from my father's house—unto the land of my nativity, He is my brother. (14) And Abimelech took sheep, and oxen, and men servants, and women servants, and sent them unto Abraham, and restored him Sarah his wife. (15) And Abimelech said, Behold, my land is before thee: dwell where it pleaseth thee, and thou shalt be fruitful and multiply. (16) For the Lord hath enriched me, because of my wife Sarah, which was given unto me for a wife.—And he gave unto Abimelech a thousand pieces of silver: behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other: thus she was reproved. (17) So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare children. (18) And Abimelech said, Who knew, that God would open the womb of the house of Abraham, beyond the days of Sarah? As in the allegory the overthrow of Sodom in the days of Abraham primarily represented the overthrow of the apostate kingdom of Israel in 606 B.C. by Nebuchadnezzar, the king of Babylon, so the allegory of Genesis that chapter of Genesis to deal with the period immediately following that overthrow, namely, the Seven Times of the Gentiles. King Abimelech taking Sarah into his house, believing that she was Abraham's sister, reminds us of the similar incident recorded in the 12th chapter in connection with Pharaoh and Abraham and Sarah. In this allegory the angels represented Satan and his evil angels, but in this case, Abimelech and his house represent Nebuchadnezzar and the Gentiles generally, who, in 606 B.C., after the overthrow of God's typical earthly kingdom, sought to govern the world, and thus bring blessing upon all the families of the earth. In other allegories, the child's death is the death of the bond covenant, as typified by the child's being bound to Abraham's father as a bond covenant, as typified by Sarah, is destined to do. But as Abraham did not devolve to Abimelech that his sister Sarah was also his wife, so God in his wisdom hid the full truth that He alone is bound to His original Covenant, and that He alone has the height and power to bring into existence the great Seed who will bless the world with good government, peace and contentment. Abraham did not tell a lie when he said that Sarah was his sister; he withheld the truth that she was also his wife. So God, who cannot lie, does not disclose His secrets until the due time. After He has set before men by many examples and proofs that these things are true, and that they are unable to bless the world, He will then disclose the fact that He is the husband of the Sarah Covenant of blessing. Neither angels nor men will hereafter ever be in a position to claim that the sacrifice of Christ was unnecessary (for through death and resurrection the Christ living in men, not as a bond, but as an Son covenant); for all will then have had the opportunity to try to bring forth this Seed, but have only brought disaster upon themselves, as did Pharaoh and his princes, and later Abimelech and his house, in their misappropriation of Abraham's wife, Sarah. In hiding the truth for a season, God demonstrates His superior wisdom, and proves that His thoughts and ways are as high above those of angels and men, as the heavens are above the earth.

In the allegory we read (in verse 3) how the Lord appeared to Abimelech in a dream, and declared to him Sarah's true relationship to Abraham. This reminds us of how the Lord similarly appeared in a dream to Nebuchadnezzar, and told him that "the most high ruler in the kingdom of men, and the most high ruler of all understanding, is not with the wise and prudent, but with them that are foolish and foolish-hearted." (Eccl. 2:9) It was not until the typical "seven times" of madness had passed over the head of Nebuchadnezzar, that he realized the full significance of God's warning. And neither will the world fully comprehend their inability to rule and bless until the great "Seven Times of the Gentiles" has passed, and the rude awakening, the time of "shaking" now in progress, makes them rub their eyes and see clearly their former madness. They will then extol the most high, and praise Him for their returned reason (lost for them by Adam through his disobedience). And God will not hold the Gentiles responsible for the reason they are mad, because of the thought that in the integrity of their hearts they believed they could rule and bless the world. They have not known that the covenant of blessing belongs to God alone.

In the 14th and 15th verses it says that Abimelech restored Sarah to Abraham, and gave him great riches, and told him to dwell where he pleased. As Abimelech in himself represents the Babylonian empire headed by Nebuchadnezzar, the restoration of Sarah and the riches and freedom he gave to Abraham, represent, (1) God resuming His right to His own Covenant in 536 B.C., when the typical 70 years dominion permitted to Babylon the Great (Christendom) came to a full end, (2) God giving the Gentile Covenant, and brings forth the great Christ, head and body. Then the blessing of all the families of the earth will at once commence with the restoration to their native land of the captive Israelites, laden with gifts from the Gentiles.

The Harvest Period of the Jewish Age

is dealt with in the 21st chapter of Genesis. We shall quote this chapter in sections, and show the allegorical meaning as we proceed.
the Law Covenant and its children, even as Abraham at the dictates of Sarah cast out Hagar and Ishmael; for the Israelites under the bondage to the Law could not be fellow-heirs with the children of the promise (Gal. 4:30). But God heard the cry of Ishmael in his cast-off situation; and as He had already promised Abraham that Ishmael would become a great nation with twelve princes, He directed Hagar to bring water to Ishmael from the well of Beer-sheba. So, God has not altogether cast off His people whom He foreknew, for they were beloved for the Father's sake, and they were still Abraham's seed according to the flesh (See verse 13). The Old Law Covenant has been able to supply the cast-off Nation of Israel with sufficient water of truth, to sustain them in their wilderness condition during the Gospel Age, during their "double" of disfavour, and they will yet become a great nation.

23:2-22. And it came to pass at that time, that Abimelech and Phichol the chief captain of his host, spake unto Abraham, saying, God is with thee in all that thou doest: (23) Now therefore swear thou unto me by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son; but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned. (24) And Abraham said, I swear. (25) And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away. (26) And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but now.

Just as Abimelech did not know that his servants had violently taken away the well of water which belonged to Abraham, this illustrates in the allegory that the princes of this world did not know that their servants had crucified the Lord of glory, thus taking away the "Well" of the water of truth. Nevertheless, God will reprove them for this cruel wrong; for the Gentiles, and those that are responsible with the Jews for violently taking away the Son of God.

Gen. 21:27-32. And Abraham took sheep and oxen, and gave them unto Abimelech, and unto Phichol the chief captain of his host. Then Abimelech said unto Abraham, Let us make a covenant, between me and thee; (30) And said, For thine own sake I will do this thing; because I will shew thee kindness: (31) For if thou hadst done unto me any hurt, then truly hadst thou found out all the work that they had done. The seven ewe lambs represent the complete Church, the Lord's sheep, who witness the fact to the world that it is God who has "digg'd this well," Beer-sheba, the "Well of the oath."

Gen. 21:33-34. And Abraham planted a grove in Beer-sheba, and called there on the name of the Lord, the everlasting God. And Abraham sojourned in the Philistines' land many days.

The everlasting God, having established his oath-bound covenant with the Gentiles, to take out of them a people for His Name, prolonged His visit among them for "many days," namely, the whole length of the Gospel Age. The selection and setting apart of the Church (the ewe lambs) is a witness to the integrity of God that He will not deal falsely with the Church during among them.

The next three chapters of Genesis, namely, chapters 22, 23, and 24, deal with the Gospel Age.

As the sacrifice of Jesus Christ is the central point of the whole plan of salvation, still another chapter is devoted to the account here given of Abraham's offering of his son, Isaac, as a type of God's part in the sacrifice. Though the Jews and the Gentiles were more or less responsible, in that they acted of their own free will, nevertheless they could not have committed the cruel deed had God not permitted it, and had Jesus not been a voluntary victim. Hence, God was the great First Cause. This is shown not only by the allegory contained in this chapter, but also by the words of the Lord Himself: "The cup which my Father hath given me not the cup which Judas, or the Jews or the Romans had given him shall I not drink it?" (John 18:11.)

Gen. 22:7-19. And Isaac spake unto his father, and said, My father; and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for the burnt offering? (8) And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. (9) And they came to the place of which God had told him, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. (10) And Abraham stretched forth his hand, and took the knife to slay his son. (11) And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham. (12) And he said, Here am I. And he said, Lay not thy hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. (13) And Abraham lifted up his eyes, and looked, and beheld behind him a ram caught in a thicket by his horns; and Abraham went and cut the ram, and offered it for a burnt offering in the stead of his son. (14) And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen. (15) And the angel of the Lord called unto Abraham out of heaven the second time, (16) And said, By myself have I sworn, saith the Lord, because thou hast done this thing, and hast not withheld thy son, thine only son: (17) That in blessing I will bless thee, and in multiplying I will multiply thee as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; (18) And in thy seed shall all the nations of the earth be blessed: because thou hast obeyed my voice. (19) So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba. It appears that Isaac as Abraham had not previously informed his son that it was he who would be offered in sacrifice, so God had not told His Son Jesus Christ of the necessity of his sacrifice, until the time had come. In withholding this information from him until the due time, God exhibited His tender love for His Son, in not paining him with suspense for a longer time than was necessary; and from this fact we have another proof of His confidence in His Son's faithfulness: for God's whole plan was dependent on His knowledge that Jesus Christ would gladly walk in obedience to His will.

Abraham's reception of Isaac from the altar as from the dead, was a figure of the resurrection of the antitypical Isaac (Heb. 11:19).

As a reward for his willingness to sacrifice his beloved son, which was the culminating and supreme test of Abraham's faith, God not only repeated once more His promise to bless him and to multiply his seed as the stars of heaven
ABRAHAM’S LIFE HISTORY—DR. JOHN EDGAR

301

and as the sand which is upon the sea-shore, but on this occasion He confirmed it by an oath; and for the same reason, because it was less certain, to make it more sure to his Father's will, He added for the first time: "Thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed." So certain now was Abraham's confidence in God that, though the Apostle states that he died without having received the promise (Heb. 11:39), nevertheless the same Apostle in the same chapter (Heb. 11:15) declares in reference to this stage in Abraham's history: "After he had patiently endured, he obtained the promise." Whether Abraham understood the matter or not, we now see that he obtained the promise only in a tentative sense. In the antitype, the heavenly Father, when He has patiently endured the continuance of evil for six thousand years, and has received the antitypical Isaac, Christ, head and body, from the dead, will actually obtain in promise for then His beloved Son will have proved himself the rightful heir of the Covenant, and will at once possess himself of his enemies' gate (the vital part in all ancient walled cities), and commence the glorious work of blessing all the nations of the earth, the Jews first and afterwards the Gentiles.

The 23rd chapter of Genesis gives an account of the death of Sarah; and of the purchase by Abraham of the cave of Machpelah in which to bury her. According to the chronology Sarah died three years before the marriage of Isaac and Rebekah. God's oath-bound Covenant is called an everlasting covenant, but when it brought forth the Seed, which is Jesus Christ, it died or ceased to exist as a Mother. But this is really another illustration of the relationship of Jesus with Sarah. And let us not be surprised if we have seen that Jesus Christ and the Church, which is his body, are collectively the Seed of the Abrahamic covenant as represented by Sarah; and that the full birth of this Seed has yet to take place. From that standpoint, therefore, "Sarah" cannot be said to have died. But from this 23rd chapter on through the succeeding chapter, we are given another distinctive revelation in Genesis 46:8-15, the Church, that of husband and wife as represented by Isaac and Rebecca. Jesus Christ in himself was the Seed of the Sarah Covenant; and when he was raised from the dead he became heir of all things. The Church are his joint-heirs, and they were representative in him from the time of his resurrection.

The 24th chapter of Genesis gives an account of the selection of Isaac's bride Rebecca. It was after the death of his mother Sarah that Isaac's future bride was sought for. The three years between the death of Sarah and the marriage of Isaac and Rebecca may represent the period of the Gospel Age, at the end of which the great antitypical marriage will take place. During this long period the Holy Disturbing Spirit is at work. The Church, in her process of having now found her the marriage is soon to be consummated. The Church, the "Lamb's wife," will now soon be fully united to Jesus Christ and will see him as he is, receive his name, which is above every name, and enter into his mother Sarah's tent, that is, into the privileges and opportunities of the Abrahamic throne in the Abrahamic Covenant represented by Sarah (Gal. 4:24). (Note: A beautiful account of this allegory of the selection of Isaac's bride Rebecca by Eliezer, is given in the "Watch Tower" of 1907, page 73.)

THE MILLENNIAL AGE

is allegorically represented in the 25th chapter of Genesis, verses 1 to 10.

25:7-10. Then again Abraham took a wife, and her name was Keturah. (2) And she bare him Zimran [etc.]. (5) And Abraham gave all that he had unto Isaac. (8) But unto the sons of the concubines, which Abraham had, gave he their inheritance. 25:7. And these are the years of Abraham's life which he lived, one hundred thirty and five years. (8) Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years: and was gathered to his people. (9) And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre: (10) The field which Abraham purchased of the sons of Heth; there was Abraham buried, and Sarah his wife.

After the death of Sarah and the marriage of Isaac, Abraham took to himself a third wife, whose name Keturah. She bore him six sons, and Elishama, and Zimran, and P цруa (which name signifies "herod") and Joel, and Ibniuel (which name signifies "Father of many sons"). Keturah, like Sarah, was a true child of promise, and by whom he had many sons. This illustrates the fact that this new Abrahamic Covenant has done its work of bringing forth the heir of the promise, and the marriage of Jesus Christ and the Church his bride has taken place, the heavenly Father will, by a new covenant, represented by Keturah, give life to many nations, and so justify the name Abraham (Father of many nations) which he bore. Let us note also that the new Covenant has been established for 21 centuries, after the time of Abraham and his house.

And just as Abraham gave all that he had to Isaac, so God gives all things to Christ. Abraham's other son had no part or lot with Isaac. He gave them gifts and sent them away eastward. So fleshly Israel and the other restored nations will have no part or lot with the "Holy Nations," the church of the first Adam, the Church of the second Adam, the New Jerusalem, the church of the New Covenant.

In the succeeding chapters of Genesis we have an account of the life-history of Isaac and Rebekah; and we find in this book the allegory of many of the outstanding features of the Divine Plan of Redemption. Isaac replaces the place of his father Abraham, and represents God; while Rebecca takes the place of Sarah and represents the original oath-bound Covenant of blessing. The firstborn of Isaac and Rebekah, Esau, takes the place of Ishmael in representing the fleshly house of Israel, while Jacob in his turn takes the place of Isaac, the spiritual house of Israel, the Church. Isaac, Esau had the birthright and should have inherited the promises, but being a "proflane" or worldly person, he sold this right to Jacob his brother. So, the Jewish nation had the first opportunity of becoming heir to God (Isaac), but being of the earthy, they could not appreciate spiritual things, and thus sold their birthright to the Jacob class who became the spiritual Sons of God. From another standpoint: just as there were two literal nations composed of the descendants of Esau and Jacob, namely, the Edomites and the Israelites, both of which dwelt in territory adjoining (Mount Seir, the country of the children of Esau, running from the south of Judea southward), during the Gospel Age there have been two antitypical "nations" in the Church, the Esau class and the Jacob class. The Esau class as had the spiritual birthright as heirs of God, but who have sold it for earthly things; and the true Israelites indeed, who have supplanted the other class and have thus by their faith in God's promises become heirs of all things. For this reason, God has said: "Jacob have I loved, but Esau have I hated" (Isa. 46:10). And what joy it is to know that both Esau and Jacob and Esau, he represented God in His attributes of justice demanding a sacrifice. We read that Isaac was blind; and justice is personified by a human figure blindfolded, and having a sword in one hand, and balances in the other. Justice is impartial, and so long as things are rectified and made equal (balanced), does not respect the person of the one who makes things equal. Thus, the justice of God was violated when Adam sinned, and therefore the penalty of disobedience had to be paid. Jesus Christ offered to sacrifice his human life as an off-set to Adam, and so meet the demands of justice. The "Esau" class had the opportunity of participating in this sacrifice (as represented by Isaac desiring Esau's birthright), but, like Esau, they would have killed the soul loved, that he might eat and be satisfied. But the account shows how Jacob, who had previously bought the birthright from Esau, presented to his father savoury meat prepared by his mother Rebecca, and how Isaac, not seeing who presented the meat, ate and was satisfied. The Jacob class, who represent the Church, have been chosen not only to receive the blessings of God, but they have been called by the grace of God to sacrifice in the fullest sense of the word. They have, therefore, in harmony with the arrangement of God in Christ Jesus, presented their bodies a living sacrifice, holy, acceptable unto God; and God has "eaten" this offering of a sweet savour and has been satisfied—His justice has been recognized and met. The Esau class has not been willing to sacrifice themselves, having preferred the things of this earth and despising the promises of God.
There is a similarity in a number of the incidents of the life of Isaac and of his father Abraham; and in studying these incidents we find that they represent much the same things in the Divine Plan. For instance, in chapter 26 of Genesis, Abimelech, king of the Philistines, mistakes Rebecca as the sister of Isaac, instead of regarding her as the wife of Isaac. This recalls the similar mistakes made by Abimelech in the case of Abraham and Sarah, and illustrates the same thing, namely, the mistake made by the Church in thinking that they could produce the seed which was destined to bless the world. But we have indicated enough to show that Isaac's life-history can also be viewed as an allegory of the Divine Plan; and we believe it will repay careful study by every student of God's Holy World. There is a rich mine in the life-history of these two sons of the Covenant, which brings to light many beautiful gems of truth, which beautify the Christian character by stimulating to faithfulness and joyful service.

It may assist the student to grasp the significance of the foregoing, if we summarize it in tabular form:

ABRAHAM'S LIFE-HISTORY AN ALLEGORY OF THE DIVINE PLAN OF THE AGES

The Bible says that the births of Ishmael and Isaac were allegorical (Gal. 4:24). Abraham typified God (Rom. 4:17; Isa. 51:2). Sarah typified God's earth-bound Covenant. That those who bring forth many beautiful gems of truth, which beautify the Christian character by stimulating to faithfulness and joyful service.

FIRST DISPENSATION—Gen., chapter 12.

V. 1-3—First statement of God's original purpose—His own Covenant of Grace.
V. 4-9—God comes down with His own Covenant (Sarah) to earth. His "Seed" will inherit the earth in due time.
V. 10—The famine represents the famine of the true "bread of life"; for "man shall not live by bread alone," but by God's Word (Matt. 4:4).
V. 11-20—God knew that His (Sarah) Covenant was His alone, that none could appropriate it without disaster. But God (Abraham) allowed Satan and his angels (Pharaoh and his princes) to attempt to bless the world for two reasons: (1) To teach His creatures their dependence on Him. (2) To test their loyalty.

SECOND DISPENSATION—Gen., chapter 13 to 14:12.

V. 1-4—Abraham's return to Canaan, represents the regeneration after the flood. Abraham represents God, and Lot restored mankind. Afterwards Lot represents the people of Israel, first fleshly, then spiritual.
V. 5-13—God (Abr.) permits mankind (Lot) to take their course (Rom. 1:20).
V. 14-17—In spite of mankind's waywardness, God (Abr.) will still have His earthly kingdom, neopled by His "children" numerous as the dust of the earth.
V. 14:1-12—Gentile kingdoms (Chedorlaomer) overthrow apostate kingdom of Israel (Lot in conjunction with Timnah) and the Gentiles Times' begin (See Isa. 34:5-10).


V. 13-17—God's anointed company, "all born in His own house," will smite "Babylon the Great," the last phase of the Gentile powers, and rescue and restore Israel (Lot). Eliezer is the type of the Holy Spirit of anointing; the number of Abraham servants, 318, is the same as the numerical value of Eliezer's name. Vand 18-20—Christ represented by Melchizedek, Bread and wine represents Christ's right to the Kingdom, because of his sacrifice of his flesh and blood. God (Abr.) recognizes Christ's (Melchizedek's) right, and received the sacrifice and gives him power. Christ blesses God by exalting His great Name.
V. 21:24—God (Abr.) will take nothing, for He is already rich.

PATRIARCHAL AGE—Gen., chapter 15.

V. 1-21—"My spirit shall not always strive with men" (Gen. 6:3). God's spirit (Abraham's servant Eliezer) could not be the heir of the promise to bless the world. God then revealed His intention to have a "Seed" who would bless all the nations of the earth. God indicated the time when this promised "Seed" would come to take possession of the inheritance, by means of the ages of the covenant-sealing animals.

LAW AGE—Gen., chapters 16 to 19.

16:1-16—God did not reveal to Abraham through the seed would come, therefore Ishmael was born through Hagar. This represents God (Abr.) permitting fleshly Hagar the Law Covenant (Hagar). After this the true seed of promise (Isaac = Christ) was born by Sarah (the true Grace Covenant). Sarah (God's own Covenant) was at first barren (Gal. 4:21-31); but Hagar (bond servant Law Covenant) brought forth at once (Gal. 3:19).

17:1-27—It became apparent that the Law Covenant and its children (Hagar and Ishmael) could not bless; therefore the Lord sent prophets, who proclaimed that He (God as typified in Abraham) would not only be a "great father" (Abram), i.e., the father of the Jewish nation (Ishmael), but a Father of many nations (Abraham). By these prophets, also, God renewed His original Covenant of Grace, saying it would not longer be a source of contention (Sarai), but a princess or Queen (Sarah), by which He would bring forth a "Son indeed."

18:1-33—The "heat of the day," the time when the sun is high in the heavens, represents the Kingdom of Solomon, when the Jewish nation was at its zenith. The Hagar covenant brought forth her people (Ishmael), who in the reign of Solomon reached God's greatest favour.

The three angels (The Lord Jesus among them) foretold Sarah's seed; and Sodom's destruction. These three angels represent: (1) First, Solomon in his glory as type of Christ, the greater Son of David; and second, the downfall of Solomon as type of that destruction of the apostate kingdom of Israel (The Law); and (3) the prophets. Both Law and Prophets similarly, like the typical reign of Solomon, foretold the coming of the great Deliverer (Isaac), and also the destruction of the apostate kingdom of Israel (Sodom).

In this dispensation, as the Lord in his prehuman existence with the other two angels before Abraham, we are reminded of the transfiguration of Jesus Christ on the mount, with Moses (the Law), and Elias (the Prophets), communing with him before God (Abraham), and speaking of his coming glory (Matt. 17:1-9; 2 Pet. 1:16-18).

19:1-38—The destruction of Sodom (burning) in its chronology here, in this allegory, represents the overthrow of the Jewish kingdom in 606 B. C., and also the overthrow of the Jewish nation in 70 A. D. But as these two overthrows typify the great overthrow of Christendom, so the destruction of Sodom is a figure of this great final destruction at the end of the Great Age. See "Studies," Vol. IV, pages 606-608, and Vol. III, page 194, where Lot is taken to represent the true Church, and Lot's wife the Great Company.

The two witnesses (the Law and Gospel messages) spoken of in Rev. 11, verse 8 of which refers to spiritual Sodom (Christendom), are represented by the two angels who warned Lot and delivered him before the fire came down. Lot (the true Church) escaped to the little city of Zoar; and the sun was then risen high. Later, Lot fled to the mountain (the heavenly Kingdom), when Sodom was destroyed. "City" symbolizes "a religious government backed by physical power" ("Studies," Vol. IV, page 25). Zoar therefore represents the small organization backed by Gods power, and composed of God's people (Lot) in Present Truth, in the dawn of the Millennial morning, who have obeyed in coming out of spiritual Sodom, preparatory to being glorified to the Kingdom (mountain).

As salt is a preservative, and a pillar a memorial, so Lot's wife is an everlasting memorial of warning to God's people who have fled from spiritual Sodom;

Lot's two daughters represent fleshly Judah and Israel (for Lot here represents the Israel of God), who like spiritual Israel (Lot) have also been captive in Christendom (Sodom). The Moabites and Ammonites, children of the two daughters by their father Lot, represent the Gentiles, who are given life through the Christ (Lot) by means of Judah and Israel, ministers of the Word of Life.


V. 1-13—After Israel's kingdom (Sodom) was destroyed in 606 B.C., God had from Nebuchadnezzar the truth that He had bound Himself to His original Covenant to bless all the world. God permitted the Gentiles to gain control over His people, in order to teach them the folly of their pride of heart. This is dramatically shown in Abraham (God) permitting Abimelech (Nebuchadnezzar) to take Sarah (the Grace Covenant) to himself. This incident reminds us of the similar incident in Egypt (Gen. 12:15).

God thus demonstrated by bitter experience (1) to Satan and his evil angels (Pharaoh, and his house), then (2) to Israel (Solomon's typical glorious reign), and (3) to the Gentiles (Abimelech and his house), that none could take God's Covenant (Sarah) and bring forth the "Seed of Promise" (an anointed saviour) to bless the world. The heathen religions all claimed to have brought forth the Seed of Promise, but these were all false saviours. God has shown that He alone is the husband of the Sarah Covenant of Grace.

V. 14, 15—Abimelech restored Sarah to Abraham, and gave him riches and land. So also in 536 B.C., after the 70 years' captivity in Babylon, God resumed His right to His Covenant (Sarah). His chosen people returned to their land laden with gifts from the Gentiles, preparatory to the birth of the true "Seed". Christ, who fulfills the full period of Gentile rule. God resumes His Covenant, and brings forth His great Seed, head and body, at the end of the Gospel Age. The blessings are then due to begin, although there must first be the shaking time to finally destroy the present evil world. The restored captives will get great riches, and the earth to dwell in.


V. 1-9—Isaac born: Ishmael mocks = Christ born:

V. 10-21—Hagar and Ishmael are cast out, but are protected by God and made a nation. So the Law Covenant and fleshly Israel are cast off, but God protects them during their "double" of disfavour (the Gospel Age), and will yet make them the foremost nation under the terms of the new (law) covenant (See Gal. 4:30).

V. 22-26—Abimelech's servants take away with violence the well of water from Abraham's servants, but Abimelech was not aware of it. So Caesar, or the "princes of this world," are not aware that their servants had crucified the Lord of glory, the great "Well" of the water of life (John 4:14).

V. 27-32—Abraham took seven ewe lambs, and made a covenant of peace with Abimelech at Beer-sheba. This represents that the complete Church, the "little flock" chosen of God, are the witnesses that God makes peace with the world (Abimelech), and that it is He who has "digged this well," the "well of the oath."  

V. 33, 34—Abraham dwells in the land of the Philistines many days. This represents God dwelling with the Gentiles many days till He takes out of them a "people for His Name."

THE GOSPEL AGE—Gen., chapters 22 to 24.

V. 22-25—Isaac offered in sacrifice, represents God offering His only Son, Jesus.

V. 3, 4—Three days' journey to the mount where the offering is made, represents the three-thousand-year days of the Gospel Age, when the sacrifice will be completed.

V. 7-14—Isaac was not aware that it was to be he who would be the sacrifice. So, in like manner, evidently, God did not inform Jesus beforehand that He would require to be sacrificed—not until the due time had come. This shows God's great consideration in not unnecessarily causing His Son pain before the time. Isaac was raised from the dead in a figure (Heb. 11:19). Christ was actually raised from the dead.

V. 15-18—God swears by an oath to bless all nations through Abraham's seed. So the fulfillment of the promise will come when the Christ, head and body, is raised from the dead. Abraham received the promise (Heb. 11:39), but this was only tentative: it will not be till the Gospel Age is ended that the promise will be realized.

V. 22-25—Sarah dies before Isaac's marriage. God's Covenant (Sarah) is of a kind to sense ceased when it brought forth Jesus Christ, the heir of the oath-bound covenant. Then the call went out for the bride of Christ during the Gospel Age.

V. 24-1, 2—This beautiful allegory of the selection of Christ's bride by the Holy Spirit (Elizer, the servant to Abraham), is told in the "Watch Tower" of 1907, page 73, and therefore need not be detailed here.

THF. MILLENNIAL AGE—Gen., chapter 25.

V. 1-4—When Sarah died, and Isaac was married. Abraham married Keturah, and had many sons. So, also, God, by means of the new covenant, will have many children, i.e., the world at large, and will thus prove His title to the name Abraham, a father of many nations; for all the world will become the children of God by His glorious liberty.

V. 5—Abraham gave Isaac all things; and God gives His Son Jesus Christ all things. for he is the heir of all things.

V. 6—Abraham gave gifts to his other sons, and sent them eastward. God will bless the other nations with earthly "eternal life": but these nations have no part or lot with the "Holy Nation" the Israel of God composed of Christ and the Church.

V. 7-10—Abraham dies exactly 100 years after his covenant was made to him. So God's great work of salvation will be completed at the exact time appointed.

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**Question Meeting Conducted by Pastor Russell**

**QUESTIONS 1.** The Los Angeles Ecclesia holds Sunday meetings as follows: 10:30 A.M. Sunday School Lesson in THE WATCH TOWER Study Article: 1:30 P.M. THE WATCH TOWER Study Article: 3:30 P.M. Lecture: 7:00 P.M. Berean Study Sixth Volume. Some say that we should have more meetings; some, that we have too many now; some say that we should have two discourses instead of one. What is your thought as to the best interests of the Class in the future?

**Answer:** In every case each Class should decide for itself. As for me, I think there is such a thing as having too many meetings. In this instance, I should not be inclined to add to the number of meetings already being held. If I were here and voting on the subject, unless I knew more than I now know, I would be inclined to have three meetings rather than five. Four are about as much as we could manage. While it might be different, there are surely a goodly number of the Lord's people who have earthly obligations toward their husbands, wives or children, who are not in the Truth, and to whom they owe something on the one day set apart for rest and change of occupation.

To a husband not in the Truth, and whose only day at home is Sunday, to find that his wife would be away too much on that day, it would appear as though she were neglect-
SIXTEENTH SOUVENIR CONVENTION REPORT

him; and I am not sure but that you would take the same view under similar conditions; and a wife not in the Truth, seeing the necessity of being at home on Sunday, because he was to be away at meetings most of the day, would have almost
nothing of his society. Surely this would not be right. We have sundry obligations of an earthly kind to our husbands or to our wives, as the case might be; and these ought not to be overlooked.

The Class should hold ever so many meetings on Sunday, in some instances it would be wise for an individual not to attend all of them. Even in the case of an individual who might be able to give his entire day to the Lord, it would rest with him as to how to spend his time. He might desire to give a portion of it to the volunteer service, and another portion to some other part of the work assigned for that day. He would have to use his own judgment in the matter. If the Class should have more than four meetings it would hardly seem wise; and even if all could get out to all these meetings, we should remember the Apostle’s words, “Let your moderation be known to all.”

Moderation in respect to religious meetings, as well as in respect to other matters. We should therefore have consideration for those who are dependent upon us—our husbands, our wives, our children, our neighbors, our relatives. We may have some obligations to all of them, but chiefly to the Household of Faith, and to our families, of course, for they come first.

Ques. 2. What kind of meetings would be most advantageous?

Answer. That would depend very much upon circumstances. We have found one of the most useful meetings that we know anything about to be the Berean Studies; and yet there might be some exceptional cases where that might not be at all profitable. In some cases a preaching service on Sunday night might be the most profitable; in some cases two preaching services on Sunday. These, however, would be exceptional cases. As a general thing, I think the benefit derived from the Berean Studies; for they require that each individual shall make his own preparation and give his own answers. I am not intending to give specific advice, but rather to give a class represented here an idea as to how I think the meetings should be arranged for them to apply what I say in my own way.

The Bible says nothing about how many or what kind of meetings we should have. That is left to be decided by the spirit of a sound mind. We should have in mind the profit and benefit of each member of the Class. We should “consider one another.” Some might think they need more. If they should arrange for too many, they will gradually find it out by the attendance becoming too small to justify their continuance, being fewer than the number that had originally been arranged for. My thought would be that about three meetings on Sunday would be sufficient. But each must use his own judgment, and then when the resolutions are read to the Class, allow them to either thank and act for themselves. This is just and right. This idea of justice should enter into all the affairs of life; for justice is the foundation of God’s Throne and should be the foundation of every Christian’s deportment; in fact, justice should be the foundation of everything we do. If some in the Class want five meetings, then I could not object to that, but I would say, “Now, I’ll vote for five meetings, if you want five, and think they will be fairly well attended.”

Ques. 3. Would you advise the Class here at Los Angeles to formulate a set of by-laws to govern business meetings, etc.?

Answer. Some of the Brethren are very much given to by-laws, or rules. Now certain rules are, of course, necessary: for without them we would be anarchistic; and yet we must observe the law of love and justice. These two laws especially operated will regulate almost everything. Justice, however, must always come first. I am to be just toward every individual, but not to put them out of business; for then I would lose the individual, and I would lose what they paid for in return. However, you should not desire to do anything less than justice toward me, and surely I should do nothing less than justice toward you. But while I hold myself to strict justice, yet I am not to require it of you. I may require less. With these by-laws, justice and Love, operating, we shall not need very many more laws. We could have too many by-laws; but these two kept steadily in mind will help out in a great many cases.

Ques. 4. When a congregation is large in number, and it is deemed advisable to delegate to others a certain portion of the work—such as arranging for meetings, fixing time and place of meeting, and appointing the leaders for the various meetings—should such work be delegated to the Deacons or the Elders? It is not for the Elders to vote, as the Apostle says, or should the Deacons perform such duties with the Elders?

Answer. The Lord’s Word gives us a great deal of latitude in such matters. It does not specify particularly what shall be the work of the Elders and what shall be the work of the Deacons; merely that each should do what they may do, as each may see best. Then the “women may assume the work of the church,” as Paul may suppose. The Elders should have in charge the spiritual work of the Church—the meetings and everything of that kind. They should be brethren suitable for public speaking; as the Apostle says, they should be apt to teach.” Now some are apt to teach in public, and therefore should be appointed for that work; whereas others are apt to teach in a private way, and should therefore be appointed to the Studies and meetings in the homes. Aptyess to teach should be given a rather broad interpretation. It does not mean simply to give a declamation from the platform, but it means to be apt to teach in any way. Some think that if they are chosen to be Elders it means that they must speak in public. But this is not the case. Aptyess to teach should include both the public and private teaching; and some should be given the private work, and some the public work, whereas all should be apt to teach.

The Elders should lead all the meetings; for all the meetings are spiritual. If a person is not suitable to be an Elder, he should not be appointed to a teaching office. Where, then, would the Deacons come in? The word Deacon means servant, and signifies one who can do any kind of service. As, for instance, he might have charge of the house in the way of janitor work, or he might have charge of the book department, or have charge of the volunteer work. Very often the Deacons should be given to the Deacons, and in many cases they can assist the Elders in these things better than any others can attend to them. Give them, therefore, the specific work which they can handle well. Sometimes business men can be used as Deacons, although they are not apt to teach. Such a one might properly be put in charge of the Volunteer work, being appointed Captain of that work, although he might be appointed by the Elders alone, as the overseers of the work, however, should not be given to the Elders, for the Elders will have enough work of a spiritual kind to do to keep them busy.

Now in regard to whether the Deacons and Elders should meet together. I would think it a very pleasant arrangement if the Deacons should always be made very welcome by the Elders at all their meetings: for a good Deacon is one who, by his faithfulness to the various duties assigned him, may become approved and “purchase to himself a good degree” (1 Timothy 3:13); that is, a good degree of liberty. And he should be looking toward the possibility of being made an Elder. The Elders should show growth and development for the work of an Elder. There are few directions to do. Not merely should they serve the Elders but they should serve the congregation also. There are many branches of service in connection with the congregational work, just as there is plenty of work to do in connecting with the Convention. There was much prearranged work incidental to this Convention, and much work that was done that was quite independent of the Convention itself. The work of the Elders, however, should be given to the Elders, and the work of the Deacons to the Deacons.

No doubt there was a committee appointed in connection with the Convention, and on such committee it would be well to have both an Elder and a business man. The Elders might do this work themselves, or the Deacons might do it. It would rest upon those who had the ability to perform the work. Some Brethren have a great deal of ability and some have very little. Take for instance, the newspaper work. A Deacon might very well do that, if he were qualified. Many Elders are not qualified to do it. It would therefore be well to put a qualified Deacon in charge of the newspaper work. The Deacon would then be well enough acquainted with the personnel of your Class to give the necessary dirctions to you. No doubt you have those who are well qualified to give themselves to the various branches of the work.

The responsibility for spiritual things, however, properly rests in the hands of the Elders. Even as the inspired Apostle Paul, on the way to Jerusalem, stopped at Miletus and sent for the Elders of the Church at Ephesus, he says to them, “Take heed, therefore, unto yourselves, and to all the Flock over which the Holy Spirit hath made you overseers, to feed the Church of God, which he hath purchased by the blood of his own Son.” (Acts 20:28.) Their work
was that of feeding the Flock of God. The Deacons could do other kinds of work. In all the Elders, and Deacons' meet-
ings, there was always a large attendance of officials and ordi-
nary members; whereas the Deacons might well have charge of the
temporal matters. They should give advice one to another in
such a combined meeting. One could give advice on business
matters, and another could give advice on spiritual matters.
Although the responsibility would in the final vote be upon
them, yet it would be good to have any suggestions of the
Deacons before them at the time of voting. But
while the temporal affairs of the Church should be in the hands
of qualified Deacons, the Elders should be those well capable
of giving them advice. The vote could be a mutual one, al-
though the Elders are responsible for the outcome.
I understand you have separated your Sunday meetings
from your daily meetings. Business meetings should ordinarily be separated from others. Do not leave
the interests of the Church entirely in the hands of the
Elders; for they might run away with the meeting. Keep certain
matters in the hands of the congregation; for the
responsibility of all the affairs of the Church rests finally in the
hands of the congregation. There are a great
many things that may well be left with the Elders and the
Deacons.

Question 5. Is it proper for the Deacons to vote at
such meetings on such questions, or should this be left to the
Elders as overseers? If there should be a larger number
of Deacons than of Elders and all should vote, then might
not one of the younger or less experienced of the Elders control the business
affairs of the Church?

Answer. The Elders should have to do with the spiritual
things and should cast the vote; but the Class has to do with
the number of meetings. Have as many meetings as can be
properly led and attend. Some may not have been willing
to give their attention to the addition of another meeting, but
it would be well to consider the convenience and the pros-
perity of others. They might have need of another meeting,
when you might have no need of it. Therefore it would be
well to consent to have as many meetings as the congrega-
tion might think necessary for the development of the indi-
vidual in the faith.

In Brooklyn, if another meeting is desired, a report
is made of it, sometimes to me and sometimes to others. In
considering the matter we try to find out about how many
would attend the meeting. Unless there were enough to
attend we would not recommend the meeting. We would
not think it well to recommend a new meeting unless there
were enough to attend. However, we have not yet	
hope that this number might increase to fifteen. But should
the number reach to thirty, we would then think it well
to divide the meeting into two, so that a better development
of each individual might be obtained. There are some of
the Lord's people who are naturally backward, and where too
many are present they would be neglected; whereas if there
be few present, they receive more attention, and this tends
to their development.

Question 6. In a large Class, in case the Elders are fully
occupied with service and the Deacons are all serving to the
highest extent their circumstances will permit, and there still
remains a Class without a leader, would it be proper for the
Committee on Class leaders—consisting of three Elders—to
appoint as assistant a brother from the Congregation, known
to the members of the Committee to be clear in the Truth and
otherwise well qualified to act as leader?

Answer. I should think that would be the proper thing
to do under the circumstances. It is proper for the Congre-
sation to have at least two officials who will be set apart to
lead the meetings. However, should there not be enough
provided, the Committee could hardly act otherwise than to
select one person whom they thought qualified to meet the
situation. However, they could not go outside of the ap-
nointed number by the congregation, except in the case of an
emergency. Ordinarily, the appointed Class leaders would
lead the meetings; but if any qualified Deacon might be appointed in an emergency, such as was indicated above. But
it should be kept well in mind, that the number of qualified
Elders should be designated to the Congregations, and their
voice should regulate the meetings under ordinary circum-
stances. No departure therefrom should be made except in
the case of an emergency.

Question 7. Is it proper for the Elders to sit at a court of
inquiry and cite any supposed to be walking in a disorderly
manner to appear before them and explain their
condition? or should the Lord's advice given in Matthew
18:15-18, be followed?

Answer. I agree with the suggestion of the question that
it should be handled in harmony with the Lord's direc-
tion in the passage cited. The Lord's Word does not autho-
itize any court of the Elders, or anyone else, to become bus-
ybodies. This would be going back to the practices of the
Dark Ages during the inquisition; and we would be showing the
world that we are as bad as they were. If sin is brought to
the matter in a simple way and we could not improve upon
it. The Bible says, "If thy Brother trespass against thee, go
and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother." That
should end the matter. However, should it not be successful, the
Scripture says to take to another, "If he hear thee, then take with thee one or two more, that in
the mouth of two or three witnesses, every word may be estab-
lished." If the wrong-doer will give heed to the admonition
of the two or three and stop his wrong-doing, that would
end the matter. It would not be within our province to
make any demand upon him or to endeavor to administer any
kind of punishment upon him. We should remember the
Word of the Lord, which says, "The Lord will judge His
people." If he should need any punishment, we may trust
the Lord to give it to him and not take the matter into our
own hands. We should have confidence in the Lord. If we
stop the wrong that is as far as we can go. But if the
wrong-doer should not take to another, and the Lord's
Word be not accomplished and if the matter be of sufficient importance, then we are to bring the matter to the attention of the Church for correc-
tion.—Matthew 18:15-18.

We should not bring any small or trifling matter before the
Church. It is my judgment that three-fourths of the things that are brought to my attention—matters of this
kind—will be found to be without any foundation. If the
Church should be brought to look after trifling matters
and if the matter be of sufficient importance, then we are to bring the matter to the attention of the Church for correc-
tion. If the wrong-doer will not stop the wrong-doing, and if the wrong could not be stopped, or adjusted.
When the matter gets beyond the individual, we have no advi-
ence beyond the Word of God. Let us be careful not to
become like Babylon, and hold inquisition and mix ourselves
up. The Word of God is our sufficiency; and we should
follow it closely and thereby avoid confusion.

Question 8. Kindly explain the term by the term
sacrifice, and what constitutes sacrifice in the New Created.

Answer. The last part of this question has an important
bearing upon the whole question—in a New Created. We
are not to suppose that the New Created does the sacrificing;
for this is done before any of us become New Created. After
we become New Created to become God's people, we devote our lives to the Lord and ask that He accept us. Thus we bring ourselves to
to the great High Priest whom God has appointed, and offer ourselves to
Him.

The Bible makes a limitation as to what constitutes sacri-
cifices, and shows us only a part can offer sacrifices law-
fully. Since we come as sinners, not priests, we can only
offer ourselves to the great High Priest, Jesus. He accepts
us, justifies us through His own merit, and thus makes us acceptable to the Father. It is our earthly nature, our human
nature, and all that pertains to it that is sacrificed. We
simply offer it to the Lord; and He as our great High Priest
in the fulness of His grace and mercy presents it to the Father,
who accepts it and beseeches us by His Holy Spirit as New
Creatures. This sacrifice of our human nature with all its
rights and privileges is made once and forever. Thencefor
we are counted dead as human beings, but alive as New
Creatures. This New Created is to grow in grace, in
knowledge and in understanding.

What, then, is to be sacrificed after we become New
Creatures? We reply: The old creature is counted dead
both by God and by ourselves; but although reckoned
dead, it is actually alive. Therefore it is the New Created's busi-
ness to keep the old nature on the altar, upon which the
great High Priest has put it. In other words, the New
Created must keep the old nature dead, but all in submis-
sion. When our flesh is brought into contact with the fires of
experience for its consumption, it is the old creature that
weeps, not the New Created. Let the goat weep if it will.
The New Creature will rejoice in the Lord and in His providential care, as daily it grows in grace and in knowledge. When the old creature is knocked out, or brow-beaten, as the Apostle says (1 Corinthians 9:27), it will groan; but the New Creature will rejoice and magnify the Word of God. (Philippians 4:4.) We rejoice because God’s favor and blessing are with us as New Creatures.

We should endeavor to forget earthly things. To enable us to do this, we should not dwell too much upon them; for it is only the flesh that suffers, and the Apostle intimates that it must suffer until it dies. Therefore do not make too much about the things of the present. “Forget the things that are behind.” Think only about the blessings of the Heavenly Father and of the glorious hope which is held out for us in the future; and let the old nature, with all its interests, die daily.

Of course, there are times in the Testimony Meetings when it would be proper to tell how the Lord has brought us out of our difficulties, trials and sufferings; but our effort should be to forget these sufferings of the flesh. If we dwell upon them and talk too much about them, we are in danger of developing spiritual pride. Speaking about his own sufferings, Paul says: “I have fought a good fight, I have kept the faith.” (2 Corinthians 11:23.) But if he had not told us something about his sufferings, we would not know that he had the trials and difficulties which he enumerates. There is a right way to relate such things, and there is a wrong way. The Apostle was narrating his experiences for our benefit, not as a matter of boasting. We are to do likewise. We ought to tell of our experiences and our deliverance from them, and relating it, if thereby we might do good to someone. Otherwise we had better bury it, let it remain hidden from sight forever. “Ye are dead, and your lives are hid with Christ in God.”—Colossians 3:3.

Question 9. In connection with the Tabernacle in the Wilderness, is justification sanctification or the Court? If so, how? Answer. In the Court is shown what we term a tentative justification. Suppose now that this room were the court: that the Tabernacle were down there at the other end entered by those doors; that at this end we have the white curtain running all around, instead of these walls; and that right from the entrance we have the entrance into the Court condition would thereby intimate that he has a desire to draw near to the Lord. God is represented by the Holy of Holies, away back there; and away over here represents the general condition of the world. The person seeking God, draws near as he enters the gate and comes to the Brazen Altar. He sees this Altar and what it means. To him it means that he knows that he is a sinner, and has no means of access to God except by way of sacrifice for sin. He recognizes that the sacrifice was necessary to make atonement for sin. Seeing that, he says, “I do not wish to stop here, but to go on to that polished copper Laver, in which there is water for the purpose of washing away the defilements of the wilderness—the feet and the hands especially.

Here at the Laver he begins to wash, and thus signifies that he recognizes the necessity of cleansing, even after he has beheld the sacrifice on the Altar. He says, “I see the necessity for a cleansing of myself from sin and defilements which came to me connected with the outer conditions of the Court.” This washing at the Laver means, of course, that he does some cleansing of himself. This is the right disposition; and unless he has this disposition, the blood on the brazen Altar would not benefit him. By going to the Laver he shows that he desires to be cleansed from the filth of the flesh, to be cleansed in word, in thought and in spirit.

After ridding himself of the impurities of the flesh at the Laver, he may wish to draw nearer to God. He can come as near as the curtain, no nearer; for the First Veil represents the death of the will. The death of the will means that one is willing to give up every earthly interest to the Lord. Unless he do this, he cannot go any further. Up to this time he may have been very much under the control of his own will, But when he has his own will controlling him it was not satisfactory; and now he wishes to get into harmony with God and do His will.

He knows enough about God’s will to know that it is better than his; and now he is sure that he wants to do God’s will. At that point the Lord will come to him in some way, and with him something to have God’s will done in his life. He is therefore directed by the Word of God to sit down and count the cost. How much will it cost? Possibly the friendship of the world. His friendly connection with the world will be broken; for they will want an easier course in life than the one that God wants him to take. He knows that it is too good, that he wants things too good and that he cannot get along that way. Presently they will cut loose from him because he is too good for them. His company will no longer be agreeable; for they are working along different lines. He may previously have been keeping company with some people who used immoral language. He will have to be free from them; for [sitting in the Court]. This does not mean, of course, that he will not trade with them; but it means that he will not want them for his companions, neither will they wish his companionship.

The washing process will thus be going on; and as it proceeds in his mind and heart, as well as in his conduct, he will by and by come to say, “At any cost I would like to be the Lord’s. I understand that He has some great favor and privileges or blessings for those who become entirely His. I know enough to know that I would like to be on the Lord’s side and stand for the things that are lovely, good and true.” The thing for him then to do will be for him to tie himself to the Lord in some way, and then, as his conscience and his heart take him, to give up his own liberty. He may say that this is a pretty hard undertaking. Yes, but it is necessary to give up the liberty of his will and to say, “Hereafter, nothing but the Lord’s will for me. I agree that God’s will shall be first with me henceforth.” Do you say, “I have concluded that I ought to do it”? Then he feels himself constrained to give up his liberty, to give up to God. Give yourself wholly to God, and like the Lord, say, “Hereafter, not my will, but Thine be done.” When you do this, you have tied yourself up at the door of the Tabernacle.

Then the High Priest comes out and kills you according to the flesh. In the type the high priest takes the goat and cuts it in two, and put it on the altar in the Court of the Lord. The blood of the goat represents the life given up, that which is precious in God’s sight. You may say you did not have much to give; but when you gave all that you had in your right to Restitution you gave all that you had, and that is precisely what God wants. When the goat the high priest took into the Most Holy and sprinkled on the Mercy Seat, just as he did the blood of the bullock. The fat was put upon the altar in the court to be burned; and everything else was taken outside of the Camp to be consumed by burning outside the Camp. The Lord says, “That shows how your life will look to the world. It will be considered as the fifth and off-scutching of the earth, the same as was that of the Apostles. Jesus went outside of the Camp first. He sanctified the place of burning. The Apostles also went out; and throughout the Gospel Age all the saintly ones of God’s people have been commanded to go outside of the Camp.” The High Priest’s directions are that we should go outside the Camp with Him. It may be that some of your relatives will do the burning; for you are there to be burned, accordance to the flesh.

How about you spiritually, as a New Creature? That new life is not to be burned. It is the goat of the flesh that shall be burned; and it is the goat of the flesh who is to go outside of the Camp. And if you are a New Creature, and a member of the Body of Christ. Spiritually you have all sorts of privileges and blessings—the Peace of God passing all understanding ruling in your heart—while the burning goes on in your flesh at the same time. While the Apostle was being “burned outside the camp”—in the Philippian jail—inside by faith in Jesus, he was having a fine time; so much so that he sang praises to God. You many have some very trying experiences and at the same time be able to sing praises unto God. (Provided you do not disturb
your neighbors!) The Scriptures assure us that if we suffer with Christ, we shall also reign with Him. We can therefore rejoice in our sufferings—not in sufferings for foolishness sake; but in the sufferings that are on account of our faithfulness and loyalty to the Lord and to the Truth. All such sufferings give us joy. We rejoice that we are in the position of being candidates for some of the joyous experiences of the Golden Altar. Now, the Court represents all the believer's experiences in justification, from the time he enters the gate, coming into the Court, passing the Brazen Altar, till he comes to the Holy of Holies, where the Tabernacle is. The first thing that the individual begins to take the first step. He begins to draw near to God just as he passes through the gate to the Brazen Altar. He draws still nearer while he is washing at the Laver, and still nearer when he ties himself up at the Door of the Tabernacle. When he has done this, he has done everything he can do. The next thing must be done by the Lord, represented by the high priest of Israel. The antitypical High Priest there accepts you as a member of His Body, presents you acceptable before the Father; and the Father, in accepting you, gives you the Holy Spirit; and you become a New Creature. This justification, sanctification and spirit-begotten are all done at once. The process of tentative justification goes on very slowly because of the doctrines of Babylon and false teachings. They will wander in and out, playing hide and seek, not realizing what are the proper steps to be taken. 

What a condition! We were all in it ourselves. We knew not what to do; neither could we tell any one else what to do; and there is no need of telling it now. The steps in connection with tentative justification are getting quite clear; for God's time has come for making things plain. We are, therefore, seeing things. We can now run down to the Laver, wash away the filth of the flesh, and tie up at the door in a very short time; for we know how to do it. How blessed it is to live in this time.

Question 10 was asked in Question 9.

Question 11. Is it correct to say that previous to conviction believers are justified, or are they merely approaching justification?

Answer. They are approaching justification. These steps of tentative justification in the Court are simply leading him to the point of vitalizing his justification. Jesus was presented at the Door of the Tabernacle; but He does not justify a person who merely wishes to put away the filth of the flesh. Only when one comes to the Door, ties himself up and makes a covenant with God, can he be fully justified. There the High Priest is ready to impute to him His righteousness and to accept him as a member of the Body of Christ—where he is to live.

If the Lord should justify any one just as soon as he entered the Gate and came into the Court to the Brazen Altar, there must, of course, be some object in that justification. What could the object be? The object of justification is to make one amenable to or ready for the reception of the Holy Spirit. If, therefore, he should be justified at the Brazen Altar and receive the Holy Spirit, all his earthly chances or privileges would be gone. He might want to go out—as many do—but it would be too late if positive justification had taken place. Whoever has not come to the point of making a Covenant with God, has not given up his restitution rights. In justification, he still has an opportunity for these in the future, in the Millennial Age. But whoever makes this consecration and is accepted by the Lord, will never get restitution or anything else on the human plane in the future Age. In mercy, therefore, the Lord does not recognize any one until he has taken all these steps in just such a tentative justification, has thoroughly decided that Jesus was to be the Lord of his life. After he has sat down and counted the cost. Until he has come to this point of decision, the Lord will have nothing to do with him. But if he will bind himself up to that door by way of making a covenant with God, then the Lord will take charge of him and make everything work together for his good—but not until that time.

Question 12. In a recent expression from your pen it was stated that there could be no legal justification without actual justification; but that if it was legal, it was actual. How can this be true? Is not the justification of the Church at present legal, and their perfection reckoned, not actual?

Answer. The written statement made is a correct one; but the questioner has not the proper view of the matter. The justification of the Church is actual. The mistake in the mind of the questioner is this: He thinks of the New Creature as being justified. But the New Creature did not need justification, and never did need it. The New Creature has done nothing wrong. It was the old man that was the sinner, the rebellious, and sinning, and the old man was destroyed. Nation. It was this old man that needed to be justified before he could become a New Creature; and this justification must be an actual one—a bona fide one. We are justified—not that we hope to be; but being justified we have been accepted by the Father.

It is an actual transaction and took place, so far as we are concerned, at the time when the old man was over into our Lord's hands by a full consecration; and at that time Jesus accepted us. That was real—so real that henceforth God counts us as dead, and will no longer recognize us as having any right to restitution or anything else human. As the Scriptures declare, 'Ye are dead, and your life is hid with Christ in God.' The New Creature is addressed here, and the New Creature does not need justification. It was the old creature that was justified; and the evidence that you have that it was justified is that you have received the Holy Spirit. If, therefore, you have the Holy Spirit, your old life is henceforth dead, and your new life has begun; and that new life is in Christ, and with that new life alone God will deal.

In the Lord's arrangements He does not justify each one individually as though each one had to wait until the Lord was through with other matters. This whole matter was arranged for and attended to in advance. Our Redeemer imputed the merit for us in the beginning once for all. We are all represented in that one act. The whole Church was included when He appeared in the presence of God for us. (Heb. 9:24.) The time was sufficient for the whole Church, and by that merit we are justified. We get our share of this imputation when we comply with the conditions, the terms. The High Priest deals with us along automatic lines. Jesus accepts as many as will come unto God according to His own terms. He made provisions for the sins of the Church after eight days, years ago; and if He received you, He receives you in the Father's name. We get our share in the provisions made by the High Priest, and we comply with the conditions of a full consecration of ourselves to God. It is the same as the Pentecostal blessing, which was given to the Church once for all in the beginning, and each individual of the Church goes through this when he enters Christ. When he becomes rightly related to the Head he receives his share of the anointing. You are a member of the Body of Christ, and have your share of the blessings of the Anointed company. It is thus the imputation made by the High Priest for the whole Church at the beginning of the Gospel Age, working out that justification and consecration during each individual when he presents his body a living sacrifice.

Question 13. Who does the justifying—Jehovah or Jesus?

Answer. Both Jehovah and Jesus justify. The Apostle says, "It is God that justifieth." (Romans 8:33.) We are justified through faith in the blood of Jesus. God's justification is provided through the blood of Jesus. "God was manifest in the flesh," was put into the Church from the blood of Christ. It was necessary first for Christ to die, before anyone could be justified. Even as the Apostle says, "By the grace of God He tasted death for every man." (Hebrews 2:9.) No one who preceded Christ had anything more than a tentative justification, no matter who he was. This actual justification depended upon what Jesus would do on the cross.

It is God that justifies: for it was God who condemned. It was not Jesus who put Adam on trial. Adam did not sin against Jesus nor against any law of Jesus, but against the Father's Law, against Divine Justice. It was Divine Justice that brought the sentence against Adam. Therefore he cannot be justified except Divine Justice first be satisfied. Before we can be justified we must come into a certain condition ourselves. This Advocate is the great High Priest whom God has set apart for this service; and God accepts us on the basis of that High Priest's atonement work.

Question 14. Will the Seventh Volume be written before...
SIXTEENTH SOUVENIR CONVENTION REPORT

or after the smiting of the waters of Jordan by the antitypical Elijah?

Answer. There are certain things that we ought not to tell anyone: and amongst these are those things which we do not now reveal.

Question 15. Since Revelation was discussed according to the program yesterday, are we to understand that the time has come for Revelation to be understood? If so, please explain Revelation 20:10: “And the Devil that deceived them was cast into the lake of fire and brimstone, where are the beast and the false prophet, and shall be tormented day and night for ever.” Of what does the torment consist? Who does the tormenting?

Answer. The fact that we discussed certain features of Revelation yesterday does not imply that all the speakers understood everything written in the Book of Revelation. So far as these seven Churches are concerned, we have been ten about them from 1880 to 1882. These Churches were then mentioned, and those features were discussed from time to time. But there are certain things in Revelation which I do not understand, and for this reason I do not write the Seventh Volume. Therein I do not wish to give any guesses. Whenever I write the Seventh Volume on the Book of Revelation, I will have a satisfactory understanding of the teachings of that Book. Until then, I will not write it. With respect to my understanding of Revelation 20:10, I think you will find a satisfactory dissertation upon this text in the “Hell Tower.” You all have the Hell Tower; and if you have not you can use the First Volume. In the Hell Tower, under this chapter, you will find a much better treatment of this text than I could give you at this time.

Question 16. Is Satan being bound now? If so, by what agencies? How is he to be loosed at the close of the Millennial Age?

Answer. I think that Satan is being bound. It would not look well to be too dogmatic on such a figurative expression: but as I look over the world, I see that those things mentioned in the Bible as emanating from Satan, the Adversary of God and Truth, are being bound every day. For instance, Satan’s influence in the liquor traffic is being bound. I am glad to see that. I have had a different view, but I think that they are taking the wrong view. Some think that we are opposed to the temperance movement because we do not go into it; but we are in sympathy with everything that is good. The reason why I am not going into it is that I think the Lord has something more important for me to do. But this does not mean that I am against the movement. We are in sympathy with everything in the way of reform in any way we ought to be in sympathy with.

For myself, I feel like going right out and having a share in all these good works: but the Lord has given me plenty to do without them, so much so that I have no time for any sort of a commission which He has given me for the Household of Faith, and not for the world. My commission keeps me busy. This present Age is the time which He has devoted to the Church. We ought to be in sympathy with every good work of men, and to forbid no good work; but to be glad that people are doing good. I may be sorry that they are not doing it in the right way; but still I am in sympathy with the motive, with the intention. We should not hinder any good work; but as the Scriptures say, “We ought to do good unto all men as we have opportunity, and especially unto the Household of Faith.”

Satan’s influence, as I understand it, is being bound through this prohibition movement, through other similar movements and throughout everything which tends to enlighten the minds of men and give them a better understanding of conditions. I think that certain things will shortly be revealed in Europe concerning those who have not been in the Book of Revelation, who have not been in the Kingdom, and, as the people’s eyes become opened to the Truth on this and kindred subjects, the chains of ignorance and error will be broken. Satan’s influence comes largely through error, and is maintained through various instrumentalities. He is being bound in proportion as the Truth becomes known: for thus his power is being broken, and his control of the minds of men is being diminished. Before the great Time of Trouble shall come. The Strong Man of the House must be bound before his goods can be snatched. All the present institutions of the world are Satan’s goods and arrangements. These will all be spoiled in the great time of anarchy which will make ready for the establishment of the Kingdom of Messiah. Before anarchy comes, the Book of Revelation will be given great power. The collapse of Babylon will indicate that Satan has been quite fully bound. He is working very hard with ecclesiastical systems and false doctrines. Their collapse will mean his binding.

When will this be? Not right away. It is identified with the smiting of the river Jordan; but before the river will be smitten, the Church systems will have a great deal of prosperity for a while. The depleted kingdoms of the earth will feel the need of these denominational supports, and they will get it. The preachers are now working to get men to go to the front. In Great Britain and Australia, ministers of the Gospel are being used to do what they can to encourage and aid the war. Sometimes they even preach in their pulpits with their uniforms on. The governments like this.

The church and the state are getting pretty well welded together. They depend upon each other, and will get pretty closely united in the time of need. Then these nominal churches will become quite powerful, and they will be given great power. At that time any one who does not go in with them will be considered an anarchist. They will inquire, “Why do you not get into the ranks as others do?” and their conclusion will be, “Oh, you are an anarchist!” Then they will be disposed to look with disfavor upon every one who resists the war, because they will go in with the general run, and will be inclined to regard him as an enemy. As the education of the people along the lines of Truth increases, the people will see the Truth more and more. Consequently, and eventually, there will come a division of the people and the fall of great Babylon. The people will come to see that it represents the man-made system of Christianity. One can see this going on now in the world, to some extent.

Real Christianity is not being rightly appreciated except by a few. But through the spread of the Truth and the consequent division of the waters, churchianity will collapse. A little later on we may expect a separation of the two classes in the church who will meet, persecution. Then the Great Company, not willing to share the persecution, will, because of it, fall away; but the Little Flock will not be ashamed of persecution. After the Church has thus been separated by persecution, then the Little Flock will, by and by, be taken away entirely by the whirlwind. They will thus be taken into Heaven. It might be through anarchy about the country. The people will come first, followed by the persecution of the church. Then comes the fall of Babylon, after which the great anarchy and trouble will come on the world. Babylon will fall before the kingdoms will fall: for in the Book of Revelation the Great Company is not named, but the Little Flock is named, and the Great Company is to be afar off when they behold Babylon fall, and see the smoke of her burning. That means that they will not come in to help her. They will perceive that the masses of the people have turned against Churchianity. At that time, no doubt, the people will be in such a hurry they will be glad to get rid of us also. Shortly after Babylon goes down, the great conflagration will reach the whole world—Revelation 18:1-20.

Question 17. The 8th verse of Psalm 49 reads: “To bind their kings with chains and their nobles with fetters of iron, to execute upon them the judgments written. This honor bath all His saints.” Does this apply to the present time? If so, what is it in so far?

Answer. We have already had something to say on this very subject in THE WATCH TOWER. (Z 1914. p. 135. ¶3; col. 1.) It would be better, perhaps, to read this article. We pointed out that this Psalm evidently pictured a time when the Lord’s people on this side the veil would in some way be restrained from doing the work of the Lord. This was a time of “greater glory.” Once we thought that this meant joyful in Heaven: but now we see that to be joyful in glory need not be on the other side, but on this side of the veil. The Psalmist proceeds to say, “Let them sing aloud upon their beds.” He declares that the saints upon their beds will have a two-edged sword in their hands; that they will have a double-edged sword in their hands. So far as this is concerned, we shall, of course, be at ease on the other side; but this evidently means an ease of faith on this side of the veil. The two-edged sword means the Word of God. That must mean here: for no one will be smiling anything with a two-edged sword over there. It will surely be here. This two-edged sword
in the hands of the saints means that, while they are resting in their faith, they have the Word of God, sharp and powerful, and with it are able to oppose everything opposed to the Truth. All this belongs to this side of the veil. These are the saints who are to execute the judgments written. How? I cannot give all the details. Undoubtedly there will be a great many details when we reach that time. We should be ready to take any part which the Lord may give us. He will give all of His people a share.

We shall see what this judging may mean a little later on. The river Jordan means a judgment, and the smiting of this Jordan may mean to put the Truth in such a way as to do the judging. The Elijah will handle this sword. The details are not given; but it is left to us to watch the workings of the Lord. The Lord has kindly veiled our eyes to this matter.

Until now we have never thought much about Elijah’s going down to the Jordan and the important work he did there as having any special significance. But now we see that we went to Jordan in 1914; and that Elijah and Eliza stood there, talking as we are doing now. After they had talked awhile, Elijah wrapped up his mantle, evidently referring to some special power given to the Elijah class; and he then smote the waters. We are watching daily to see what this may mean. Everything led up to that smiting. Everything went ahead to prepare for this. Now we see that what has preceded has only been preparing the way for this. I am daily looking for what the folding up of mantle may signify. It looks as if it may mean a great deal of money. We are trying to wrap up whatever mantle comes. This smiting will probably affect the whole civilized world. They are going to feel the influence of this smiting. Let us be ready!

**Discourse by Bro. B. M. Rice.**

**Subject: “THE UNDEFEATED ONE MADE LIKE UNTO HIS BRETHREN”**

S we now give our attention to another division of the great subject: “The Mediator of the Atonement,” and discuss the topic assigned us this morning, we are glad to be reminded of the words of John the apostle, “we know that we have passed from death unto life because we love the brethren,” and that the text is not, that we be able to make a philosophic statement of the details of the great divine plan.

Yet we are glad of the help science is giving to us in these last times, as we “give a reason for the hope that is within us,” and enables us the better to withstand the unreasonable, destructive criticism of the day.

Now let us put the first part of our subject into the form of a question. How could “The Undefeated One” come from a mother, who was a member of a fallen sinful race? To be the Redeemer of that race: the corresponding price for that which was lost; he must be “holy, harmless, undefiled, and separate from sinners,” Heb. 7:26.

The scripture assures us that this is impossible to man. Job 14:4; “who can bring a clean thing out of an unclean? Not I.”

We first desire to dissent from the doctrine of “the Immaculate Conception,” the attempts of the Roman Catholic Church to establish belief in the Lord’s mother as immaculately conceived and as pure and sinless, and thus to prove Jesus as such.

We do not find scripture to suggest this, and science and scripture make plain the fact that such a plan was not necessary.

As we point out the details of the accomplishment of the only exception in human nature, let us notice that scripture uses to represent the gentile portion of the New Creation, a most remarkable exception in nature, “thou, being a wild olive tree, wert grafted in among them (Israel), and with them partaketh of the root and fatness of the olive tree; * * * But. Thou bearest not the root but the root bear thee.” (Rom. 11:17, 18.

The olive tree is the only exception in nature, in that the fruit is like the root instead of the graft. We are here speaking of trees.

Water becoming ice expands, and so remains on top of the unfrozen water, warmer underneath, otherwise all water would remain frozen solid.

The rule is to the contrary, heat expanding—cold contracting.

How beneficent these exceptions, also our Lord Jesus, the one great exception in sin-deflement, of our race.

Now let us notice the angel’s answer to Mary’s question. Luke 1:34, “How shall this be, seeing I know not a man?” And the angel answered, “The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee therefore also that holy thing which shall be born of thee shall be called the Son of God.”

And now science agrees with the thought that the scripture holds out; that life, energy, being, comes from the Father, the word father means life-giver; and that form and nature come from the mother.

Thus we understand the whole human race was in and sprang from Adam, their father, by mother Eve, but not from her. Thus it is written, “all in Adam die” not in Eve.

So science explains that, the life-germ or seed-germ, from the father, the male, impregnates the germ-cell or egg of the female, the mother.

The simplest form for illustration is a hen’s egg, which will not hatch unless impregnated by the seed-germ of the male. The egg contains elements of nutrition, or materials of growth, which are sufficient for the growth of the living embryo until the embryo is capable of appropriating to its use the cruder elements of food and coming in contact with the air—at which time it is hatched or born.

Now if the germ from the male was perfect, it would be vigorous enough to appropriate to itself only those elements of nutrition conducive to the maintenance of perfect life and would be able to repel such as would interfere with the same.

Thus when the “Sons of God” or materialized angels took to themselves wives of “the daughters of men” the result was a race for which the fallen race of mankind was no match, and God destroyed them in the flood.

Now it becomes very clear to us how Mary, the mother of Jesus, could be the mother of one, “holy, harmless, undefiled, and separate from sinners,” as the angel explained to her, in answer to her question, by saying, “The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.” Luke 1:35.
How wonderful the arrangement, dear friends, perfect life was not in Eve—it is not in the bride, but was in Adam, and is in our blessed Head, therefore, it could not have been lost in Eve.

"As in Adam all die, even so all in Christ shall be made alive." 1 Cor. 15:22.

Careful observation teaches us much in the matter of prenatal influences, or the effects of the condition of the mind of the mother upon the living embryo, before its birth, so Jehovah chose a virgin of whom the angel could say: "Thou hast found favor with God," Luke 1:30.

Mary was full of faith and after the angel's message said, "I am the maidservant of the Lord; be it unto me according to thy word." Elizabeth filled with the Holy Spirit also testified to her, "Blessed is she that believed: for there shall be a performance of those things which were told her of the Lord." Luke 1:45.

So we see Mary did not fear the reproach of Joseph, but cooperated with the divine arrangement, rejoicing in God. Let us remember that Holy soul doth magnify the Lord, and my spirit hath rejoiced in God, my Saviour." So her song closes, "As He spake to our fathers, to Abraham, and to his seed forever." Luke 1:46-55.

Read it often dear friends and let it encourage our hearts to co-operate with the divine plan, as Mary did—rightly esteeming his favor—if he has regarded our low estate, remembering that "God restrineth the proud, but giveth grace to the humble," and like her also, to be full of faith, co-operating in the fulfillment of those, "exceeding great and precious promises whereby we may be partakers of the divine nature," and like her again, "not fearing the reproach of men." 2 Pet. 1:3-4. This is the proof stones must withstand the test without the cap, bearing his reproach." Heb. 13:12, and likewise singing a glad song of rejoicing, "Rejoice in the Lord always and again I say rejoice." 1 Thess. 5:16.

Now having seen how our Lord was born undefiled and separate from sinners, let us consider the creator's plan as to how his Son was to be "made like unto his brethren." According to the scriptures, Heb. 2:17, "wherefore in all things it behooved him to be made like unto his brethren."

Here we desire to voice our dissent from the two views principally taught. One view being that our Lord during his earthly walk was God incarnate and that therefore he could not sin, and the other view being that he was a sinful man much like other men, but somehow succeeding somewhat better than others in leading a correct life.

It is plain to us that the Redeemer of our race could be in the spirit, but not in the body of sin. "I was in the flesh," 1 Cor. 5:4. The Scriptures inform us that "he took on him the seed of Abraham" and further explains, that, by keeping the law perfectly, he obtained all that was promised under the law, and became heir of the promise of Abraham to Abraham, "I am our father's heir," Gal. 4:17, and in all the families of the earth be blessed." The apostle Paul informs us that the Christ's then are ye Abraham's seed and heirs according to the promise." Gal. 3:29.

Now I think we can see that the world of mankind, generally sinners, children of wrath, are not those referred to as our Lord's "brethren" but rather those who "have escaped the corruption that is in the world through lust." 2 Pet. 1:3. Those of whom the Lord speaks in his prayer. "They are not of the world even as I am not of the world." Jno. 17:16. It seems clear that these are the ones referred to in our text as "his brethren." And we read further in Heb. 2:11, "For both he that sanctifieth and they that are sanctified are all of one; for which cause he is not ashamed to call them brethren."

"No, dear friends, he is not ashamed to call brethren those who submit themselves to those sanctifying trials in faith and hope unto the end."

We are not more joyfully seek fellowship in his sufferings, and thus know the power of his resurrection, and be comfortable unto his death.

Now the Scripture informs us further that we are not only begotten of the same spirit, and sanctified by the same One, but that "he was tempted in all points like as we are yet without sin." Heb. 4:15. So let us notice some of the ways the new creation are particularly tempted. We have an account of his temptations in Matthew, 4th chapter.

When our Lord was very hungry, Satan said to him, "If thou be the son of God, command that these stones be made bread." Thus he was tempted to use his god-given powers to satisfy his human need. This he could easily have done as he afterwards turned water into wine and created bread for the five thousand.

His answer and refusal shows us the proper course.

When we are tempted to use our divinely bestowed gifts and opportunities for the gratification of the human nature or fleshly desire—ambition, perhaps honor, or a large salary. Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4.

We do well remember what is bread for us—lest we spend our strength for that which is not bread, and for that which satisfieth not, and that no word of Jehovah is without power, and that it is the word that is the power, not US who speak.

What have we now dear friends, that we have not received?

Let us notice further, "Then the devil taketh him up into the Holy City and setteth him upon a pinnacle of the temple, and said unto him—If thou be the son of God, cast thyself down. For it is written, He shall give his angels charge concerning thee, and with their hand they shall bear thee up, lest at any time thou dash thy foot against a stone." Verses 5 and 6.

Jesus' reply shows the kingdom interests cannot be furthered by selfish, presumptuous, spectacular methods. Saying it is written again, "Thou shalt not tempt the Lord thy God." We too, too well know, "Keep back thy servant also from presumptuous sins." Many such seeming to be somewhat what attractive to the new creation at the present time.

Then came the temptation to our Lord to be given all the kingdom of he world, and their glory, if he would fall down and worship Satan.

The short cut to the accomplishment of great things, by taking Satan into account, has been, and yet is, very attractive to the ambitious.

The account of the temptations seems at first thought to be staggering because of its effrontery, yet by this very method Satan has largely accomplished the downfall of the well established church, and it is the responsibility now of the people to lead us to recognize some claims of the world, flesh or the devil, as worthy of our attention, because of what he makes it appear we might gain by it.

Our Lord said, "Get thee hence, Satan." And well for us, we get sufferings are here referred to, and surely Lord did, "when he was tempted," like as we are, "yet without sin."

So we see whose temptations are similar and more particular to whom the expression "his brethren" in our text refers.

Not those who are tempted to drink or to steal or murder, but those who bear his cross and are sometimes tempted to ease its burdensomeness by compromise.

What encouragement to know that he has gone the very way that we must go, and that he "knows." Keeping in mind that our Lord was undefiled and separate from sinners let us consider the case in Hebrews 2:10: "For it became him of whom are all things and for whom are all things, in bringing many sons to glory, to make the captain of our salvation perfect through sufferings."

This scripture shows much of the divine arrangement for our participations in the sufferings of our captain, that we also may share in his glory. It was by these sufferings that he perfected his title to another plane of being: glory and immortality, the divine nature, and made it possible for him to impute the merit of his ransom sacrifice to those who are to become sons of glory by a faithful endurance in the sufferings of their Lord.

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In our Lord's case this is emphasized in Matt. 8:17. Surely he hath borne our griefs and carried our sorrows. Yet did we esteem him stricken smitten of God and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. Isa. 53:4-5.

The thought here being that while our Lord appeared to be suffering the same penalty as the world of mankind in common with the rest of his race, that this appeared so to the world; that instead this was all for our sakes, that it was for our sins, not for his own that he suffered.
Q.—1. About April 1st the Tower said the ransom is not fully paid till the Church is glorified. It is hard for me to understand this.

Answer:—The thought here seems to be—when it was finished, the ransom work was completed, or the corresponding price was paid. It was not paid until the resurrection of Christ. But the Church is not glorified until the completion of the mediatorial work, which was not fully completed at the resurrection. God worked out the mediatorial work in Christ's body, but He did not take charge; He has not yet taken charge, and God's time for Him to take charge has not yet come. 

Q.—2. Did Christ's sufferings atone for the sins of mankind?

Answer: No, the death of Jesus was for the original sin. The original sin was the thing that came upon us through Father Adam, and all of their latter sins, many of them come from imperfections of the flesh which are inherited because of the original sin, and to whatever extent you weaken and mine are results of the original sin to that extent all such sins are included because they are a part of the original sin which is a part of the sin of the world, —of that John the Baptist says “Behold the Lamb of God that taketh away the sin of the world.” This sin of the world is the sin which came through Adam and which has been distributed among his children. All those sins which are from Adam's weakness can be forgiven, in heritage through Adam, but those wilful on our part will have to receive stripes.

Q.—3. Please explain I Timothy 2:5-6. Who is the mediator?

Answer: I presume, dear friends, it is not the thought that I should take this text up in detail for that would take all the remainder of our time for this one text. It is very thoroughly treated in the 5th Vol. We must therefore be brief to give proper share to the other questions. There is one word of the Lord Peter, the apostle of Christ, who gave himself.” This points out Jesus, the individual, and at the time he gave himself he was the only one. There were no members of His body. He gave himself a ransom for all. That ransom work is the foundation of everything. That first work Jesus did alone, and you and I have nothing whatever to do with the ransom work. 

Q.—4. What is the basis of the atonement?

Answer: The Bible tells us it was the sacrifices for sin and this is all that was ever considered with Israel as Sinai, a representation of the better covenant. There stood Moses representing a greater than Moses. What did he do? First he slew the sacrifice for the sin offering and it was on the basis of this sacrifice that there could be a covenant and it was the blood of those sacrifices sprinkled in order to accept those who were related to those sacrifices and not greater than those. These typical sacrifices were merely on an earthly plain, but here we have a better sacrifice, Jesus the antitypical bullock and the Church the antitypical goat. This church sacrificing has been going on for more than 1800 years and shortly it will all be finished and the blood will be in the hands of the great Mediator. Look back in the type and see what He will do with the blood. First sprinkle the table of the law. When Moses had sprinkled the tables of the law he was ready then to sprinkle the people with the same blood. Now the basis was the blood. While the blood of Jesus was the fundamental, important thing, it pictures how the Mediator has been gathering, the blood being sacrificed and that blood in the type is for the reconciliation of the world to and by and not that we are adding anything to the value of it, but showing how we would be associated with Jesus in the present time, and share the glory, which is to follow as soon as the church will be complete. Then the Mediator will come for Jesus to receive the world and become the King of the world and establish His kingdom from sea to sea. He will be ready then to ask the Father for the world and then He is ready to appropriate His sacrifice for the world. It is to be given fully and completely on behalf of the world that He might be Lord of all. This is the time of completion of the church when we are all with the Lord in glory. The II Psalm says, “Ask of me and I will give thee the heathen,” etc. The whole world are heathens from God's standpoint. The word heathen is the same word translated Gentile and the same word translated people. God had a people and there were other people outside that were not God's people. They were heathen, and only those in
harmony with God are His people, and they were to be distinct from the others. "Ask of me and I will give thee thereof; and the uttermost parts of the earth for thy possession." 

Q.-5. Will all the people who deny the ransom go into second death? 
Answer:—We are not supposed to answer a question like that. The answer we have is “The Lord will judge His people” and it is not for you or me to decide whether that one be of the little flock or the great company or second death class. We are not here to judge one another. If you see any one going blind, give them the eye salve. Do not tell them where you think they are going to be. We had better not tell what we do not know. 

Q.-6. Please define the meaning of the word “Ransom.” 
Answer:—The word ransom signifies a price that corresponds. The literal meaning of the word as you find it given in Young’s Concordance, “A price corresponding.” Thus we see there was no price corresponding to Adam; there was no perfect man that could give himself a ransom. No angel could be a corresponding price. No perfect man anywhere in the universe of God. A spirit being could not be a ransom for they are on a higher plane than Adam. Not a creature in all the universe of God could be a ransom for Adam. Therefore God arranged that the Logos might become the suitable one to be the ransom price for Adam and thus he became the ransom. 

Q.-7. Please give a good illustration of the meaning of the word “ransom.” 
Answer:—I do not think we could have a better illustration than the Bible gives. The perfect man Adam is the one who sinned and was sentenced to death and in order to be his redeemer it was necessary that one should be like him, a perfect man, and thus that he became man—not a sinful man like the race, but holy, harmless, undefiled separate from sinners as Adam was at the time that he sinned. This is the best illustration of the ransom that I know of; the Bible’s own illustration. Something we do not carry out in our affairs of life—it was under the law; an eye for an eye, a tooth for a tooth. Some one knocked out two teeth, you had a right to knock out two teeth for him. That was Justice. No merit in it. 

Q.-8. Please explain the meaning and illustration of the word ransom, as to the work of Jesus. 
Answer:—We have already done this. The work of Jesus was the giving of himself, the corresponding price on behalf of Adam. Adam had as all the race was included in Adam so all the ransom price of Adam. Adam was the ransom price, and so we read as “By one man came death, by one man also comes the resurrection of the dead, for as all in Adam die, even so all in Christ shall be made alive, every man in his own order.” 

Q.-9. Was the ransom work shown as types or shadows in the O. T.? 
Answer:—I do not think of any types or shadows representing the ransom, and for the very reason I do not think it would be shown. A bullock would not be found to represent the ransom price and there was no perfect man. The only illustration which we have is this one which God has given us through the ransom of father Adam. 

Q.-10. Please quote the scriptures that clearly teach the doctrine of the ransom. 
Answer:—There are a great many scriptures that might be seen to clearly teach the doctrine of the ransom. “The man Christ Jesus who gave himself a ransom for all to be testified in holy.” Another would be “As by a man came death by a man also comes the resurrection of the dead.” “As all in Adam die even so all in Christ shall be made alive.” Many of these texts show the correspondence. So we read “Even the one that partook of the flesh of the sons of Abel in the days of Christ” would mean all that the word “ransom” means, and the word blood, giving of life in exchange for life and the only one person who had life in the full sense was father Adam, and the next person to have full life on the human plane was Jesus Christ. 

Q.-11. When the Logos left the heavenly glory and became flesh did he ransom the adversary and the fallen angels? 
Answer to Q.-11:—No. The scriptures tell that Jesus came to taste death for every man not for devils at all. Not a word. Besides we have no record that the devils were ever sentenced to death, and how could they be ransomed from death. They were separated, alienated from God and condemned to a place of torment for a time in Tartaricus in the second death. If this is their condition, I think they have had a pretty bad time—a very severe punishment. Some one has told about infidels. He represented his thoughts by saying he had a dream. I suppose a waking dream. There he saw a town. In spite of the infidels entered there and they locked it up so no one could go in. No one could get it opened later and heard the walls. “Let us out—let us out we can’t stand it here any longer.” I was not sure he had the right thought about the infidels but I thought the word picture represented the condition of the fallen angels pretty well. I see nothing in the word to indicate that they had to get away from this not very good company. From what we have illustrated in the Bible, they have a great deal of wickedness and if they have wickedness toward humanity, they may have evil tendencies toward each other and I think they have been having a terrible time for 1400 years. The Bible does state that there will be something for those angels without telling distinctly what it will be. The Apostle says, “know ye not we shall judge angels?” Not the holy angels. It would only be those fallen angels. We may not see clearly enough to say what judgment the angels, but that there is to be some kind of a judgment of angels by the Apostle. They are confined in chains of darkness until the judgment day, inferring there will be a judgment or trial come to them. Testified to by three Apostles. What would that mean? That there would be some opportunity for them to clear themselves. It is here recorded that for Adam that for they were not sentenced to death but to this earth’s atmosphere, this confinement, shutting them up as the apostle puts it, setting them aside from communication with the Lord. Angels shut up for a long time would see no hope whatever. They have insulted the Almighty, and excusable knowing they were doing wrong, fell under the Divine hand. The mercy of God was not manifested to any body. The Holy Angels will not need mercy—no one was needing mercy. They never had an illustration of God’s mercy, but they had of God’s justice, in their case of condemning them in darkness. Jesus the first illustration they got was the same that came to mankind—what the Bible tells about Jesus “Herein was manifest (give the full weight to that word manifest) the love of God in that he gave His only begotten son that whosoever believeth on him should not perish but have everlasting life.” Do you think they were wondering what next He would do? I think they looked on in astonishment when they saw Jesus consecrating his life; his temptation in the wilderness; loyalty to the Father and full devotion in every way, noting the three and one a working in his body, he was faithful walking the narrow way, saw him crucified; then thought they had finally done him up and that would be the end of the matter? They thought he had come to an end. They had never known any one to be resurrected from the dead. But when Jesus arose this one rose who had death, a spirit being of the highest order of the Divine nature. Do you think those fallen angels were looking then? I think so. God said He highly exalted him, that at the name of Jesus every knee should bow. Don’t you think those angels saw how great the man Jesus was and how grand his nature? Then those angels faithful to the death, and had the same thought how do you know? Peter says so. In his resurrection Jesus preached to the spirits in prison—the imprisoned evil spirits—the fallen angels. How do you know? Because Peter went on to say, those evil spirits which were disobedient in the time of Noah, who delayed the clean Purification of the man of old, resisted the Divine word was condemned to the prison. It is the matter, points out just which he meant. They were the very ones. Did He go off alive and speak to them? No, he was dead. He died on Calvary. By this whole procedure, his death and resurrection, he preached the greatest sermon that ever was preached on the part of the Saviour and pleasing in the sight of the Father, an all great blessing coming on every one who would be faithful to him and loyal to God. I am going to speak and give my guess so you will not make any mistake and think I am inspired. I guess from that time some of those fallen angels
had a new thought on the subject and said, now we see more than ever before how greatly we sinned and how wrong was our course and one after another said, I am determined to take a right stand hereafter, but I could not even give a guess whether it would be many or few that would take that stand, that henceforth they would be loyal to God and wait and hope God would give them some blessing. I am going to suppose that some did that, and what do you think would be the consequence? I think they have had a terrible time, for of course that life includes the right to fellowship with God, earthly home and all the things that God had given to man originally. Psalm 8. What is man? “Thou hast made him a little lower than the angels—thou hast put all things under his feet.” And it includes all those rights, and when Jesus laid down his life right he was laying down a much more complete right to everything. Every right to everything Adam had as a perfect man. All this was placed in the Father’s hands, in the hands of Divine justice.

Q.—16. Why is the value of the deposit through the glorified Jesus?

Answer:—In that it is the basis of the great work. The first part of the work is the bringing many sons to glory, and that same ransom sacrifice in the hands of justice will be the means of the ultimate annihilation of the whole world from death, and give the glorified mediator, head and body the right to step in, and for 1,000 years exercise mercy toward mankind, helping them up from their fallen position, to that which was lost in Eden.

Q.—17. Is the deposit of the ransom price shown anywhere in the types and shadows or teachings of the Old Testament?

Answer:—I do not think of anything in the Old Testament that teaches the deposit of the ransom. The ransom in this particular sense of the word is not a word used in the Old Testament. Only one case. “No man can give to God a ransom for his brother. It is a New Testament thought brought into the Old Testament on our side. The Spirit and representing a very deep teaching of God’s Word.

Q.—18. What New Testament Scriptures clearly teach the acceptance of the deposit of the ransom price?

Answer:—The general teaching of the New Testament is that Jesus has something in the hands of Divine justice which is the basis of all reconciliation with the Father. The one that directly tells us, he not only gave himself a ransom, not only did he die, he said he “was glorified,” he left me with it. Many scriptures show how this is made applicable. We read of the application of the merit. It implies there is some merit there. Figuratively referred to, how could we receive the robe of righteousness unless there is some merit?

Q.—19. Define the meaning of the word imputation.

Answer:—The word imputation signifies to make applicable to another. Something the other does not have. Not by a direct gift, but by an imputation. It is rather difficult to define the word imputation. We can illustrate it better. If I need $1,000 and you give it to me, that would do. We need $1,000 now, and you lend it to me, which is the change that illustration. Suppose John Smith needed $1,000, and Henry Brown had $1,000 and would give him the use of it; and yet, he said to himself, I think I will not give him the $1,000. He promises he will work it out. Let him give me his note, and I will endorse his note and let him go and borrow it of the bank. When you endorse his note you impute the $1,000 to his note. John Smith did not have a penny. The bank says, have you any money or property? No, not worth a cent. Can you have some one endorse it for you? Sure, I have a note of the same amount, which you can take. I have imputed full value to that note. He takes it to the bank and it is all right. Worth $1,000 now, and not worth a cent before. So in this Gospel age there are certain terms by which we can come to the Father. The same terms by which Jesus came in; that you will become a living sacrifice. You say, I am very willing to be a living sacrifice. You say, God I would like to do what Jesus did. God will say, your promise is not worth a cent here. Why not? Why, you are a bundle of imperfection; I know you very well. You could not do anything at all. You get Jesus to endorse it for you. You get his advocate and take up the matter for you. So you go to Jesus. Will you dear Lord be my advocate with the Father? Will you make it possible for me to come in under these terms and present my body holy and acceptable? Will you help me to do that? That depends. Oh, you have terms? Yes, very strict terms. You must turn your back against sin and enter into a special covenant as I have done. A covenant of sacrifice, giving up yourself absolutely. You say I am willing to do that. Very well, you be my disciple and I will be your advocate and take care of the
On this ransom price for Adam and his race, we might elaborate a little further. Why this embargo for the Church? Why is it not to be used for the redemption of Adam and his race? It was complete? It is on deposit with God the Father, just as if mortgaged by this imputation made with the church. How is that effected? In this way: All the church have agreed they will die according to the flesh. Nobody else has been received into this church. On the other hand the Church was completed the day Christ ascended into heaven. Justice demands all will go into death; first, those that will follow his footsteps; they will lay down their lives willingly, gladly, sacrificially and enter into the heavenly glory—the highest. Then the Great Company class. Those who will seek to hold on to the earthly life and through fear of death their life time are subject to bondage. Will they be allowed to go on in that way? If so they will die the second death because they have not laid down their lives. What will Jesus do for these? In the Bible it is represented as the Lord Jesus laying hold upon the scope goat class, and they are led away by the hands of a fit man, representing how the Great Company are turned over to satan for the destruction of the flesh. Why? Because that is part of the Covenant, their flesh must either be sacrificed willingly or be destroyed, one or the other. Now when their bodies are turned over and they have washed their robes, and have suffered they will have learned their lesson. They failed to get into the sacrificing class, but since they were loyal to God when brought to the test, they are counted worthy of life on the spirit plane. Not the highest plane, the Divine nature, but like the angels on a lower plane. All will be counted worthy who get everlasting life, but these will be dust, and the dust of the body will be counted, and we will rather suffer are counted worthy. The picture in Rev. 7, is, “Therefore are they before the throne of God and serve Him day and night in His temple.” The little flock class are more than merely conquerors; more than merely getting in. The Bible says they are more than conquerors. They will sit with the Lord in His throne and be His joint heirs and partakers of His Divine nature. The others coming in finally under stress and suffering rather than be disloyal to God, they will get a good reward, thank the Lord. They did not have the spirit of sacrifice, of suffering for Christ and He let their bodies be dusted out instead of being pushed in the fight. They fought well when pushed in, but not like their captain went into the fight himself.

Now there is a third class, Heb. 6 and Heb. 10. The apostle says those that fell away and turned their backs upon the blood of the covenant and counted it a common thing will not get a second chance. As he said, I guarantee all these will go into death. The one class into second death because they are unworthy. The other class are pushed into taking their place for right—or wrong—and when all have died, then the mortgage is all removed. Then all the sin and death that they will have all died, not any of them having an earthly life. This one class gets new life on the Divine plane, another gets new life on the spirit plane, and another class, those who die the second death.

Q.—22. Will it need to be repeated?

Answer:—This will never need to be repeated. It is a completed work the Father planned before the foundation of the world. He left the glory with the Father for this very purpose; the same he has been working out these 1900 years of this Gospel age, and 1000 years more must be necessary to fulfill this. Thank God, Hallelujah what a Saviour. Hallelujah, what a plan, Hallelujah, that a Father and to give us this great plan! Think of it! More than that, my dear friends, the Bible says “be ye like your Heavenly Father.” You are children of God when begotten of the spirit. If a child is well begotten, and a good mother and good father, and well educated, then it is going to be able to hold on. If Adam and Eve had retained their perfection, their children would all have been like Adam himself, perfect, grand characters. Now God has started a new race of spirit beings all begotten of the spirit. Then we will be like unto our Father. One mother, one covenant under which we were all begotten, begotten of the Father and begotten of the Spirit. The glorious liberty of our Lord, and we will be much like our Father. He is kind to the unthankful. Getting more like our great Redeemer and more like our Heavenly Father. The whole object of our life, of our faith, should be to develop character likeness.
Discourse by Pastor Russell. Subject: "GOD'S WAY VS. MAN'S WAY."

Norfolk, Sunday Morning, July 30, 1916.

(This discourse came too late in regular order in the report, but will be highly prized nevertheless, not only because of the talk itself, but especially because Brother Russell seemed very weary and tired when he delivered it, and therefore it was like coming out of the very furnace.)

My text for this morning, dear friends, is "There is a way that seemeth right unto a man, but the end thereof is death." (Prov. 14:12.) These words were evidently not spoken to the church, but to the world. We are not to suppose that the world is choosing the way that it is taking with intelligence and with premeditation to the way it will take, but rather, as the Wise Man here declares, the way the world is taking is a way that seemeth right to them. It is to the Christian that the Word of God reveals the fact that the world is taking the wrong way and explains to us why the world takes that wrong way. Paul tells us that the end of this world has received our first parents and deceived the whole race, and that the whole world of mankind therefore is blinded by Satan. He says the god of this world hath blinded the minds of those who do not believe.

This is the most charitable view we can take of the world's condition, and the Scriptural view, the proper view. It gives us a great deal of sympathy with the world, and we believe God has a great deal of sympathy for the world. And you and I have a great deal of sympathy for the world and the condition in which we were before we found the Lord and before we got into the narrow way, before we got to understand the better things. In other words, dear friends, the Bible gives us through the truth and the spirit of the truth what the Bible calls the spirit of a sound mind. We are better able to understand ourselves and all our neighbors and friends and relatives than we ever were before, and day by day we grow in grace and knowledge, in this intelligence, in this enlightenment from the Lord, it enables us to appreciate the things about us and take a proper view of all life's affairs.

According to the Bible, Father Adam was not born in the blessed, fallen condition in which we are, in which the whole race of today is. He was perfect, in the image, in the likeness of God, a grand man—no bias, no tendency toward sin, no imperfection of judgment, no misunderstanding which should be the right and the proper way. Everything was clear and plain before him. He knew what was right and what was wrong. His life was perfect and in God's image and likeness. He could discern the right from the wrong, not from experience, but from that perfection of His being. And so Father Adam in His likeness was fully competent to know the good from the evil. But we perceive according to the Bible, a certain temptation came over Father Adam, a temptation to take his own way, a temptation to not look to the Lord for guidance, and this temptation came through his very best friend, his wife, Mother Eve. Mother Eve having been deceived of the Adversary. We are told that Adam was not deceived. Adam knew that the good of it to disobey God, and Adam knew that the penalty of the disobedience would be what God had specified—eternal torment, but death—"Dying thou shalt die." He knew that. He was not deceived. St. Paul says, Why then did he choose the wrong course? Well, he found that his only suitable companion in life, his wife, bore the image of that particular, a perfect woman. And so he had been deceived into sin, and that she therefore was liable to the penalty of death, and Father Adam seems to have concluded that life was not worth anything to him after that and he would just as soon die as not. He had lost the very one in whom he had a very great deal of comfort and consolation and fellowship. "Let me know now the penalty of death, but I will take that course, believing that would be preferable to living without my companion." We see the mistake that he made, that he should have had confidence in God. Yet nevertheless we see that he was not deceived. He took the course that the broad road, born in sin, mishapen in iniquity is the Scriptural proposition, and you up during the more than four thousand years between the time of Adam and the time of Jesus. There was an opening offered to the Jewish people and to them alone that if they would do the impossible thing then they might escape from that broad road of destruction. But the impossible thing offered to them was the keeping of the law, impossible to them because of their imperfection, because they were imperfectly born human beings. They could not therefore keep God's perfect law, which is the measure of a perfect man's ability. A perfect man could do no more than keep that law, and no imperfect man could do enough to keep that law.

And so the Jews, although they thought they had found a way to life, found it to be, as the Apostle says, a way to death too. And so the first opening up of this good way to life was that which Jesus brought to light. He brought life and immortality to light through the gospel, the Bible says. It was the first time that it had ever been brought to light. People might have hoped for it. Plato had speculated about immortality, but there was no light in any of those suggestions. The one who brought it to light was Jesus, and He brought life and immortality to light through the message that eventually all the families of the earth would be benefited by the sacrifice He offered, and the message that the church now being called out might be partakers of the divine nature—glory, honor and immortality. Thus He brought life for the world in general to light, and immortality to light as the reward of those who would be faithful in following Him. And this way that Jesus opened up and that Jesus walked, the first one to walk this way—this way is called the Narrow Way. It is thus distinguished from the broad road. It leads off in a different direction. The broad road was a downward road, an easy road, and it is a way which seemeth right to man. They do what they think is right.

"Well," you say, "how can they say it is right to do those things?" Well, my dear brother, the world reasons that life is to be enjoyed, and that it is their duty to enjoy
Just as Jesus said about some in His day, you remember, who had become His disciples. They had heard His preaching and had certain blessings more than the remainder of mankind. Jesus said, “Woe unto you.” “Woe unto you” doesn’t mean “eternal torment unto you” or “roasting unto you”. No, my dears, it was in this relationship to read and study the Bible better than we once did. When Jesus said “Woe unto you,” it means it is to your disadvantage. “Woe unto you, Bethsaida, and woe unto you, Chorazin, for if the mighty works that have been done in you had been done in Sodom and Gomorrah they would have remained unto this day. But I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for you.”

If you have not the opportunity, and you have a responsibility therefor, and it means more woe unto you, more disadvantage unto you than if you had not had that knowledge. And so with the whole world—we believe that the world is really advantaged in that God is not allowing them to see more than they are in a condition to believe, they are being permitted the god of this world to blind the minds and hearts of mankind in general that they should not understand these things until God’s due time. In the meantime, during the Gospel Age, during these nineteen centuries nearly since the days of Jesus, this people that the Lord has been gathering together, the little flock, the special sheep, the hearing ear, who have the understanding ear and who have an appreciative heart and the responsive heart—or, blessed are your eyes that see and your ears that hear, what a wonderful favor you enjoy! But you say, how? Oh, my dear brethren, it is this loving time to read and understand the special jewels, the church class who are to be joint heirs with the Lord Jesus in all the glories of His kingdom, and in all the greatness of His high exaltation to the divine nature. These are to be the bride class, joint heirs with Him. “If we suffer with Him we shall also reign with Him, if we be dead with Him we shall also live with Him.”

“But,” you say, “what do you mean by suffering and dying? Why not talk more about the narrow way?” Ah, that is it, my dear brethren; the narrow way is the way of self-neglect. It is not the way of self-disregard. It is the way of self-disinterest, self-regard, of self-sacrifice. It is a special favor at the present time. All those who would now come under the call of the Gospel Age must come by way of the cross, by way of the death of the flesh, must come by way of self-sacrifice. There is no other way, and that is the way God has called it a narrow way. “Well, you say, why should God have to make such a narrow way for Jesus?” Well, dear friends. The Father, according to His word intended to make this Son, this Messiah, exceeding great, to exalt Him. He wanted one to be on the divine plane with Himself, and He wanted that one should be tested to the very utmost in every particular, that one should be tested to the very uttermost in every particular. He wanted one to be a perfect man, as it were, to be a perfect man in the divine plane and in the divine nature. If Jesus was part of the Trinity then—Oh, my brother, not a word in the Bible about Jesus being part of the Trinity or being a part of any trinity at all. That was made up in the Dark Ages and we must leave that out, and leave out the thought about Jesus being His own father and His own son at the same time. Those nonsensical things that have confused our minds. We must take the word of God in its simplicity and what it says.

So Jesus having proven himself obedient to the Father’s will unto death, Him hath the Father highly exalted and given a name that is above every name, and every one to be obedient to the Father’s will. And so, my brother, we see why there was such a narrow way in Jesus’ case. The Father would show to all the holy angels that this one He had highly exalted far above angels had a real strength of character, and had demonstrated His character, and was therefore, oh “wherefore also” (because of His) “that God hath highly exalted Him.” There is a reason for it all. God does everything according to a reason, and He wishes His people to see the reason for directing the divine course, that He is altogether just as well as loving in all His arrangements. And now the Father wants a bride class for His Son, his highest plane of nature, the divine nature, far above angels, and each one to be received into that divine plane must demonstrate his loyalty unto God and the principles for which God stands, the principles of righteousness. He must demon-
strate this even unto death. That is it, my brother, and that is why it is such a narrow way, and that is why this is the only way open. God is merely thus far seeking for and finding the elect, the church of the living God, the first born of His creatures.

And then, my brother, as soon as this little flock shall have been finished, what will its mission be? ‘Oh, the Bible says that the church with the Lord will constitute the class that will set up the great government of God in the world. And after the judgment of the nations, little flock,—the little flock that seeks and finds the narrow way and is faithful in walking in the narrow way after entering the narrow gate of full consecration,—“fear not, little flock, it is your Father’s good pleasure to give you the kingdom.” Give us the kingdom?’ ‘Oh, my dear brother, I need not tell these Bible students here gathered what kingdom. In speaking to an audience of the world or the nominal church it would be very necessary to expiate on what kingdom it is, for alas! the great plan of God has not been misrepresented that a great many people have not found Daniel who understood into a man of high position. All this we see most clearly portrayed in the word of God. And now then—this is the government God is to set up, the great fifth universal empire. God allowed the Gentiles to set up various kingdoms and see what they could do in the way of bringing in a reign of right and righteousness. And indeed, my dear brother, even when we should not misunderstand the world, for I believe the world has been trying and trying hard to see what they could do in the way of bringing in a good government. As I look back and see what the Bible tells us about Nebuchadnezzar’s kingdom, largely what he tried to bring in was a Kingdom of Nebuchadnezzar and his endeavor. He made his mistakes, but evidently he was trying to do well. Think of a great king of unlimited power practically and how he took from the captives of other nations, there was Daniel, among others, and because he foud him favorable. Daniel was exalted to a high place in this kingdom. If you would bring in the world, in history or in our day, would take any captive, and though he was a foreigner they would find a good spirit in him—how few of them would exalt him to a place of being the chief president in all their empire? And the same thing with the Medes and Persians, the next great universal kingdom. They took Daniel and put him in high position, and what did they do? They had the same great dreads and sentiments, and King Darius wanted the noblest man he could find to be the head president in all his empire. Daniel was chosen. He wasn’t a Mede either, or a Persian. He was a Jew. He maintained this thing under him from being taken into the very highest confidence of the king, showing that King Darius was anxious to establish a good and just government. And so all the way down I can see that there was a principle running through these different governments of men. They were not intent upon doing wrong, but they were trying to run the narrow path apparently intent upon showing wisely they could run and govern the world, and yet all their rulers and all their governments were imperfect and sinful and unsatisfactory, and God in allowing these governments their day and their way for a time was only allowing them to demonstrate that all it was possible for them to do was to make an imperfect government that eventually would deteriorate more and more and lead to their own fall.

And now see in the last of these governments, the Roman empire and its present representatives in Europe, God is allowing the conclusion of this great lesson, that having had all the experience of six thousand years in the past, they are still imperfect, and although we will suppose that these kings, of Germany and of Russia and of Great Britain, and so forth, all these kings are wishing to do for the interests of their people, yet we see how blind they are and what terrible suffering they are bringing upon the people through their blindness and ignorance, etc. And you and I and all people more and more will be getting to feel that these are all unsatisfactory governments, and every time we find one of the best the government shall be perverted. In God’s government, the more we are ready to look unto the Lord and realize as the Bible teaches that only God is able to establish the great righteous government that will be the desire of all people. And that is what God has declared He intends to do. This is the great government of God.

He will not establish this government directly, but He will give to Jesus the great work of governing the world. He already has given him the privilege of being the redeemer of mankind. He has already given him the right to receive the infallible truth from the church from sin and death, but also for the recovery of the whole world of mankind, the settlement of the sins of the whole world. “Jesus Christ by the grace of God tasted death for every man.” And every man is to have his privilege out of that death, and so we see, my dear brethren, that God has not in any measure abolished the great kingdom of God. He has, when Jesus having selected His church and finally glorified His church in the first resurrection, then will be ready to ask of the Father that which the Father has already promised He will give to him, saying “Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth shall be thine.” So all the people are to be turned over to Him who bought the whole world with His own precious blood. He will be empowered of God and will be backed by the divine authority in establishing God’s government in the world.

“Then,” you say, “Brother Russell, how about the narrow and broad roads?” Oh, my brother, it is all going to be changed then. The prince of this world who now has to do with the broad road and blinding those who are going down the broad road, and who has been bound for thousands of years that he may deceive the people no more. They will not then make mistakes and about the way that seemed right to man. No. They will begin to learn by that time that these ways which seemed right to them are all unsatisfactory, that only the way of this government will ever be right. And the Messiah and His kingdom will make this known to all mankind. “The knowledge of the Lord shall fill the whole earth as the waters cover the great deep.” The knowledge of the glory of God, says the prophet. And then what? Then the broad road to destruction will be changed? How so? That it will still lead down to destruction because it is easy. You can run down, can slide down, slip down, any way you want to go down. All the tendencies are downward. Well, what will change it? Oh, Messiah’s kingdom will change it. Instead of being a way that leads down, the road will turn and lead up. You can’t slip down, you can’t run down, you can’t go down. The road will lead up after that. It is going to be a highway. How do you know? Because the Lord has told us so, you remember, through the Prophet: “A highway shall be there.” Where? Where? Where is there? Oh, there under Messiah’s kingdom. Not now under the kingdom of the prince of darkness. There is a broad road leading downward now, but by and bye that will all be changed. Nobody will be allowed to slip down any more in ignorance and superstition and misunderstanding and thinking that it is a right way he is taking when it is a wrong way, because all the blind eyes shall be opened and all shall be enlightened, so that the knowledge of God’s glory shall fill the whole earth. “And a highway shall be there and the redeemed of the Lord shall go up thereon.” Not down. Well, what does that mean? Is that a narrow way? Oh, no, my brother, the narrow way is only for this Gospel Age to test those who will be selected to be part of the divine nature. After that the world will all go in a narrow way. You couldn’t get the whole world to go in that narrow way. No. God doesn’t want the world to be put under those tests. That was a special test for those that will be partakers of the divine nature. It is a very necessary test for them. But when they all shall have been perfectly tested, then under a heavenly government the narrow way will be no longer. They will no longer find it necessary to suffer for righteousness’ sake. All through the millennium nobody will have to walk a narrow way and suffer for right doing. Instead of suffering for right doing they will be blessed for right doing. They will be going up
in restitution and getting more and more God's favor as they seek to do the right things under the guidance of Messiah's kingdom.

And what about those not willing to go up? They will be the ones to get the stripes and that will suffer. Now you know it is different. Whosoever will live godly in this present time will suffer persecution, will suffer righteousness' sake, but all will end when this age ends, and when Messiah's kingdom shall be inaugurated all those who do righteousness shall get blessings of body and mind and shall go up on the highway of holiness. And they will want to go up. Mankind will want to do right. The way they take now is one which seemeth right unto them. They are doing very much in the Adversary, but they are not the way. The Adversary shall be bound and he will deceive them no more. The right way will be manifested, the way of righteousness, the golden rule of the Lord's kingdom. That will be seen to be the right way, and I believe, my dear brethren, that the great mass of mankind would rather be right than be wrong. This is the moment, and that they all really appreciate the Golden Rule, though they think it is an impracticable rule. And it is pretty near impracticable at the present time, but under Messiah's kingdom the Golden Rule will be the most practicable rule that could be and everybody will get a blessing out of it, and everybody that ignores that God will punish. He will be in trouble. It will be the evil doer that will have the trouble bye and bye, and all well doers will have the blessing of the Lord that maketh rich, and He will add no sorrow thereto.

So, my dear brethren, this is God's great kingdom and plan, and we are in a certain part of this plan. We are the ones who are privileged to have the opportunity of following in the footsteps of the Master in the narrow way. Oh, what a privilege and favor have we! Nothing like it ever offered to the angels! And I feel sure from what the Apostle writes about the angels desiring to look here they are brave, strong, weep not. I feel sure that the angels who are watching us in the narrow way feel that—"Oh, if we had the privilege that those human beings have! Oh, if we had the opportunity of walking in the narrow way and suffering for right doing and seeking to manifest our loyalty!" But God didn't give it to them. They cannot become members of the bride class. And so we look back to the past age and see manifested the faithfulness of Abraham, Isaac, Jacob, Moses, Noah, David and Enoch and the Prophets and others who were not prophets in humble walks of life, and see what they endured for righteousness' sake, oh, we say—fine, splendid characters they were; how we admire them! And did they have a challenge to enter the narrow way? No. No narrow way open then. They could not get in. But they have this testimony, that they pleased God. Although He hadn't opened up the way and they could not walk in this narrow way and could not be members of the bride class, yet God has some very special reward for them, as the Apostle points out in the last two verses of the 11th chapter of Hebrews, a very special place reserved for them. We are glad for them.

And then we say to ourselves, we who have this privilege now, and we who can look back and see the faithfulness of those in the past. "What manner of persons ought we to be in all manner of holy conversation and godliness" and seeking to please our Heavenly Father? With what choice we should run in this narrow way.

**CONCLUDING REMARKS.**

And now, my dear brethren and sisters, we have been here some of us for a while, considering these things, and communing together respecting the narrow way, and respecting the conditions, and respecting what the Lord would be pleased to use in us, and I am sure from what I have heard that you have had a splendid time, a soul-refreshing season, and I am glad for it. And now we are about to separate, and we need to know that these valuable lessons will not be lost, that they are not merely for the moment or days in which they were heard, but that they have taken a deep place in our hearts, and we are more and more determined by the grace of God we will show our Heavenly Father and Savior how much we appreciate the things they have done for us, this privilege of being together and the high calling in Christ Jesus. And more than this, I trust as we go to our homes and meet with others not privileged to be at this convention that our hearts will overflow as we tell of the good things and great joy to others, and tell about these things we have been thinking about, and about our good resolutions, and thus seek to make the grace of God run over and over, and thus the Lord's name be glorified in us and in the Lord's people wherever we go.

I trust, my dear brethren, that I am expressing your sentiments in these words when I say that we have been very kindly entertained by the people of this city, giving us some of us a very good view of the way others live and the way they live, and that all that comes to us is because we realize that all things are from our Father, and we are desirous of being appreciative of even the agencies He is using in sending blessings to us.

Furthermore, we want to express to the dear ones of the local class of Bible students our appreciation of their kindness and their various endeavors to make this convention a success. And so I am sure I express the sentiment of you all when I say to those of the local class that we do appreciate very highly the things they have done to make our little stay with them, happy and pleasurable, to make this convention a success, the spiritual success which it has. May the Lord's blessings be with the local class, and as they have sought to give blessing to others, may the Lord's blessing be with them.

And now, brethren, the final feature of the convention is before us—the love feast. A love feast is accompanied with a loaf of bread which is a picture to us that we are feasting upon something, and so the Lord is spoken of as being the bread which came down from heaven, and the truth is spoken of as being that which assists us in life. And now we have been here feasting together, and we are about to depart, and the proposition is that those who have spoken from the platform will arrange themselves along in front and those who desire to say good-bye will have the privilege of doing so.

**GONE HOME**

_Gone Home! To be forever with the Lord, White-robed and clothed with Immortality; Beholding face to face Jehovah God._

_Gone Home! All sorrow, pain and anguish left Behind!__"Tis finished, all the sacrifice, And faithful unto death he hears, "Well done, Come, enter thou into the promised joy!"

What message would "our shepherd" send to us? To all who wait this side the parting vail, Not hate, nor have faith in God, The fields are white to Harvest, go ye forth, And, even as our Master said, 'Lo I Am with you always, even to the end,' So shall my loving presence go with you, Until ye, too, shall hear His sweet 'Well done.' So shall there be one shepherd and one flock, And all rejoice together with the Lord._

Nov. 21, 1916. _Gertrude W. Seibert._

(This poem was written two hours after notice of Brother Russell's death.)
PASTOR RUSSELL BEYOND THE VEIL

We were startled early Tuesday morning by being shown a newspaper reporting the death of Pastor Russell the day before. Later we received a telegram from Bro. Sturgeon to arrange for the transfer of the body from one station in Chicago to another. This was enough to prove conclusively that the early newspaper report was correct.

We at once made the necessary arrangements for the transfer of the body and also decided to accompany the remains to New York, and also to be with our dear Bro. Sturgeon on the balance of his sad journey. The strain upon him had been a hard one, and we were glad to be with him.

Having followed Pastor Russell in life, in the sense that we have always recognized him as the chosen leader by our Lord, and in the sense of following him, even as he followed Christ, we were glad to follow him in death through the various funeral services, and finally to the tomb, the last resting place of his mortal remains.

It is our determination, by the Lord's grace, to still follow him in glory, for we realize that he has now attained that for which he was apprehended, having received the glory, honor and immortality of the divine nature, and to which we too may attain, if faithful unto death.

We would be pleased to include the proceedings in this report of the funerals, etc., but as the Dec. 1st issue of the Watch Tower will give all this information in detail, we do not feel it necessary to repeat it here.

However, on Sunday night, Nov. 12th, the Chicago Class held a Memorial Service, at which it was my privilege to speak, and as many have requested a copy of it, I include it in this 1916 Report as the tribute of respect from the Chicago Church to the memory of Pastor Russell.

Synopsis of Remarks of Bro. MacMillan at the New York City Temple, Sunday Morning, Nov. 5, 1916

DEAR friends, I feel quite sure that I am speaking for the dear ones gathered here when I say that the English language contains no words to express our feelings at the present time. Our minds have been perplexed. We have been happy; we have been sad; we have been solemn; we have been glad. We realize that the dearest friend that we have had on earth has been taken away from us, and our dear Heavenly Father who doeth all things well, took him at the proper time. And still we wonder whether his work has been finished on earth or not. We wonder as to who will carry on the unfinished work; how will it be done; will the Bethel and the Tabernacle continue as in the past?

I am very glad, dear friends, to be able to make a few explanations at this time to perhaps relieve your minds and comfort your hearts. We know that all this work has been directed of the Lord. When the due time came to accomplish a certain work in the end of this age, as our dear Redeemer informed us, a servant would be raised up and would be put over that work. We have no doubt concerning who that servant was and concerning the work that was done under his direction. We have no doubt as to who is acting at the present time as President of these United States, because we know who is presiding over the Union. In the same sense we could have no doubt as to whom the Lord has selected to be His servant to direct His work in this harvest time, for the dear one who did it so wonderfully well has been known to us all and loved dearly by every one of us.

To convince you that he was aware that the end was quite near, I will say that some months ago, after the Newport convention, our dear brother was very ill, but loyal and courageous as always he would not admit it. But his poor weak body would not respond to his determined mind. He had remained in his study for three days. On the fourth day he called me up, and came up out of his study and asked me a very strange question. He said, "Brother, are you as deeply interested in the truth as you were in the past?" I looked in astonishment. He said, "Brother, I am asking you a leading question." He proceeded to talk about the work. He went into the various details of it. He was talking in particular about the smiting of the Jordan, which was so prominent a thought in his mind and so thoroughly possessed his very being. And he outlined the work in a general way and in conclusion asked me if I would like to come to the Bethel and be closely associated with the work there. I answered, "Yes, I will." And a strange thing occurred—at least strange to me; when he was leaving on his last trip. We had a conversation the night before concerning various interests of the work. He asked me if I had any suggestions to make to improve the service at the Tabernacle and Bethel. He said he had not given the matter as close attention in the past year as in former years. And now, he says, surely a great work was about to be done. And I suggested what I thought would be a help.

On the morning he left he made a few brief remarks at the table, saying he would be away for a time and if nothing fails would get back to speak in the Temple Sunday evening, November 5. He arose from the table and dismissed the friends with no further explanation. Immediately I said to him, "Brother Russell, didn't you forget something?" "No, brother, I have that all fixed." He passed me a bundle of letters, copies of letters, written to various brethren who were the heads of the various departments. As I read them over I was amazed at the wisdom that was displayed in the arrangement of the home and office. He invited me to accompany him to the depot in the taxi; he rode over in. I told him what I thought about it. He said, "Brother, nobody can do anything without organization. We have one now, and the work should go on better than ever before.

So, dear friends, the one the Lord has placed over the work has gone, but he is still busy and not idle, for the Lord says that the works of those who die in the Lord follow with them. We are to continue the work he so wonderfully carried on. The only change will be this: instead of taking matters to our dear Brother Russell now to straighten out various details as in the past, we will now have to go to the Lord with our sorrows and troubles and perplexities. The arrangements concerning the Watch Tower will be announced
later. Sufficient matter has been prepared by our dear Brother Russell to keep the Tower running for a number of years. So we see, dear friends, how the Lord foresaw this and made every necessary arrangement. All that remains to be done now is to have the friends continue to co-operate with the arrangements left by our dear brother and that have been overruled by our "Daniel."

I am sure from now on things will be rather strange. But, dear friends, you and I are confronted with a serious proposition. You must accept one of two things: either that it was a mistake—that we cannot accept—or that our beloved Pastor's work on earth has ended and that we as members of the Body of Christ have been borne by him until he was taken up higher and the work remaining to be done must be done by those instructed and helped by our dear brother. That very statement was made by him before he died: "Others will smite the Jordan and others will carry on the work."

Dear friends, I feel sure if there ever was a time to renew our determination it is at this very moment. Our Leader is not taken. Our earthly leader is gone. We will not lay down now. This is no time for that. This is the time for fortitude and courage and determination, to go on and complete the work, because we realize it is the Lord's work, and thus we will respect the wishes and memory of our dearly beloved Pastor.

We should not be surprised as we contemplate the situation now. The Lord tells us through the prophet (Zech. 13:7), "Awake O sword against my shepherd, and against the man that is my fellow, saith the Lord of Hosts; smite the shepherd and the sheep shall be scattered, and I will turn mine hand upon the little ones." You remember our dear Redeemer quoted that (Matt. 26:31), saying, "Ye shall all be offended because of me this night, for it is written, I will smite the shepherd and the sheep of the flock shall be scattered abroad." Oh, how perplexed and disheartened and sad the poor disciples were when the Shepherd was smitten! Why were they perplexed, sad and disheartened? Because the Lord said they would be scattered. And now, dear friends, the man that was his fellow (fellow-servant) has been taken away by the Lord. Are we to be scattered? No. Because the hand of Jehovah is to rest over the little ones at this time. There is no doubt, I am sure, in our hearts concerning the glorious consummation of the work so nobly begun and carried on time.

PASTOR RUSSELL'S BODY LYING IN STATE IN CARNEGIE MUSIC HALL, PITTSBURG, PA.

(Clipping from Pittsburgh Sunday, Nov. 6, 1916)

PASTOR RUSSELL HONORED AT BIER BY FOLLOWERS—Hundreds Attend Service for Prominent Bible Exponent in Northside Carnegie Hall—Many from other cities.

Followers of C. T. Russell, internationally known as "Pastor" Russell, gathered in the Northside Carnegie hall today, for funeral services of the celebrated Bible student. The assembly in the music hall was one of the greatest demonstrations seen here at the bier of a public character.

The body of the writer and lecturer, whose followers throughout the world are said to number 200,000, lay in state from 11 to 1 o'clock, the arrangements having been carried out by the Pittsburgh branch of the International Bible Students' Association. At 2 o'clock the services began. The hall was packed to capacity.

Representatives of "Pastor" Russell's congregations from all parts of the United States were present at the services. A large number arrived here this morning from New York, forming an escort following the services held yesterday in the New York City Temple.

The body of the founder of the Watch Tower Bible and Tract Society and its offshoot, the International Bible Students' Association, lay on a flower-banked bier in the hall while hundreds of friends and admirers passed in line. The huge organ was half-concealed by ferns, palms and floral tributes. Many floral remembrances came from towns within a radius of 100 miles from Pittsburgh. With these were
assembled many of the pieces that were used at the services in New York yesterday.

"Blessed Be the Tie That Binds" opened the services. Charles A. Saunders of the Pittsburgh congregation led in prayer. R. H. Bricker of the Pittsburgh congregation read from the Scriptures, and "Sun of My Soul" followed. Dr. W. E. Spill, assistant pastor of the Pittsburgh congregation, spoke. He was followed by Pastor Monta Sturgeon, pastor of the New York congregation, of the International Bible Students' Association.

SERVICES IMPRESSIVE.

Charles H. Stewart offered prayer, and a closing hymn, "Abide, Sweet Spirit," was sung.

The pallbearers were selected from the elders and deacons of the Pittsburgh congregation. They included R. H. Bricker, Samuel McComb, E. F. Williams, W. H. Moore, Charles A. Saunders and Joseph Clarkson.

Honorary pallbearers were: Dr. W. E. Spill, J. V. Causer, Thomas Good, George Wazenegger, James Hottenbaugh, Charles H. Stewart, Edward Mauer, George A. Bohnet, E. M. Whan, E. W. Kelb and W. E. Coates, all of whom are elders of the Pittsburgh congregation of the International Bible Students' Association.

Following the services the funeral cortege, 60 automobiles and two special street cars, carried the friends of the late pastor to the United Cemeteries, West View.


Dr. Spill was in charge of arrangements with Pastor Sturgeon, of New York, who was with Pastor Russell when he died last Tuesday on his way from the west. Dr. Spill was assisted by R. H. Bricker and Samuel McComb.

LONG ACTIVE IN RELIGION.

Pastor Russell, a Pittsbourger, came into prominence in 1881 when the Watch Tower Bible and Tract Society was incorporated. For several years before that time he had become known for his addresses and interpretations of the Scriptures. He removed the headquarters of his organization from here to Brooklyn in 1909, and congregations sprung up all over the country under the stimulus of his lectures and widespread publicity.

In Pittsburgh The International Bible Students' Association was incorporated with Pastor Russell at the head for promulgating Bible study and Bible truth. This association branched out until congregations have been organized all over the country.

Among the tributes to the memory of Pastor Russell was the following from D. Herradura, a Spaniard in the Pittsburgh congregation:

"The International Bible Students' Association from the four quarters of the globe, while missing his Christian fellowship and presence, rejoice nevertheless for his meeting with the Lord. He was exalted as the prophetically and divinely appointed teacher of the truth. He leaves his followers to continue faithfully the Christian gleanings of the harvest work."
Memorial Services, Metropolitan Auditorium, Chicago, Nov. 12, 1916, in Memory of Pastor Russell, by Dr. L. W. Jones.

Friends: We have met here this evening to pay a tribute of respect to the memory of a great man; a man who was loyal to God even unto death, who laid down his life in the service of his fellowmen; THE GREATEST MAN THAT HAS WALKED THE FACE OF THIS EARTH SINCE THE DAYS OF THE APOSTLE PAUL.

I refer to none other than the late Pastor Russell, who finished his earthly pilgrimage on Tuesday, October 31, and whose earthly remains were laid to rest in the United Cemeteries at Pittsburgh, Pa., Monday, November 6th.

A strong statement, you are making, says someone, when you say that he was the greatest man that has walked the face of this earth since the days of the Apostle Paul.

Yes, it is a strong statement, but none too strong, and it is borne out by thousands who knew him best.

Pastor Russell had his enemies, as have all great men, and as did our Lord Jesus, the Apostle Paul and all who uncover error and proclaim the Truth. This, too, is born out by the Scripture which says of a man who walked in the footsteps of Jesus, he shall suffer persecution. Nevertheless, we have the further consoling testimony from the Bible, that, “If we suffer with him, we shall reign with him.”

Those who read carefully after Pastor Russell and get the benefit of the pure atmosphere into which he leads them, need not be told that the many vile printed and pulpitt attacks are wholly false and merely the desperate efforts of opponents whose nefarious schemes to keep the people in ignorance on the truth on all subjects Pastor Russell so fearlessly and thoroughly exposed.

It is for this reason that millions of newspaper readers enjoyed Pastor Russell’s pen products and are not being influenced by any of the so-called news reports with scare-headlines, some of which, if even partially true, would have sent Pastor Russell to prison long ago; but the fact is that not a soul on earth has the slightest cause for grievance against Pastor Russell, except that he has been telling the common people truths the clergy wished them not to know.

Already clergymen and some others are predicting that the propaanda in which Pastor Russell was so interested, now that he is dead, would come to naught.

We wish to say right here that the message that Pastor Russell proclaimed was not his message, but the message of the Lord, and it will never die, but as Jehovah God himself says in His word, “My word which proceedeth out of my mouth shall not return unto me void, but accomplish that which I please and prosper in the thing whereunto I sent it.”

No, the great message of Pastor Russell, that of the imminence of the setting up of Messiah’s Kingdom, will not fail, but will go on to a glorious consummation.

Pastor Russell breathed his last at 2:30 P.M., Tuesday afternoon, October 31st, 1916, in the state of Texas in drawing-room “A” of sleeping car “Roseisle” of a Santa Fe train, while enroute of return trip from Los Angeles, California, to Brooklyn, N.Y., where he was to have preached in the New York Temple Sunday night, November 5th.

This last trip of the Pastor’s began about two weeks prior to his death. As usual he had various appointments along the way of travel in answer to various invitations to speak at Bible Students’ gatherings.

After leaving Brooklyn on this last trip, his first meeting was at Lansing, Mich. From there he departed for Springfield, Ill., but as a result of a freight train wreck was delayed, and missing that appointment proceeded to Dallas, Texas, where he spoke several times before a convention there in session. From there he went to Galveston, Texas, speaking in the morning and afternoon, and then to Houston, Texas, where he again spoke that same day for over two hours more.

These two days seemed to be too strenuous for him, for, upon arriving at San Antonio the next day, he was obliged to remain in his bed all day, delegating someone else to fill both his forenoon and afternoon appointments.

When evening came, he felt that he must deliver his address to the public, who were assembled in large numbers in the most beautiful theater in San Antonio.

Pastor Russell evidently realized his weakness, because he requested Brother Sturgeon, his secretary and traveling companion, to remain near and to take up the thread of his talk where he dropped it.

This was found to be necessary three times, and as Pastor Russell was obliged to cease speaking for a time Brother Sturgeon would take up the line of argument, which was upon the theme of “The World on Fire,” and carry it along until Pastor Russell could resume.

Thus, during the evening, Pastor Russell spoke four times and Brother Sturgeon three times, seven in all, making indeed a complete lecture.

The large audience remained until the conclusion, realizing that something unusual was taking place.

Such proved to be the case, as it was the last public discourse ever delivered by Pastor Russell.

The next day, sick as he was, they continued their journey, but Pastor Russell remained in his berth in the sleeping car, eating nothing for several days, until they reached California. There he arose from his bed at Los Angeles and was taken in an auto by friends to a hotel, but was unable to serve them until late in the day. That afternoon, Sunday, October 29, he endeavored to stand and speak to them, but was too weak and was obliged to sit while giving to that class the last words of admonition to fall from his lips.

He closed that memorable service by announcing and reading the first verse of that beautiful hymn: “Abide, sweet Spirit, heavenly Dove, With light and comfort from above; Be thou our guardian, thou our guide; Over every thought and step preside.”

They then began their return trip to Brooklyn, but with the thought of stopping if possible at several cities to fill appointments.

Such privilege, however, was denied him, because he continued to weaken, to which was added considerable suffering, until one o’clock Tuesday, when the great fight was over and he rested quietly for about an hour and a half, breathing his last at 2:30 P.M.

His body was taken to Brooklyn, passing through Kansas City and Chicago, at both places being viewed by many into whose lives he had been the instrument of God’s hands to bring great blessings.

On Sunday, November 5th, Memorial Services were held afternoon and evening in the New York Temple, the evening discourse being delivered by Brother J. F. Rutherford, who had been Pastor Russell’s legal counsel for several years, and not only his legal counsel, but a loving friend and Christian brother.

Grant indeed was the tribute Brother Rutherford paid to Pastor Russell, and in addition to his own remarks, he read the very sermon which Pastor Russell had penned and which he had intended to preach there in New York Temple that very night.

That night the body was taken to Pittsburgh, and on Monday the 6th further services were held by the Pittsburgh Class of Bible Students, in the Carnegie Music Hall. The body lay there in state from 11 o’clock until 2 during which thousands of people passed by the bier of the one whose earthly career had been in that very city, who had grown up in their midst and was known and respected by so many.

Burial took place that afternoon at dusk in a grave on the sloping hillside in the beautiful United Cemeteries.
BEARING CASKET TO THE GRAVE.
THIS IS A REMARKABLE PHOTOGRAPH AS IT WAS TAKEN AFTER THE MOON HAD BEEN UP THIRTY MINUTES
The Photographer was Bro. Wm. Soper of Cleveland, Ohio.

WHY A GREAT MAN?

Some may still wonder why we remarked in the beginning that Pastor Russell was the greatest man that has walked the face of this earth since the days of the Apostle Paul.

I therefore wish to review some features of his life that, in the days to come, when the real truth is known, you, too, will appreciate the fact that a great prophet has been in our midst, despised, indeed, and rejected by some men, especially those who ought to be proclaiming the glorious message of the coming Kingdom of Messiah, but "who instead, preach the doctrines of men instead of the commandments of God."

Let us review his life and work:

Pastor Russell at his death was 64 years of age, having been born in 1852 in the city of Allegheny, Pittsburgh, Pa.

From early infancy his character lines indicated strong determination, which suggests the explanation of his subsequent independent evangelistic work.

Up to the age of fifteen he believed, as gospel truth, all, and only such doctrines as his Presbyterian parents and sectarian ministers had taught him. He asked many questions, but to learn to understand doctrines 50 years ago was very difficult, as the Bible students and various clergymen to whom he appeared discouraged individual Bible research, and the asking of questions on doctrines was then considered equivalent to doubting, and "to doubt was to be damned."

Being unable to answer questions of an infidel friend, concerning hell and eternal torment, or to get satisfactory Bible answers from his minister and other spiritual advisers, he became an admitted skeptic; and, like others, thinking that the Bible taught the doctrines of the creeds, he threw away his Bible when he threw away the creeds.

Next he spent several years in the investigation of Oriental religions, for he was still "feeling after God, if haply he might find him." But all he found was unsatisfactory and left an empty void.

At the age of twenty-one he was possessed with much knowledge and voluminous data on the religions of the world.

In the meantime he had worked himself into a large business in connection with his father, and now the time came for him to decide whether he would devote all his energies to business, or to search further for the true God and serve him.

Dropping all creeds, he came back to the Bible, and with a mind unbiased and unprejudiced he began anew to study it.

The great and all absorbing question which had been perplexing him all his life was that of "hell-fire and eternal torment." This he could never accept, and now the Lord opened his eyes to what the Bible taught on the subject, whereas he had been believing what the creeds taught and which was unsupported by either the Bible or reason.

He found that the Bible teaches that the penalty or wages of sin was not eternal torment, but death, DEATH, that "the soul that sinneth, it shall die," that "the dead know not anything," but are in the sleep of death until awakened in the resurrection morning at the second coming and presence of our Lord and Savior Jesus Christ, who will then give all full, fair opportunity to attain unto eternal life through the establishment of Messiah's Kingdom.

At once Pastor Russell's heart was filled with love to God and his Son Jesus, and from that time until his death he has been proclaiming by pen and by word of mouth the blessings that are to come from Messiah's Kingdom, and at the same time declaring with might and main—

"If the Bible does teach that Eternal Torture is the fate of all except the Saints, it should be preached, yea, thundered, weekly, daily, hourly. If it does not so teach, the fact should be made known and the foul stain dishonoring God's holy name removed."—Pastor Russell.

WHY PASTOR RUSSELL REMAINED INDEPENDENT.

To gladden the hearts of others was his new ambition, and the question then was, "What should he do, and how should he do it?" Determining, if possible, to reach every truth seeker, whether Catholic, Protestant, Jew or Free-thinker, he found it necessary to stand free from all sectarian bonds and to inaugurate an independent work. His first work was the preparation and free distribution of over
one million copies of a booklet, "Food for Thinking Christians." Forty years as a pulpit and private teacher on Bible topics have served to prove that he could best reach and teach the public from an unsectarian standpoint, therefore he remained independent until his death.

INVITATIONS TO LECTURE.

In a remarkably short time, as a result of the publication of the booklet, "Food for Thinking Christians," appeals began to be received from Bible students from far and near, calling upon Mr. Russell to defend his position by either lectures or debates. This he did to a remarkable degree, including a long series of sermons in Pittsburgh, Pa., eventuating in Mr. Russell accepting the pastorate of an "Independent" congregation. A six-month, meeting regularly in Carnegie Hall.

Later he moved to Brooklyn, N. Y., where he had still greater opportunity of spreading the Message of Messiah's Kingdom. As years passed by, invitations to deliver undenominational Bible Lectures increased. Large halls in the foremost cities of Great Britain, Norway, Sweden, Germany and America were tendered, with seats free to the public.

As many as possible of these invitations were accepted by Pastor Russell, thus annually enabling hundreds of thousands of Christians of all denominations, and skeptics, Jews and Gentiles, believers and unbelievers, to assemble together in a neutral place to hear free of cost the discussion of Bible topics by an "Independent." In harmony with this principle, Pastor Russell accepted no fee for speaking, and accepted no invitation to speak where an admission was to be charged, or where a collection was to be taken.

The acceptance of these invitations necessitated the making of extended tours, both in this country and abroad, whereby special train parties of Bible students attended from twenty to thirty Bible Students' Conventions on one tour. Many of his tours in foreign lands covered months at a time, and in all it is estimated that he traveled over a million miles, and that he spoke at least three or four times as many hours as any person that has lived during the Gospel Dispensation. Such is only a part of the record of that wonderful man.

THE DIVINE PLAN AS SEEN BY PASTOR RUSSELL.

THE HEREAFTER IN A NUT SHELL.

Gradually the creeds got the Bible's place under the supposition.

PROFESSING BY PAST ERRORS.

"While Catholics are to some extent returning to the Bible and the previous Pope has directed that their people be encouraged in Bible study, Protestants are drifting rapidly into infidelity under the modern designations Higher Criticism, Bible harmonisation, etc., from the Bible by supposing an 'Apostolic Succession' that they agreed. Now having outgrown those creeds in rejecting them many are rejecting the Bible also. This is a mistake! The Bible is the most wonderful book in the world when allowed to interpret itself. It furnishes the only rallying ground for human brotherhood and Christian brotherhood. The world otherwise is facing anarchy. A lost religion will soon mean a lost God, and a lost future hope, and a selfish strife for the present life only."

MAN'S FALL FROM PERFECTION.

"Let us not mourn our errors of the past unduly, but at once, now, get right with God and His Book. Its presentation is logical from Genesis to Revelation. It tells of the perfection of our first parents, of the test of their loyalty, of the loss of their perfection. It tells that all of present imperfection, mental, moral and physical are incidental to the death penalty. Twenty billion have been born dying and soon toppled over into the tomb."

God's mercy man's only hope.

"God's mercy cannot allow sinners to live in innocence to injure themselves and others and to war creation, nor could it permit sinners to live in torture to blaspheme the Holy Name. But one thing could be done under the plan arranged. Man could be redeemed by a Savior dying. 'The just for the unjust' to square the demands of Justice against the race through one man's disobedience. God purposed this remedy for all the race, before the foundation of the world."

IN due time Christ died for the ungodly—'He tasted death (not eternal torment) for every man.'

SETTING FREE THE PRISONERS.

"The Bible alone teaches that men die when they seem to die, yet it calls this a 'sleep,' because there is to be a resurrection of the dead, both of the just and the unjust. The prophets and apostles all 'fell asleep' as well as all others of Adam's race, dying a natural death, and remaining unconscious until the prison tomb be opened and they shall be called forth. This was shown by many scriptures.

THE DELIVERER—THE RANSOMER.

"It was not sufficient that Jesus came and died for man's sin. Satisfaction of Justice is preliminary to their recovery from the hereditary weaknesses which led them to the prison-house, the tomb. Hence the Redeemer is to be also the Restorer and Lifegiver. The time for that deliverance or 'restitution' is still future, but near. It will begin at Jesus' second advent, says St. Peter. Acts 3:19-21. Messiah's Kingdom Theory Exploded.

"So say some good people, but they err. It was Jesus himself that told of his future reign of a thousand years when his Bride-Church, the 'elect' will be associated with him in his Kingdom and work; and when Satan shall be bound—Rev. 20:1-5.

"The loss of this hope by our forefathers led up to all the various errors from which we are now seeking to escape. Do we not still pray, 'Thy Kingdom come, thy will be done on earth as it is done in heaven?' The coming Messiah's Kingdom is the key to the world's blessing by restitution—back to human perfection in a world-wide Eden."

"HIGH-CALLING OF THE BRIDE.

"While awaiting the Bride also, there is room for the blessing of mankind, God is not idle. He made one election during the Jewish Age from amongst that people of a scanty few, for his future work. And during this Christian Age God has been making another election—the Church 'the Bride the Lamb's Wife.' These elections do not spell torture to the nonelect masses of mankind, but the reverse—blessing. Through these 'elect' saints God's favors and mercies will be poured upon Adam's race for a thousand years—for their full uplift to all that was lost in Eden and redeemed at Calvary.

"This does not mean that there is to be no punishment for sin. Quite the contrary—every wrong act, word or thought has its degrading influence and will bring its stripes. It does not mean that some are now in torture. All are 'asleep' in sheol, hades, the tomb, and will be blessed and reasonably dealt with by that Redeemer. Therefore, every good endeavor now will bring proportionate uplift of character and tell on the future favorably—even in those not of the scanty elect class."

Thus Pastor Russell has given us the most wonderful outline of the Divine Plan of Salvation that has ever been put in a few words, showing man's fall into sin, and his recovery through the sacrifice of Christ. In further proof of the greatness of this man, let me recount to you some of Pastor Russell's Works.

Each Item of Which Represents the Work of One Man of First Class Ability.

1878 Object and Manner of Our Lord's Return... 5,000
1881 Food for Thinking Christians... 1,450,000
1886 Tabernacle Shadows... 4,817,000
1889 The Time Is at Hand... 1,657,000
1891 Thy Kingdom Come... 1,578,000
1891 The Great Pyramid... 1,578,000
1897 The Day of Vengeance... 464,000
1900 The Atonement... 445,000
1904 The New Creation... 423,000
1896 The Hell Pamphlet... 3,000,000
1910 Parosis of Our Lord... 300,000
1914 Scenario, Photo-Drama of Creation... 500,000

What Say Scriptures About Spiritism.

Bible vs. Evolution.

Scenario, Photo-Drama of Creation.

When it is remembered that very few works exceed a circulation of thirty thousand copies, some idea of the success of Studies in the Scriptures may be obtained from considering the above mentioned circulation of Pastor Russell's work. Although religious organizations and other religious writers boycotted bookstores which attempted to handle Pastor Rus-
sell's works, this circulation has been attained in spite of the opposition of religious workers, the press, and the lack of assistance from the book stores.

STILL OTHER WORK.

Was a successful business man at the age of 20. Prepared and preached sermons which are masterpieces. Managed the Bethel Home of 125 to 175 workers. Pastor of the New York Temple, London Tabernacle and Brooklyn Tabernacle. Carried on a large Bible correspondence—private letters of one thousand a month, and managed a correspondence department handling 400,000 letters annually. Conducted a Bible question bureau reaching all parts of the world.

President and Manager of the Watch Tower Bible and Tract Society. President and Manager of the Watch Tower Bible and Tract Society, thirteen branches. President and Manager of the Peoples' Pulpit Association, New York. President and Manager of the International Bible Students' Association, London, England. Editor of Watch Tower, 45,000 (no advertising). Editor Bible Students' Monthly, 50 million per year, and directed its FREE distribution.

Conducted the greatest newspaper bureau (2,000 papers at one time, 15,000,000 readers). In all over 4,000 papers published his sermons under contract at various times. Oversaw translation of books into 19 languages.

Oversaw publication of Bible Students' Monthly, into 35 languages. Oversaw publication of 700,000 volumes and 60 million papers yearly.

Great lecture tours, spoke twice daily, 5 hours. Conducted world revival amongst Jews. Oversaw free Truth library for loaning to the blind. Managed corps of 70 Bible lecturers. Managed auxiliary Pilgrim work of 300 men. Managed Class Extension work of 400 men. Arranged and directed five to ten general Bible Students' Conventions each year, and forty local conventions, attending each one and lectured at least twice. Prepared Photo-Drama of Creation and selected all pictures.

Managed preparation of the slides (600). Wrote the Drama Scenario and published it. Managed preparing of the Drama in German, Swedish, Italian, Greek, Spanish, Finnish, Polish and Dano-Nor. Managed presentation of Drama to two million people. Elected Pastor of 1,200 Bible Classes and gave them personal attention.

Prepared and launched the Zwinka Drama. Traveled one million miles. Spoke three or four times as many hours as any other man.

Do you thus realize why I feel justified in stating that Pastor Russell, without any exception whatsoever, was the greatest man that has walked this earth since the days of the Apostle Paul?

The beauty of all this is that he realized it was not his work, but the Lord's, and he did it gladly, freely, without money and without price.

The fact is that he at one time possessed a fortune of no small amount, every cent of which has gone into the work which was so dear to his heart.

WHAT HAS BEEN THE RESULT OF HIS WORK.

The result of all this work has been to dispel from the minds of men and women the mists, darkness and superstitions handed down to us from the "dark ages" as contained in the various conflicting creeds.

Thousands of people have been brought back to the Bible, recognizing it as the only authorized and divinely appointed standard for the guidance of mankind, and his work has taught these thousands to appreciate Jehovah God as their heavenly Father, Jesus Christ as their personal Savior and all believers to be Brethren in a sense never before appreciated.

DARKNESS HATETH THE LIGHT.

Nevertheless, "darkness hateth the light, neither cometh to the light, lest his deeds be made manifest," and therefore notwithstanding the magnificent array of noble deeds performed by that God-fearing and loyal man of God, he has been slandered, maligned and vilified because of his good deeds—this treatment has come not from the world, for "they heard him gladly," but from the professed ministers of God who still hold to the errors of the dark ages, eternal torment at the hands of fire-proof demons, immortality of the soul, trinity and the God-man Christ. Rather than square their erroneous doctrines with the Bible they prefer to slander and vitify a fellow Christian.

THE SERVANT NOT GREATER THAN HIS MASTER.

However, this is not strange when we remember that our Lord and Savior said, "The disciple is not above his master, nor the servant above his Lord... If they have called the master of the house Beelzebub, how much more shall they call them of his household."

"Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid that shall not be known." This man of God pressed on, "Through honor and dishonor, through evil report and good report: as deceiver, and yet true... giving no offense that the ministry might not be blasphemed."

As he said, "My life is hid with Christ in God and nothing can hinder any means stop my work until it shall have accomplished the Divine intention. Until then I am immortal as respects my life. When, from the Divine viewpoint, my work shall have been accomplished, the Adversary, no doubt, will have full power, not only against my reputation, but also against my life."

"When God's time shall come, I am ready to be offered. Only if, God's Providence should ordain me as an evil doer, let not my friends forget that so others have perished, martyrs to their convictions and their faithfulness to the Word of God. Of these was St. Paul, St. Stephen, John the Baptist and our Lord himself."

I have known Pastor Russell and I have loved Pastor Russell for many years; I have traveled with him, slept with him, ate with him, visited at his home and he has visited at my home, and I have at this time to bear testimony to his faith in and fidelity to God and his Word, and it is my earnest desire to do with my might what my hands find to do in holding up the banner of love which he unfurled and so faithfully and fearlessly carried until he heard the summons, Well done, it is enough, come up higher, Enter into the joys of thy Lord.

CONCLUSION.

Now in conclusion, we read in the Scriptures: "Blessed are the dead that die in the Lord, for they shall rest from their labors, but their works do follow them."—"Being dead yet speaketh."

We are living in a wonderful day and age, and so Pastor Russell's works will follow him in more senses than one, and we are privileged to have with us, through the instrumentality of the camera and phonograph, a reproduction of both the likeness and action of Pastor Russell, and also his own voice.

We will therefore at this time show you in moving pictures and with the use of the phonograph Pastor Russell delivering his introductory remarks to the great Photo Drama of Creation, which is showing in this Auditorium every Tuesday, Wednesday, Thursday and Friday nights.

SLIDE SHOWING VOL. I.


SLIDE SHOWING VOL. II.

1889—2. Vol. 2—"The Time is at Hand." Treats of the time and manner of our Lord's second coming, considering the Bible testimony on this subject. 1,657,000 circulation.

SLIDE SHOWING VOL. III.

1891—3. Vol. 3—"Thy Kingdom Come." Considers those prophecies which mark the events connected with the Time of the end," the glorification of the church and the establishment of the Millennial Kingdom. 1,578,000 circulation.
SLIDE SHOWING VOL. IV.
1897-4. Vol. 4.—"The Battle of Armageddon." Shows that the dissolution of the present order of things is in progress, and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfillment of prophecy; nothing else is our Lord's great prophecy in Matt. 24 and Zech. 14:1-9. 464,000 circulation.

SLIDE SHOWING VOL. V.
1899-5. Vol. 5.—"The At-one-ment between God and Man." Treats that all important subjects, the RANSOM—the hub around which all the features of the Divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians. 445,000 circulation.

SLIDE SHOWING VOL. VI.
1904-6. Vol. 6.—"The New Creation." Deals with the creative week, Gen. ch. 1 and 2, and with the Church, God's "New Creation." It examines the personnel, obligations and hopes of the "called and chosen and faithful." Rev. 17:14. 423,000 circulation.

SLIDE SHOWING ALL SIX VOLS.
14,812,000 Vol. I
1,657,000 Vol. II
1,578,000 Vol. III
464,000 Vol. IV
445,000 Vol. V
423,000 Vol. VI
Total 9,384,000 circulation

THE CLOSING SCENE

Upon a hillside, sloping towards the south, we gathered round about upon that hallowed ground to pay the last sad tribute to the one we loved, the greatest man on earth in these last days—and great because he was approved of God! How ineffable the beauty of the scene! So peaceful and so still! The gently rolling hills, far as the eye can reach, reminding us that, "As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth, even forever." A violet mist creeps softly through the valleys at our feet, and faintly dims the City's distant lights.

The sacred silence broken only by the singing of our choir, like angel voices floating out upon the evening air:

"How vain is all beneath the skies! How transient every earthly bliss! How slender all the fondest ties That bind us to a world like this!"

Above the purple haze, and low within the western sky, the last faint, crimson glow of sunset slowly pales into the silvery whiteness that precedes the night. And lo, the evening star! How like a star was our beloved! And how he shed the rays of Truth divine into the darkness of our minds and changed that darkness to "His marvelous light!"

The evening cloud, the morning dew,
The withering grass, the fading flower,
Of earthly hopes are emblems true,
The glory of a passing hour.

How exquisitely expressive of all about us! The withered grass beneath our feet, the fading flowers upon the upturned earth, and here and there the bare, brown trees, a few crisp leaves still faintly fluttering on their boughs. Their fruit has all been gathered, and they speak to us of harvest soon to end. "In this is my Father glorified, that ye bear much fruit." Our beloved Pastor bore much fruit! As yes. How much, he now may know as he hath never fully known before!

"But, though earth's fairest blossoms die,
And all beneath the skies is vain,
Beyond the reach of care and pain."

And standing there, our hearts rejoiced with joy unspeakable that in His infinite love and mercy the Lord had not permitted that most precious clay to suffer violence, but, "Like as a father pitieth his children, so the Lord pitieth them that fear Him," and He saved us from the anguish which might have been greater than we could bear! Yet he suffered—how greatly God only knows, for he never murmured or complained, but he suffered not by hands of wicked men, and so we rendered thanks to God!

"Then let the hope of joys to come
Dispel our cares, and chase our fears,
Since God is ours, we're traveling Home,
Though passing through a vale of tears."

Then followed the moving picture showing Pastor Russell as he introduces the Photo Drama of Creation, accompanied by the phonographic reproduction of his own voice.

The service then closed by a double quartet singing the following hymn, which was also sung at the grave of Pastor Russell:

How vain is all beneath the skies!
How transient every earthly bliss!
How slender all the fondest ties
That bind us to a world like this!

The evening cloud, the morning dew,
The withering grass, the fading flower,
Of earthly hopes are emblems true,
The glory of a passing hour.

But though earth's fairest blossoms die,
And all beneath the skies is vain,
There is a brighter Age now nigh,
Beyond the reach of care and pain.

Then let the hope of joys to come
Dispel our cares, and chase our fears;
Since God is ours, we're traveling Home,
Though passing through a vale of tears.

GERTRUDE W. SERBET,
Brooklyn, N. Y., November 10, 1916.
SCOTLAND PUBLICATIONS

SPECIAL NOTICE

In response to enquiries regarding the prices of the Booklets noticed below, we are glad to say that we have not found it necessary to advance the prices greatly. We took the precaution to stock them while the cost of paper was moderate.

These Booklets are good value. They have been, and are still being much used in the spread of the knowledge of the Truth, the subject-matter of each being in perfect harmony with "Studies in the Scriptures." Many write expressing their thankful appreciation.

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This chart is drawn true to scale from actual measurements taken in the Pyramid by Mr. John Edgar, and his brother Morton Edgar, during 1909 and 1912. It is the only diagram of this monument which has the accurate length of the Descending Passage, and the correct dimensions of the building generally. It can be procured in three sizes, but the 4½ feet by 3 feet size, which is coloured, and contains three dozen small inset diagrams giving minute dimensions of every part of the Pyramid, is specially recommended.

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IN BOOK FORM

His Answer to Several Hundred Questions

This remarkable volume of about 800 pages met with a ready response from the friends everywhere, and they are finding it to be of inestimable value.

It contains Pastor Russell’s answers to hundreds of questions as reported in Souvenir Convention Notes for the past twelve years, also other questions answered by him.

The second edition is in the hands of the printers, but it will not be ready for shipment much before the first of April. This second edition has a number of changes and additions from the first edition, and will prove to be one of the best helps to Bible study. It will be printed on thin Bible paper, making it about half as thick and heavy as the first edition, and will be bound in two styles, as follows:

Stiff cloth covers, $1.50 per copy.

Flexible leather, round corners, red under gold edges and stamped in pure gold, at $2.00 per copy.

Let me know at once your wishes in the matter.

Yours in HIS service,

L. W. JONES, M. D.,

4100 Michigan Ave., Chicago, Ill., U. S. A.

DO IT NOW AND PASS IT ON TO OTHERS

SEE NEXT PAGE
A Remarkable Picture of Pastor Russell

A number of friends are calling attention to pictures which they have of Pastor Russell. It has been my good pleasure to collect about two dozen views of him, but the one mentioned below is the best that I have ever seen, especially as it is practically life size.

About two weeks before the death of Pastor Russell I came into possession of a large bust photograph of him—almost life size.

It almost seems as though he would speak.

As soon as friends saw it, they asked if I could not get copies for them. Now that he has passed beyond the vail, I feel that this grand picture was committed to me as a trust, and so I have arranged for actual photographic copies, 16x20 inches, to be made on heavy, double thick paper. The copy I have was valued at $7.00, but I secured it for $3.50, but by ordering these in quantities I can secure them so as to mail them to any who wish copies at the rate of $2.00 (8 shillings) per copy, post paid.

His picture has done much in the way of publicity by attracting attention to the Newspaper Work, Photo-Drama, Scripture Studies, etc., and ought now to be in every home and office of the Truth friends. This is an opportunity to secure one that will be appreciated by all.

Those desiring copies will please send their orders with remittance to cover same to me as soon as possible. They may be ordered individually or through class secretaries.

Yours in His service
Dr. L. W. JONES,
4100 Michigan Ave., Chicago, Ill., U. S. A.

A SAMPLE TESTIMONIAL.
"I received the portrait of Pastor Russell and it is a wonderful likeness. It is far beyond my expectation."

PLEASE PASS THIS ALONG TO OTHERS

SEE NEXT PAGE
Pastor Russell's Sermons

IN BOOK FORM

How would you like to possess a classified set of Pastor Russell's Sermons—several hundred—all neatly bound in one or more volumes?

I have been requested to compile such a set, but before going to the expense and labor, I would like to know how many copies might be desired.

I cannot at this time state what the price would be, as that would depend entirely upon how many would be desired.

Kindly let me know if you think you would like such a set of his sermons, all classified under their respective subjects, and bound in a permanent form.

Your answer to this will not in any way obligate you, but will merely give me an idea as to what the possible demand would be. Then after hearing from the friends I can get prices for the publication, notify you and if you desire the set you can then place a definite order.

Awaiting your reply, and with Christian greetings, I remain,

Yours in HIS service,

DR. L. W. JONES,
4100 Michigan Avenue
CHICAGO, ILL., U. S. A.

PASS IT ON TO OTHERS