Souvenir Report
of the
Bible Student's Convention

Pittsburgh, Pa.
JANUARY 2-5, 1919
The Sanctuary
EZEKIEL 40-48
PREFACE

THANKS be to God that His grace has preserved us, "kept us from falling," through another year—that so many of us are still of one heart and of one mind in respect to His Word, and its service!

"Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to contain it." Malachi 3:10.

Considering the helpful and inspiring messages presented by the dear Pilgrim Brethren at the CONVENTION and ANNUAL ELECTION of the WATCH TOWER BIBLE & TRACT SOCIETY, assembled at Pittsburgh, January 2-5, 1919, we have been moved to publish this Verbatim Report. We wish to thank the brethren for their assistance in this connection.

In sending out this SOUVENIR CONVENTION REPORT, we do so with the prayer that the Lord’s People will receive as great spiritual benefit from its perusal as we have in its preparation.

Yours in the Master’s Service,

GEO. A. GLENDON, Jr.,
1265 Broadway (Suite 611),
New York City, N. Y.
INTRODUCTION

"Thou crownest the year with thy goodness." Psa. 65:11

The opening of a most significant New Year found several hundred friends assembled at the Bethel Chapel in Pittsburgh, Wednesday night, January 1st, reviewing in testimony the leadings of Divine Providence during the past year. The joy and rejoicing in the Lord knew no bounds. Many of the friends found it a special occasion to make plenty of good resolves, respecting what we shall be willing to be, to do, to suffer, in fellowship with our Lord.

The keynote of the meeting was based upon the Prayer Meeting text: "Be thou strong and very courageous." (Josh. 1:7.) One brother testified that he was glad that he could stand up for Jesus and hold high the banner of Truth. Others testified that they, as followers of the Lord, stood firmly for the truth: not fearing what man might do unto them, but trusted in the Lord, and in the power of His might, with the promise that by so doing, they will be with Him in Glory.

Another brother voiced the sentiments of all in the following words: "How appropriate is this keynote in connection with our Text for the year: 'No weapon that is formed against thee shall prosper.' (Isa. 54:17.) I am perfectly willing to give and sacrifice everything to gain this assurance. The only injury these weapons can do is to the old creature, which we have already consecrated to death. Therefore, God uses the 'wrath of man to praise Him,'—by turning what seems to harm us into everlasting joy and blessing."

At the conclusion of the service, Brother Wise requested all to join in silent prayer asking the Lord to direct their every word, thought and action during the succeeding four days, to the end that "the Love of God might rule in every heart": that all things be avoided which would aid the enemy.

It was good to be there! And as we wended our way to our respective rooms we were confident that the opening of the Convention on the morrow would manifest more of the spirit of the Psalmist's words:

"Behold, how good, and how pleasant it is for brethren to dwell together in unity."
THE OLD QUAKER SHOP
Brother Russell's First Haberdashery Store

WATCH TOWER OFFICE

"THE OLD QUAKER SHOP"
Brother Russell's First Haberdashery Store

SOLDIERS' MEMORIAL HALL
behind of the afflictions of Christ for His body's sake, earnest and fervent prayers been offered as those on behalf of the Convention, and our BRETHREN who are now a table in the midst of our

there be no divisions among you; but that ye be perfectly

joined together in the same mind, and in the same judg­

sive there, that the will of the Lord might be known. 'Now I beseech

you, of kings.' It is the finale of the conflict between the

enemies” Cross

Christ”

of the Almighty. ‘Nothing shall by any means hurt you,' the New Creature, for 'your life is hid with Christ in God.'

The keynote of the Convention was in main along advanced lines, encouraging all to abound in the hope of bringing the Elijah and Elisha types (also that of Jezebel) to a complete fulfillment, even as Brother Herr suggested that

Whereas,

Enemies have striven to injure (and suc­

years, Charles' father found him one time at 2 A. M. poring over a concordance, unconscious of the lapse of time.

Within a few doors of this place, we were directed to a dusty, dingy hall where our dear Brother Russell first stumbled upon Adventism.” Quoting his own words, he says: “Seemingly by accident, one evening I dropped into a dusty, dingy hall in Allegheny, Pa., where I had heard that religious services were held, to see if the handful who met there had anything more sensible to offer than the creeds of the great churches. There, for the first time, I heard something of the views of Second Adventism, by Jonas Wendell, long since deceased. Thus I confess in­

debtedness to Adventism as well as to other Bible students. Though his Scriptural exposition was not entirely clear and though it was very far from what we now rejoice in, it was sufficient, under God, to re-establish my wavering

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AT THE GRAVE

On Monday, a party of about 150 was conducted by Brother Bohnet to the grave of Brother Russell. Upon a hillside, sloping towards the south, we joined hands around the grave and sang:

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

"Our glorious hope revives
Our courage every day,
While each with expectation strives
To run the Heavenly way."

One last lingering look upon the scene recalled the peaceful manner of our Pastor's "passing beyond the vail." Brother Rutherford's words came to mind: "I am glad this prison experience was reserved for us, rather than for our dear Brother Russell."

We visited the marble works and there watched the workmen slowly but surely chisel out the monument to be erected as a memorial to the Society.

The Watch Tower Society burial lots in Rosemont United Cemeteries, five miles due north of Pittsburgh City, contain ample grave space for all the members of the Bethel family, and the Pilgrims and their wives—in all more than 2700 adult graves. In the exact center of the Bethel lot will be erected diagonally the Pyramid Shape Monument as designed by Brother Bohnet, and accepted by Brother Russell as the most fitting emblem for an enduring monument on the Society's burial space. The size of this structure is nine feet across the base, and its apex stone is exactly seven feet above the ground surface level. It rests upon a concrete foundation five feet deep and heavily reinforced with barbed wire, the work of Brother Bohnet, who would not entrust this important task to anyone else, so we are assured the job was well done. The brother gave a full description of the securing of the rock material (after fruitless attempts extending over a period of about five years) at the time he piloted the conventionists to the cemetery and urged us to help ourselves to souvenir chips in the shop of the granite worker near by.

These monster blocks of pink (Brother Russell's favorite tint) granite were brought all the way from Granite Mountain Quarries, near Marble Falls City in Texas, upon a special flat car, and are said to be about 95 per cent flint rock.

Each slope of the pyramid will face one of the large lots and on each of these slopes is cut in four-inch embossment a Teacher's Bible, on the pages of which will appear the names of the ones buried there. The burial space for Brother Rutherford was indicated and his name, like that of Brother Russell, will be at the top of opposite Bible pages. A Bible space being set apart for the Pilgrims—all in one lot of forty-eight grave space, so all their names will appear on the same Bible.

Above the Bibles are spaces for inscriptions in full, W. T. B. & T. S., I. B. S. A., "Dead with Christ," "Risen with Christ," etc. And above these the Cross and Crown and Wreath, and the whole capped with the apex stone, highly polished—its shape of course being pyramidal.

Within the structure, incased in a block of granite, will be a sealed metal box in which is a complete set of Karatol Scripture Studies, the Memorial Tower, and one of every tract, photographs of Pastor Russell, a copy of the Society's charter, and many other things to interest the people who at some future date may open the pyramid and find them.

Brother Wm. B. Hurst, of Pittsburgh, who was assist­ant superintendent of the United Cemeteries under Brother Bohnet's general charge, will have the care of Brother Rus­sell's grave in the pilgrimage absence of Brother Bohnet. It is expected the monument will be in place before the next Decoration Day. Any truth people desiring a chip of the stone may send postage enough to carry a piece about the size of an egg, with enough additional to pay the Society for the trouble of having it wrapped for the mail. Best for class members to order collectively.

"Long, long be my heart
With such memories filled,
Like the vase in which roses
Have once been distilled.

"You may break, you may shatter
The vase if you will,
But the scent of the roses
Will cling to it still."

11:00 A. M., Brother A. M. Graham
Thursday, January 2, 1919, Fellowship Day
Subject, "OUR FELLOWSHIP"

O ur program announces that this is "Fellowship Day." In thinking about this matter of Fellowship, we may think of it from a variety of standpoints. Looking back over the past, we notice how God's people have had fellowship.

Away back in the very beginning Abel had fellowship with God because he was in harmony with God's arrangement. He was all alone in this fellowship because there was no one else who could share it with him. Still later on, Noah had fellowship with God because he was in harmony with the Divine arrangement. He had, however, some associates with him who could share the fellowship—his sons and their wives, also his own wife. Thus he had fellowship not only with God; his family shared this fellowship with him.

And that is the standpoint we propose to take this morning. We jump way down from Noah's day to our own day—1919—and seek to know and understand what God is now doing; come into harmony with it, and thus have fellowship with one another and with God.

We notice that previous to 1874 we had some fellow­ship with God and with one another. Some of us had some fellowship while in Babylon perhaps; we had fellow­ship with one another and with the Lord to the extent that we were in harmony with the Lord's arrangement as we understood it. In 1874, however, there came a change in the Lord's arrangements, and from that time forward we, who have learned of these changed arrange­ments, have been having fellowship in a broader and fuller and more complete sense than formerly because we understand the Divine arrangement better, and have come into harmony with it.

We notice, too, some little distinctions in respect to this fellowship which we have had since 1874. When we first came to know about this "present fellowship" we have had with the Father, and with one another, we were talking chiefly about the Plan of the Ages, about the three worlds and their subdivisions, and about what God was purposing to do in these ages and their sub­divisions. Later on we studied Tabernacle Shadows, then Chronology, and the Great Pyramid received our careful attention. Yet more recently it was the wonderful events relating to the end of Gentile power in 1914. In all this we observe a progressive fellowship; we had fellowship together in all these things.

Since October, 1914, we have been watching the trend of events in the world with increasing interest, and we have been having fellowship along other lines. We do
not study much about the three ages and their sub-
divisions, now as formerly, but we are thinking, talking
and having fellowship with the Lord, with the
fall of Babylon, and the establishment of the Kingdom
of God, and the climax of cosmic forces taking place in
our own day. We have had sweet fellowship in respect to
all these matters. We could not have had that kind of fel-
lowship away back in 1874, even as Abel could not have
had fellowship with Noah because he knew nothing of the
events of Noah's day. So, now, that we see can we have a
fellowship now respecting present events, we could not have had in 1874, or even ten or
fifteen years ago—no, not even five years ago. But we can and do have it now.

I have fellowship together at the present time because
we are together in the present with the Divine arrangement as it
is fulfilling now right before us at the present moment.
We need not think so much about what has taken place
in the past. That is past. We do not forget the past, or set it aside; what we learned then is still with us in
our hearts and minds—part of our life. We must, how-
ever, live in the present and act in the present. Therefore,
the present has much more of interest for us than that which
is past, no matter how important and interesting.

Our Lord was born two thousand years ago. We just
celebrated the birth of our Lord about a week ago, and
have begun a new year—A. D. 1919. There probably
never was a year so full of story and change, and the
family so remarkable in every respect as this one we are
passing into. In fact, there has never been a New Year
in the history of the human family so wonderful. Poss-
ibly there may be more wonderful New Year Days in
the future, but certainly has never been such a one as
this in all the past.

What a remarkable condition of things there is in the
world at the present time. For four years the nations of
earth have been fighting the most remarkable war that
ever was waged on this planet. And now we have PEACE.
I don't know whether we are living in that day when the
Sewards are to say, "Peace, Peace, and there will be no
battlefields have been buried. There is scarcely a town
or set it aside; what we learned then is still with us in
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is found amongst the Russian people, and it is frequently called the Russian Church. Now then, this Eastern Empire, together with the Greek or Eastern Church, represents one of the legs of Daniel's image.

The Roman Catholic Church has always been associated with the kings of Western Europe, and together with the Eastern Empire, they form the other leg of Daniel's image. Now then, would it not be a reasonable deduction that if one or the other of these legs should fall, or be broken, the image necessarily must fall? That would be a reasonable deduction surely.

You just think a moment or two; what do we see before our eyes? Not many years ago—a little over a year ago—Russia fell. There is no RUSSIA. Russia has absolutely gone to pieces. When Russia fell the Russian or Greek Church fell with her. There is now no Russian Church.

Constantinople, too, has fallen. The Turks who have held it for six hundred years have lost it. It is now in the possession of the Allies, but it is a bone of contention with them. They don't know what to do with it. Greece says she wants it. “It ought to belong to us,” they say, because two-thirds of the people living there speak the Greek language. But the allied nations are not disposed to have the Turks go out of the city, at least not until they are closely watched by all the nations. It is very clear, then, that the Eastern Empire, both in its political and its religious aspect, has fallen. This means that one leg of Daniel's image has been "broken to pieces," as the prophet terms it, and the image itself has fallen to the ground.

What now? We ask, what is the next order? If it is true that one leg of that image has been broken and the image has fallen, what would be the next thing to transpire? The next thing would be the breaking in pieces of the image itself. We will keep in mind that the one foot of the image rests at Rome, and the other foot at Constantinople. When one leg is broken the image necessarily falls. The next thing that we will notice in respect to this record, is this: Daniel says, "Thou sawest that a stone was cut out without hands which smote the image on the feet, which were of iron and clay, and break them in pieces. Then was the iron, the brass, the silver, and gold broken in pieces together." (Chapter 2:35.) You see then, the next thing after the image has fallen was to BREAK IT TO PIECES.

Is anything taking place at the present time that looks as though this is having a fulfillment? We answer, "Yes, assuredly." Russia, for example, has been broken into five or six smaller states, and the dream is still going on. Nobody knows just how many pieces there are yet to be. Russia in 1914 was one vast, great, united empire. Today it is divided into many "pieces." We do not know exactly what is taking place in Russia, or indeed in any part of Europe. We may not be too sure, but it looks as though there were two great giants in this country. Two great newspapers we may understand what is taking place in Russia, or indeed in any part of Europe. We may not be too sure, but it looks as though Russia has gone to pieces. There is no Russian Church. Nobody knows just how many pieces there are yet to be. We do know enough to see that Russia has gone to pieces, and that it is, or has been, the mighty Russian Empire.

That is what was next in order; breaking the image in pieces. How long is it going to be before Canada and the United States want "self-determination"? And how long is it going to be before all that the mighty British Empire together.

We have, therefore, in the breaking of Daniel's image a picture of what is taking place today. These great, mighty empires are being "broken to pieces," That is the prophet's declaration. Our president, Woodrow Wilson, also agrees that this must be so. He says, "All these people shall have the PRIVILEGE FOR THEMSELVES, WHO SHALL SAY THEY SHALL NOT HAVE IT. A hundred and forty years ago we concluded to have "self-determination," and we threw off the British yoke. We kicked our old King George out of our country. And Dr. Holmes called him. If the people of India, Australia, and Canada want self-determination, shall they not have it? How easy it will be then to sever the ties that binds the mighty British Empire together.

I wish to tell you, I hope this isn't an unusual thing to say, but I think that of all the great empires that have sprung up on the face of the earth, the British Empire is the most remarkable. This little "Island Empire" has dominated the earth for four hundred years and still hopes to hold its place. If there is one thing which is clear, and that is that it is comprised of many parts, all over the world—India, Australia, Canada, and South Africa. And these parts are held together with cords or ties so slight that it will require very little to break them. She feels that she must, therefore, have a mighty navy with which to hold these fast parts in line. If she should fail in any way to have a mighty navy, she is still not told the far distant empires. It is not going to take very much to separate and divide, "break in pieces," the mighty British Empire.

That is what is next in order; breaking the image in pieces. How long is it going to be before Canada will want "self-determination"? And how long is it going to be before all else shall have it? Just think! If you look at this prophecy, you will find that there is a part of it that is spoken of in future.

You may say, "We are not going to be as the Great American Empire is going to be.” But that is not what the prophet says. He says that all the others shall have it, too, have the "privilege to have it for themselves." We may not be too sure, but it looks as though Russia has gone to pieces, and that it is, or has been, the mighty Russian Empire. Russia in 1914 was one vast, great, united empire. Today it is divided into at least five small states. Two great giants in this country. Two great newspapers we may understand what is taking place in Russia, or indeed in any part of Europe. We may not be too sure, but it looks as though there were two great giants in this country. Two great newspapers we may understand what is taking place in Russia, or indeed in any part of Europe. We may not be too sure, but it looks as though Russia has gone to pieces.
die. I want the good time now, and will have it. I will use a slang word they are saying now, "You can't bam-boozle us any more." So then, since 1799 there have been a thousand minds thinking upon every thing that you can possibly bring to your mind. That is why so many wonderful, remarkable things are taking place in the world today.

So, in respect to the Bible pictures, the more people who consider them the more we will get out of them. However, we do not want to be foolish and unwise about the matter. We do not want to do as some brethren do. There are some brethren who think they see a vision and then when they write a book to publish their view, they would chances are, dear friends, they did not see a vision at all. All they saw was a ghost, a phantom merely. If you do see something, and if you think it is worthy of being put in writing, write it out, use the very best English you have, and the best information obtainable, and when you have written it out send it down to the "Editorial Com- mittee" that the Lord God in His arrangement provided for the spreading of present truth and if they think it is worth printing you will thus have the privilege of serving the Truth. But don't take the matter into your own hands.

Now then, this other matter is the story of King Jehu, found in II Kings, chapters 9 and 10. It has been a wonderful, remarkable work you remember, and only one, so far as we have any knowledge. He destroyed the family of Ahab, Jezebel, Ahab's wife, and their seventy sons. Every male that belonged to the family of Ahab was absolutely destroyed. And when he had accomplished that we hear nothing more about Jehu. From the very beginning of the union of Church and State there was a constant contest between these two mighty powers. The Papal Church (Jezebel in the type) and the Empires of Europe (Ahab in the type) as to which was supreme—Church or State. This contest con- tinued during the entire period, from Charlemagne (800 A. D.) to Napoleon (800 A. D. to 1800 A. D.), who ended it by bringing the Holy Roman Empire to an end.

As the giving of the Golden Crown to Charlemagne represented the marriage of Jezebel and Ahab, so the ending of the Holy Roman Empire represents the death of all mystical Ahab.

This occurred in 1806. At that time Austria and Russia entered in a "coalition" to destroy Napoleon. Learning of this fact, Napoleon executed one of his rapid marches, and before the Russian army could unite with that of the Emperor he crossed the Alps and dealt the Austrian power a deadly blow in two great battles. The last one, Austerlitz, said to be one of the fifteen decisive battles of the world, ended forever the power of the Emperor and at the treaty signed later the Holy Roman Empire was dissolved and came to an end. It does not now exist. There is no Holy Roman Empire. Thus in antitype Ahab died and Jezebel, also, became a widow.

After Ahab's death, two of his sons reigned over Israel (Ahaziah and Joram, who were living when Jehu was a mar­ried). Ahaziah and Joram, the last two kings of the ten tribes, were united. There Ahab was hastening up to Jezreel, the summer capital, where Jehu, King Joram and King Ahaziah (King of Judah) from Jerusalem were residing. Joram was there, being healed of wounds received in a battle with the Syrians.
Ahaziah from Jerusalem, King of Judah, had assisted Joram in this battle and returned with him to Jezreel. Ahaziah was Jezebel's son-in-law. You see, therefore, these three kings, Joram, Ahaziah, and Jezebel were connected who this might be. We have the very close relations between Papacy, Austria, and Germany.

As Jehu drew near to the city, he was observed by the watchmen from the citadel, who promptly notified King Joram of the approach of a troop. The King sent out a mounted messenger to Jehu. But when the watchmen promptly replied, "It looks like the driving of Jehu, the son of Nimshi, for he drive violently." This information aroused Joram to quick action. Jehu was his generalissimo, head of his army, and had been left at Ramoth-Gilead to watch the border lest the Syrians returned. It was treason, disobedience of orders, for him to be here in Jezreel—or, mayhap there was trouble at Ramoth-Gilead and Jehu had come to report. They would go out and see.

Joram ordered the chariots and the two kings, Joram and Ahaziah, rode out and met Jehu. "Is it peace, Jehu? Has your war broken out again? "Is it everything all right on the border?" Jehu answered promptly, "What peace so long as the whoredoms of your mother Jezebel, and her witchcrafts are so many?" (Ch. 9, v. 22.)

Thoroughly alarmed the King shouted to Ahaziah, "It is too dangerous. Flee, O Ahaziah!" They fled, but Jehu drew a bow "with his full strength," which struck Joram between the arms and came out at the heart and he sunk down and died—he died instantly. (Ch. 9, v. 24.) They then chased Ahaziah and mortally wounded him at "Gur, which is by Ibleam, and he died at Megiddo." (Ch. 9, v. 27.) He did not die instantly as did Joram, but lingered for several days.

We observed that Joram typified Austria. His death, therefore, would mean the end of the Austrian Empire in Europe. This was brought about by the withdrawal from the war of Bulgaria and Turkey, which broke the long strained relations between Austria and Hungary, the two "arms" or powers that constituted that empire. Austria there died. There is now no Austria and never will be again. She died instantly.

Similarly the wounding and death of Ahaziah, King of Judah, represents the fall of Germany. She has been "chased up" from the Marne River to the Rhine, until November 11, 1918. When she received the mortal blow she was not yet dead, but the death throes can distinctly be seen, the death struggles have already begun in the unrest—Socialistic, Bolshevik, etc.

It might be well to remember that Joram reigned over Israel, typifying the Catholic portion of Christendom, so Austria was connected with that portion. Ahaziah reigned over Judah, typifying the Protestant portion of Christendom, so Germany is joined to Protestantism.

Having dispatched the two kings, Jehu resumed his journey towards Jezreel, where Jezebel, well aware no doubt of what had taken place—the death of Joram and Ahaziah—awaited him (Ch. 9, v. 30). She would claim who this might be. We have the very close relations between Papacy, Austria, and Germany.

Jehu rolled into the courtyard, head of his troop of chariots and horsemen. Stepping Jezreel, the object of his最新的 attention, passed the two kings lying on the ground. He made every effort to charm him, drove right up to the window. She smiled down upon him. He shouted, "Who is on my side? Who?" (Ch. 9, v. 32.) Some eunuchs looked out the chamber and quickly observing Jehu and his warriors there, concluded it was their safest plan to side with Jehu, and deserted their old mistress. "Throw her down," commanded Juba, and they instantly threw the struggling Queen Jezebel out the window. She fell with a thud and her blood spattered upon the wall and the horses. Thus perished that wicked Jezebel, the first person in history who persecuted anyone for religious belief.

The fact that she was in that upper chamber would indicate that the Papacy has for some time past been striving to exhibit all her charms, her beauty. She loves all, hates none, she never persecuted. That is a myth of a darker day merely. She is the champion of liberty and freedom, also. The Pope can cure all earth's woes. If he were only permitted to sit at the peace table he could authoritatively settle all national differences, etc. The only one in the world who has the authority to speak the very power given him by God.

The point that it was an upper chamber would imply that she was lifted from a superior position look down on all others. So Papacy is now "exalted to Heaven" in a place of power as high as she ever will be—has, indeed, reached her highest elevation and doubtless thinks she is on the crest of the wave, and on the morn of a glorious victory for the Church.

"Chased up" by the two eunuchs (Matt. 19:12), who are they? We answer: Rome's celibate priesthood, forbidden to marry; many of whom will, whenever the hour of her doom arrives, through fear or because they realize the impossibility of longer perpetuating this ancient camouflage, will assist in "throwing her down," destroy her, blast her, "chase up" and "throw her down into the grave of Jezebel" more in harmony with the spirit of modern ideals.

The splashing of the blood on the walls and the horses show that by her death the civil power (walls) that protected her and the doctrine (horses) of Divine right of kings, popes, which made it possible to rule the world, will be polluted and become repugnant to the people, the soldiers, etc.

Jehu ordered her to be buried. "She is a king's daughter." (Ch. 9, v. 35.) But when the undertakers sought her out all that could be found of her body was the hands, feet and skull. The dogs had torn the flesh from her bones. The "witchcraft" by which she had been raised up, as the text says, had been destroyed. Thus was demonstrated that when the antitypical Jehu is through with Papacy there will be only the memory of her doings (hands), the crooked walk during the 1000 years of her triumph, and (her feet) the plots, plans, etc., "witchcrafts" Jehu termed them, (the skull) once guarded so successfully but now made known "from the housetops." The dogs doubtless refer to the I. W. W., Bolshevik, radical Socialists, etc., etc.

We now recall to mind Jehu's reply to Joram. (Ch. 9, v. 22.) "What peace when the whoredoms of your mother Jezebel, and her witchcrafts are so many?" We suggest that the church is in that stage of "witchcraft" period, especially during the present war. First siding with Germany, then straddling the fence; was sometimes on one side, sometimes on the other, but always leaning German-ward, until it became evident Germany would be defeated, and then she has strenuously striven to show she was neutral. "It is an upper chamber; she is a king's daughter," as this type socialized Great Britain and United States, the two great democracies of earth, or socialized Italy, that is, after those nations come to be controlled by these radical elements.

In the foregoing we have been noticing what is taking
place among the nations (Daniel's Image), and the destruction of Papal power at the hands of the antitypical Jehu. Now, it might be asked where do the saints of God—Elijah or Elisha—fit in these wonderful pictures? We answer: Jeremiah seems to typify the experiences of the true Church in these last days, even as Ezekiel. These two prophecies seem to be two pictures of the same events taking place at the close of the Gospel Age. Ezekiel pictures the doom of the false Church, Babylon, ecclesiasticism. While Jeremiah pictures the experiences of the true Church while Babylon is falling.

Referring briefly to Jeremiah's experiences we note that after writing a book (ch. 36, v. 2) he was cast into prison at the behest of the princes of the realm and the military authorities. (Ch. 38, v. 6.) While there in prison the Ethiopian eunuch with the jaw-breaking name, Ebed-melech, on his tour of inspection at the prison found Jeremiah, not in a cell, but in an unused reservoir full of mire and sunk up to his arm pits, and there likely to die. Ebed-melech reported the matter to the king. The king, not wishing Jeremiah to perish, ordered his release. (Ch. 38, v. 10.) Evidently Jeremiah was put into the pit of mire without the king's knowledge, supposing he was to be merely restrained of his liberties, but not destroyed. This is implied in the reply of Ebed-melech. “It is an evil (wrong, contrary to orders) thing they have done to Jeremiah.” (Ch. 38, v. 9.)

This pit of mire very well illustrates the mud-slinging tactics of our enemies who have sought to destroy our work and influence (kill us antitypically) by making us appear disreputable, unpatriotic, pro-German, etc. We are just now emerging from this condition, still somewhat muddied up in the public estimation, but freed from any present danger of being destroyed, no longer “likely to die.”

Jeremiah remained “in the court of the prison” (ch. 37:21 and 39:14) until the city fell. This seems to imply that the antitypical Jeremiah, while being released from prison awaiting a re-trial, will continue under bonds until the city (Babylon) falls and possibly a re-trial will be avoided, postponed, because to re-try this case now that war restraints are removed, would lay bare all Jezebel’s (Papacy’s) witchcrafts; how and why she was able to hinder these men from having their constitutional rights denied them. This she will not permit. Thus they may go beyond the vail into the Heavenly Kingdom while still “in the court of the prison” with the stigma of arrest and incarceration still resting upon them.

**“WHY STAND WE HERE IDLE?”**

Why stand we idle? Has the ringing Word, “The Kingdom is at hand,” now lost its worth?
The hearts of eager audiences stirred
At welcome tidings of the Kingdom’s birth
But for a little time. O’er all the earth
Think you, so soon, the listening peoples heard?

Or have we lost our zeal? In times of old
“Thy Word,” the Prophet said, “was in my heart
Like to a burning flame I could not hold
Till the glad Word flew speeding like a dart.
Shall it be said it had no power to start
Consuming zeal in our hearts blunt and cold?

Great men of God have labored for His cause,
Have suffered, and have died, and known no fear,
So that the knowledge of His holy laws
Should be proclaimed. Today stands very near
A prison “sepulchre” which, “garnished” here
With honeyed words, yet no like witness draws!

What shall we answer to these righteous men
When we account for silent week on week?
What shall we answer to the Master when
He comes His faithful servants again to seek,
And finds the Word He gave to us to SPEAK
Lay buried in a napkin until then?

—Mary Barber.
We direct your attention, dear friends, to the words of the Apostle John, 1 John 1:3. And there he says: “That which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father and with His Son Jesus Christ.”

This world’s fellowship, dear friends, may be considered in the light of partnership. I believe the Greek gives that thought, and therefore we could read it like this, “For we have partnership with the Father and with His Son Jesus Christ, our Lord.”

The thought seems to be that during the last six thousand years there has been extensive business on the earth. The name of that firm is “Satan and Sons.” And I am sure you will all agree, dear friends, that they have been doing a flourishing business. They have beensubstituting the counterfeit for the real thing. They have watched very carefully the workings out of God’s plan and especially along the lines of God’s dealings with the Church. But it seems that now, especially since 1874, that Satan begins to realize, as well as those with him, that there is a new firm coming into existence, and the name of this firm is to be “Jehovah and Son.” And they are going to deal with the things that are true, and are going to establish the world on a firm basis. There is a great deal of opposition between these two firms, and evidences are that odds are very greatly against the old firm, and the new firm will become established in business and will never go out of business. The other, however, will have to go completely out of business. We are very glad to see and to know that this is true. Jehovah tells us that at that time “Righteousness will encircle the whole earth,” and the “judgments of the Lord will be abroad throughout the whole earth, and the people will learn righteousness.”

Now, dear friends, in a partnership such as suggested in the Bible, we can see how necessary it is that those who are taken into this business with Jehovah and with His dear Son must meet certain requirements. One of the requirements will be loyalty to the firm, and to its interests. And if there is any quality that is appreciated by men of the world, it is the quality of loyalty; and we believe Jehovah and His beloved Son also appreciate loyalty. That is what God is looking for in those who are endeavoring, or striving to be members in that wonderful firm which is going to do business on the earth for a thousand years.

Discipleship, as described in the Bible, is made a very important matter. Indeed the Bible even indicates that in God’s estimation it is more important than “sacrifice.” You know sometimes we are apt to go to an extreme in thinking about? Are you getting to the point that you are so proud and haughty? No! It doesn’t say anything like that. He says: “Learn of Me for I am meek and lowly of heart, and ye shall find rest unto your souls.”

Are you ever troubled with pride, dear friends? Perhaps nearly every one of us are troubled with this quality. Perhaps there may be one or two who are not, but I would like to get acquainted with you and find out what makes you think you are better than others. I am ashamed to tell you that I have a good bit of it myself. There was one time that whenever you find that your backbone is strengthened out, and you are walking up and down the streets thinking you own the place, then place yourself in a corner and give yourself a good talking to. Did you ever talk to yourself? Try that!

I talk to myself a good many times just as a father would talk to his boy: “Look here, young man, I want to have a talk with you. What are you getting so proud about? Are you getting to the point that you are so important in God’s plan that He can’t get along without you? Don’t you make any mistake about that. The Lord will carry out His plans just as well without you, and really better, perhaps. You are really in His way, but He just permits you to have these privileges, not that it helps Him out, but it gives you an opportunity to show your love and zeal.”

How many mistakes we make! Most everything we do has to be done over again. When I reason with myself like that I have two verses in Isaiah 40:15, 17. You will find them reading something like this: (The Lord tells His people): “Do not be afraid; do not be dismayed by my people, for I will not give them up, nor forsake them. He is near who saves you, even in the of your prosperity.”
I thought I could describe "nothing," but if I attempt to describe something "less than nothing" that would be pretty well. The Lord looks at the nations that way, and regards them as pretty hard. And so I say to myself: "I try to please all with whom I come in contact?" Oh, no! Jesus could not please even His disciples. And you know that at one time I made a great mistake along that line. I used to be so afraid to be too even with the brethren, but I got in bad, and I tried to please the sisters, too, and I got in bad. And I found out, after careful consideration, that the Lord Himself could not please all the Bible Students. I said to myself, "If the Lord cannot please them, I don't see how I can." And did Jesus say: "I do always those things pleasing to the disciples?" Oh, no! Jesus did not make any mistakes. He did not please anyone. He did not please to me. He did not please to the Lord. He did not please to the God of Heaven. And therefore, when the friends came to me for advice, that dear Brother Russell, under the Lord's guidance, told you what they would do, you find out that you will have to do just the way you think best after very careful consideration. The time has come when the Church is going to be the means or channel the Lord will probably use during the Millennial Age. I think it is good enough for us to work on, and if Pastor Russell founded the work under its auspices, I think we can do the same.

Speaking of the matter of loyalty, our Lord Jesus followed the course outlined for Him. He pursued that course to the very end! He followed the Father's will, and came out all right. So the Lord has given to you and to me a certain course, and if we follow that we are going to come out all right. We are going to notice, dear friends, that dear Brother Russell, when the Great Society of Profits and providence, was permitted to organize the Watch Tower Bible & Tract Society. This organization has been in existence for over forty years and has accomplished the work up to the present time. We do not think or share the opinions with some that the Society is going to be smashed to pieces. We believe there are indications that the Lord will be pleased with the Watch Tower Bible & Tract Society, and that it will be the means or channel the Lord will probably use during the Millennial Age, and that the work will progress on. Therefore, I have learned this lesson. Try to please the Lord just as Jesus did, and then we will have no trouble in pleasing those Bible Students in harmony with the Lord. I can't even please myself. Sometimes I am so disgusted with the things I do; I don't feel able to please myself. I think we all feel that way. The great lesson is, as the Bible says, "God resisteth the proud." "They are an abomination unto the Lord." (Jas. 4:6; Prov. 16:5.) And so we want to be very wise along these lines.

Dear friends, the Watch Tower Bible & Tract Society is just as alive as it was for years and the Lord will probably use during the Millennial Age. I think it is good enough for us to work on, and if Pastor Russell founded the work under its auspices, I think we can do the same.

You remember the Lord permitted us to undergo a tremendous trial to test our loyalty. When Brother Russell was alive he was so strong that we would naturally lean upon him. And all with him were pretty strong characters. You would rub up against one another, and say sometimes, "It does hurt, doesn't it?" But the Lord permits these things just to see if we are patient. And the thought seems to be in our hearts, as we express it sometimes, "While Pastor Russell was alive everything went along all right. And everything did go along all right while he was alive, but now, what will it be?" But I think we are beginning to recognize this fact.

And so, and behold, about October 31, 1916, the great newspapers of the world announced the fact that Pastor Russell had died. Pastor Russell gone? What will it mean? It will mean that the work will not progress. The Watch Tower will not progress as it has in the past. "What shall we do?" We did get disharmonious, more or less. Well now, dear friends, have you missed a copy of the Watch Tower yet? No! It is just the same. And then the work continued, too, and there were some wonderful things done after our dear pastor left us. God raised up those noble brethren who came along to conduct the Society's affairs. Once more we felt en-
courage, and said, "We are all right." But the Lord permitted something to come to us again, and these dear brethren have been taken away, and in more or less dis- may, the cry went up, "Now what is going to happen? What are we going to do?"

Dear friends, the work went on. The Watch Tower publications continued and you have not missed a number yet. Are they not even getting better? You will say that I should not have mentioned what the lesson was! I believe, dear friends, if I can read the lesson aright, it is this: that God wants to teach us that this great work which the Society is doing is not man's work at all. It is not Pastor Russell's work. It is the work of the Lord: and the Lord could use anyone whom He is pleased to raise up.

You notice, too, that in the presence of Christ. And the Lord can appoint angels to take care of us. The Lord has appointed a Watch Tower Society, and its great work for about thirty years and I have not gotten tired yet. And when dear Pastor Russell was alive, I endeavored under the Lord's blessing to be just as obedient and loyal to the Society as when Pastor Russell was here, because that would be showing loyalty to the Lord and the friends. Then when they were taken away, I said: "I am going to show the same spirit to the other brethren who are put in there, and give them no trouble, or as little trouble as possible. I am going to fall in line with their arrangements and work with the Society, because it is still the Lord's arrangement." Therefore, I have received a blessing.

Likewise, if you have done the same thing, you have received blessings. Now we find that after a while some dear brethren went by their feelings and got left? You remember how Jacob was gathered together against his brother Esau? It is a very easy thing to go by feeling. The religion of Christ is not the religion of feeling. God would have us to use our heads, and common sense. As the Bible tells us in Isaiah 1:18: "Come let us reason together. What does that mean? Some call it gray matter. Others call it brains. The Lord wants us to use our brains. "Be no longer children, but be men."

Now then, dear friends, if we are not very careful, we will go by our feelings, and the next thing, we will be trying to steady the ark. Some of the brethren feel that way about the Watch Tower Bible & Tract Society. Like the literal ark, when they were taking it to its destination it so happened that it tipped a bit as they were transferring it over the road. There was one instance...
when it seemed as though it would fall. Someone said, "I will go and steady it." He did and we know what happened. He was struck dead. If you and I interpose with God's matters to steady the arrangements unduly, we are going to suffer; perhaps it will be an eternal loss.

We want to remember the lesson that God impressed upon Moses' mind when he came to the burning bush. Bro. Russell suggests the first thing that Jehovah had to do with the man of whom the Bible tells us was the meekest man of all the earth. Jehovah had to remind Moses of the necessity of humility by telling him to take off his shoes: "Take off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Dear friends, that is the lesson for you. We are standing on holy ground, and it is well for us to remember that. In the Watch Tower of recent late we noticed the word "the bush" is used to represent God's people in their present earthly experiences. The bush was not consumed: and the fire would represent the great tribulations, and great trials through which the Church is passing today. And still it isn't consumed. Why? Because "God is in the midst of her." And so the more we realize that, dear friends, the better will it be for us, indeed. Do you not think so? I certainly do.

As we study the matter further we will get some more help. You remember in Matt. 24:12 we read these words: (I will read from Weymouth) "Many false prophets will rise up and lead multitudes astray (as the Apostle says, "men from amongst yourselves"), because of the prevalent disregard of God's law, the love of the great majority will grow cold; but those who stand firm to the end shall be saved." In other words, the Lord suggests that there will come a spirit of lawlessness amongst God's people—that some of the dear brethren will manifest the spirit of anarchy. Isn't that a sullen test?—That God's people could manifest the spirit of anarchy? And any brother or sister who fails to recognize the headship of Christ, and who does not hold to the head, has the spirit of lawlessness; and such individuals, the Bible informs us, will never be on the Divine plane with the dear Redeemer. It is absolutely necessary that we all act in harmony and thus recognize the prayer of our dear Redeemer: "I pray that they all may be one in us." (St. John 17:21.) Where does the Lord manifest His headship? At headquarters. And you remember when the Seventh Volume was banned, we were all perplexed what to do; but the Society said "Stop! We see that this is the voice of the Lord, and find that it is very wise." So if we believe the Lord is still leading the Society and directing in all His affairs, and we may trust Him implicitly.

Next, we will notice Psalms 89:5-9. There the Lord teaches us the great lesson of reverence. "And the heavens shall praise Thy wonders, Lord: Thy faithfulness also in the congregation of the saints. For who in the Heaven can be compared unto Jehovah, who among the sons of the mighty can be likened unto the Lord." You know, dear friends, when I read anything like this it makes me tremble. I tremble at God's Word. And do you not? Yes! "God is greatly to be feared in the assembly of His saints." (Psa. 89:7.) It is a very solemn hour. You and I are making headway, and later on, the world is going to look into your history, and going to find out everything you do. You are making and determining your own destiny. Think before you act to do a thing. Oh, we cannot be too careful. We ought to tremble indeed at God's words, "for who in the Heavens can compare Jehovah." "God is greatly to be feared in the assembly of His people." If there were more of this there would not be so much electioneering going on. Some of the dear saints are afraid. They haven't learned the lesson yet. I am afraid I haven't learned it as I ought to. I must try to have the reverence for God more deeply implanted in my heart. This is my earnest prayer for you and myself.

I think, dear friends, that one of the things that will help us more than anything else will be to see to it daily that our wills are completely dead. How important it is! How easy it is after we have once made a consecration to the Lord and submitted our wills, to take up the will of another. Don't you notice that is illustrated in the pyramid? It suggests the individual passes under the granite leaf in order to get into the ante-room and into the King's Chamber. The granite leaf looks as though it were going to fall right down. And our dear Pastor suggests that even after we have done that, there may be a time when you and I will take up the will of somebody else. Perhaps we will be following Brother Smith, or some Pilgrim Brother instead of following the Lord. Oh, how careful we should be.

And then, as Joshua said in his closing days: "Choose ye this day whom ye will serve—but as for me and my house we will serve the Lord." (Josh. 24:15) So let us suggest, dear friends, that we renew our consecration to the Lord daily. I so often say this. Perhaps some of the friends think I have got it on the brain. But I see the necessity of the daily renewal of consecration. I have it on the brain, indeed.

Jesus followed the Father's leadings. No matter where the Father led he followed. He said, "I delight to do Thy will, O My God. Yea, Thy law is within My heart." How sweet. No wonder the Father loved Him, and honored Him so greatly. And if you and I will so do the same thing, do you know, dear friends, the Lord will honor us. Won't it be wonderful when the guardian angel introduces us to the Master, and to the Holy angels? Oh, that will be a wonderful thing!

May the Lord help us all to be faithful and earnest and loyal to the Lord that we will not turn to the right or to the left, but go straight ahead as did Jesus; and then we will be saved, if we endure to the end. May the Lord bless these suggestions to our hearts.

Brother O. Magnuson

THURSDAY, Fellowship Day, Jan. 2d, 7.30 P. M.

Subject: "GOD'S PRECIOUS JEWELS"

I AM very pleased indeed to see so many happy faces here this evening. It gives evidence that you are having fellowship, and that fellowship is sweet, because you are of one mind: For how can two walk together unless they agree, and the better they agree the better or sweeter the fellowship. We wish to direct your attention to things of the God's standpoint. We wish to understand the meaning of what John saw then. He tells us what he saw back there, and then he pictured at the conclusion of this age that wonderful Heavenly City, that New Jerusalem, which is so perfect in all its workings—just like a Royal Bride ready to be presented before the altar. And we know nothing could be missing at such an event as that. So, as John on the Isle of Patmos was privileged to see in vision these things on the Lord's Day, the John Class, living at the time of our Lord's Second Presence, would be privileged to understand the meaning of what John saw then. He tells us what he saw back there, and if you and I belong to the John Class we will have the sweet privilege of understanding the things therein written.

The first thing the Lord did was to invite St. John to come up on a high mountain, alone with the Lord, and to view matters from God's standpoint. If you and I were
privileged to be on a high mountain, how would earthly things appear to us? Would they be very great and enticing? Not at all! The higher we would climb on the mountain the smaller, the things beneath would appear. Rivers would appear just like little ripples, and trees like patches of green; men and women would look like toys. Well, if you and I have taken that high and elevated standpoint, the earthly things will be just as little in our estimation as things would appear to those high up on the mountain top. But if the earthly things seem enticing and have a great deal of influence over us (looks large and great), we are not very high up the mountain. We are pretty close to the base because they look so big and so real. But to the extent, then, that we are living in the spirit and have the mind of the Lord, the earthly things will appear like soap bubbles—like toys—which amount to nothing. "For the things seen" the Apostle says, "are temporal"—they are transitory, they pass away—but the unseen things (by the literal eye) are the real things because they are eternal in duration. He pictures this great Bride class under the symbol of a city surrounded by a wall having twelve foundations. "And the foundations of the wall of the city were garnished with all manner of precious stones." The way and order in which they are mentioned illustrates to our mind their importance from God's standpoint.

There are two standpoints, and unless we get the proper focus on these things we are apt to miss the lesson. For instance, when the Tabernacle was erected they started with the Most Holy first. They covered the Ark within and without with gold, and put it in; then the Vail; the Table of Shew Bread; the Candlestick; the incense altar and the Vail again. Then they reared up the Court; placed next the Altar, then the Laver; and last, the Gate. So God started from within, working out. We start from without, working in. We start from without, working in. Now we wish to view this from God's standpoint!

We read that the first stone in the foundation was JASPER. Why so? What is the first and most important thing for us to know? It is the foundation of everything; because if we would omit God from the plan there would be nothing to build on. God is "first," and He is like unto a jasper stone. Not that Jehovah God literally looks like a jasper stone, but there is something about that stone that reminds the John Class of God. Now let us see to what extent that is true. We have been told that the jasper stone crystallizes if properly cut to a shape of a pyramid—as if one is standing on top of the other—base to base. It is a green tinted diamond—the hardest substance known. It has eight sides, but four are visible at all times: no matter how you turn that stone you can see four sides. But whiever one of these sides appears the largest depends upon how you hold the stone. It says, this looks like Jehovah to the John Class in that this stone had its own base. And it suggests to our minds that Jehovah is self-sustaining. He does not depend upon anyone for His existence. He is the Great "I Am!"—Furthermore it is a green-tinted diamond—the hardest substance known—His life is what? Inherent life! The highest kind of everlasting life known, which we term immortality "green"—everlasting life! Jehovah God has four attributes prominently brought to our attention in His Word: Justice, Wisdom, Love and Power. And one of these attributes when it takes the lead seems greater and larger; whereas the other three are merely in unison,—backing the other up, as it were. Let us see: For instance, when God condemned Adam to death the prominent side of God which was brought to our view was justice. Justice condemned man to death; but did love oppose? No! Did wisdom or power oppose? No! They were in unison. However, justice took the leading part. The others were passive.

You turn the stone again and you see God from another standpoint of His attributes: What do we find? His love is more extensive than his justice, for He brings to our attention that "He so loved the world that He gave His only begotten Son." Do we find justice in that attribute of love? Yes! Power? Yes! Wisdom? Yes! Love? Yes! In the greatest at that time, and the other three seemed to be passive,—not doing anything. We realize what a wonderful love that was,—the unspeakable gift! Now then, God did not spare His only begotten Son, but gave Him freely for us all; and therefore love was very prominent at that time—the most prominent of all. His love was just as great as His justice. Love triumphed over justice! It found out how God could maintain His just decree and at the same time do something for His creatures.

We turn the stone again and have another side just as great: Here we have power brought to our attention. And sure enough, friends, we realize and appreciate that wonderful power when God took that glorious Being, the Logos, and transferred Him from the spiritual plane to the human plane, and then allowed Him to grow up to manhood, consecrate Himself: and then transferred Him from the human plane to the Divine plane and the other three.

As that stone had twenty-four angles—intersecting perfectly—so therefore, God is pleased to make Himself known to His creatures, through twenty-four prophets and their particular utterances. And as these angles intersect perfectly, likewise these twenty-four prophecies are in perfect harmony. That is a description of Jehovah God,—that Great "I Am!" No wonder then, that that should be the foundation of that wonderful wall of the new Jerusalem: "Jehovah First!"

Naturally we would expect that the next stone should bring to our attention the next thing in order. And so it does! After we learned about Jehovah God, we say where does that Great Being live? Where is His abode? So then the next stone brings that thought to our attention. The second foundation stone was a SAPPHIRE. It is a blue stone sprinkled with gold dust, and crystallizes on twelve sides. You look at that stone and see that it is blue, sprinkled with gold; it invites comparison to the heavens. And sure enough, you remember "God brought him forth abroad, and said, Look now to—
ward heaven, and tell the stars, if thou be able to number them: and He said unto him, so shall thy seed be." Let us see if the Bible speaks of this. In Exo. 24:10 we read: "And they saw the God of Israel; and the place under His feet as it were a paved work of sapphire stone, and as it were the body of heaven in clearness. This was the vision which I saw: and I fell upon my face." That will bring out our attention that fact! And in Ezek. 10:1 we read: "Then, I looked, and beheld, in the firmament that was above the head of the cherubim there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne." Also in Ezek. 1:26, we read: "And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness of the appearance of a man above upon it." These Scriptures are ample proof to us that as this stone was second in order in this great and wonderful wall of Jerusalem, it brings to our attention Jehovah's abode. His throne is ruling over His creatures, and these stars represent what? The heavenly beings. And twelve sides: Oh, yes, the multiple of twelve is the Little Flock. Yes, it is just composed of a multiple of twelve heavenly beings. Is God faithful to that class? "God is faithful!" Not that He was, or will be faithful, but it is always in the present tense. Has He been faithful to you and me? Oh yes! we can, like Joshua, look back and say, "Not one of all God's promises have failed." And now remember that this class, the little flock, is represented as having the same characteristics as that stone. So that the same faithfulness that Jehovah has towards all His heavenly beings will likewise be manifested to all others. You remember Abraham's seed was to be all those who will eventually receive life on any plane. So then, "twelve" represents also the earthly seed, the twelve tribes of Israel. In Psalm 47:9, we read: "The nobles of the people are gathered together, to be with the people of the God of Abraham, his God." Leeser's translation. Then we all are accounted as children of Abraham. It means what? Faithfulness. Isn't that a characteristic that He wants you and me to develop? So we have learned that an emblem of that wonderful kingdom, and His disciples were taught to pray, "Thy Kingdom come, Thy will be done on earth as it is done in heaven." And do you know that is just exactly what the next stone brings to our attention? Chalcedony! It also crystallizes very peculiarly. It is green in color and it has twelve, as well as twenty-four sides, and each side has five angles—twelve, twenty-four, five—blending in color. You see we are getting our graduation lessons now. We should get away from our A, B, C's. We have learned from God's glorious plan that it is going to be a kingdom composed of two phases. Two kinds of seed—one like unto the stars, and the other like unto the sands of the seashore. (Twelve here and twelve there.) And then what kind of a kingdom is it going to be? Why the color is green. What does that stand for? Everlasting life. It is going to be an everlasting kingdom. How? Well, there were four universal empires: Babylon, Medo-Persia, Greece and Rome, and the next will be the fifth empire. Sure enough it has five angles. So as you look at it from one side you will have five in number. And it was green! And it had twelve and twenty-four sides. So in that way He is silently telling His children—the John Class—there is going to be a two-phased kingdom working in perfect unison. It is going to be established under the whole heavens for the purpose of blessing all the families of the earth. And it is not going to pass away like the former ones, but is going to be this everlasting kingdom, and it is going to continue for the race is going to be brought to perfection, and Jehovah, and His representatives—the Christ—will have full charge of the heavenly phase of the kingdom, and full charge of the earthly phase of the kingdom, for the purpose of extending blessings to all. And this is to last in duration—everlasting. Never again will it be necessary to review the past and present scenes of earth. So we are glad to know of that wonderful kingdom.

Next in order will be what? Well now, how is this class going to get their development. Who are they? Where do they come from? Oh, the stones tell us God's eternal purpose. He purposed to have what? A reigning and ruling class for the purpose of bringing to perfection out of this condition of affairs the whole human family. And He calls our attention to the class of people from which He is going to call them and the steps they must take in order to gain that position. And then, when they get there what are they going to do? Well, the next stone is an emerald. You remember in the fourth chapter of Revelations Jehovah is spoken of as being encircled by a rainbow round about the throne, in sight like unto an emerald. And the general color was green. If you and I were up in an airplane with the sun shining on the atmosphere, we would see a perfect circle. And you know that a rainbow was a guarantee to Noah and his family that another flood would never come. God's covenant to them by means of the bow was a guarantee of the blessings to follow. God covenanted what? To have a seed, so perfect that He will be able to accomplish all that He covenanted to do. As that rainbow had seven colors, and in general colorology what does that mean? Well now, here it was an emblem of peace. What kind of peace does God have? Why He had no beginning, and no end, consequently His peace had no beginning and no end. It was a perfect peace, and everlasting in duration. Now that is what is going to be brought about. The nations today are looking for peace, but we are very much afraid they will have a good many pieces before peace will come. (Laughter.) When God's Kingdom comes, it will be an everlasting, perfect peace for all His creatures.

Now this class is going to be tried in every way. You look at that stone and you will find it crystallizes on six sides. It was six-sided. You lay the stone down (long
It will stay! So we have the image of our Lord and our Heavenly Father cut into our very actions, so that we might say, like David: "My heart is fixed." Is our heart fixed—determined, that "come what may," we will be loyal to the Lord? Whatever cutting there is to be done, it is going to bring out the image of our Lord: so "we are being fashioned as it were in a glass the image of the Lord," we are changed from glory to glory, as by the spirit of the Lord.

After this class has reached its perfection of character what are they going to do when they get up there? Well, we used to think we were going to be sitting on a cloud and play a harp throughout all eternity. We wondered sometimes how monotonous that would be. But we thought of others that were more prevalent, that we would stand it if they could, and it would be all right. But the next stone shows what they are there for. And it says, the sixth stone is a sardius. That was the ancient precious stone—the stone upon which they did all their engraving. It looks like raw flesh! And Jehovah is likened unto the sardius stone. Why? He has the human family here to whom He made promises too. They were smitten in Adam, and nearly everything which originally existed was wiped out.

Now, He says, there is going to be a day when that class is going to have that image put in their heart, and written in their very being. The class who have gone through the same experiences would be the most suitable ones to assist the human family in restoring that image back again. So, He is not going to forget His earthly creatures. No indeed! He says, "Can a woman forget her sucking child, that she should not have compassion toward the son of her womb? Yes, they may forget, yet will I not forget thee." He will never forget those lost in Adam but redeemed by Christ. He is going to show in that WORLD'S BIRTHDAY how the original image will be put back into their hearts and make the very character that Adam had before the fall. That will keep us busy, won't it? Yes! Let us be faithful and do our part.

The seventh stone would also bring to our attention the next thing in order. After we have learned about Jehovah's wonderful character and His universe: His kingdom; the development and call of this class; and their character development, and the human race perfected what would we next see? We would see God's wonderful wisdom therein displayed. How? Sure enough the chrysolyte stone (the seventh in order) is the one we are going to look at. Why? It is green, and very transparent. We read in James 3:17: "But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." And you remember in Ezek. 1:16, it reads: "The appearance of the wheels and their work was like unto the color of a beryl." The seven wheels should read: "the chrysolyte," and the description of that stone answers perfectly, and "they four had one likeness and their appearance and their work were as it were a wheel within a wheel." In other words, God's wisdom is displayed in that wonderful plan: Age lapping over age—perfectly showing His wonderful wisdom: "that knoweth God are all His works, from the foundation of the world." So that was the golden stone, showing God's marvelous wisdom displayed in His wonderful character which He has shown forth.

After we see these wonderful things, He goes over the ground more thoroughly as to how the world of mankind will reach human perfection! And by what means? Or, what is going to be used?

The first stone was a sardonyx. That is a wonderful stone too: It is also of a bluish green color. It has sixty-six sides too: It ends and six larger sizes around the stone—on each end there are four diamond points: four on this end and four on the other end, and alternating throughout the stone. Five diamond points on one side, next eight, and next five, and next eight, etc.—going around that stone. That illustrates God's wonderful character: "I will put my law in their heart," etc. Would this suggest? "The character development of this class! The Lord is working on that class whom He is inviting to a high station and if we have these three virtues thoroughly in heart and mind He will be able to carve the inscription—His own—and the image of our Lord. So then, it is not only putting it into the heart, but cutting it right in. It is not as if you would write something on a stone which might be easily rubbed off. No, it is cut in!
were kept straight, and while the world is in that chaotic condition, and Satan strolling around (not a living thing on the earth for a thousand years), at the end of that time they will have finished looking over the books and of course they will put their O. K. upon them and call forth billions and tell them that God kept His books straight and "you must go back to where you came from." That was man's theory. Nay, it was a theory of a woman and a child, and a man who had a misunderstanding of that kind. That is not the kind of a book that is to be opened. It is God's books that will be opened. All of them in fact! Your books of the Bible! And when those books are opened to the world of mankind, what will they learn? They will find it has two Testaments: the Old and the New. You will find God's four attributes mentioned in the Old Testament and the same in the New Testament. So, therefore, each end had four diamond points: It illustrates that God's attributes will be displayed to mankind through the Old and New Testament. And as we study along, what do we find? There were six thousand years of man's suffering, and during this time God, in His Word, has promised a Kingdom. Fine! And by means of that Kingdom the whole race of mankind will be to be made perfect. When? In the eighth day. For in the type you remember they were circumcised on the eighth day—representing the circumcision of the heart—perfection. So by means of the Kingdom, the whole race of mankind will reach perfection in the eighth thousand year day, and God's attributes will be displayed to them. They will understand! Yes, indeed! And they will discover that just like the color of the stone, which was blue and green, representing faithfulness—from first to last: and also everlasting perfection—brought about because of that: not that the Bible will be the entire source of information, but it will verify the history of the six thousand years. For instance, it says: "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold light in the day, to compass the place of the города and the light of the sun shall be sevenfold light in the day, in the day that the Lord bindeth up the breech of His people, and healeth the stroke of their wound." What does He mean by that? At that time the Old Testament Scriptures will be just as plain to mankind as the plain statements of the Gospel. "And the Gospel light," will be just like "seven suns"—perfect life. Why? Because of the light of the seven days—seven thousand years. And if they question the light of the sun, they will discover that just as they find out just exactly what these things mean. Therefore, they will not need to read and ponder about Enoch. Some one says: "Enoch, I want to know where you have been! I don't believe that statement in that book." And Enoch will be right on the scene, and will say, "I can tell you where I have been." Which would they rather do, read the record about him or have a talk with him? Well, I would rather have a talk with him, I am sure! The teacher replied: "Indeed! How many higher critics? None! They will be lower critics then. But in studying God's Word, what will they find? They will discover that there is a solution. And in this they will discover also God's benevolence to His creatures.

The next and ninth stone—a topaz—was also green. It had twenty-six sides. Well now, the two phases of the kingdom and the whole earth will be perfected under the figure of twelve—twelve thousand, and twelve times twelve—we have twenty-six? Yes, but there is going to be a class that has been running for the high calling who will lose out in the second death. And you will also find a class among the human race who will go into everlasting death—destruction—for in the sixty-sixth chapter of Isaiah and twenty-fourth verse, we read: "And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, and their fire shall be quenched: and they shall be an abhorring unto all flesh." They will recognize the justice in God's plan, and also God's benevolence even towards these: Yes! So the plan will reveal to them that there will be some that will be lost.

And after we see that, next order, would some the tenth stone? the eleventh stone? the twelfth stone? the one that does that illustrate? Constant, cheerful endurance. That stone is yellow and green, and it has a cloudy effect. It is very hard and infrequently cloudy, due to microscopic cavities. What does that mean? The stone is hard and is capable of enduring hardness. It will show God's cheerful endurance. He never lost His temper once. That will reveal God to them as kind and they never have had kind to them before. They will see in it all God's long suffering—His endurance—and also that class will have that same characteristic. When the clouds of trouble come, it will only make them more firm, more determined to do the Lord's will.

So, then, dear friends, it isn't the trials that you and I have, but it is the way we meet our trials, that will determine where we are going to be. For the same trial that will make one fit for the kingdom, will make another one subject to the second death. Would you say the trial did it? Not at all! It is the way they met the trials. They both grow: That is true! And one grows sweet and the other sour. They both grow you see. Due to what? One class, in every experience in life is endeavoring to learn the lesson in the trials, and the other class is looking for somebody for which to shift the blame. And the one who looks for the lesson, the trials become stepping stones all the way along: but the one who looks for some one to shift the blame upon, the trials become stumbling stones all the way along. That is just exactly what Adam did. You remember God said: "Adam, why did you take of the forbidden fruit?" Adam said: "I am sorry but the woman you gave me asked me to do so. You know I got along very nicely, and I didn't need any help, and then the woman came along and said, 'You must eat of this fruit. It is really your fault.' So you see he shifted the blame on his wife and God. God turned to Eve and said, "Why did you do that? I told you to be a help-mate to Adam." Did she say, "I am sorry?" No! She said, "The serpent beguiled me." But the serpent could not speak for himself, and had to take all the blame. It takes more courage to say, "that was my fault" than it would to give a wonderfully cooked dinner? the cause of self? So in these trials they will either fit us for the Kingdom or make us unsuitable for the Kingdom—either one or the other. You cannot blame the trial on your wife neither can she blame the husband. You cannot blame anybody but yourself.

We don't want to do like the little school boy. The teacher found that some of the scholars were inattentive to their lessons. Therefore, she thought, "Now, I will see if I can draw their attention to some other side of the question." She looked about, and said, "Now children, if you find anybody looking off the book, I will be very pleased indeed if you will tell me about that boy or girl." And so there was a little fellow who said to himself: "I don't like Johnny Smith very well; if I see him look off his book I will tell the teacher." And sure enough, John Smith looked off his book, and the little fellow marched up to the teacher and said: "Teacher, Johnny Smith looked off his book." The teacher replied: "Indeed! And were your eyes on your book when you saw him?" So they all had a laugh on him, and he returned his head and marched back to his desk, disappointed. So then when we are attending to somebody else's affairs remember we are neglecting our own every time. And I tell you, friends, the more we learn to attend to our own affairs, the better
Jesus. As Adam brought imperfection—sin, six-sided through his disobedience—Christ Jesus, by means of His the other stone. You will find the drama of earth.

harmony out of all these wonderful things which seem to you will have the same four steps to glory as you found in

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The Lord had a servant here, who was faithful in giving out the proper allowance of food at the right time. God is.

Did you get it up here (pointing to his head) Well, now we have the grand review—remembering this is just the way St. John sees it. This is what the John

And these patches of blue in the stone, when properly cut, give color to the whole stone. So likewise, in properly interpreting the Scriptures, God, the living harmony out of all these wonderful things which seem to indicate, for the time being, that God was changeable Himself. However, God is unchangeable if we properly interpret the matter. It brings out God's glorious plan from start to finish, and you see then what a wonderful Being our God is.

We, now we have the grand review—remembering this is just the way St. John sees it. This is what the John class see. You say: "Well, where did you get it from? Did you get it up here (pointing to his head)?" Not a bit of it. The Lord had a servant here, who was faithful in giving out the proper allowance of food at the right time. Therefore, the twelfth stone was the amethyst. It was just like the jasper stone, having a base to base: but it was three-sided, instead of four-sided. It is a royal stone.

There is a legend about the amethyst, that if any one drank wine from an amethyst cup they would not become intoxicated. We do not know if that is true, but we do know this: that this cup which that servant poured—six volumes of Scripture Studies—did not make us drunk, did it? You can drink all you like from that cup, and I tell you it kept us sober all right. It is a royal stone. It is, in color, violet bordering on purpe; composed of a strong blue and a deep red: So then it is that royal color—loyalty to the ransom. Oh yes, we used to think we were only hobbyists on the ransom, but that is our main doctrine, and like a scarlet thread runs through all the doctrines: Loyalty to Christ and the heavenly Father, and one another, and loyalty to God's purposes and plans, and to His children and all.

Now note: Who was it that showed the John class these things? Rev. 21:9: "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife." Oh no! He showed him that new Jerusalem. Which volume was it? It was one of those seven. It was the seventh volume which was used to explain that city to you and me, the details of which we now have the privilege of understanding. Don't you see that it was that stone—the summary of all contained in those volumes put together, which is the cup? Yes; you and me and John. It is a developed stone. The pearl is unlike all other jewels. But this pearl was developed. Now, we see the reason why the little flock in a particular sense is likened unto the jewels: In Matt. 13:45, 46: "The Kingdom of Heaven is likened unto a merchant man seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had, and bought it." We all recognize who that was! Our Lord Jesus came down here on earth and sold all He had to purchase the pearl—the sea pearl. The Lord had a servant here, who was faithful in giving out the proper allowance of food at the right time. God is.

"Well done." That is the most precious of all. Now you know the heavenly beings are like these precious stones, for even Lucifer in his perfection is said to be a precious stone of "thin covering.

What about the pearl? Are they made that way? No, they are developed. How? In the oyster shell, by means of a foreign substance coming into that shell the oyster is throwing one coat or layer over this foreign substance: That is the first layer: then another one, then another one, until it has about as little brain as anything alive. But this foreign substance that comes into contact with the oyster shell is what? The new creature—the new mind. It is not foreign to the old mind at all. It is the new mind, and what are we to do with this new mind? Develop it. How? "Precept upon precept, line upon line, here a little and there a little." (Isa. 28:13.) And just put one layer on after another: What for? That we might get the knowledge, and thus become wise: and the Lord has furnished us with the knowledge and we are feasting upon God's wonderful promises and it develops in us rightly we will receive of that pearl-like quality. Do we see then the reason why the great company class could not be likened unto pearls? They fail to apply what the Lord has provided in the way of food. They are not putting over the layers, but are allowing something else to take their attention and thus do not become pearls.

The gates of that wonderful wall of the city you remember was just pearls. We see then why the little flock is likened unto pearls, and likened unto gates. And the great company shall enter through the gates. They will not become gates. Why? Because they will not become pearls. Therefore, if you and I hope to be of that pearl class, you see what we need to do. We must make use of all the good things the Lord has provided in His Word for that class; and if we do so, friends, we will develop that pearl-like quality. If we do not, and eat only of the leaner foods we will be lean in character. Therefore, may the Lord bless us with a greater determination that we will have all those qualities here pictured as being in that wall in that new Jerusalem class, and thus hear, eventually, the "Well done." Amen!
We are very glad to be with you, dear brethren. We bring to you the greetings of the friends of many places. The Lord is proving you, proving me, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing—even life for evermore.

In the midst of this great commotion, tribulation, distress, revolution, war, unrest, indeed it is the hardest proposition to "dwell together in unity." However, it is possible if we have the power. What power? "Not by might, nor by (human) power, but by My spirit, saith the Lord of hosts." (Zech. 3:4.) It is by the power of the Holy Spirit that we can dwell in unity; and those who remain faithful to the end, keeping the Christian unity, are more than conquerors. They will shine most brilliantly in the Kingdom.

The Lord has a wonderful place for those who will remain faithful to the end and become the last members of the body of Christ. Our Lord Jesus said, "He that reapeth, receiveth wages." (John 4:36.)

Now, dear friends, that we have gone so far in this narrow way, shall we stop, or go ahead? I say, by God's grace we will go ahead. "We are not of those who draw back unto perdition, but of them that believe to the saving of the soul." (Heb. 10:39.) That is what we expect of each one this afternoon. We expect that every consecrated child of God will strive to make his calling and election sure, and attain that wonderful Kingdom which the Lord promised to the overcomers.

Oh, what a "high calling" we have. How high? "Higher than the heavens." "Eye hath not seen, nor ear heard; neither have entered in the heart of man the things which God hath prepared for them that love Him." (Isa. 64:4; 1 Cor. 2:9.)

Do you think for a moment that we will draw back? No, we will not. However, as today is a day of examination, we want to examine ourselves to see if we have in our hearts the spirit of Christian unity or not.

You know people at large are governed by sentiment. The world is guided by leaders, by influences. Therefore, today they are for, and tomorrow they are against certain propositions. You know how it was a little while ago; when you talked about peace they put you in jail. Now, when you talk about war, they will put you in jail. What is the matter? You know why! Why? Because they are governed by sentiment,—"wissy-washy," that is all. But to us, there is one God; one Christ; one baptism; one principle. War or no war, it doesn't make a bit of difference. You cannot change a man who is governed by principle.

Now there are principles that underlie "Christian Unity." If we learn these principles, we will remain faithful to the end. If not, we might just as well get out. Therefore, the Lord is proving you, proving me, to see if we are governed by certain principles of the doctrines of Christ. What do we learn about the principles of Christ? Oh, dear friends, we learn certain laws; certain regulations that will govern our conduct, and our thoughts, and our actions. If we do not learn these principles well, and put them into operation, we will never get there at all. If we are not united here, we will never be united there. There is a separation or division of mind. If it is so, then, dear friends, that one party is wrong, somewhere.

Let us realize the importance of "Christian Unity." Let the dear friends sacrifice everything which is not a principle: Your opinions, your likes and dislikes, your sentiment, your reputation, your pocketbook.

You know that is a hard proposition for some. I was in Texas, meeting with a congregation (20 strong I. B. S. A. members), and they hired a place, and only had to pay $8.00 per month. And yet they were two months behind the rent. I told them, "You will never be in the Kingdom." (Laughter.) I said, "If you haven't any of the spirit of sacrifice, as much as a common ordinary church member, you better quit." For pity's sake, a church of twenty members must support a reverend gen- tleman, television, radio, and the whole oil and milk, and only had to pay $8.00 per month. And yet they were two months behind the rent. I told them, "You will never be in the Kingdom." (Laughter.) I said, "If you haven't any of the spirit of sacrifice, as much as a common ordinary church member, you better quit." For pity's sake, a church of twenty members must support a reverend gen- tleman, television, radio, and the whole oil and milk, and only had to pay $8.00 per month. And yet they were two months behind the rent. I told them, "You will never be in the Kingdom." (Laughter.) I said, "If you haven't any of the spirit of sacrifice, as much as a common ordinary church member, you better quit." For pity's sake, a church of twenty members must support a reverend gen-

The Psalmist evidently here in this Psalm painted a wonderful picture of the unity of Christians—the unity of the Gospel Age. You know the very word "David," means Beloved. And Jesus received that name at His con-


ded, but not a cent to Him. Oh, how sweet it is. We want to come to the meeting, and after the meeting is over we go home, about twelve o'clock midnight, and after we go home we think about the brethren you know. "How good and how sweet it is!" Isn't it remarkable. You have had the experience, and have it yet.

"How good and how sweet it is for brethren to dwell together in unity." How sweet! You know that for yourself. If there is no inharmony, oh, how sweet it is. We want to come to the meeting, and after the meeting is over we go home, about twelve o'clock midnight, and after we go home we think about the brethren you know. "How good and how sweet it is!" Isn't it remarkable. You have had the experience, and have it yet.

"How good and how sweet it is for brethren to dwell together in unity." How good! Dear friends, the illustration is a grand one. It is like a precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garment. As the dew of Hermon, down to the skirts of his garment. As the dew of Hermon, the dew thereof, and the Hermon, the dew thereof upon Aaron at the time of consecration? It includes your sentiments, your reputation, your pocketbook and everything else. Let us live the true Christlike life. Give all to the Father, realizing whatever we have, we are simply stewards over God's goods. That is all: we are His by creation. We are His by justification. We are His by consecration. We are His in every way. Our bodies are His, and also as New Creatures, we are the sons of God. We have nothing to our name; all belongs to Him.

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Let us realize the importance of "Christian Unity." Let the dear friends sacrifice everything which is not a principle: Your opinions, your likes and dislikes, your sentiment, your reputation, your pocketbook.
one another. We need to be lubricated well to keep the
spirit of unity. And we will need a lot of oil before we
can get through. You take a piece of machinery and run it
without oil, and it will have a “hot box.”
And so, my friends, if we don’t have plenty of oil, we
will have a “hot box,” too. It will show tomorrow how much
time we have to go and “oil up.” Are we of the class who
receive very much oil in our vessels? Or are we of
the foolish virgin class? It is one, or the other. May
the Lord help us show the spirit of Christ, and show really
and truly that we are of the class spoken of here! “How
good, and how pleasant it is for the (dear) brethren to
dwell together in unity.”

Now, dear friends, let us go back to the time when Aaron
was anointed the first time. He said, as we read in
Exodus 40:15, “And it came to pass, when the tabernacle
was set up, that the cloud covered it.” We will not
mention the different stages of the tabernacle. When the
Lord came down and anointed the tabernacle in the
same way in which Aaron had been anointed, it was
like a “hot box.” It is very proper to say that the
Lord “made the congregation to dwell together in unity.”

We have another account of a similar type in the book
of Numbers. There we find Aaron there, and when the oil
was poured upon his head, it lubricated all his body for it
went down his garment. There he stood, as the
Advocate of the Jewish people. There he realized he had
a very important mission to make good the broken
vessel. As he stood there he was lifted in the spirit, and he
said “what a grand, and glorious thing it is that I am
a High Priest over the people of God,” and when
Aaron on the Atonement Day, came and made “at-one-
ment” between God and man, he said: “Oh, God, how
thankful I am for this office! I was there on the
Atonement Day, and that is the one, or the other. May
we be glad, and that we are of the class spoken of here!
“Thanksgiving is like the oil.”

The apostles received the holy anointing oil, and then it
got through. They didn’t do the anointing any anointing.
No, even as we did not receive an individual anointing.
We received the anointing which is in Christ Jesus. We
received the unction that is in Christ Jesus, and that is
the same as when Aaron’s sons received the same anointing that he
received. They did not receive an individual anointing. No, even as we did not receive an individual anointing.
We received the anointing which is in Christ Jesus. We
are all the body of Christ, and when we have received the holy
anointing oil, we will have the spirit of unity. We will have
the spirit of unity. We will have the spirit of unity. We will have
the spirit of unity. We will have the spirit of unity.

When Aaron on the Atonement Day, came and made “at-one-
ment” between God and man, he said: “Thanksgiving is like the oil.”

In many congregations, I find they eat the food, but
they cannot talk until after the matter is decided. Then
the steam goes out. And the first thing you know there
is confusion. Well, what is the matter? Let the steam
out. Punch the steam out before it is decided. Go ahead and
put it as strong as you can—then keep your mouth shut.
That is the way I will do.

It is a remarkable thought, dear friends, that our dear
Heavenly Father does place each one in the body as it
“pleaseth Him.” You remember that it was the dear
mother of John and James who came to our Lord and
requested that her two sons (nice looking and certainly
nobly boys) might have a prominent place in the kingdom.

I. B. S. A. CONVENTION 23
one on the right side and the other on the left side, and
Jesus asked the question: “Are ye able to drink of the
cup that I shall drink of?” Oh, yes, “we are able.” So
they knew what He meant. “But so far as placing you in
the body is concerned that is not My prerogative, but
Jehovah God Himself is the one who does the placing.
But if you eat of My body (in deed) and masticate it well,—digest it well, you will be perfectly contented
with your place in the body of Christ.” What a glorious thing
it is that the Lord has passed thousands and millions of
people, and has given to you and to me the privilege of
coming members in the body of Christ.

If we come to the Lord in prayer and supplication, asking
him to guide us, that implies that He will hear our prayers. If we pray, the Lord will
guide us in the important work we are about ready to
enter into. After you go to Him in prayer, and then use
your common sense (if we have any, and I think we have
some), we can leave the thing in the Lord’s hands and
say, “You make out.”

There is one lesson I learned during 1915: it took me
fourteen years to learn it—some of us have thick
brains. I was with a large congregation in the West, and a ques-
tion of great importance came up, which resulted in
a great amount of trouble. I was on the minority side.
Sometimes they call it the “G” side, because that means
the side we were on. If you want to talk to the Lord
about something of great importance, you must do our duty, and tell the friends that if they
took a certain course it would be detrimental to the
interests of the congregation. We put the matter just as
strong as we knew how. Later, however, the matter went
the other way. It was a hard test, because it meant a
great amount of suffering. However, I made up my mind
on that point, and that was to talk about different things, and I caught on to where
he said, “What else can we talk about?” That is the way I will do.

It is a remarkable thought, dear friends, that our dear
Heavenly Father does place each one in the body as it
“pleaseth Him.” You remember that it was the dear
mother of John and James who came to our Lord and
requested that her two sons (nice looking and certainly
nobly boys) might have a prominent place in the kingdom,
death. Here, brother, you ought to do just as Pastor Russell did (you elected him as elder or pastor). When he wrote a letter to you brethren, this is what I think he usually wrote, "If you don't like it, put it in the waste basket." He did not say, "Here, you have got to do so and so." Oh, no. The arts tell you, dear friends, many people have the wrong idea of what it means to rule the Church.

If there are several hobbyists (you know some people have hobbies: Some look at the stars, and are always talking about the Great Company. One place I visited they didn't talk of anything else for six months but talking about the Great Company—the encyclopedia of the New Creation, how big it is, how tall it is, how all able it is, and so forth.) One has a hobby, let him let out the steam for half an hour and let him talk all he wants to. Then say to the class: "Do you want this horrible stuff any more? Those in favor vote." Every way, not only the Christian way, but even in our appearance, in our expressions. Improvement must be the watchword of the Christian in every respect. You must not pass one thing without examining yourself to see if you are in the faith; to see if you are making progress. "Be ye clean that bear the vessels of the Lord." (Isa. 52:11.) We must do that in order to get into the kingdom.

I find that some of the friends have the idea that we Pilgrims are just about two and one-half feet higher than others. Some of the friends are inclined to look at it like we did before our eyes were opened. (They are opened now for good.) We used to say, "Who is that coming?" The answer was, "Reverend Smith." Oh, Reverend Smith is so high. He is nearly six feet tall. I don't mean to say our Pilgrim brethren are doing that now. I have seen them in the past write their name "So-and-So, Pilgrim," in the manna. Oh, isn't it nice! But why should we put it that way? After you write your name, nothing more is essential. What is the difference between a Pilgrim and a Brother? No difference, except that the Pilgrim has to work harder than the other brethren. They have to preach five hours. One time I preached for five hours. I don't know whether I reported it to the Watch Tower; for I was afraid. There was a reverend gentleman at the meeting and I talked for a long time and after we finished what we had to say, the gentleman said, "I just don't know how you can do that every night. That is the difference. Sometimes the Pilgrims preach eight hours a day; sometimes six. Anyway, that is the difference. Like St. Paul, they must be overworked. The Brother who is not a Pilgrim carries a lighter satchel, while the Pilgrim carries a very heavy one. The thought we have in our minds is for us not to make that great difference; but we know they are not right, that we think they are entirely the words of the Lord. Of course, they are supposed to tell the plan, but if they say something different from what you have read before, take that and put soap on it and weigh it until that soap soaks in.

We should honor and respect it, but at the same time, let us not make such a vast contrast. Clergy! Laity! "One is your master, even Christ, and all ye are brethren." Our dear Pastor surely manifested that spirit.

Let us take the Scriptures and see the importance of Christian unity. We turn to John 17:21 to 23. Jesus said in that wonderful prayer, "I pray not for these alone (which refers to the twelve apostles), but for them also who shall believe on me." Jesus prayed, not only for the friends meeting here today. Why did He pray? He is emphasizing one point especially: "I pray for them." Why? "That they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent Me."

Do we have a clear understanding of the height of Christian unity, which implies the unity existing between the Father and Son—that we may be, truly, one with Jesus? Let us consider the sixth Book—the encyclopedia of the New Creation. Which refers to the twelve apostles, but for them also? "The answer was, "The other great pyramid," which says it is the unity which exists between Jesus and God. Do you think that Jesus ever uttered a cross word to the Father? Can you imagine that Jehovah God scolded Him because He did something wrong? The unity is so wonderful that we, with our finite minds, cannot comprehend such infinite unity. In other words, if we wanted to depict the spirit of unity, we cannot utter one cross word. Well, we say, we have done this in the past. Yes, and we are sorry we did. But, dear friends, we can have the spirit of unity if we so wish. You might say "we are imperfect." Even St. Paul says, "Jesus was tested in all points as we are, yet He was without sin." We are sinners. Well, shall we lower ourselves? No! It is not our business to do anything with the standard. God sets the standard. You just do the trying. Don't lower anything. You can't do it if you try. If you try to lower it you will be lowered yourself, and you will be out of the race.

Let us keep the height of Christian unity, which implies the unity existing between the Father and Son—that we may be, truly, one with Jesus. As long as possible, in doctrine and also in relation to each other, that our unity may be like unto God and Christ.

Then what? "That the world may know"—Do you want to show the world who you are? The sons of God! Our Lord Jesus is emphasizing this thought. We should demonstrate the truth—That is why we were brought here. That is the kind, "that the world may believe that Thou hast sent Me." Therefore, if we have Christian unity and because of our faithfulness to Him, the Lord in the age to come, will bring millions of people into the truth. In other words, our actions, our words, and conduct, our spirit of Christian unity will bring millions into the truth. It is remarkable when we think about that! Let them see your good works so that they might glorify God. When? In the "Day of His Visitation"—when He visits the earth and makes His footstool glorious.

And the glory which Thou gavest Me, I have given them, that they may be one, as Thou art in Me, and I in Thee; that they also may be one in us, that the world may believe that Thou hast sent Me." Therefore, if we have Christian unity and because of our faithfulness to Him, the Lord in the age to come, will bring millions of people into the truth. In other words, our actions, our words, and conduct, our spirit of Christian unity will bring millions into the truth. It is remarkable when we think about that! Let them see your good works so that they might glorify God. When? In the "Day of His Visitation"—when He visits the earth and makes His footstool glorious.

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must be done here, because they will never take a hammer and fit you in the kingdom. There must be “no noise of a hammer” in the kingdom. “Silence” prevails in the kingdom.

“I pray that they may be perfect in one, that the world may know that Thou hast sent Me, and love them as Thou hast loved Me.” That is one of the most precious Scriptures in the Bible. “That the Heavenly Father loved the Church, as He loved Christ Jesus.” Christian unity is one of the remarkable evidences that the Father loved the Church as well as He loved His only begotten Son.

We have several Scriptures in this connection. Phil. 2:15: “If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies. Fulfil ye my joy, that ye may be like minded!” When she fills it full, overwhelmingly; that ye be like minded! Well, Paul, what can we do to have the spirit of unity? He tells us, dear friends, “let nothing be done through strife or vainglory.” “As the body is one and hath many members—” It makes no difference, “for the body is one.” When you look at a person, you don’t think of him as many members; you say he is “Mr. Jones.” That is all. So “also is Christ”—One! Let “nothing be done through strife or vainglory.” No partisan spirit should be allowed in the Church. You remember St. Paul said, “It is a spirit of the Adversary to say ‘I am of Apollos,’ etc.” Some say, “I am a Baptist,” or “I am a Methodist.” Sectarianism implies the spirit of division,—carnal-mindedness. I don’t care whether it is inside or outside. Then he goes on to imply: don’t be called Russellite.” What is the difference between a Lutheran and a Russellite? We belong to Christ and God. We love our dear Pastor more than any saints now living, but, my friends, we don’t want to take the name of any human being. I will never do it. I am a Bible Student. I am not a teacher! Not a Bible teacher—bye and bye. You can’t graduate from the Bible school until you are dead. A wonderful graduation, isn’t it? (Laughter.)

“But in lowliness of mind.” Not through strife or vainglory. What is vainglory? It is that glory that you intercept or stop before it goes to God. That is a plain way of putting it, isn’t it? In other words, public speakers are in the greatest danger of losing their reward because they are in the lime-light, and they shine. You know when the trouble comes up it is the big man who goes out. It is the little man who stays in. So we appeal to you—especially to the public speakers—that by God’s grace, when you serve the truth—before you serve and after you serve—tell the Lord, “Now, Lord, you get all the glory and I get nothing but the peace of heart.” Thank God for that, because bye and bye He will give us cash. We want to work on credit; but it is cash on credit. We have so much faith in the Lord and His power, that when trouble comes we thank God for it. When we are alive, we say “all things work together for good,” and when we are dead, we can say the same thing. Surely, dear friends, it is a grand compensation for what little we do. Therefore, let us have the spirit of Christ, as He said, “I take no glory from any one.” “Let nothing be done through strife or vainglory, but (in humility) in lowliness of mind, let each esteem the other better than himself.”

“Look not every man to his own things, but every man also on the things of others.” Look to the interest of the brethren; try to serve the brethren. Don’t look to your own personal interests. “Let this mind be in you which was also in Christ Jesus, who being in the form of God, did not meditate a usurpation.” He left the Heavenly glory, and became a man (a perfect man, holy, harmless, undefiled, separate from sinners), and then He was put to death,—even the ignominious death of the cross. “Therefore, God has highly exalted Him, and given Him a name above every name.”

My dear friends, let us follow in our dear Master’s footsteps and let us be a sentiment of the W of Unity, as He so prayed for us, and surely when we finish our course in sacrificial death, by God’s grace we will have that wonderful place in the Kingdom.

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Discourse by Pilgrim Brother M. L. Herr

Friday Afternoon, Jan. 3, 1919

Subject: “UNDER HIS WINGS”

We will take for our text the well-known words of Psalm 91:4: “He shall cover thee with His feathers, and under His wings shalt thou trust. His truth shall be thy buckler.” Not only do we study this part of a bird, but we try to study the beauty of this picture but we perceive that the Lord has given us in this text something specially needed for the present time. The Lord always provides for our needs as He promised, “My God shall supply all your need, according to his riches in glory by Christ Jesus,” Phil. 4:19. We believe that there is in this verse and in other Scriptures, which we shall examine together, a present moment message.

Both beautiful and tender feelings are awakened by the picture of the bird-mother and her little ones. When she covers them with her feathers she takes them very close to her heart just as the Lord at the present time is taking His faithful children very near to His heart, into His very close confidence. In Rev. 12:14 the two wings of a great eagle are mentioned as provided for the Church during her wilderness experience and the Scriptures tell us that it represents the Old and the New Testaments provided by the Lord for her during the period represented by Elijah’s three and a half years in the wilderness. See G comment also on Rev. 2:20. In G comment on Ezek. 1:11 we are told that the two wings with which the living ones covered the body of the V of Unity, as He so prayed for us, and surely when we finish our course in sacrificial death, by God’s grace we will have that wonderful place in the Kingdom.

In this 91st Psalm how expressively the Lord pictures the present hour. A time when we need refuge from a
storm. A time when there would be danger from snares set by the fowler. A time of attack when poisoned arrows even bitter words would endanger our spiritual safety. Even in ancient time they knew how to spread contagious disease. If a little child were to show signs of bruising, his mother would call him down and say: "The Word as a shield against the poison of fear and doubt. "His truth shall be thy shield and buckler." If once the poison of fear gains entrance disease is introduced that becomes contagious. How important that we provide ourselves with the antiseptic protection of the truth.

The bird-mother gives a signal of danger to her brood and by her method of protecting them. What a sensible method it is for her parents. If she calls, "cluck, cluck," they know that means come to the safe-place under my wings, and without asking for other information they obey the signal and are safe and warm where no harm can come to them. This is the picture the Lord uses to tell us how we should do. When the Lord calls us to the wings of His Word we find safety and protection. How differently some of the Lord's people are afraid to spread the Word of God, afraid to think that safety comes from filling the mind with pictures of dangers. Have we not heard some brother say when convention is closing: "Now, friends, we have had a glorious time, but as soon as we get home trials, hard trials will begin," and the way the brother says it makes you feel as if you were being given a cold shower-bath. I don't believe that is pictured here. We do not have a picture of such a future situation. If the Lord has made us ready for the way of life provided for them. How much better it would be to think that safety comes from filling the mind with pictures of dangers.

How slow have some of the Lord's people been to discard some kind of lingering fear. Before the truth came the bugaboo was that awful, terrible PLACE. I remember how grandmother used to hide behind the door and making a rapping noise would groan in a deep voice: "I am the BAD MAN. When boys are bad I get them. There is a bad boy I am going to get." That is one way of causing the little birds to flee to the shelter of her wings but with their poor little hearts throbbing with terror. In their agitation they cannot so well enjoy her cover as by the way nature provides for them. How much better to think that safety comes from filling the mind with pictures of dangers.

Let us ask ourselves: Is the Lord holding before our minds these terrible pictures of awful things? St. Paul says: "That I might finish my course with joy!" Paul was en route for Jerusalem and they cried, "Paul, don't go down to Jerusalem. You will have a lot of trouble, Paul, don't go." He said: "I am willing to meet any trouble the Lord may permit to come. I wish to do the Lord's will. I am willing to die when that is the Lord's will, I expect to finish my course with joy!" That is what we are to have concerning the future. The joy set before us.

I think of a story that illustrates how we have been feeling. You will not mistake the nationality of this gentleman. He valued his property very highly. In the middle of the night he found a burglar in his apartments. Before he could protect himself a revolver was thrust into his face. The burglar said: "You had better give me that silverware and the Lord will bless you," and you will die by bullet, but I," Our friend replied: "Mine friend, I would far rather die by a bullet ridt avay qvick, than to vaid und watching you take away my solid silverware." O yes, some of us have been dying by inches imagining terrible things we are yet to go through. When 1914 did not end the Church's course on earth we said: "We had the date wrong. It is not 1914 but 1918," and so the Lord's people feared the Church must go beyond the vail. A certain Roman Catholic Secret Order will see to that we go. We pictured ourselves in line before a firing-squad and shot at sunrise. Now wasn't it a terrible thing for the Lord's people to plan to warned things for us than our enemies could think of? I believe it is time for us to conclude that we will let the adversary make his own program and we will check it. The Church program the Lord has made for us knowing that the adversary has had to make a new program over and over again. The reason for this is found in our text: "He shall cover thee with His feathers and under His wings shalt thou trust. His truth shall be thy shield and buckler." Probably the very greatest bugaboo held before the minds of the people in the last few years and a fear in recent time is the fear of papacy. History records the fact that the Heavenly Father permitted this wicked religious system to accomplish against some of the Lord's holiest children painful and prolonged persecution. Her spirit remaining unchanged it is but reasonable that we be prepared for what she would perform in the suffering of all the Lord's saints. What a covering against our logical fear is the positive assurance of the Word. We find, "The seed of the woman shall bruise thy head, thou shalt bruise His heel." Gen. 3:15, Satan was filled with a paroxysm of fear. He knew it was a serious thing to him to have his head bruised. In his wickedness he seems to have greatly exaggerated the part relating to the Christ. "Thou shalt bruise His heel." He has sought to inoculate the Lord's people, just as it seems, for the same fear that terrifies himself, leading some to anticipate things that will never occur according to the Lord's program. This picture of bruising the heel has been made to mean a lot of terrible things the Lord never intended that it should be made to picture. The heel is not a vital part of the body and it would seem more reasonable to take from this picture the thought that the worst injury Satan could inflict upon the Christ—the seed of the woman—would result in no serious injury, it is Satan who will suffer serious injury, "He shall bruise thy head."

Stop and think who is interested in having the Lord's people fear, the Lord or Satan? When we put it that way we have no trouble to easily decide. It is Satan. Let us then put fear aside. I believe the time has come that we should see from the Word of God what the Scriptures so clearly and plainly point out that this false religious system is evil. I believe that is the reason that the remaining features of the Harvest work might be accomplished. Notice how forcefully Daniel pictures it: "And I looked until the Beast was slain, and his body destroyed and given to the burning flame." Dan. 7:11, I wonder if we can get that divinely provided picture into its proper place, believe the Lord expects us to do so.

There are many things which we are learning to more fully understand. No power on earth can cause the Church to go beyond the vail before she has finished the work the Lord has given us to do. Why do we conclude that the Church must die by violence? Couldn't we get into the Kingdom were we to die by influenza? We do not have to wait for this wicked religious system to give us our passports into the Kingdom. We have been making a lot of needless inferences. A very good thing. (AUDIENCE—"Good.")

There are certain Scriptures brought to our attention by The Watch Tower of August 1, 1918, relating to the service of the Church toward the great company and other believers as pictured in Joseph and his brethren. Which clearly show that the Christ still in the flesh has an important service still future. Joseph was king, but a peculiar kind of king. He told his brethren to tell his father about the goblins '11 ketch you if you don't watch out." When Satan heard the Divine pronouncement, "The seed of the woman shall bruise thy head, thou shalt bruise His heel," Gen. 3:15, Satan was filled with a paroxysm of fear. He knew it was a serious thing to him to have his head bruised. In his wickedness he seems to have greatly exaggerated the part relating to the Christ. "Thou shalt bruise His heel." He has sought to inoculate the Lord's people, just as it seems, for the same fear that terrifies himself, leading some to anticipate things that will never occur according to the Lord's program. This picture of bruising the heel has been made to mean a lot of terrible things the Lord never intended that it should be made to picture. The heel is not a vital part of the body and it would seem more reasonable to take from this picture the thought that the worst injury Satan could inflict upon the Christ—the seed of the woman—would result in no serious injury, it is Satan who will suffer serious injury, "He shall bruise thy head."

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for his brethren who except for his provision would perish.

I wish everybody had a Bible with them this afternoon. As I wish some readings I have asked a brother to read from the comments of the Bible and another to read certain Scriptures that I shall cite. We will notice how positively the Scriptures indicate the complete downfall of our great enemy, Babylon. We will go back in the Bible history to the time when in Old Testament pictures she was represented by Jezebel. Our dear Brother Graham gave us some suggestions as to the present-hour fulfillment of these types. Ahab was the King of Israel and Jezebel, his wife, daughter of a heathen king introduced Baal-worship amongst the Lord's people. Elijah was the prophet of the Lord. Elijah told Ahab that there would be no rain for three and one-half years. During this time of famine the Lord provided for Elijah. "And the Word of the Lord came unto him saying, get thee hence and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be that thou shalt drink of the brook and I have commanded the ravens to feed thee there. . . . And the ravens brought him bread and flesh in the morning and bread and flesh in the evening, and he drank of the brook." 1 Kings 17:2-6.

(Reading of Bible Comments by Brother Hazlett):
1 Kings 18:20, And Ahab. Type of the Roman Empire. B256.
1 Kings 16:31, His wife Jezebel. Type of the Apostate Church of Rome. B256.
1 Kings 17:1, And Elijah. Type of the true Church in the flesh. B256.
1 Kings 17:16, Bread and flesh. Typifying the Lord's care of the true Church during the time she was hiding from Baal, Z08-191. The ravens probably took these from the bazaars of Jerusalem or Jericho.
1 Kings 17:17, No rain in the land. Typifying the lack of truth, the living water, during 1260 years (3 1/2 times) of papal persecution. B256.

Here we have the Lord's care over his people manifest both in Elijah the type and in the true Church in the flesh in the antitype.
1 Kings 18:41, Abundance of rain. Typifying the millions of Bibles published and issued shortly after the end of the papal power in 1799. B256.
1 Kings 19:1, And Ahab. Type of the Roman Empire. B256.
1 Kings 19:1, Told Jezebel. Type of the Apostate Church of Rome and of the so-called Protestant sects imbued with her false spirit since the year 1799. B256.
1 Kings 19:2, And I was left alone. Typifying the experience of the 1799 Jezebel pictures more than the Apostate Church of Rome and includes in the type the entire system of Babylon, including Protestantism, so-called. We all remember what happened to Jezebel if we do not we will know by the time we are through with this discourse. I will ask Brother Payne to read 1 Kings 19:1-3, "And Ahab told Jezebel all that Elijah had done and withal how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah; So let the gods do to me and more also if I make not thy life as the life of one of them by tomorrow about this time. And when he saw that he arose and went for his life and came to Beersheba."

After 1799 the truth went forth with power. Bibles by millions were scattered everywhere. Previous to this time the great Reformation movement occurred which seems to have offset the influences of Jezebel. This experience with the prophets of Baal. Through Ahab all the prophets of Baal were assembled at Mt. Carmel. Elijah and the Baal prophets each provided a sacrifice of a bullock. The test was to prove who was the true God, for no fire was to be put under the sacrifice and the god answering by fire would be recognized as the true God. All day long the Baal prophets besought their god to vindicate himself and to answer by fire, but no fire came. Provokingly Elijah decided them. Having become hoarse with their loud crying it was no little aggravation to be told: "Cry a little louder, Baal may be sleeping or possibly he may be on a journey." Elijah had a deep trench dug around his altar. He had twelve barrels of water poured over the sacrifice and the wood. "Then the fire of the Lord fell and consumed the burnt sacrifice and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces and they said, the Lord He is the God; the Lord He is the God." And Elijah said unto them. Take the prophets of Baal; let no one of them escape. And they took them. And Elisha brought them down to the brook Kishon and slew them there. 1 Kings 18:38-40.

Comment on 1 Kings 18:40:
1 Kings 18:40, And they cast them into the brook Kishon and slew them there. Representing the punishments visited upon the Papacy at the end of the three and one-half symbolic times." (1260 literal years.) B256.

Beersheba, to which Elijah fled from Jezebel, is the southern extremity of the land of Israel as Dan is the northern extremity, hence the expression "from Dan to Beersheba." But Elijah seeking more complete isolation went a day's journey into the wilderness, "And he sat under a juniper tree and slept under a juniper tree beheld an angel touched him, and said unto him, Arise and eat. And he looked, and beheld there was a cake baken on the coals, and a cruse of water at his head . . . . And he arose and did eat and drink and went in the strength of that meat forty days and forty nights unto Horeb the Mount of God." 1 Kings 19:1-8.

We have learned who was the angel of the Laodicean period of the Church. We also know something of the ready-to-eat food which that angel showed the Church. I have no difficulty in identifying the forty day period as in antitype being the period 1878 to 1918—the period of the Harvest. I also believe that I would receive a uniform reply were I to ask who was represented in the angel who showed Elijah the cake all nicely baked ready to eat. (Audience, not enthusiastically; "PASTOR RUSSELL..."). Yes, he was the messenger (angel) who provided the cake or truth in the strength of which the Elijah journeyed from 1878 to 1918. And 1918 found us in the very condition which Mt. Horeb pictured.

Comment Reading:
Elijah went from Beersheba to Mt Sinai (the place where Moses' face was transformed and shone radiantly). Elijah high up on the mountain was very lonely. Did we not have a sense of isolation spring and summer of 1918? "And he Came thither unto a cave and lodged there; and, behold the Word of the Lord came to him and he said unto him What dost thou here, Elijah?" And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars and slain thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away. And he said, Go forth and stand upon the Mount before the Lord. And behold the Lord passed by and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice. And it was so, when Elijah heard it that he wrapped his face in his mantle and went out and stood in the entering in of the cave. And behold, there came a voice unto him, and said, WHAT DOEST THOU HERE, ELIJAH?"

We cannot fail to note that under the peculiar circumstances surrounding Elijah he could hardly be expected to obtain a correct view of matters until informed by the Lord. We can easily trace a correspondence between our experience, 1918, and the experiences of Elijah. Like Elijah we were expecting to die and like Elijah we saw little to live for since to every appearance our work in the flesh was done. But today the Lord asks us the same question, "What are you able to do in the place you now find yourself?" Elijah could well have said that in this place of isolation there was nothing one could do. But the Lord was leading Elijah to discover that there were still important matters that only the Church in the flesh could do. Let us bring before our mind Elijah's surroundings when he stood in the entering in to the cave. Nothing but dark-
ness around him and damp cold rocky sides of the cave. Snails, lizards and bats the only living things in sight. I believe we can appreciate Elijah's surroundings as we recall how we felt in summer, 1918. We felt very much like Elijah and our surroundings seemed very hard and cold and we felt very much shut in with our liberties of public utterance greatly restrained.

Do we not wonder so powerful that broke into pieces the rocks of the mountains? Then Elijah saw something that you and I never saw. For this is what Elijah saw when he was in that isolate place on the mountain. Once when standing on a high mountain, Mount Tom in Massachusetts, observing the mighty rocks that project from the sides of that mountain, I tried to picture a wind powerful enough to break these rocks into pieces. I could not even think of thinking of a wind strong enough to break the rocks into pieces. Our Brother Graham told us that the mountains represented the strong autocratic empires of Europe. That the wind represented the war 1914-1918 and that the separation of the rent empires into smaller republics was the fulfillment of this prophetic picture. Now let us see what we have learned from our Bible commentaries: Elijah represents (AUDIENCE “‘The Church in the flesh’); Mountains represent (AUDIENCE “Kingsdoms”); Wind represents (AUDIENCE “War”).

So the prophetic picture represents the Church in the flesh witness a division of some of the autocratic empires of Europe into smaller government with a popular form of government. Did we see this in 1918? “Why, yes,” you say, “we witnessed this very thing.” Now what does the earth (audience “STUDY: Revolution”). That is just what Elijah saw, “And after the wind an earthquake.” “Earth” in Scripture language represents society and earthquake represents great social changes. The Elijah class are witness to this also. But we are witness to even more than this. A measure of anarchy has already appeared but evidently not the prophetic period of anarchy. In 1888 our pastor gave us the wonderful exposition of this Scripture given in the preface of Studies 7. Elisha represents (AUDIENCE “War”).

Twice the Lord asks of Elijah, “What doest thou here, Elijah?” We stop to think what are we now doing. Some one says: “We are studying; but there is nothing to do.” Elijah could have said the same thing, “Lord, I am doing nothing.” But Elijah in his loneliness gave expression to that which was directly on his mind, “And I alone am left.” But the Lord more correctly informed Elijah. “I have left to thee in Israel who have not bowed the knee unto Baal.” 1 Kings 19:18.

Comment:

1 King 19:18, 7000 in Israel. Representing thousands in the nominal systems today who are not in sympathy with the errors there taught but are merely confused and blinded.

1 Kings 19:9, What dost thou. The Lord's people are not to be idle. Zeph 2:9-20.

1 Kings 19:9, here. The Lord's people are not to stay in a place where they cannot do anything. Zeph 2:9-20.

Do you think we are going to stay in a place of isolation forever? Some one says: “Our work is over and there is nothing more for us to do.” Yes, brother, the work we once did is over, but let us not hastily conclude that the Lord has nothing more that we are to do. How about those thousands in Babylon who have not bowed the knee, “Go, return on thy way to the wilderness of Damascus; and when thou comest, anoint Hazael to be king over Syria.” And Jeho the son of Nathan to be king over Israel; and Elisha the son of Shaphat of Abelmeheba shalt thou anoint to be prophet in thy room.” 1 Kings 19:15, 16.

Let us now note what Pastor Russell says about the work of Elijah. We quote from Vol. 2, pages 251-253:

“...and thus John the Baptist and his disciples engaged in the same work with and under him, in attempting to convert Israel and to prepare them to receive Messiah, represented the real Elijah (the true Christian Church), whose work has been to attempt the conversion of the world before the coming of Messiah to the world, the spiritual Lord of glory and King of kings. John the Immerser, in the spirit and power of Elijah, failed to reform Israel, and, as a consequence (Matt. 27:12) Israel rejected Jesus in the flesh. John’s work was a public service to the entire nation. It was brought upon themselves a great ‘day of vengeance’ trouble and wrath. (Luke 21:22.) So also, when Elijah is carried aloft by a cyclone. We all know that a cyclone struck us in 1918. For a time we imagined it would be the end of our stay on earth. Our supposition was that this was the only possible interpretation of the whirlwind that took Elijah to Heaven. When we received August 1 Watch Tower and we saw the Church as the Joseph class, food-provider for the Great Company and for the other believers, we perceived the service in which Joseph’s representative king, Jehovah, active in matters spiritual. King over the food provisions and their dispenser to the family. We saw that the faithful witness for the truth accomplished by the Church in the flesh (Elijah) when we declared that great judgments from the Lord were about to come upon Christendom would indeed be generally recognized after those judgments had actually been visited upon Babylon. We also saw that the person so interpreted as Elijah (John the Baptist), especially upon the executive head of this class, would in time react to the esteem and recognition of these as true servants of the Lord. Even though these are not all accomplished facts as yet before it has actually been accomplished the Christ in the flesh “See” Elijah aloft. With this the Elijah picture ended and “Elisha saw him no more.” Elisha in this thought does not picture a different class but a different position (type) for the Christ in the flesh after the Elijah work is done.

A short time since I saw a picture of Irvin Gillette in an Edison Phonograph record catalogue. I recognized it as the same face marked Henry Burr in the Columbia catalogue. He is the gentleman who sang the angelophonic hymns. I noticed that the Gillette records were secular while the Burr records were sacred music. "I observe," I said, "he fought the same solitary action in different service, just like Elijah when declaring the judgments upon Babylon and Elisha when giving food to Benjamin and the rest of Joseph’s brethren. Both services done by the Christ in the flesh." We shared in the Elijah work when we assisted in the publicity service Spring of 1918 and we are hoping to have a share in the Elisha work of making the poisoned
springs pure. 2 Kings 2:19-22. It will probably take twice as much of the Master's spirit to do the Elijah work as it took to do the Elijah work. This is made evident by the fact that some counted worthy to do the Elijah work seem to have since lost much of the spirit of the truth and are not today walking in the light.

We observe (2 Kings 9:1) that Elisha does what the Lord commanded Elijah to do. This is not difficult to understand, because he carried out the Lord's bidding, and was not the Christ in the flesh. So the command of the Lord given when still the Elijah work was being done is carried into execution. After that work was completed and during the period that the work pictured by Elisha was due to be done. Elisha anoints Jehu and dashing, impetuous Captain Jehu becomes fiery fearless King Jehu who was informed at the time that he was anointed that he was commissioned of the Lord. The whole house of Ahab must perish. Joram son of Ahab and Jezebel is the reigning king of Israel whom Jehu is to dethrone. Jehu is the antitype when both Israel and Judah are mentioned and the prophecy is intended for an anti-capitalist fulfilment that corresponds to Israel and Germany to Judah. Nor is it difficult in the least to trace in the experiences of Austria that which corresponds in a remarkable degree to the experiences of Joram king of Israel.

And it is interesting to note when Joram saw Jehu that he said: 'Is it peace, Jehu?' and he answered, 'What peace so long as the whoredoms of thy mother, Jezebel, and her witchcrafts are so many?' And Joram turned his hands and fled and said to Ahaziah, 'There is treachery, O Ahaziah.' And Jehu drew a bow with his full strength and smote Joram between his arms and the arrow went out at his heart and he sank down in his chariot. Union of nations, whether national or international, is interesting to note how this picture harmonizes with the picture given. Rev. 16:19, "And great Babylon came in remembrance before God to give unto her the cup of the wine of the fierceness of His wrath." Notice also that this was necessary before the great hail of U21. Hitherto Babylon has prevented the putting forth of the "hail." Rev. 17:12-16 tells how a short "hour" of reigning with the beast will take place. It is an anti-type with which a capitalistic system of autocracy "shall hate the whore and shall make her desolate and naked, and shall eat her flesh and burn her with fire." Rev. 18:21 tells how the common people at first believed her claim to be a friend of popular interests so they lift her to heights of popular esteem. They too discover her real self-interest and corruption and from the heights of popular favor to which they have lifted her they hurl her to depths of degradation. "Slay every prophet of Baal" and every prophet of Baal was slain. Bring forth the images of Baal and destroy them, and the images were destroyed. Dishonor the house of Baal, and deception it is and in their hearts cannot but loathe her.
The preaching of Jesus immediately following the beheading of John the Baptist seems to parallel the experience of the Church in the period corresponding. “And the apostles gathered themselves together unto Jesus and told him all things both what they had done and what they had taught. And he said unto them come ye yourselves apart into a desert place, and rest awhile: for there were many coming and going, and they had no leisure so much as to eat.” Mark 6:30, 31. How wonderfully is here pictured our experiences when engaged in our active publicity work, “No leisure so much as to eat.” Now in the desert place apart we have time to eat the rich spiritual food the Lord is providing and by this we are being prepared for the future service. An unnumbered host hungry to be fed came to Jesus and the disciples in this desert place. The supply on hand was amplified and 5000 men besides women and children were fed. The Great Company and many beside are to be fed with the food the Christ in the flesh have in supply. What glorious work this side of the vail awaits the Christ when hindering Babylon is no longer in the way to hinder. How comforting to every true child of the Lord to realize “He shall cover thee with His feathers and under His wings shalt thou trust. His truth shall be thy shield and buckler.” (APPLAUSE.)

MINUTES OF THE ANNUAL ELECTION
OF THE
WATCH TOWER BIBLE & TRACT SOCIETY
January 4, 1919

I

In accordance with the CHARTER of the W. T. B. & T. Society, the shareholders and proxy-holders assembled Saturday morning, January 4, 1919, and awaited the call to order. Ushers were stationed at each aisle to permit only those who had their voting shares with them to enter the first floor of the auditorium; several hundred others were directed to the balcony. The chairman, Brother C. A. Anderson, of Baltimore, Md., called the meeting to order at 11 a.m.

(NOTE: SPECIAL ATTENTION IS CALLED TO THE FACT THAT SPACE WILL NOT PERMIT US TO REPORT THE ENTIRE ACCOUNT. ONLY THE ESSENTIAL AND CONCLUSIVE DETAILS ARE HEREFIN REFERRED TO. IN MANY CASES WE CANNOT EVEN PRESENT THE WHOLE REMARKS OF THE SPEAKERS AS GIVEN.)

We report the chairman's opening remarks as follows: We want to say we are very glad indeed to meet you all. It is quite a privilege, I assure you, and I am sure we have all met together with one heart and mind in respect to the Lord's Word, and His Truth, and Service. I trust that we are all rejoicing in the great privilege which He has granted you and I in having a part in this work. I am sure we are all seeking the Lord's guidance and direction; and to this end we want to open our services by standing and offering a silent prayer—each one seeking to know our Heavenly Father's will. Let us remember all who are here, and let us remember the dear ones who were with us this time last year, but who are now in bonds of afflictions—suffering for righteousness' sake.

I am sure we will all agree that the condition which confronts us at the present time is one that has never existed before in the history of the Society. I am sure that you have all been thinking the matter over carefully and prayerfully in your minds, as to what would be best for the Society, and that we shall have a part in this meeting as the Watch Tower in connection with this election and this meeting.

You are aware that we sent you a letter four or five weeks ago, and probably know that it was thought best not to call an election. A little later on we received from the Watch Tower notice that there would be an election; and you also received your proxies. I am sure that it caused you to think. Your board did not know just how to act, or what would be best. When the time came to consider an election the Society thought it advisable to call a meeting of the Pilgrims—in order to know their sentiment. It developed that they were in favor of having an election. Very shortly after that (when I got back to Baltimore) Brother Work 'phoned me, stating that he had had an interview with the attorneys; that it was their opinion that it would work probably to some disadvantage towards getting the brethren out. This is the reason why that letter was sent out by Brother Sexton. He was sent to Brooklyn to consult with the attorneys and also with some of the rest of the friends there, and that letter you received was the result of this trip.

The following week we went to Pittsburgh and held a board meeting, and it was agreed upon that we should not have an election. Brother Sexton was sent South the following week. When he came back he had received information that he thought it was wise and best and the only ordinary course for us to have an election. After viewing the matter from all angles, we concluded it was best to have an election. You are here, therefore, to hold an election.

Now it has caused a division in your board, and a division among, I presume, many of you—as to whether it would be best to hold an election or to postpone it. It is for this reason that we have invited our attorneys here that they may give you the legal status of the affairs. I am sure we all want to do the Lord's will in the matter. Let us look to Him and ask for His guidance.

We will now have the treasurer's report.

It was then moved, seconded and unanimously carried that this report, as read, be accepted.

Before the election of officers, the Society took action on some changes in the by-laws, as offered by a committee; the change which was Brother E. H. Thompson, of Washington, D. C.

Brother Hudgings: Chairman and dear friends, I would like to make a motion in view of the peculiar situation which now exists, and our hope that our present officers who are now in bonds may be returned to us very shortly.

they defiled the house of Baal; 7: the worship of Baal ceased from the people of the Lord.

The Word of God is amazingly specific in its utterances concerning Babylon. Not only in the prophecy of Isaiah but in the minor prophets, as in Jonah, the Lord instructs concerning Babylon. In Nineveh and in the withholding of judgment after repentance we have pictured what would have been the experience had Babylon repented. Matt. 12:41. But Babylon did not repent as did Nineveh. Now nothing can prevent the coming of Divine judgment upon her. Isa. 26:20-21 informs us: "Come, my people, enter thou into thy chambers and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity, the earth also shall disclose her blood and shall no more cover her slain." It is only great Babylon though that in the Scripture has such an enormity of iniquity that Jehovah has such an account against her. "In her was found the blood of prophets and of saints and of all that were slain on the earth." Rev. 18:24. This is the blood that she shall disclose when judgments come upon her. "Reward her even as she rewarded you, and double unto her her double according to her works. In the cup which she hath filled to her double." Rev. 18:6.

ANNUAL ELECTION
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Brother Hudgings: Chairman and dear friends, I would like to make a motion in view of the peculiar situation which now exists, and our hope that our present officers who are now in bonds may be returned to us very shortly.
Brother Thompson: I ask for the motion to be read.

Brother Hurdings: I will read the motion: "In the fact of our president and secretary-treasurer being held in the federal prison at Atlanta, and that their appeal is now pending; and we believe them to be innocent; and that they will be vindicated and returned to us within a few weeks or months, and that an election of other officers and directors at this time—under these particular circumstances—might and would undoubtedly be misconstrued by the Government as a repudiation of their program, and might therefore prove to be detrimental to their case. I therefore MOVE that we take a recess of the annual meeting, so far as an election of officers is concerned, for a period of six months, or until the first Saturday in July, in the interest of these brethren and in the interests of the Society as a whole."

Brother Hurdings: In explanation of this motion I wish to say I am sure we are all cognizant of the very peculiar situation that confronts us at this time in connection with our dear brethren who are now in bonds for Christ's sake. It seems to me that there are a great many questions entering into the deliberation of this day that which I think it will be well for us all to take into consideration the facts and circumstances in which we would be placed, and would be obliged to confront, if we should take the action today of electing a full set of new officers and directors of this Society in the absence of those who are now suffering behind prison walls for you and me.

I say for you and me because of the fact that it was our action here one year ago that resulted in the imprisonment of Brother Rutherford, Brother Van Amburgh and the other members of our Board of Directors. They have been imprisoned, not for anything they did personally and on their own initiative, but they have been imprisoned because they faithfully carried out the policy that you and I advocated when we placed them in office. They have been imprisoned, dear friends, because they fulfilled, conscientiously and properly, the duties that you and I as members of the Society laid upon them! If they had been merely selected, not for anything they did personally and on their work as our officers, the situation would have been entirely different. But not so! You and I to this extent are responsible for their imprisonment; and they are at this moment in the Atlanta prison as your representatives and mine. (Applause.)

It might have been argued on the part of the Government and many of the officers of the Society that it was considered to be improper during the period of the war, every member who participated in that activity should be indicted and called into court, and convicted and put into prison for that activity. But the Government did not do that. They merely selected SEVEN or EIGHT representatives of you and me, and we cannot get away from the fact that we are the shareholders, here assembled in person, and by the whole United States, and the length and breadth of the world, that the one and only person that is best qualified to direct such a stupendous work is our dear president, now in bonds for Christ's sake. (Applause.)

The question before us, therefore, at this time is: Shall we, the shareholders, here assembled in person, and by press the newspapers will carry a dispatch of the deliberations and action taken by this Society today. We might pass a resolution, of course, commending these brethren; but they won't print the resolution. What they would print would be our action in connection with the election of officers so surely as we proceed and elect new officers of this Society, which are that the Russellite organization, at their annual meeting yesterday in the city of Pittsburgh, dropped the officers indicted and found guilty by the Eastern District Court of New York, and by this action they indicated that they believed those men guilty. Or they would say by this action we have shown that we had no confidence that the men would be vindicated in the Court of Appeals. Either one would work a detriment, and it would undoubtedly have a great influence on the minds of the judges of the Appellate Court, if the matter was thus stated in no uncertain terms by the shareholders of the Government. Of course the Lord is managing his affairs. The Lord is able to raise up men to direct His work. No one disputes that! The Lord has all power to perform miracles. But we do not believe that is the way He usually works. We know that it is not. We therefore are called upon, in view of the fact that we have a great work ahead
and so long as we recognize that our brethren in bonds
this mistake if Brother Russell was in prison, however.
he would undoubtedly be behind prison bars at this moment
of the
officers—especially when we believed that Brother Russell
would be returned to us from prison within a short time?
And let me tell you, dear friends, if Brother Russell had
remained alive with us in the flesh down to the year 1918,
he would undoubtedly be behind prison bars at this moment.
Well, you say, “Brother Russell was the Seventh Messenger
of the Church!” That is true. But since our dear Brother
Russell has passed beyond the vail, we have had many evid­
ces, have we not, that Brother Rutherford is the next
best qualified to carry on the work! I do not believe there
is a dissenting voice.

THE JEREMIAH PICTURE

There is just one more point that I would like to
mention, and that is the situation as it seems to be out­
lined by the Lord in the 36th chapter of Jeremiah. We
believe that the Lord has there made a very wonderful
picture that the Lord has drawn.

Then, in the 37th chapter, Jeremiah was accused of
“falling away to the Chaldeans,” which, of course, he
denied. Then he was specifically charged with weakening
the morale of the men of war, and on that point he was
accused, as well as the other convicted leaders of the
Seven Volume (the Russellite organization), of having
borne false witness against the people of God. And it goes on to say, that after a while he was brought out
of the dungeon for an interview with the king (the last
king of Israel), and the result was, of course, that the king
did not follow his advice and his kingdom was taken away.
The point is that Jeremiah was given liberty at the
hand of the Chaldeans and was given the privilege of
choosing to remain in the land or go elsewhere. We be­
lieve that this also is a part of the picture, and it is a
picture that the Lord has drawn.

Jeremiah, we believe, is a picture of the Lord’s people
at this time. The Society, of which you and I are mem­
ers, stands in relation to the whole body, at this time, as
its head, so to speak. The head of this Society is in
the exact accordance with this picture of Jeremiah 30:37, 38.

The remainder of the picture will be carried out. I
firmly believe that we will see as that the head of the
Jeremiah class (the Society—represented in its president)
is now in the dungeon, even so, he will be called forth
from the dungeon, and will appear before kings, and we
will find in connection therewith that there will go forth
the greatest work the Church has ever done, and ever
will do, on this side of the vail. So surely as the head
of the Jeremiah class went into the dungeon, so surely he
will come out of the dungeon; and he will appear before
kings, just exactly as it is shown in other parts of Scrip­
tures, in Revelation 17, and Psalms 149—showing a great
work (not yet fully accomplished, but will yet be ac­
plished)—“the binding of their kings with chains and
their nobles with iron.”

Our dear Brother Russell always expected that there
would be a great work to be accomplished in the flesh,
and that the truth friends would come into great promi­
nence. I believe that will be accomplished. And I, for
one, believe that the Lord has permitted the imprison­
ment of our brethren for a special purpose in connection
with future witnessing to the world. This is a part of
something: If we proceed with the election today, and
it is construed in the press reports as a repudiation of
these brethren (as it undoubtedly will be), we are going
to jeopardize, in the very beginning, one of the most im­
portant features of the work just before us. Some of
you perhaps know that the Society is arranging for some
great agitation in connection with this case. And if we
may let the world know why these men are in prison,
and why they have been denied bail! While they have
been kept in prison, the worst seditionists in the country
have been given bail. When the facts are all published
they will come to recognize that there has been a hand
behind the scenes, and that hand is Papacy—the great
enemy of the Church! That will mean that an agitation
will be started respecting the activities of those men
as they were talking all over this country about another
case of considerable importance a few weeks ago, i. e.,
the case of Tom Mooney in California. Now we have no
particular interest in that case, but the point is you can’t
mention Tom Mooney’s name on the streets today but
everybody knows who he is; yet he was not known a
short time ago. The time is coming—and we believe it
is now—we are in the last days, as they say, for the
men will not be able to mention the name of J. F. Rutherford
and the other convicted leaders of the I. B. S. A. without
nearly everybody knowing who you are talking about.
They will know why those men are in prison and un­
justly held, and that they have been even denied the right
to bail! (Applause.)

It is the purpose of the Society to have various brethren who are
spcially qualified for such a work to interview the editors
of the newspapers throughout the country respecting this
matter. Now then, if we take action today and elect new
officers, and the press reports go out through the country
tomorrow that “the Russellite organization elected new
officers yesterday, even in the face of the appeal of the
convicted leaders of the I. B. S. A.,” and that they had no confidence that the appeal would result in
their vindication; showing that they did not believe in
the activities of those men and were not willing to
back them up in their activities which got them into
trouble,” then how do you suppose the editors of this
country will answer these brethren when they come to
them and ask for publicity in connection with this case when
their own organization would not lift their finger to aid
them?

Now, dear brethren, one more point: We have heard
brethren here and there say many times, “Oh, I would
do anything for those brethren in bonds. I would gladly
get down there and exchange places with them!” (Amen!) But the brethren have not asked us to do that.
have not asked any of us to exchange places with them, even for one day! But they do ask that, on advice of counsel, the election here today be postponed for a limited period, so that nothing may be done by the Society to unfavorably affect the appeal.

Now, since we know that it is legal to do so, and can undoubtedly see that it will be advisable from numerous standpoints to do so, and when we know that the brethren themselves have requested and advised it, as the proper course, if we then deliberately shut our eyes to the situation and go ahead and elect new officers, I for one would not want anyone who so votes to say in my presence, "I would do anything for those brethren in bonds; I would go down and exchange places with them if I could." If you would do that, I am not unreasonable in raising the request, backed up by sound reason, shown to have a very vital effect upon their case and upon the future activities of the Society.

Someone may say: "Well, of course we know that Brother Rutherford is the best qualified to be the head of the Society, and we would therefore assume that whoever is elected if we do carry out the election today would be glad to yield to Brother Rutherford when he comes out of prison; that he would be glad to resign." But his resignation would not install Brother Rutherford back into office. It would take an action of the shareholders to do that. We would need to call another meeting if anything like that was attempted. Why not set the request, backed up by sound reason, shown to have a very vital effect upon their case and upon the future activities of the Society.

To the Dear Friends:—Since the opportunity is kindly afforded me to dictate to a stenographer for a few moments, I am pleased to take this occasion to send a message to the friends. I send love and greetings to you. Except for the fact that I am unlawfully held in bonds, I would be with you in person at this time, but let us consider the bondage of myself and brethren one of the things which the Lord permits the enemy to do, and which He will overrule for good, and to His glory. When I say unlawful bonds in prison, that is the phraseology of the law, which has been imprisoned in America for preaching the truth, and then denied bail while their case is pending an appeal. Concerning the legality of this, I quote from a decision of the United States Supreme Court, which says: "THE STATUTES OF THE UNITED STATES HAVE BEEN FRAMED UPON THE PREMISE THAT NO PERSONK SHALL BE IMPEACHMENT, BUT MAY BE PROCEEDED AGAINST FOR A CRIME, THE COURT, BE ABSOLUTELY COMPelled TO undergo PRIMMATION OR PUNISHMENT, BUT MAY BE AMENDED TO BAIL, NOT ONLY AFTER ARREST AND BEFORE TRIAL, BUT AFTER WITNESS HAS BEEN IMPRISONED OR PUNISHED, AS A '<FEDERAL JUDICIAL HISTORY.' IN ADDITION TO DENYING Us LIBERTY, WE have been deprived of the opportunity of counsel with our lawyers as the Constitution guarantees.

"Brothers Van Amburgh, Fisher, Robinson and myself are still the editors of the Watch Tower, having never resigned, and yet we are precluded from communicating with the Church through this channel. Even in the times of the religious persecution in the dark days of England the conditions were better. John Bunyan, although a prisoner for twelve years, was granted the privilege of communicating freely with the members of his Church on religious matters, when he was behind bars. I would remind you, my dear brethren, of the perilous times in which we are living, and the adversaries that are arrayed against us. We are not warning merely against flesh, but with spiritual enemies arrayed against the Church in the final conflict which has begun. REVELATION 17:14—The beast shall make war with the lambda...THE LAMB WILL SHORTLY PREVAIL IN THIS CONFLICT, and only the called, chosen and faithful will be with Him in glory. This is the crucial hour for those who are now in the race course.
president, which office I still hold, I feel at liberty to write you frankly. Individuals in this conflict do not count, because all are one in Christ Jesus, therefore we need not hesitate to mention one individual and without reflection upon others. For a number of years that brother has been absent from our ranks, and worked under the supervision of a friend who is a leader of the friends of spirit of fearlessness, both to know and to love continue.'

Some time ago, however, counsel advised that because of the importance of our case that the annual election should be deferred for a time until they could have had the case heard in the Appellate Court; and that an election of officers now would seem to indicate that the Society was not in harmony with the advice of counsel. I am sure that this is not the case; and that they would be confronted in court by counsel for prosecution with the assertion that the Society is not morally supporting us because we are wrong. They reason and claim such as sound reasoning that the brethren at the office could continue the management for a few months longer as at present without disturbing anyone; and that our case would then appear to a better advantage, from every standpoint. The Society as an entity would have absolutely nothing to lose by such a course; hence it was not thought unwise to ask that a recess of the annual meeting be taken for a time. Hence some of the friends on advice of counsel asked that such recess be taken. "Much may depend upon what is done on January 4th. When we come to render an account to the Lord may no one have occasion to regret what he has said or done here. Therefore let each one before speaking or acting solemnly ask the Lord to help him in every word and act. Let the love of God rule in every heart, and whatever you may decide to do, dear brethren, know this, that I love each and every one of you very dearly. My great desire for you and for men is that you may soon be ushered into the glories of the Lord. Anything that would hinder the consummation of such a hope should be strenuously avoided. The kingdom and its blessing is the only thing worth while. The approval of men is a snare. The approval of the Lord is to be desired above all else. To have His approval now may cost you much, but it will be an investment for that soon such will be ended forever. 'By love serve one another.'

"Let each esteem the other better than himself, and count it a privilege to make a sacrifice for the other. Let us avoid all things that would aid our great enemy—Satan—or tend towards division, or jeopardize us in our future work. Unfeigned love will bind together the hearts of His people. I will be with you in spirit and will remember you especially during your deliberations on the 4th of January."

"MANY OF OUR YOUNG BRETHREN ARE IN PRISON AS WE ARE, BECAUSE THEY DECLINED MILITARY SERVICE. I WOULD THEREFORE SUGGEST THAT SOMEONE WHO RESIDES IN THE EAST MAKE IT A POINT TO THAT THIS MATTER IS BROUGHT TO THE ATTENTION OF CONGRESS AND THE EXECUTIVE, BY MOTION OR OTHERWISE, THAT THEY MAY BE RE-LEASED."

"Very lovingly your brother and servant in bonds for Christ's sake,

"F. Rutherford."

(Appause.)

After Brother Plessner offered a few comments, Brother C. A. Wise presented a motion (which was carried) that a recess be taken for one hour. Upon being reconvened it was moved and seconded and unanimously carried that the remarks of all the speakers be limited to five minutes. Brother C. E. Stewart, of St. Paul, Minn., said in part: "With respect to the remarks of our Brother Hudgings (not being acquainted with him personally, but speaking from the standpoint of principle) three times our dear brother referred to those who carried the responsibility for the past three or four months as weaklings. I desire to say, on behalf of myself and Brother Spill (as his associate in years past), I know that there is much, much, much more courage in the崭age of Brother Rutherford. Did it require courage of Brother Spill to step in at a time he did? Yes! Brother Rutherford was fearless! Indeed! Can we not equally say of the one who has taken the responsibility falling from Brother Rutherford's shoulders that he was also fearless? He has exhibited before all the world, and the friends of spirit of fearlessness, both to know and to do the will of the Lord."

The election at this time is the step immediately before us, and we can cover the point of repudiation by such means as this: To elect seven directors—two of whom would be Brothers Rutherford and Van Amburgh (which I understand is entirely legal). By doing this, brethren, we would not only show that we have not yielded to fear or repudiated the position of Brothers Rutherford and Van Amburgh; but I rather think we would stand for them. We would place in the hands of six brethren the work of the present time, so that the Lord's work shall go forward. It seems to me that it is the Society's work that we want to take care of at this time. (Applause.)

Brother Geo. S. Kendall, Washington, Pa.: I voice very strongly the sentiments of our dear Brother E. J. Coward, and for vice-president, Brother C. H. Anderson, or Brother C. A. Wise, and for secretary treasurer I would suggest Brother Hugo H. Reimer.

At first I second the motion.
Brother Miller: That is what they were invited here for.

Brother Thompson: No one has authority to invite them except the Society.

Chairman: It is our impression they were invited here for the purpose of hearing from them, therefore I think we ought to hear from our attorneys before we proceed with Brother Wise's motion.

Brother Thompson: I now will have the chair to put the matter to a vote of the shareholders of the Society—whether or not they shall hear from the lawyers. I move that the shareholders decide whether the lawyers shall be heard from in answer to any question put forth.

Brother Page: I move that the shareholders decide whether the lawyers shall be heard from in answer to any question put forth. (Applause.)

Chairman: The motion cannot be substituted without the withdrawal of the first motion just made and seconded. As a matter of principle, I would say the lawyers have no right to speak. I would think that whatever they have to say should be said through our chairman. The chairman is the speaker of the house. The chairman is the one who can tell us what the lawyers tells him. What the lawyers have told us can be summed up in a few words. I could say it in about ten words; and this would likewise be true of the chairman. Therefore, I ask that the chair state whatever the lawyers have told me; that ought to be sufficient for us all. (Applause.)

Chairman: The chair cannot present the matter before you as the attorneys can. We have no one else to do it like the attorneys. They have experience in conducting such a large meeting, as assembled, request the attorneys to give us their information that we may ask.

Brother Thompson: The motion, Brother Anderson, need not be put. My motion is really on a point of order, which action is right at any time. If the chair wants to put it to the friends, he may. It is simply this: I move that no one shall speak on the floor of this meeting, except be he one of the voters or proxy holders of the Society.

Chairman: That motion has been amended.

Brother Thompson: I wish to submit that no amendment that completely nullifies another motion is in order.

Chairman: In this case you are wrong.

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peal which is now pending—as a legal proposition. (Ap­ plause.)

Brother Planker: If Brothers Rutherford and Van Amburgh were elected today as officers of the As­ sociation, could they, during the term of their imprison­ ment, discharge the duties of that office?

Attorney Sparks: If they are legally elected they can legally discharge the duties of office. I suppose you refer to whether they can have physical ability to sign certain documents. That is purely a matter of a prison regula­ tion. I am not familiar with the prison regulations at Atlanta. But from a legal standpoint, the legally elected officers of your Society can legally do anything that the law provides, providing the legal authorities at the prison will let them do so.

Audience: Would the election of our Brothers J. F. Rutherford and W. E. Van Amburgh make it possible for the officers of the Society, as representing the Society, to be held as joint conspirators, continuing a conspiracy, this making them liable for prosecution as joint con­ spirators?

Attorney Fuller: Not unless the courts were to hold that the W. T. B. & T. Society is a conspiracy. (Laughter.)

Brother Nelson: What attitude would the Gov­ ernment take toward an election at the present time (leaving out the friends at Atlanta)?

Attorney Sparks: If you mean the effect the election would have upon the Government in releasing them, I would say that in the first place the Government has no right to release them. They are under the sentence of Court. The Government has no right, except through paroling them, and only by release of judgment of the higher court.

Brother Planker: I would like to ask whether the present Board of Directors has any legal authority to appoint representatives to act for them during the com­ ing year, unless they are re-elected today?

Attorney Sparks: So long as the present Board of Directors— or a majority—have the right to delegate cer­ tain officials to incidental powers for the carrying out of the by-laws, they could appoint acting representatives as they did last year.

Brother Thompson: Brother Anderson, will you please ask Mr. Sparks under what authority of the by-laws of the Society can any officer or director of the Society delegate his authority, and in what case?

Attorney Sparks: I have not said that any director has the right to delegate his authority to another—as a di­ rector. He has no right to step down and say I appoint and order so and so in my place; but the Board of Directors—for a majority—have the right to delegate cer­ tain officials to incidental powers for the carrying out of the by-laws.

Audience: Would it be correct, proper or legal for this convention here assembled to appoint proxies to act for the present board—those who may be restrained of their liberty—until such recess comes to a conclusion?

Attorney Sparks: No, it would not.

Audience: I would like to ask if those who have been acting as officers under the authority of the board have the right to appoint a person and designate him as they see fit to sign checks for the Society. You could not deprive a corporation or an association of its power to act and live by incarcerating four officers of the company in jail. That is an apparent and reasonable proposition that no one could dissent from.

Attorney Fuller: I would like to say in further answer to the question that the amendment of the by-laws you adopted today introduces the assistant treasurer, who is directly empowered by the by-laws to perform action with the consent of the Board of Directors of the Society, so that the question could not possibly arise under the by-laws as amended and accepted today.

Chairman: That was done at a full meeting of the Board of Directors. Brother Stevenson was elected assis­ tant secretary with all the powers that the secretary and treasurer had.

Brother Graham: Is it the legal opinion of our attor­ neys that the best interests of the dear brethren confined at Atlanta would be served by a postponement or recess taken at this time?

Mr. Sparks: That is not a legal question and will only be answered in view of the wording of the resolu­tion which was passed, and under which I am speaking to you upon request of the entire board. (Applause.)

Audience: We want that question answered. We want to vote that the lawyers answer Brother Graham's ques­ tion.

Brother Graham: I move that our attorneys be given the privilege of expressing their legal opinion.

Brother Thompson: We have already decided upon that matter.

Chairman: Don't get us mixed up.

Brother Thompson: The motion that we all decided on was that we would permit the lawyers to answer ques­ tions bearing on the legal phase of the situation from our dear friends the attorneys. This is not a legal question. Mr. Sparks: There can be no other motion come be­ fore the chair until other motions already made are acted upon.

Audience: I am wondering whether such technical points of order and legal rules is the Lord's will. It seems that our time is up. So perhaps we can reas­ session to help us decide the Lord's will is proper before the convention, and that is the vital question to the con­ ventioners. I would like to have the questions answered.

Attorney Sparks: It has to be done by amendment to the motion under which we are speaking.

Brother Graham: I make an amendment to Brother Page's motion that the attorneys be permitted to answer that question.

Brother Thompson: How can that be put?

Chairman: I don't know. (Laughter.)

Brother Page: We have never gone through these meetings before with such quibbles about that which is "parliamentary" and what is not. We never had it at Atlanta. Whether or if the people want to know an answer, let them have it. (Applause.)

(Applause.) We will have Mr. Sparks or Mr. Fuller answer the question.

Attorney Fuller: Yes, it will unquestionably be for their best interests; and we will invite any cross-examina­tion of the attorneys if anyone desires to put to us as to why we entertain that opinion.

Brother Hudgings: I would like to know why the adjournment of this election would be of benefit to the brethren in bonds?

Attorney Fuller: It will first of all dishearten the men to know that the Society has declined to change its rela­ tion to the eight men while they were in prison. It will show the people of the United States that the Society has said that if these men are guilty the Society is guilty. The reason for the incarceration of these eight men was summarized by the Court, and it is a condemnation of the religious doctrines of the Society as much as it is a condemnation of the men who officially represented the Society.

"THE COURT: In the opinion of the Court, the religious propaganda which these defendants vigor­ ously advocated and spread throughout the nation, as well as among our lives, is a greater danger than a division of the German army. If they had taken guns and swords and joined together the Germany army,
I am not a lawyer, but when it comes to the legality of the situation I know something about the law of the loyal. Loyalty is what God demands. I cannot imagine any greater undertaking we could manifest than to have an election AND RE-ELECT BROTHER RUTHERFORD AS PRESIDENT.

After recess Brother W. F. Hudgings withdrew his motion for a six months' recess, in that it was clear that a vast majority favored an election and that there was not the SLIGHTEST DOUBT AS TO THE RE-ELECTION OF OUR VICE-PRESIDENT AND PRESIDENT, J. F. RUTHERFORD, in the minds of the shareholders.

The shareholders then proceeded with the nominations for directors.

Brother Sexton: It gives me great pleasure in presenting to your attention as nominees for the officers:

Brother Bohnet: I want to suggest to the dear friends that I looked over the suggested list and heartily endorse the same. I would esteem it a pleasure and gratification on my part if there were any votes intended for me I would be very glad if they were thrown over to Brother Rutherford instead of my place.

Other nominations:

Brother Spill. 
Brother Thompson. 
Brother Stevenson. 
Brother Crist.

Nominations closed by unanimous vote.

AFTER RECESS

Brother Thompson then presented report of tellers:

The seven highest were as follows:

J. F. Rutherford ........................................ 112,000
C. A. Wise ........................................ 111,712
R. H. Barber .................................. 97,828
W. E. Van Amburgh .............................. 88,307
W. E. Spill ................................ 84,148
W. F. Hudgings .................................. 75,942
C. H. Anderson ................................ 70,113

Brother Sexton: I was appointed as chairman of the nominating committee, and as such I wish to hand in, or put in, the following names for officers of our Society, naturally believing in my heart that the best interests of the Society would be preserved by the selection:

President—Brother J. F. Rutherford.
Vice-president—Brother C. A. Wise.
Secretary-Treasurer—Brother W. E. Van Amburgh.

Brother Page: I don't know that it is necessary, but I had the pleasure last year of nominating Brother Rutherford as president. It gives me great pleasure to second this nomination—as well as the others.

Unanimously decided that the nomination be closed.

The ballot was then cast by Brother Thompson.

Brother Anderson: I am certainly delighted! And I am sure you are, too! We believe it to be fully the Lord's will! Brother Russell, you remember, always said, in taking the vote—and after the majority had decided upon which way the matter should run—that we always make it unanimous. Let us take a rising vote, making the seven highest elected ones—as officers—a unanimous one.

(An unanimous.)

Vice-president, Bro. C. A. Wise: Beloved, I appreciate the privilege and honor placed upon me. I assure you that anything that I might say would be expressed in a manner that would fall far short of what I desire to express. And for anyone to enter upon the duties that involve the office of vice-president they are being placed in an entirely new situation. If we re-elect Brother Rutherford as president of the Association.

I believe that the greatest compliment we can pay to our dear brother Rutherford would be to re-elect him as president of the W. T. B. & T. Society. I do not think there is any question in the mind of the public as to where we stand on the proposition. If our brethren in any way, shape, or form, have done anything in the matter of their case before the Federal Court or before the public.

If we are to elect Brother Rutherford as president of the Association.
WE thought we would use the 28th verse of the 21st chapter of Luke as a basis for a few remarks.

"And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

Throughout the whole Gospel Age the Church of Christ has been walking in the Valley of Humiliation. The Church of Christ has been debased. It has not been exalted. We have been going down in the Narrow Way that leads to death, and has not lifted up her head and rejoiced, because each member of the Body of Christ has made a Covenant with the Lord by sacrifice, and it has been sacrificing from the beginning to the end, and our text brings out the thought of the "deliverance" and exaltation of the Church.

We believe that no thought that has come to the minds of any of the Church is fraught with such great joy and glory and grandeur. Of any of the Church is fraught with such great joy and glory and grandeur. And so our text reads, "Well done, enter into the joys of thy Lord." We are anxious to have all the aches and pains; all the discouragements, and all of those things laid aside. We are waiting, yea, we are longing for the change of mind and longing for the new bodies, free from pain, free from all the present environment. We are longing for the time to come when we can behold the King in all His beauty and glory and grandeur.

The Church of Christ has been debased. It has not been exalted. We are anxious for its exaltation of the Church. Because this is our hope, our aim, our ambition, and our great desire. We are anxious that the great anxiety as the completion and deliverance of the Church of Jesus Christ, because this is our hope, our aim, our ambition, and our great desire. We are longing for the time when we can behold the King in all His beauty and glory and grandeur.

We Know Deliverance Is Nigh

We have come to the time of action and recognize the "feet" members and know it is the time for you and me to look up and lift up our heads and rejoice. Why? All the evidences the Lord has given of the presence of our Lord Jesus and the near approach of His Kingdom manifests to us now that we ought to lift up our heads and rejoice in as much as we know our redemption draweth nigh.

While the great Church of Christ is composed of many members, it is but one body, and the Apostle says, "as the body is one, and hath many members and know it is the time for you and me to look up and lift up our heads and rejoice. Why? All the evidences the Lord has given of the presence of our Lord Jesus and the near approach of His Kingdom manifests to us now that we ought to lift up our heads and rejoice in as much as we know our redemption draweth nigh.

We are developing the same kind of character. We are all in the great rumbling blocks of the world and polishing and shaping goes on of these blocks and will go on until the character is complete in all its beauty, glory, and character. As we see these things begin to come to pass"—Who is He talking to? I understand He is talking to the last members of the Body of Christ, because we have reached a period of time when all the events as recorded in the 24th Chapter of Matthew, which is positive evidence of the Second Coming of our dear Lord, have all been fulfilled, but not yet. We know we are experiencing it, but not reached all the furies yet.

The Heart Sealing Necessary

So we find that God intends that His Church, during this great time of trouble shall be protected. Some are being taken home to glory, and others by being so fortified.
through the Word of God are protected. "He that dwelleth in the secret place of the Most High shall abide (or lodge) under the shadow of the Almighty."

The Scriptures show us that before the close of the Age in all its fulness the Second sealing, referred to in Revelation 7:3, must be completed through the sealings of the Seventh Trumpet and the mystery of God, the plan made known to the last members and thus sealed in their foreheads with the full conception of God's great plan, and then the second sealing upon the heart. We have reason to believe that this has almost, if not already, been accomplished. Beloved, have you that full assurance of faith, that you have been sealed by the second sealing? Can we assure ourselves that the sealing has reached its completeness? We trust everyone is able to say that it is.

Rev. 7:4 tells us the number of those sealed: "And I heard the number of them that were sealed and there were sealed 144,000 of all the tribes of the Children of Israel." As the Revelator shows us at that time the great glorious event, the first resurrection, he says, "And I looked, and lo, a Lamb stood upon Mount Zion and with Him 144,000 having the Father's name written in their foreheads." These were the only ones that were able to sing the song of Moses and the Lamb. But I can hear someone say, Well can't all Christians sing the song of Moses and the Lamb? Oh, no! That is why we have seen such great changes and such great coming at this time. On the Mount of Olives, in the presence of the child of the Lord, those who have made a covenant of sacrifice, and whose consecrations have been accepted by the Lord, are the only ones who are able to sing the great song of Moses and the Lamb. We trust that we are able to sing that song. "And they sang as it were before the four beasts and elders, and no man could learn that song but the 144,000, which were redeemed from the earth."

All Fulfilled Save One
Now, beloved, the accounts of Luke 21 and Matthew 24, which bring out such a great collection of the facts or events that are transpiring in the second presence of our Lord, have practically all been fulfilled. The Lord says, "No man can know the days of the approaching things have been fulfilled." Only Bible Students can give a reasonable solution of that text. It must be the generation living at the present time when these events are taking place. So in our lifetime we have seen these great marvelous events taking place and now having been fulfilled, but one.

Thus, as the Lord spoke of these great events: two days before His crucifixion, as he sat upon the hill that overlooked the city of Jerusalem, he said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Verily I say unto you, ye shall be comforted and rejoiced, and gather them together in one generation. Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

It was immediately after that the Disciples came to Him asking for the sign of His Second Coming; and then the Lord goes on raking the hypocrisies of the Scribes and the Pharisees, and tells His disciples that the temple will be thrown down. So history reveals that every stone of those marvelous buildings was thrown over; even the foundation stone was upturned, thus fulfilling the statement of our Lord and Saviour; and then He goes on to speak about wars and rumors of wars; famine and pestilence; and then He adds, "For nation shall rise against nation and kingdom against kingdom, and the world being in anguish and distress for the things which are coming to pass, then every knee shall bow and every tongue shall confess the glory of God, the Father."

The Glory of Resurrection
Beloved, are we rejoicing in the Prospect of the near approach of the establishment of the Kingdom of our dear Lord and Saviour Jesus Christ? Ah, yes, because one by one the dear members of the Body of Christ are passing beyond the vail. The number beyond is large in proportion to those this side the vail, and soon, we believe, the last one will pass beyond. Oh, the scene that will take place in the Heavenly glory, when the last member of the Body of Christ passes beyond, sometimes our minds run wild, and yet we know that the wildest imaginations of our minds sinks way beneath the reality of that grand spectacle which Heaven will witness by and by—and we trust—in the very near future. Someone has said they thought they would like to be the last member of the Body of Christ. But later on they said, "Oh, what a privilege and an honor it will be when John will come to us with 143,999 redeemed souls waiting for the last one." Oh, friends, what a scene that will be! It seems to me the guardian angels, our dear Lord, and all the hosts of Heaven will throw protection around the last one in order that the offering may be consumed, and as they watch the fire consuming the offering gladness will fill them, and shall say, 'The Lord's work is done, the last member of the Body of Christ being fully consummed, it seems to me that wafted upon the wings of love, accompanied by the guardian angels, the 143,999 redeemed souls will lift the one up;—up and up they will go—not up where they have been. No, oh no! For I understand that since the first resurrection began to take place our Lord has held the members of the Body of Christ some where, and now that He is going to take the last one through the veil, it matters not, but we know they are some place in the condition of Heavenly glory, waiting until the last member of the Body of Christ is prepared.

Then this class, complete in all its beauty and glory, the Lord will take on up, dear friends, into the very Court of Glory and there in Heaven, in all beauty and glory and grandeur, we will meet our Heavenly Father upon His great Throne, and I can see our dear Lord ascending there—He presents this great Church,—the Body of Christ in a wave-offering as it were,—the first-fruits of the field. Beloved, we trust soon you and I may bring our wave-offering as it were—the first-fruits of the field—and add to that collection. Then the dear Lord and Father will say to them before the Throne without spot or wrinkle or any such thing. Then, beloved, the grandest event in all the Universe will have taken place.

The Earthly Resurrection Grand
The Prophet Joel tells us that when God laid the foundation of the earth the foundations of God should be joy. Oh, yes, because it shows that since the first resurrection began to take place our Lord has held the members of the Body of Christ some where, and now that He is going to take the last one through the veil, it matters not, but we know they are some place in the condition of Heavenly glory, waiting until the last member of the Body of Christ is prepared.

Then, beloved, the grandest event in all the Universe will have taken place.
four and twenty elders singing Hallelujah, Amen.” Why? The culmination of all the scenes, the completeness of the four attributes of our Heavenly Father has been manifested in the marriage of the Lamb. Think ye not that Heaven rejoices? Oh, yes!

Desirability of Unshakable Faith

We say the Selection and Election of the Church of Christ has been such a precious work that God could not trust the in your hand or my hand. “Ye have not chosen me,” the Lord says, “but I have chosen you.” Oh, yes. “I have ordained you that ye should go and bring forth fruit abundantly and that your fruit shall remain.” Oh, beloved, among the chosen ones. Do you know you have been chosen of the Lord? Have you that positive evidence now? God is dealing with us as New Creatures now. Have we that full assurance of faith? Do you know that God accepts your sacrifice now? Make it real, beloved, because that is one of the grand things about the truth—its simplicity. Something you can see! Something you can feel and there must be the transformation, you have been chosen of the Lord? Have you that positive evidence now? God is dealing with us as New Creatures now.

The Hocus-Pocus of “Holiness”

And so someone moved in our section of the city—Rev. Smith, who was affiliated with the church I was connected with, and he soon began a series of Holiness meetings. I was honestly seeking for holiness and became intensely interested in the services, seeking for the “Second Blessing.” The dear brother knew my desire and so on one occasion when we had a snowstorm, and as Brother Barton would say, everything “warmed up.” Rev. Smith thought it was about time I should get the “Second Blessing.” So he tried to help me: “Yes, Brother Wise, come through, come through.” But I couldn’t “come through.” “I have no place to come to.” And so that failed. So I tried other times. He told me to say, “I got it,” but I couldn’t say it, because I didn’t have it.

The Truth That Sanctifies

So, beloved, whatever amount of sanctification or holiness that you and I possess, it is not because we are a goody goody sort of a person. No, it is because we have brought ourselves into conformity with the Truth. The Truth has come into our minds,—into our hearts,—the cleansing, purification, and washing is taking place; and so this experience will continue to go on, if we stay by the Truth until eventually the dear Lord will say, now “Ye are clean through the Word which I have spoken unto you.”

So this sanctifying influence of God’s Truth has been applied because of the Prayer of our dear Lord, as recorded in the 17th chapter of John, where He prayed, “Sanctify them through Thy Truth, Thy Word is Truth.” This sanctifying influence is not to be reckoned by our strenuous experiences (particularly during the past year), and during which period, it seems a thousand have been falling on our side, and ten thousand at our right hand,—we find the two great texts which are so frequently quoted by our dear Pastor have come to my mind: “Let him that thinketh he standeth, take heed lest he fall.” And the other one is: “Everything that my Father hath not planted shall be rooted up.” If we have not got the Lord’s planting, there will come into our lives sometime—some experience that will pluck us out of the Camp of the Lord. But if we are the Lord’s planting—if we really have been planted by the Lord—if our feet are upon the solid rock—Christ Jesus—if we are building upon this foundation stone, using the gold, silver and precious stones (material of the Word of God), there is no influence in all the Universe that will pluck us out of the hand of God’s will. We have been planted by the Lord, and the Lord intends that none of His seed that He plants which bears fruit shall be plucked up, but He will nurture and water it and it will grow up to maturity.

Melchizedek, Priest, the Blessers

So I trust that day by day in all our experiences, which come to us, that we all are growing up in Christ and by and by we shall all become, as it were, full grown men in Christ Jesus. But you and I are still wearing the sacrificial robes, the High Priest has not raised his hands for the world’s blessing. Has the High Priest come forth with garments of beauty and grandeur? Oh, no, not yet. Sacrificing is going on in connection with the last “feet” members of the Body of Christ. In the case of Solomon’s Temple, the glory of the Lord was revealed, and the High Priest came forth and raised his hand and blessing went forth to the world, and the high temple which our Heavenly Father is now building and in which you and I, we trust, are to be living stones,—when that temple is complete in all its beauty and glory and grandeur, then, we will have a King and a Priest after the order of Melchizedek, and He comes forth and raises his hands and the blessing follows. Where there must needs be, beloved, a little more of the polishing, a little more pruning, a little more taking off of this and of that. We must drop everything that is contrary to God’s Will. And then, do all those things pleasing in His sight and by this means,—using all the agencies at our command,—by feeding upon the Word of God,—shall grow up in Christ and we know that is not far distant when each of us will become a full grown man in Christ Jesus.

Oh, beloved, the “stones” all through the last forty years have been placed in the various parts of this great Building, and I understand the experiences that we are having today, just prepares us for a character that will fit us just exactly in a place the Lord designs for us. No stone too small! No stone too short! As all the material was in Solomon’s Temple, and this grand building was constructed without even the sound of a hammer, so no polishing will be done over there. All the work must be done this side the veil, and so we say there will be no disappointments there. You will feel perfectly at home there. But there must be a particular place there and that accounts for the peculiar trials that come to you—to all of us—in this evil day.

Faith Demonstrated by Works

Every man’s work shall be made manifest. Your faith and your faith; your work and my work is being made manifest. The fire of this present time is trying every man’s work of what sort it is. Your faith has been attacked, and mine has been attacked. This is possibly a reason of doubt because of the insinuations of the Adversary during the last six months. Lo, as we enter upon the blessings and privileges and sacrifices and labors for the New Year, beloved, let us determine by God’s grace that we shall put on the whole armor and keep on the whole armor of God, and then go forth as valiant soldiers of the Cross of Christ, witnessing for Him, laying down our lives, if necessary, sacrificing, in order that the work which the Lord has left for the feet or last members of the Body of Christ, shall be accomplished. Mention has been made in this Convention of the possibility of the great work that lies before us. Beloved, that being true, let us unite in prayer and prepare our hearts and minds and bodies for the work. Let us go forward through the various parts of the South, meeting so many of the dear Colporteur friends, who have been in the work previous to this, who are preparing themselves for further activities subsequent to the signing of peace that they may the more fully enter into the work.
Colporteurs Returning to Work

I am inclined to think that in about one week after the peace has been signed, we will find about six or seven hundred on the Colporteur list, devoting their time to the work. God is so pleased to permit us to have a part. Let us lay all cares aside. What will we? For the privilege of having a part in this great work which our Heavenly Father has entrusted to us. In the trying experiences that come to us, He will help us to appreciate that the Eternal God is our Salvation and underneath is the everlasting arms, and so He who has led us thus far will never forsake us. God doesn't need you and me to carry on His work. This work will go on regardless of whether we appreciate the work or not; regardless of whether we have any part in it whatever. God intends the witnessing to go on and God will raise up messengers—those who appreciate the privileges and who will sacrifice; and thus we who presented ourselves to Him are dead. We believe, of having a part in this great work which our Heavenly Father has promised.

Oh, beloved, having laid that offering upon the altar of consecration, shall we draw back, and take the offering off, when certain little things arise in life which do not please us? God is in the midst of her. She (Zion) shall not be moved. Why? "God shall help her—(and that right now)—early in the morning"; and that is why the Lord said, "Look up, lift up your heads and rejoice, for your Redemption draweth nigh," and so we praise and magnify our Heavenly Father for the grand privileges of service, and for these grand and glorious things. And He tells us that having finished the work which He has given us to do,—having done all, to "stand." Oh, beloved, we have not reached the "standing" position yet. We thought so for a while back, but we were mistaken. We have not reached that condition yet. There may come, for a time in our life when all opportunity of service may be denied, but not now. He has been just giving you and me a quiet season for the purpose of preparation: He expects you and me so thoroughly examined, and fortified by the Word of God that we will be qualified for the work He has given us to do in the near future. WE ARE DETERMINED BY GOD'S GRACE AND ASSISTANCE THAT WHATEVER HE MAY HAVE FOR US WE WILL DO WITH OUR MIGHT,—and do everything in fact with our might "what our hands find to do."

The closing days, we believe, of John the Baptist and Elijah, were typical of the closing days of the last or feet members of the Body of Christ. The beheading of the one and the whirlwind experiences and fiery chariot experiences of the other, would indicate, we believe, the last experiences of the Church of Christ. Beloved, as "the Disciple is not above his Master, nor the servant above his Lord" (but Zion need not fear, for God is in the midst of her), so we find Matt. 25:10 shows us the change will come when, as soon as the last member of the Christ is passed over and the door is closed. We must all be changed! For the Apostle says, "For this corruption must put on incorruption and this mortal must put on immortality," and so be changed in a moment, in the twinkling of an eye, from earthly conditions to Heavenly conditions, from weakness to power. Then also the Prophet shows us, "Thy watchmen shall lift up the voice, with the voice together shall they sing, for they shall see eye to eye when the Lord returns to Zion." (Isa. 52:8.) As our Lord was despised, and rejected, and convicted of men, so all the experiences of the Church of Christ. Beloved, as the finger of scorn and ignominy and shame was pointed at Him, so the finger of scorn, and ignominy is pointed at us. And so, as one suffered, all suffer with Him. As one member is honored so all rejoice. There has been an opportunity for suffering, friends. When our dear leaders were cast into prison there was suffering throughout the lengths and breadths of the land, and when the prison doors are opened there will be rejoicing throughout the lengths and breadths of the land. So we say, if one suffers we all suffer with him. If one member is honored, we are all honored.

Now, beloved, let us see that this sacrifice (which we placed on the altar at consecration) is bound with cords of the closing days of the last or feet members of the Church of Christ. Beloved, we have not reached the "standing" position yet. We thought so for a while back, but we were mistaken. We have not reached that condition yet. There may come, for a time in our life when all opportunity of service may be denied, but not now. He has been just giving you and me a quiet season for the purpose of preparation: He expects you and me so thoroughly examined, and fortified by the Word of God that we will be qualified for the work He has given us to do in the near future. WE ARE DETERMINED BY GOD'S GRACE AND ASSISTANCE THAT WHATEVER HE MAY HAVE FOR US WE WILL DO WITH OUR MIGHT,—and do everything in fact with our might "what our hands find to do."

NOTE:—See last page for news regarding our brethren.
S U P P L E M E N T

3:00 P. M., Discourse by Brother Wm. F. Hudgings

Sunday Afternoon, Feb. 3, 1919, Academy Hall, New York City

Subject: "WHY I ACCEPT THE SEVENTH VOLUME"

O UR lesson this afternoon will be based upon the words of the Revelator in the 16th chapter, verses 17 to 21, in part. We read, "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of Heaven, from the throne, saying, It is done . . . . And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath . . . . And there fell upon men a great hail out of Heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

Now we are going to talk this afternoon about those verses; our topic will be "WHY I ACCEPT THE SEVENTH VOLUME." It would be very difficult for me, dear friends, to stand here and enumerate all the reasons that come to my mind 'for accepting this book as not only the seventh of the series of Scripture Studies, but as the particular message which the Lord had designed to be poured out for the Church and others at this particular juncture in the earth's history. However, a few weeks ago when I had more time upon my hands than anything else (laughter), I enjoyed more than at any other time in my Christian experience, a careful study of the Lord's plans and purposes and particularly a study of Volume Seven. I made a list of a few of the more prominent reasons that came to my mind which were absolutely convincing to me that this book was from the Lord and that I will endeavor to give you the benefit of them at this time.

Of course these facts naturally classify themselves under two heads, viz., EXTERNAL and INTERNAL reasons. By EXTERNAL reasons we mean those reasons which have nothing to do with the contents of the book itself; but rather those things which relate to its compilation, publication, etc. The reasons that come to my mind are: first, the fact that it is published by a great society, the Watch Tower Bible and Tract Society, and is still using that same auspices under which the preceding six volumes of the series were published; and that to you and me constitutes a very excellent reason, does it not? We all know how the Lord has used the Watch Tower Bible & Tract Society, and is still using that Society for the dispensing of His meat in due season—and no other page of the book in large type: "THE FINISHED MYSTERY," and down underneath it says in smaller type "The Fall of Babylon," or the "Winepress of God's Wrath." So, you see, we finally got them all in there. (Laughter.)

But here is the point I am making: the "Finished Mystery" is not the title they specially preferred; they had not intended to use that as the title; and yet, the Lord seemed to force the issue and they had to call it that! Now a little later it was learned that Brother Russell, many years ago, in talking with one of the friends, disclosed the fact that he had in mind that when the seventh volume would be published its title would be "The Finished Mystery." I take that, dear friends, as a strong external reason why this book is the book the Lord intended to give to the Church.

The fourth external reason is that it is published by the same auspices under which the preceding six volumes of the series were published; and that to you and me constitutes a very excellent reason, does it not? We all know how the Lord has used the Watch Tower Bible & Tract Society, and is still using that Society for the dispensing of His meat in due season—and no other page of the book in large type: "THE FINISHED MYSTERY," and down underneath it says in smaller type "The Fall of Babylon," or the "Winepress of God's Wrath." So, you see, we finally got them all in there. (Laughter.)

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The fifth external reason why I accept the Seventh Volume is this: That in the Lord's providence, the circu-
lation of this book—up to the time that it was banned—had attained the same water-mark as the preceding volumes of the series. Volume Four came out over fifteen years ago. A few years after that Volume Five was published; and sometime after that, Volume Six. They were not published in the same year, but at vastly different times, and with the copulation of Volume Five and Volume Six and the time of their publication we would naturally expect Volume Four would have a greater circulation than any other. Volumes Five, Six and Seven would therefore be the least. But when we got down to the end of the Harvest, in the final tabulation of the output of these books we found to our astonishment that the circulation of Volume Four, Volume Five and Volume Six fell almost exactly at the same water-mark, i.e., 500,000 copies each. They all had the same output, with the exception of just a few thousand copies, although they were published years apart. Now Volume Seven was published in July, 1917, and within the eight or nine months which it was circulated, to our amazement we find that under the Lord’s providence it attained exactly the same circulation as the preceding books of the series, viz., 500,000 copies. There were 850,000 copies of it ordered altogether, but the last edition was not completed, and there were also many copies held in storage, not going into circulation. But I am talking about the actual number of books out in circulation, and it is exactly the same as the preceding volumes. And thus, under the Lord’s providence, to exactly the same water-mark, I ask you, “How, except under the Lord’s special providence, was it possible for Volume Seven to attain a circulation in eight months equal to Volumes Four, Five and Six, which took them over fifteen years to attain? I consider this a very good external reason why the book has had the success of the Lord, and that it is the truth in the series of Scripture Studies, as the Lord intended.

The sixth external reason is that it has caused such a furor in Christendom—exactly what the Scriptures pointed out it would cause. That, we will deal with in more detail a little later on.

The seventh external reason is best of all, viz., the book has drawn the hearts of the Lord’s people! Speaking personally, dear friends, I remember that when I began to read that book in the summer of 1917, I received the same joy that I had experienced when I began to read the Divine Plan of the Ages—eleven years ago. The same joy and gratitude filled my heart as I experienced when I was just coming into the truth. It was not in the least like the water of life, which under the Lord’s providence, to exactly the same water-mark, I ask you, “How, except under the Lord’s special providence, was it possible for Volume Seven to attain a circulation in eight months equal to Volumes Four, Five and Six, which took them over fifteen years to attain? I consider this a very good external reason why the book has had the success of the Lord, and that it is the truth in the series of Scripture Studies, as the Lord intended.

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it and say St. Paul was the Second Messenger to the Church? I will tell you the reason. If you will turn to the 21st verse of the 2nd Chapter of Revelation, you will find where St. John received his commission to write to the Church, and it there shows in no unmistakable terms that he was the messenger to write during the second epoch, and not the first epoch. Here is the language: "Write of the things which thou hast seen, and the things which are, and the things which shall be."

What does this preceding messenger say? He says nothing about creed giving a history of the Church in Revelation; and this text shows his particular message pertains to the things that then were: not the things that had been because that epoch was passed. He wrote, therefore, in the second epoch of the Church.

Volume Seven says Arius was the Third Messenger. How do we know? You will turn to Rev. 2:14, you will read the message given by the Third Messenger, and there in that message is the first rebuke to Christendom for the formation of creeds. You will find there in the comments in Volume Seven that the message that would be given by this Third Angel to the Church was a message of "rebuke" because they had started to form creeds, and it was the first rebuke that had been administered. The two preceding messengers, you said nothing about creed idols, but the Third Messenger specially rebuked them because of their creed idols. Now we know when the creed idols began. We know when the first one was formed—in the year 325 A. D., at the Council of Nicea. Turn to history, and you will find who it was that the Lord first used to rebuke Christendom because of the formation of creeds. They were not the things which John was saying, but the things the Church shows was the formation of that first creed, and you will find that it is 360 A. D. and the Third Seal was opened, and there that rider had transferred his seat from the red horse unto a coal black horse. Now if a red horse refers to a pure doctrine, then a black horse would represent doctrines that were absolutely correct. However, Volume Seven is the first and only work ever published that identifies all seven messengers, and identifies them in such a reasonable way that we can prove the interpretation is correct, that in itself is positive proof that Volume Seven contains meat in due season for the household of faith, and is the message which the Lord wanted you and me to receive at this time.

The Fourth Messenger of the Church is said to be Waldo. How do we know? You will find him identified in the 21st verse of the 2nd Chapter of Revelation. There the Scriptures say that this Fourth Angel to the Church would tell Christendom—Papacy—"I will give you a space to repent." And Volume Seven explains that that word "space" means ONE YEAR. And Bible Students know, according to symbolic reckoning, that it means 360 years. Therefore, according to this statement, the Fourth Messenger to the Church would say "I will give you 360 years to repent. If you do not reform within that time, I will send the reformation movement in full force." The Lord performed that very thing, and we know when he fulfilled that prophecy, that Arianism continued to spread throughout the earth, and became the very backbone of the Reformation which followed several centuries later. Here is the identification of the Third Messenger, because he was the first one who rebuked the formation of creeds, and the Revelator says that the Third Angel to the Church would be the first one to administer just such a rebuke.

The Fifth Messenger was the angel of the Church of "Sardis." Sardis means "that which remains." In other words, when the Messenger of the Church of Sardis would begin his work there would still be some time "which remains" of this 360 years of repentance. We look at history to find out who was prominent in Reformation work during that time, and find that it was John Wycliff, because he was he who was upon the scene in—exactly 218 years later—the beginning of this space of repentance. There was still 142 years running before the space of repentance would expire. And Sardis means "that which remains"—locating that epoch of the Church in between Waldo and Luther, during the space of repentance, and before it has expired. This is John Wycliff, for the reason that he was the one who during that dark and prominent in the dissemination of the truth then due, and it is to him that the Lord gave the privilege of translating the Bible into the English language.

Martin Luther was the Sixth Messenger who stood forth at the end of the space of repentance, as we have already seen.

Pastor Russell was the Seventh Messenger. I am sure that this feature does not require discussion in an audience of the kind we have here. I am sure that our dear Brother Russell was the Seventh Messenger, that there could be absolutely no doubt in our minds in accepting that statement in the Seventh Volume as correct. I also say there is just as much reason for accepting the other six messengers as there is to accept the seventh.

Now the fact that the Seventh Volume is the first and only work ever published that identifies all seven messengers, and identifies them in such a reasonable way that we can prove the interpretation is correct, that in itself is positive proof that Volume Seven contains meat in due season for the household of faith, and is the message which the Lord wanted you and me to receive at this time.

The third internal reason why I accept the Seventh Volume as authentic and from the Lord, is its interpretation of the Seven Seals, which can also be proven as absolutely correct. We used to read, dear friends, about the "First seal, and the white horse;" the "second seal and the red horse;" the "third seal and the black horse;" the "fourth seal and the pale horse," etc. But what did we know about them? We didn't know anything about them. But now how plain! And all the time we knew, or should have known, that a "horse" in prophecy is a symbol of doctrine. But we did not think of applying it. However, Volume Seven applied it, and applied it properly, so that we can see it.

Now, if a horse refers to a doctrine, then a white horse would refer to a pure doctrine. How did the Church begin? It began with the "Faith that was once delivered unto the saints"—the pure doctrines from the Lord and the Apostles. Thus the Revelator, picturing in symbol the history of the Church, shows that the Third Seal was likened to a white horse—possessed of true and pure doctrines. But later the Church began to corrupt the doctrines by the formation of creeds, and therefore when we get down to the opening of the Second Seal it says that the rider had transferred his seat from the white horse and was now riding a red horse, which would mean impure doctrines. They had begun to corrupt those true doctrines. Thus they went on for a time, and the Third Seal was opened, and there that rider had now again transferred his seat—this time from the red horse unto a coal black horse. Now if a white horse represents true doctrines, then a black horse would represent doctrines that were absolutely devoid of truth. This Third Seal pictures the history of Papacy during the last thousand years. They did not have one vestige of truth and I ask you when you go home, if you will look in Volume Seven and read over one of those creeds therein printed, you will find absolutely no truth,—none whatever. Not one sentence from beginning to end in those creeds contains any truth.
There we have the picture of Papacy riding upon the back of a black horse.

And then the Fourth Seal was opened, and it said there went forth a ghastly pale horse and the rider thereon was "deadly pale" and the earth trembled before him. What does it mean? It means that after the formation of those seals that was pictured by the black horse, there would go forth that ghastly death-dealing doctrine from the Catholic Church which was this, i.e., during the period of the Crusades the doctrine would be that no one who rebelled against the teachings of the Papal Church should live. In this sign, conquer was their battle cry in those terrible days of persecution. How better could the Revelator have pictured the teachings of that particular period of the Crusades than by Papacy riding upon a ghastly, deathly pale horse?

Now that brings us down to the Reformation period just following the Crusades, and it says that then the Fifth Seal was opened, "And I saw underneath the altar souls of them that were beheaded for the word of God." And it says here and there that that should be killed as they were, should be fulfilled. What does that mean? Let us see how accurately the Seventh Volume has not only explained these seals, but shown us conclusively the time in which each one of them was opened.

Volume Seven says that the Fifth Seal followed the Crusades, and that it applied to the Reformation period, beginning with Martin Luther's message in the year 1518. How do we know? The Revelator says those there in that period who were beheaded for the testimony of Jesus—those faithful ones who had sacrificed themselves that they might attain the kingdom—it was promised that they should wear white robes, but that they must "rest for a little season", until then it is opened, that word season is translated from the same Greek word "chronos," which means "a year," or, as Bible Students know, it refers to a period of 360 literal years. It means this: "You have been faithful, and therefore you shall wear white robes, but before you wear your white robes you must rest for 360 years."

Rest where? Rest in death, 360 years, and then you shall wear your white robes. Martin Luther began his work in the year 1518 A.D. Now, this brings us to the spring of 1878, which, Volume Two says was the date of the beginning of the "resurrection of the sleeping saints."

Could anything be clearer than that? Do you accept that message as from the Lord? Did you know it before Volume Seven was published? Or did you only come to the knowledge of it, when we pointed out that the message contained "meat in due season for the household of faith"? It certainly does.

The next, or Sixth Seal, was opened and it says there was a "great earthquake." That refers to revolution, and that would identify it with the time of the great earthquake between Martin Luther's day and the proclamation of Truth. But a close look at the French Revolution really holds its beginning with the American Revolution as its effect.

Thus, the Sixth Seal comes in between Martin Luther and Pastor Russell. And there would be an earthquake between that time says the Revelator, showing that it would refer to that period of general enlightenment about the time of the great American Revolution, 1776, or the great French Revolution which followed a few years later. Then it is said that the French Revolution really holds its beginning with the American Revolution as its effect.

Then the Seventh Seal opened, and Brother Russell shows that refers to the proclamation of "Present Truth." We need not go into detail on that. But can we not see, dear friends, if that Volume Seven thus properly interpreted these Seven Seals, then it is from the Lord—"meat in due season" to his household.

The fourth internal reason why I accept Volume Seven is that it accurately interprets the Seven Trumpets. What did we know about these before Volume Seven came out? Nothing! Now we can understand them, and see that the interpretations given here are correct. They can be proven. Brother Russell says that the Lord, when he pronounced the doom of the Papacy, said: "Some shall fall by the sword and some shall die of hunger and some are to be stripped of their skins and burned." Does this not refer to the proclamation of the Truth Message in the Harvest of this Age? That being true, according to the same logic, the preceding six trumpets would also refer to proclamations of truth, or efforts toward perpetuating truths in the Church. These trumpets would not fit with those creeds of the Dark Ages because they were devoid of truth. But they do fit exactly with the proclamation of truth by the mouth of the various reformers. Therefore, Volume Seven says the First Trumpet refers to the proclamation of Truth by Martin Luther when he nailed his ninety-five theses to the church door at Wittenberg and we can see that is reasonable. Martin Luther did proclaim Truth. He didn't have as many, or at least as many different, powers to use as Papacy riding upon a ghastly, deathly pale horse.
instead of advancing the truths of the Reformation movement, it would rather retard them. And, therefore, it is damaging.

Things went on, although the spirit of the Reformation had died down, and it was impossible to resurrect it, until in the year 1846 there was one more effort made to keep the Reformation alive. The preachers said: "We will get together and form a union or trust. We will call it the Evangelical Alliance" and try to bolster up this losing cause of the Reformation, and keep other sects from splitting off, and not let anybody teach or preach the truth unless they have an ordination card, and come into harmony with us; if we will combine we will keep the Reformation going. And this was the Sixth Trump of the Reformation, but it was also a woe, because of the fact that it did more harm than good to the Reformation movement. Then, when we read the explanations of these Seven Plagues in Volume Seven, we cannot but see that they are properly explained, even as the Seals and the Trumpets, I cannot understand the reasoning of their minds. You take for instance the reference in the 14th chapter of Revelation, verses 6 and 7. That chapter relates to the Harvest periods. No one can doubt that, if the harvest was over, the last woe would come with a sharp sickle in His hand and do the Harvest work, as the Chief Reaper. We know that that chapter relates to the Harvest which is the end of the age. Then it tells of the message that would be proclaimed during the Harvest, and there describes it in the 10th chapter, in different language, as Seven Plagues upon Ecclesiasticism; and here we see that the Volumes of Scripture Study were designed for Volume Seven until we get to the one that refers to Volume One. It says that during this Harvest period, "I saw an angel fly through the midst of Heaven, having the everlasting gospel to preach to every nation and kindred and people of earth, and saying the hour of his judgment has come! I ask you, dear friends, where have we seen during the entire Harvest period, anything like a close publication and dissemination of the "Divine Plan of the Ages," which has carried that very gospel there men­ amazed when I read that chapter now to think how it is all cleared up and we can see it is in harmony with all the symbols of the Bible. My seventh reason relates to the Temple of Ezekiel, and it seems to me, dear friends, that if there was nothing else in Volume Seven that we could accept that when we get to that Temple of Ezekiel chapter, it would tell us our knowledge. "The Trump of the Third Volume would carry a corroborative message, saying, "Even so!" We will hardly have time to refer to the last two external reasons as to why I accept Volume Seven, but they allude to the book of Ezekiel,—the sixth reason referring particularly to that wonderful explanation of the symbols in the first chapter of Ezekiel, which none of the Lord's people, to my knowledge, had any comprehension of until Volume Seven was published; and now it is all cleared up and we can see it in harmony with all the symbols of the Bible.

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The next messenger was to proclaim "Babylon is fallen!" And would show the time for Babylon to fall. The book is called "The Time is at Hand," and the last chapter of the book shows conclusively that the Lord would describe the instruments He would in accomplishing that work? It seems to me the most reasonable thing imagina­ able.

The Third Volume was to proclaim a message which is indeed first given in Volume Three, namely, that the time is come for the resurrection of the sleeping saints in 1878, and that "Blessed are they that die in the Lord from henceforth." That is the message that the third messenger carried, and that altar on the altar of the Lord in Scripture Studies. Then in both chapters 14 and 18, when it gets to that Third Plague it says there would be a "messenger come out from the altar and say, Even so!" We turn to the Third Volume, and over to the chapter which deals with that "Altar" of the Lord in the midst of the land of Egypt, it says "corroborative testimony." In other words this treatment on the altar of the Lord in the midst of the land of Egypt is not designed to teach any new truth, but merely to say "Even so!" to corroborate what you have already learned, and both chapters in Revelation, when dealing with the Third Plaque or messenger, identifies it positively by that statement that Volume Three would carry a corroborative message, saying, "Even so!" We will hardly have time to refer to the last two external reasons as to why I accept Volume Seven, but they allude to the book of Ezekiel,—the sixth reason referring particularly to that wonderful explanation of the symbols in the first chapter of Ezekiel, which none of the Lord's people, to my knowledge, had any comprehension of until Volume Seven was published; and now it is all cleared up and we can see it in harmony with all the symbols of the Bible.

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death. The story was completed by this other man, and published as the posthumous work of Charles Dickens. But you can hear a great deal of criticism about using the same term in connection with Volume Seven. Some say, "Well, that may be true, but the matter from Brother Russell's pen had been published prior to his death in The Watch Tower, etc., and this would militate against the usage of the term "posthumous work"; and not only the publishers call it "posthumous," but also literary men like Thomas Carlyle in his own writings have referred to the book as Martin Luther's "posthumous work," showing that it is a correct usage of the term in the literary world,—and yet we will find plenty to criticize Volume Seven on that very score.

But there is a deeper reason to our minds why Volume Seven should be considered as the posthumous work of Brother Russell. The very opening chapter and verse of Revelation says "that these things were shown unto John by His angel,"—by the Lord's angel. Brother Russell in commenting upon this matter says that John is a picture of the Church in the Harvest period, and the things which John there saw—literally, in vision—the John class down here would be made to understand in all their reality. In other words, the symbols would be explained to the John class; and when John said these things were shown unto him by the Lord's angel, he was speaking for you and me—the John class. By the angel of the Lord, to the John stage of the Church, these things would be made clear as it were, as if the Church class were constantly being brought back and speaking of these things again. And he says, "And when I saw, and understood, then I fell before the feet of Him that had shown these things to me, and He said, see that thou do it not, for I am thy fellowservant—of thy brethren, one of the prophets worshipped God." Has it been true, dear friends? You and I of the John class, when we have come to understand the great beauties of the Lord's great work we have not been almost like a fellow-servant of the Lord's, writing down and publishing everyone's work? But has it not been always his spirit to bring to your attention and mine an explanation of those things which John literally saw in vision. Therefore, the words of the Revelator, as explained by our dear Pastor, have come true; they have been fulfilled. In conclusion, dear friends, when you hear anyone speaking of Volume Seven, I hope you will encourage them to realize that it is just as much a message from the Lord as are the preceding six volumes. Personally, I do not like to hear any of the truth friends, when they are addressed about the Seventh Volume, say, "Oh yes, I accept it. It is a good book, but of course there are lots of mistakes in it." I don't like to hear that. I would just as soon hear such a remark made when we would ask a brother in the truth, "What do you think of Volume One?" Now suppose he would answer you, "Oh, it is a good book. I accept it. I would say the same thing if I were such a truth friend as you are." If we hear anyone begin to set forth the mistakes in any of the books and overlook the good things there, they are discounting the messages the Lord has given them at this time; and I say such an individual does not have a proper appreciation of what the Lord has given him. There is no more reason why we should reject the Seventh Volume than we did the Sixth, or the Fifth, or some other volume there about the end of the war in October, 1917, which did not come true, than there is that we should throw Volume Two away because we weren't all glorified in October, 1914.

February 2, 1919, 8 P. M., Discourse by Bro. Wm. F. Hudgings
Academy Hall, New York City
Subject: "PRISON EXPERIENCES"

I believe I voice the sentiment of all when I say that this text has been one of the most comforting to the Church as a whole that we have had before our minds during these past two years. When we hear anyone say that we do not suffer much. Perhaps we may have some further privileges along that line. But it isn't the suffering, is it, dear friends, that specially concerns us when we realize the great favor that has been bestowed upon us to be ambassadors for the great Kingdom, which is now being...
established upon the ruins of the old order; when we realize that the Lord has permitted us to have an inside understanding of His great plans and purposes in advance of their accomplishment, we may indeed, to suffer a little in connection with the dissemination of that message? I believe that is the spirit of the Lord’s people generally. That was the spirit of the Apostle; and when he penned these words he was undergoing crucial trials and tests, when he was in prison and was called upon to suffer considerably because of the fact that he was faithfully upholding the banner of that crooked and perverse generation. It is even so today! And in our text he calls attention to the fact that the truth is not imparted to you and me for the purpose merely of our own benefit—our own enjoyment. He indicates that the Lord is not now disseminating His message simply that you and I might fold our hands and say, “Isn’t this wonderful!” And then put forth no effort in carrying on the blessings to others. He indicates that unto us it is given not only to believe (enjoy) the truth, but also to suffer for His sake. “Hereunto were ye called,” and we shall be partakers of the Divine nature; we shall share with the Lord as joint heirs with Him in the Kingdom, “if so be that we suffer with Him that we may be glorified together.” That is the spirit of the Apostle, as and tests. We have had trials from the very beginning, been called upon to undergo some very peculiar trials, but .

Do you recall that on one Sabbath morning the Lord stood in the synagogue of His home city—Nazareth—and read a prophecy from the 61st of Isaiah, and He said, “These words are fulfilled in your hearing.” What were the words? He said, “I am anointed to preach the glad tidings unto the meek, to bind up the brokenhearted, etc., etc.” Why did He do this? Why feature that part of the message? I will tell you why. The Lord did not quote that part of the statement of Isaiah because He pointed the finger of derision at the Pharisees—the clergy of that time; because He went into the Temple and drove out the money changers; because He went against the common thought of the day. That is the reason He suffered. “If so be that you suffer with Him, you shall be glorified together” with Him.

Some say, “Well, we should proclaim the truth, but why stir up strife? Why not merely preach the ‘Divine Plan of the Ages,’ and leave out this other feature about ‘The Day of God’s Wrath,’ and ‘The Day of His Vengeance upon Ecclesiasticism’? Why say anything about that? Why feature that part of the message?” I will tell you why. The Lord did not quote the 61st verse of Isaiah. Why? Because He knew that if He read the 61st verse, the Jews would immediately have been objections. It was due at that time. But the message of proclaiming the ‘Day of God’s Wrath,’ and ‘The Day of His Vengeance upon the nation of that message? I believe that is the spirit of apostles; and when he penned these words he was under­ established upon the ruins of the old order; when we

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who have folded their hands and said, “Well now, there is hardly anything else to do on this side the vail, except the development of character—no opportunity to proclaim the message,”—I think they are making the mistake of their lives! I believe the Lord is going to show to every one of us that the time is nearly over, and that the Lord intends to wind up earth’s affairs, glorify the Church, bring the Great Company to a knowledge of the Truth, and then install these as servants of the Bride on the other side of the vail—and this is all to take place within a very short time. If that be true, dear friends, who will it be? Let us try to know the plan. The Lord’s hand has been in this whole experience—not merely for the good of the Church in the way of character development; not merely for the good of the brethren themselves in order for you to appreciate the Lord’s providence in it all. But we will mention a few things which were discussed by us during that blessed week in Raymond Street jail before they were taken away to prison. Among these are the great privilege to those who are desirous of having a share in His service; and I think that time is nearing. Now, dear friends, where does your responsibility and mine come in? Are we standing by those doctrines? Doubtless many of these facts have already come to your attention, but they were so interesting to us that we have been kept held up for them ever since. First of all, we might mention how the brethren were sentenced exactly twelve days before the Church as a most representative one and has pointed an index finger to it so that you and I can realize vividly that the Lord has a grand purpose in connection with the whole affair. For instance, in the case of the brethren we have the privilege of bringing one another to the knowledge of the truth, and there are about fifty or seventy-five thousand reposing in darkness unless it be the Foolish Virgins. Nevertheless, I believe that we are preparing for a day when the Great Company shall be equal to the Lord in His Kingdom. Doubtless many of these facts have already come to your attention, but they were so interesting to us that we have been kept up for them ever since. First of all, we might mention how the brethren were sentenced exactly twelve days before the Church as a most representative one and has pointed an index finger to it so that you and I can realize vividly that the Lord has a grand purpose in connection with the whole affair. For instance, in the case of the brethren we have the privilege of bringing one another to the knowledge of the truth, and there are about fifty or seventy-five thousand reposing in darkness unless it be the Foolish Virgins. Nevertheless, I believe that we are preparing for a day when the Great Company shall be equal to the Lord in His Kingdom. However, I believe dear friends, that we will come to realize that the Lord knows exactly what He was doing and kept us here for a purpose, and now He is going to extend a great privilege to those who are desirous of having a share in His service; and I think that time is nearing.

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Brother MacMillan went to the attorney's office and said, 

"I want you to withdraw your motion for the dismissal of my share in this indictment; if Brother Rutherford and Brother Van Amburgh and these other brethren are going to prison because of Volume Seven I want to go, too," and he sat down and wrote out a statement taking his own responsibility, signed his name to it, and nanded it to the attorney, and the case went on; and he, as a voluntary sufferer, is there now in Atlanta penitentiary, and I think that the Lord loves him for it. And you love him for it, for we like to see such a spirit as that.

Now, dear friends, are we not ashamed? Some are trying to assume the responsibility that is resting upon us, and say, "It may be better to keep silence and be damned, than to be a martyr." No, my brethren, we will not suffer for that. We are willing to do the former! We are willing to believe the truth! We are glad to believe the truth! But are we willing to take the rest of the statement? We are, dear friends, are we not? Oh, I hate the spirit of fear that is sometimes shown by a few. We are glad that it is a few.

I remember the case of one brother who was arrested and put in a filthy prison and the time came for his trial, and he said to his attorney, "I will not be necessary for you to subpoena any of the witnesses in my case. I am a Bible Student, and I will find plenty witnesses in the class who will be just anxious and glad to testify on my behalf, you won't need to subpoena any of them." But that brother was disappointed: he found at least two or three in that class-consecrated and prominent in the class, too-who hesitated or refused to appear by an attorney, because they feared they might be put in the class who will be just anxious and glad to testify.

There were some who were afraid! There was one brother who wrote back and said:

whether I will be willing to co-operate with the Society brother who wrote in and said,

We are willing to do the latter?

Brother Rutherford speaks one day, just after the carrying forward of the message that may be the entering wedge. But that is not because of the doctrines these brethren disseminated, but because of their own indiscretion. "Oh, dear friends, let us ask the Lord to forgive us if we have ever had such a thought in our minds!

Now, dear friends, the words of the Apostle here come very close to our minds: "Unto you is given not only to believe the truth, but also to suffer for its sake." Are we going to put the class-case, and make peace with the former? We are willing to believe the truth! We are glad to believe the truth! But are we willing to take the rest of the statement? We are, dear friends, are we not? Oh, I hate the spirit of fear that is sometimes shown by a few. We are glad that it is a few.

One year the sun reaches its zenith in the heavens. Brother Russell suggests that the waning of the moon at the time of our Lord's crucifixion was suggestive of the passing away of the privileges that had been extended to that nominal Jewish house back there. Our Lord was crucified when the moon was at its zenith in the heavens. Paul said, according to Matthew's account, "There was darkness over the earth from the sixth hour." That would be noon, because the Jews reckoned daylight from about 6 A. M. It was apparently at high noon, therefore, that our Lord's activities on earth were cut short, on the 15th of Nisan when the moon was at its monthly zenith in the heavens. These seven representatives of the Lord's people, and you and I, and all of us as feet members, had our activities in connection with the harvest cut short on the 21st day of June, 1918, the longest day of the year, when the sun was at its zenith in the heavens. It was at that hour that the sentence was pronounced upon our seven representatives.

The greater is further emphasized when we look into the details of the circumstances as they occurred. Our brethren were convicted the day previous (June 20th), and the Court had announced that at noon on the following day he would pronounce sentence. About 11 A. M. the officers came to Raymond Street jail and took our brethren to the courthouse. Everything was arranged just to have the council in session at 12 o'clock, so, this allowed the prison time to be in the court house and pronounce the sentence according to schedule. But 12 o'clock came, then 12:10, 12:30, 12:45, and the judge had not yet put in his appearance. He did not arrive and impose sentence until 1 P. M.

"Oh," you say, "I am sorry he spoiled the picture. Why couldn't he have gotten there on time?" I do not know why. He did not explain, but merely apologized for having been delayed an hour; and then he pronounced the sentence at 1 P. M. instead of 12 o'clock,—as announced. But, isn't it a fact, that all the clocks were running one hour fast all last summer? (Laughter.) And if he had pronounced that sentence at 12, it would have been one hour before the sun reached its zenith in the heavens, on this longest day in the year. The Lord has shown the parallelisms suggested during the blessed week we were in Raymond Street jail together. First one brother would suggest something and then another, and by the end of the week we had some very interesting data compiled that I think has gladdened the hearts of the friends who have heard it. The Lord, in a most remarkable way, showed the direct relationship between the experience of the feet members of the body and the experience of the seven who came upon the Head of the body nineteen centuries ago.

We know that the moon was pictorial of the Jewish dispensation, which came to a close in the days of our Lord. Even as the sun is a picture of the Gospel dispensation. There were great privileges that had been extended to the nominal Jewish house that passed away because the Lord did not appreciate the Lord's Second Presence and co-operated in the carrying forward of the message now due. Rather, they have fought against it; even as they fought against our Lord and persecuted Him to His death.

The Fall of Babylon is near, and there is undoubtedly some connection with their case, I wish to also

In addition to the prominence of the figurative seven in connection with their case, I wish to also mention some

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Furthermore, the Lord was found guilty the night
previous—Thursday, at a late hour. Our brethren, the seven representatives of the Feet Members of Christ, were found guilty the night previous, at a late hour.

I tell you we cannot say that these are merely coincidences and that the hand of God has not been in the whole circumstances; we cannot shut our eyes and say this is merely an incident in which seven or eight men were involved. It is something in which you and I and everyone as members of the feet of Christ are involved.

Now, dear friends, in view of the fact that we have thus so peculiarly and particularly set forth this circumstance before our minds leads me to the conclusion that He is not through with the circumstances; that He intends to use the case of our brethren for bringing the truth to the attention of the world, and especially the Foolish Virgin Class, with such telling force that it will arouse in the minds of the people who have been brought to the truth before this that He did these seven Christians have to go to prison on a twenty-year sentence, and why were they denied bail pending the appeal of their case, when real out-and-out seditionists the country over were freely admitted to bail? We are not finding fault. We are merely stating the facts as they exist. But the Lord in His own due time will make manifest the answer to those questions.

The people will want to know the answer, then they will say: "What were these men teaching? What was that book?" And the Lord in His providence may give us the privilege of answering their further questions.

I had a talk with an editor in St. Louis the other day. I very much alluded to the book, I was talking about the case in general, and the Lord has brought before the minds of the people who have been brought to the truth before this that He is not through with the circumstances; that He is not through with the circumstances; that He is not through with the circumstances; that He is not through with the circumstances; that He is not through with the circumstances; that He is not through with the circumstances; that He is not through with the circumstances; that He is not through with the circumstances. Now, dear friends, are the only ones in the world who can give it to them.

We have had some privileges along that line already. I think we will see the reason before long. We know that everyone will want to know the answer, they will say: "What is that book they were publishing?" And after a while he said: "Say, can you send me a copy?" And I said, "No, Young man, I cannot do that. After he mentioned the book again, and just as I was leaving, as he shook my hand, he said, "Say, young man, will you promise me one thing? Will you promise to mail me a copy of that book the very day that the ban is lifted?" (Laughter.) And so I promised! and I am going to keep my promise. (Applause.)

If you bring the Bible, a copy of the Seventh Volume and the Bible, a copy of the Seventh Volume and the Bible, a copy of the Seventh Volume and the Bible, you would have the prisoners surrounded with all the religious stuff you wouldn't have been able to get. A copy of the Bible, a copy of the Bible, a copy of the Bible, a copy of the Bible, a copy of the Bible. (Laughter.)

We have had some privileges along that line already. But I believe the greater part of those privileges are in the future. No doubt we will soon see the message of truth brought to the attention of kings, and rulers and great ones of earth; even as Revelation 10:11 shows. I think that we will find that the Lord has not in these statements in the Scriptures as mere idle words, but that He intends that before the Church on this side the veil have accomplished their mission they will have done successfully and thoroughly spread the truth from one end of the earth to the other that it will not be true, as it is today, that you can go right out in this city and find people who have never heard of Brother Russell or Brother Watch Tower from our dear Pastor regarding that applying to this side the veil; that the saints would have a glorious privilege of wielding that two-edged sword on this side the veil, "crying aloud upon their beds, and binding the kings (of ecclesiasticism, as well as otherwise) with fetters of iron." Oh, the joy that will come to your heart if the Lord gives you that privilege! It will be a glorious privilege indeed, and we can see we would be "joyful in glory, singing aloud upon our beds," wielding this two-edged sword of truth, binding the kings (of ecclesiasticism, as well as otherwise) with chains, and the nobles with fetters of iron—this strong words of the gospel. Let us hold ourselves in readiness and if the Lord extends any privileges like that to us before long, let us take hold of them and leave the results to the Lord, realizing that "hereunto we have been called." It is not for us merely to believe the truth, but also to suffer for its sake.

We will now devote five or ten minutes to the discussion of recent prison experiences, inasmuch as several of you have requested that I do so tonight. I do not consider these as matters of so much importance. In fact, there is not very much to tell, so far as my own experiences are concerned; but I believe if all the interesting facts in connection with the case of the other brethren were made known, you would appreciate that a great deal of darkness—perhaps even though foolish? Oh, the joy that will come to your heart if the Lord gives you that privilege! It will be a glorious privilege indeed, and we can see we would be "joyful in glory, singing aloud upon our beds," wielding this two-edged sword of truth, binding the kings (of ecclesiasticism, as well as otherwise) with chains, and the nobles with fetters of iron—this strong words of the gospel. Let us hold ourselves in readiness and if the Lord extends any privileges like that to us before long, let us take hold of them and leave the results to the Lord, realizing that "hereunto we have been called." It is not for us merely to believe the truth, but also to suffer for its sake.

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hour each, with only one recreation period on Sundays and holidays. But I had much opportunity for study, and I appreciated that very much, indeed.

Finally I was transferred to Mineola,—much to my relief. It seems that all the officials at the Raymond Street jail are Catholic—from the warden down—and I was surprised to find out that at Mineola everything is Protestant—from sheriff down. And I had the privilege of relating to the Mineola keepers some of my experiences. They extended a very sympathetic ear and I was privileged to talk with the prisoners there, too. Some of them showed some interest in the truth. One or two read the First Volume almost through while I was there. One of them had almost finished Volume Two at the time I left. After I had been there about three days, they ceased locking me up. I therefore never had any idea that they were going to lock me up. On Thanksgiving Day (indicative of the kindness of the officials there) the sheriff and the warden and keepers, at their own expense, gave a turkey dinner to every prisoner in both the male and female part of the institution. Learning that I was a minister, as they called me, they asked me if I would offer thanks at the Thanksgiving meal. This I did! Then the sheriff asked me to go into the female prison and speak a few words to the women. It was my privilege to give a short discourse to the female prisoners about the Kingdom; which seemed to be very much appreciated by the unfortunates.

It was wonderful how the Lord seemed to prepare circumstances for me so I could do a great deal of studying there at Mineola. But I regretted very much there was no light in my cell. It was always very dark during the evenings. There was only a faint glimmer that entered the cells from the outside of the tier. But one night when I came down to my cell one of the prisoners followed me in and said, "Why don't you turn on your light?" I said, "I wish I had one," and he immediately reached up and turned on a light. The prisoners there had gone to the trouble of putting in a light around each cell, and ran it into my cell that I might have a light. And they had done it entirely unknown to me, and with the consent and approval of the keepers! From that time on I had the privilege of studying as long as I wanted to each evening. I tried to use this added blessing to the glory of the Lord as much as possible, because I considered that as another direct evidence of the Lord's favor upon one of His children.

The time came for me to leave. It was through habeas corpus proceedings that I obtained a Supreme Court that I was released. When the petition for the writ was granted, Chief Justice White of the U. S. Supreme Court at Washington said he considered my imprisonment one of the greatest outrages upon justice which had come before the court, and for this reason the petition was granted in a most unusual manner. It was granted by a means which never occurred to my mind. I had prepared to fight it to the last;

The procedure first of all is this: You file a copy of the testimony and a preliminary brief, and if the Supreme Court sees any merit in the case they will then notify your attorney to file an application for the writ, which will be considered. But that does not mean the writ will be granted. But in this case, they didn't even wait for the attorneys to file an application. As soon as we filed the preliminary brief and they read over the testimony and found I had been held for contempt of court for six months for such truthful testimony as there given, they went right ahead and granted the writ before formal application was even made.

The result was that I was out on bail within about two weeks from the beginning of the proceedings, whereas ordinarily it might have taken four or five months. I am very thankful to the Lord for that! But I am specially thankful from this standpoint: that if Chief Justice White would characterize my imprisonment (which was merely an incident in the case of the other brethren) as one of the greatest outrages on justice his mind could conceive of, what do you suppose the Supreme Court may say when they find they've committed other errors in the record of our brethren's case?

BRO. CLAYTON WOODWORTH
Delivered Several Days Before Trial, Brooklyn Tabernacle

Since the opportunity has been afforded me to address you once more I think you probably have been expecting to hear something in connection with the Book of Revelation. The whole of God's Word is equally precious to me; but you know I have given special study to one particular book in the last year or a half. Therefore, I thought we would have a little Revelation. Since you know what I am going to talk about tonight. I thought if you were going to have a lesson in revelation we better have just as hard a one as we knew how; the harder the better, and so the text which I picked out is what is admitted to be one of the most difficult passages in the book: (Chapter 14.)

I will read from the 15th verse on: "And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle in the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud voice, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs." I am sure we will all agree that our Heavenly Father must have had some definite reason for putting this in His Word. No one can accuse us of having it put in ourselves. It has been there about two thousand years. If anybody had any very clear idea as to what this was intended to teach, it has not been disclosed only up until recently. The various commentators are all at sea as to what the passage might mean, and if I can judge from all the information that came into my possession, the dear truth friends themselves don't seem to be in any very different frame of mind.

Before the Seventh Volume of Scripture Studies was published, I had heard two explanations of the measurement. One was many times referred to by Brother Russell in his discourse on the "Battle of Armageddon." He said in that discourse, you remember, that "worldly editors have called attention to the fact that the battle line in Europe was approximately 1600 miles long." It was noticed that the Greek word here rendered "furlongs" refers to a Greek unit of measure. And so these editors have suggested that perhaps these 1600 units of measurement represent 1600 miles of the great battle front in Europe and Asia. That was the view that I had accepted tentatively as being the correct explanation because Brother Russell had referred to it. He did not indorse it! but he merely said, "Worldly editors have referred to this." After the book was published, I was surprised to find that a brother who had made a careful study of the book for many years, suggested that this was 1600 minutes of longitude between the East and West, within which limits the great conflict is raging.

Subsequently after the book was published there came a number of suggestions from brothers and sisters who would have been glad to find a better explanation than we offered. I gave close attention to every suggestion which came to me. One was that if 1600 furlongs were thrown into a square—40 furlongs each way—we might see that it referred to the harvest. Another brother suggested that 1600 had been thrown into a square; and made a city in
area about the size of ancient Nineveh, and that was, in
some respects a type of mystic Babylon; thus we might
see how the number 144,000 has been the subject of
some discussion. One brother suggested that the units of
measure would be 1600 years from the council of Arles, which met August 1st, in the year 5014, therefore 1600 years would bring us
down to August 1, 1914; which statement was, that this
council at Arles was the first council to suggest or bring
into effect a union of Church and State; that there the
horse bridles were put on, so to speak. There were some
good thoughts connected with this brother’s interpretation,
and he labored earnestly to get me to accept it. I am going
to refer to this several times later.

Another brother suggested that 1600 units of measure
was merely intended as a symbolical number of 400; which
is, in some respects a very significant number of “wisdom,
judgment,” the horse bridles put on, or “mercy” the
Siniatic Manuscript which is the most valuable
property; and so he allowed the general call to continue for three and
one-half years longer, and it lasted (as we know) until
October 1, 1881. Since that time it has not been proper
among the Lord’s people to have a regular council since 1914.

Is there anything in Volume I that makes
the reader think of Volume II, or Volume I about Volume II?

Now, those who are associated with the Lord on Mount
Zion, have in their hands “harps.” “Have you heard the
new song; the song which the saints now may sing? How
the old harp of Moses, and the sweet flute of John, with
his rapturous strain of glory and peace and good will.”
A song is something harmonious and pleasing to the ear. The
Gospel is referred to as a song, for David says, “Thou hast put a new song into my mouth, even the loving
kindness of our God.” We continually sing this song. We could
not sing it when we were in Babylon. We could not har­
monize the law with the Gospel. They would have been
blessed if we had kept still. We would have stayed in
the Churches if we were only willing to refrain from
telling all the plan. There have been some who have tried
that, but I don’t think the Lord is pleased with that kind
of a character.

And they sang a new song.” When I heard Brother
Samuel’s address at the first time, I said, “I never heard anything
like that before in my life.” And the more I have heard of it since, the better it sounds. Another thing about it too:
The more you tell and sing about that song, the better it sounds to yourself. The truth is something that we keep by giving it away, and the more we give away,
the more precious it is to us.

“Then a Lamb stood on the Mount Sion, and our
foreheads.” This evidently was fulfilled in the Lord’s plan: about April 1, 1878. At
that time there were evidently enough in the anti-chamber
area about the size of ancient Nineveh, and that was, in
comparing with one complete and perfect bullock in the
complete picture. So there are 144,000 sheep; and our
Lord is the central figure of the picture. This evidently
was fulfilled in the Lord’s plan: about April 1, 1878. At
that time there were evidently enough in the anti-chamber
to have made up the entire Church of Christ: but the Lord
would not have allowed the general call to continue for three and
one-half years longer, and it lasted (as we know) until
October 1, 1881. Since that time it has not been proper
for us to say to anybody: “If you make your consecration to the Lord, and carry out your consecration faithfully
you shall be privileged to sit down with Christ on the
Wedding Feast.” It is not what “is our expectation.” On this basis we have made
our consecration, and it is on that basis that we still continue
to serve the Lord as we have opportunity. Most of us have
come into the truth since 1881.

I might mention an authority for this statement that
And it says the SECOND angel followed the first one, and its message was "Babylon is fallen." You remember the dispensations contained in the second volume! And you know how significantly they point to the date 1878; and how that chronologically Babylon was due to begin falling ever since. She is in a pretty bad condition now. And as proof that Babylon the great is in a fallen condition there is an interesting chapter in the end of the book. The last chapter is devoted to "The Man of Sin." It shows there how the "Man of Sin" is Papacy—the Anti-Christ:

That Papal System is Babylon the Great.

Concerning the THIRD angel there were a number of statements made in the fourth chapter. In the third volume of Scripture Studies speaks of the harvest. It shows that during the harvest time the kind of work the Lord would have us do was the harvest work. There is also the statement, "Blessed are the dead who die in the Lord from now on, and henceforth. They rest from their labors, but their works do follow them." That appears for the first time in Volume III. Now I suggest something that will show whether a person is dead or not. If a person is really dead, you can step on his toes and he won't say a thing; you can walk all over them, they won't object. You can scold at them, and they will not scold back. You can flatten them, but it is like water rolling off a duck's back. You can think these things over and you will see that this is plain and unmistakable. This should be bound to be of any use to you. You can scold at them, and they won't object. You can flatter them, but it is like water rolling off a duck's back. You can think these things over and you will see that this is plain and unmistakable.

However, all this is aside from the point which I want to bring out, i.e., the meaning of the last four verses of the 14th chapter. You see, dear friends, that throughout these chapters it has been discussing books—the harvest work. What would be the last place in the heavens that the Lord would have us work in? The third chapter of the book of Revelation lays it down as the last place. It explains, if it had not been in the Bible. It says: "Blessed is the servant whom the Lord shall have to reign in his kingdom, and to sit on his throne." That is Brother Russell! "Blessed is that servant whom you find so doing. Verily I say he will make him ruler over all the truth." I don't find any place where the Lord limited that to Brother Russell's period on this side the vail; and we note that it says in this very same chapter that rest in their labors, but their works follow after them. Brother Russell has more power there than he had on this side.

And another angel came out of the temple, saying to him that sat upon the clouds, "Thou hast made us a kingdom and priests to thy God and Father; and they shall reign on earth." This picture here is illustrating to my mind the way the seven volumes of Scripture Studies appears to the clergy. They appeared as plagues to them: "And I saw seven angels come forth out of heaven: the first having a sharp sword; the second and the third having cords girded with golden girdles." In preparing the manuscript for the large portion of the seventh volume I noticed that the word here rendered linen is a different word than any other rendered in the Bible; and I merely noted that it was not the kind of linen from which the robe of the Bride of Christ is woven. I wonder how many of you remember such a message as this: "And he that is unjust shall be judged unjustly: and there is there just the same! Here is a peculiar word, and I thought God must have had some special reason for so stating this matter; and I did not know what it was then, but I do now. It has reference to the fact that these messengers who came forth are printed upon white paper—white linen; clean and white. Linen is one of the finest kinds of paper known. If you had as much value would a book be to you if it consisted of 600 pages but not pasted together. Where could I read page 475? You would be continually fussing about for the thing. This should be bound to be of any use to you. You have to 'gird' them together. You ask: What about the golden girdle? You will see the golden girdles: Seven books would be printed on white paper; well bound and stamped in gold.

Then it says: "They came forth out of the Tabernacle." You have all studied Tabernacle Shadows. ('Laughter.) The entire seven volumes of Scripture Studies came forth from Tabernacle Shadows. Here it was that Brother Russell saw clearly the philosophy of God's plan. Concerning the fourth angel it is said: "And I heard the altar say: 'Even so, Lord God Almighty.' This "altar" is the altar to the Lord in the midst of the land of Egypt.

Concerning the FOURTH angel: "He poured out his vial upon the sun." The fourth volume was sent to the clergy. Brother Russell sent this volume to all the clergy whose addresses could be procured. And it says: "The heavens unfolded; and God's people began to say, 'That is the time that they began to accuse Brother Russell as being untruthful and evil; and so they continued down to the time of his death.

In connection with the FIFTH angel it says, "He poured out his vial upon the seat of the beast." (Siniatic MMS.) The beast is papacy; and the seat of the beast is the place where it rests; presumably the doctrines. And the fundamental doctrines of papacy are the Trinity; the immortality of man; and the doctrine of eternal torment. Those questions are thoroughly discussed in the fifth volume of Scripture Studies.

And after introducing the sixth volume it also introduces a verse or two that would be just as well for me if it had not been in the Bible. It says: "And the angel with the sharp sword girded with golden girdles cometh out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet . . . which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." I am not going to explain that now—for reasons that I expect to explain it to a selected audience later in the week. What would be the best place to look for finding a passage such as the one before you? It seems to me that plainly refers to the Great Pyramid of Egypt, which is a peculiar temple of its own; and there is something which came out of that temple that has taught God's people a great many lessons. All the lessons taught by this Temple are in harmony with the other lessons. And the third volume of Scripture Studies is here referred to: Here, I was prepared to see that the fundamental doctrines of papacy are the Trinity; the immortality of man; and the doctrine of eternal torment. Those questions are thoroughly discussed in the fifth volume of Scripture Studies.

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after Brother Russell’s death. Then we get the thought too that this other angel, coming out of the altar, represents the fact that the society is supported by the sacrifices of the Lord’s little ones. It is kept up by contributions from you, and you, and you. Here a little; and there a little.

Did the truth friends fulfill the latter part of this verse? “Another angel came out of the altar which had power over the fire!” And they cried with a loud voice, “Thrust in a sharp sickle, and gather the clusters of the vine of the earth!” Was there anything like that happened? I will ask you a question. When you heard Brother Russell was dead (after you thought of your own personal loss) did you not think of what an unspeakable loss it was to the church; just at this time when the world was passing through new, strange and terrible experiences? It not seem to be a great pity that he was taken away without furnishing the seventh volume? Did you not feel disappointed? I did! I thought: “Oh, dear Brother Russell, why did you go away without doing what you expected you would do throughout the entire harvest time! We looked to you! You promised! And we understood your intention! Why did you go away?” But you did feel! There you see was that cry. Don’t you see? It was not an outward cry. It was an inward cry. They cried with a loud cry to him saying, “Thrust in thy sharp sickle and gather the clusters of the vine of the earth.” The statement is that the “angel thrust in his sickle and gathered the vine of the earth. It into the great winepress of the wrath of God. And the winepress was trodden within the fire!” And they cried with a loud voice: “Even unto the horse bridles, by the space of a thousand and six hundred furlongs.”

That means the book was prepared outside of headquarters—in Scranton, at a certain distance from Bethel, and the Lord had his own reasons to thus have it prepared. The reason I have to say about that. Perhaps you would like to know how that came to be there. In the first place it was because I could not think of anything else. Had I been able to think of another explanation I would have put it there. And I did not think of that one directly. Here is the way I came to think of it. I was specially interested in the Siniatic Manuscript. You know what the seventh volume never tell you about the fact that the book was written in such a place and in such a way, that none of the truth friends need to stumble. Those who have since gone out from us and made all these statements about the seventh volume never tell you about the fact that the book was written before they started this. The manuscript, so far as I was concerned, was all finished and in the book before I heard of even a suspicion, or difficulty of any kind. We were too busy to know what was being done. We were working for our worldly employers during the day. And we were working earnestly on the book early in the morning, and late at night.

You can evidently see that passage could not refer to anything else but this book. And the Lord wanted us to know that he is managing this whole affair; and we are not long to the Lord, and if He is through with us—alright, if not, we are ready. If He wants to put us in cold storage and save us for something He has yet to do, then let us be willing!

“The Ezekiel Temple”

By Bro. Geo. H. Fisher

At Brooklyn Tabernacle, Oct. 14, 1917, 3:00 P. M.

PART I

It seems as though now at the close of the Age, long after the Master has knocked at the heart of each of His followers, that a multitude, many thousands, yet a little number comparatively, the remainder of the 144,000, are yet to enter the gate of Heaven, and it seems that the door of Heaven opens a little wider and the Lord gives us a little better glimpse of things beyond the vail and things beyond the trouble than we have ever had before.

This is just what we might expect of one so loving and kind as our Master. We love Him, but our love for Him is not to be compared with His love for us. And so, as we stand upon the threshold of this door (the Temple door), he has opened it perhaps a little wider to let the crowd in that is coming and as we stand before the portals prepared to go in a the Master opens the door a little more and gives us this wonderful picture, which is
perhaps a plainer vision of some things that lie beyond than we have ever had before.

One of the dear friends was up there at Scranton,—Sister Siebert. Somehow or other, because I had been over Ezekiel it got around that I knew something about Ezekiel, but I didn't. Brother Woodworth knew a great deal about Revelation. Sister Siebert said to me, "Sit down and explain Ezekiel to me." If she had asked me to do any other impossible thing I could not have understood it, even in greater misgivings. I opened the back of the Bible and there something Brother Russell said opened up that first chapter and it was that comment which said the great cloud enfolding itself was the time of trouble. As often as I had looked over it I had never noticed that. At any rate, it was a suggestion and enough. I sat down and explained the chapter then as it appears in the book. Before that I had never understood it. Nothing is more natural about that. Something Brother Russell had written was enough to throw light on the whole chapter. This is the way it was all through the book.

At every point where difficulties seemed insurmountable something Brother Russell had written threw enough light on that section to make it understandable. If Brother Russell had written less than he did I notice Brother Fisher could not have understood it. So we attribute the work to Brother Russell, and I think we do so justly, because the Lord illuminated the points through Brother Russell's writings, which perhaps no other man could have explained, which threw light on the whole thing.

The way it was started was like this. Sister Siebert came to Brooklyn and told the Executive Committee that two brethren knew something about Revelation and Ezekiel and the Executive Committee requested Brother Woodworth and Brother Fisher to present such matter as they might feel able, that it might be considered with other matter. That was the commission.

Now, this chart represents the finished work of God. It is called a building.

In Ephesians 1:8-11 the Apostle speaks about "God hath abounded toward us in all wisdom and prudence, having made known unto us the secret of His will (this natural about that. Something Brother Russell had written was enough to throw light on the whole chapter)." This is what is pictured in Ezekiel 40:14, and our attitude of mind toward this wonderful temple is expressed by the term "Father." We speak of the same thing in Col. 1:19, "For it pleased the Father that in Him should all fulness dwell. And having made peace through the blood of His cross (by Christ) reconciling all things to Himself, whether they be in Heaven or on earth." This is what is pictured in Ezekiel 40:14, and our attitude of mind toward this wonderful temple is expressed by the term "Father." We speak of the same thing as we see it, what are we to do? Shut it up in dark closets. It might get us into trouble!

Ezek. 43:10. "Thou son of man show the great plan of God, the plan of the house of Israel (tell all the house of Israel of God and show them all the ordinances thereof, and write it down in their iniquities.)" And surely there is a showdown now of Christendom's iniquities. Who ever dreamed that that book contains the denunciations it does of the house of Israel. "That they may be ashamed of their iniquities." I should think they would be ashamed, wouldn't you? Any Christian man that realizes that he has been a partner in these practices should be ashamed, and all men having the Holy Spirit will be ashamed. "That they may be ashamed of their iniquities, and let them measure the pattern." Let them take the word of God and take their measure.

Ezek. 43:11. "If they are ashamed of all that they have done, then show them the form of the house." Tell them all they will hear. "Show them the form of the house and the fashion thereof, and all the ordinances thereof and write it down in their sight." They will read that Seventh Volume, "Write it in their sight that they may keep the form and all the ordinances thereof and do them."

You see this man Ezekiel going into the temple. It shows him at the East Gate. We first see the Temple as though it was like a dream, and there is a lack of concrete facts in it. It looks as though it was on the top of a mountain and on the slopes of the mountain was the frame of a city below. The city would refer to the civil government of the Age and the Temple the religious organization.

There stood the man with the measure. "Behold there was the man."—Pastor Russell. "whose appearance was like the appearance of the glory of God." This puts us face to face with the Word of God relating to that object. So we would understand. With the reed he measured the Temple, Sanctuary, and the whole building, with the flax he measured only one thing. That measurement was that of the life-giving stream that flowed out from the Temple, past the altar, through the East Gate and thence through successive buildings until it flowed out into the sea, thence to the Tabernacle, thence, thence, thence to the Dead Sea. The world lies in the valley and shadow of death. The water of life flowed into the Dead Sea for its cleansing and revivifying.

Pastor Russell said something about four, viz., the four quarters of the race course. That was it, wasn't it? The waters gave life. "He that loveth is begotten of God." So with life, there is no life without love. Where love comes in there is life. So it was plain that the first thousand cubits meant measuring up to the extreme completeness of obedience to the Lord in duty love.

The second thousand cubits meant measuring up to the full standard of Divine love in loving our enemies.

You will notice that anyone in that stream who possessed duty love only was paddling around in the water up to his ankles. No man has fully gotten into the stream of Divine Love until he attains the Fourth Degree. He will first compare the Temple with the Tabernacle. The Temple is not the Tabernacle. If the Tabernacle is the Tabernacle over again. Instead of having a wall around the Tabernacle, it had a curtain, and a curtain is not made up of one, but many members, many fibres, many strings put together. When you think of it, the curtain around the Tabernacle represented Christ, Christ's righteousness, and those to whom it was imputed. Here we have the Temple. The Temple is the building of stones. These walls around the Courts and around the Temple are built of large stones.

Some are going to be stones in the Temple. That is where you want to be. You all want to be stones in the Temple. You have no invitation to be a part of the Inner Court wall or of the Outer Court wall. Why try to get into something that can't be? We are all building. "Why will you be in the Temple? Why will you be stones, cut specifically to pattern? There is a measurement for the outer wall. It was one reed thick. That is one of the first things measured. It is called a building. "The building was six cubits high and six cubits thick." That wasn't a very large building.
What kind of a building was it? A building is a structure, anything built. This structure here, this wall here, that which was built here, this building was six by six cubits. Now remember the reed was six cubits long. The reed which did not appear was the Holy Spirit. This reed did not appear. What does it mean? It represents tentative justification for those who had not received the Holy Spirit. Those who did hear the voice of the Holy Spirit receive actual justification, i.e., the priests and the Great Company. So this Outer Court wall represents tentative justification during the millennium, during the thousand years when the hosts of mankind are struggling to rise up the seven steps to the Outer Court plane.

The Temple wall is also six cubits thick. The Temple has double walls, the inner is six cubits thick. What does it mean? It means it is to be made up of living stones, each one of which has measured to the full measure of the Word of God for that plane indicated by its location, i.e., the Divine nature. One hundred and forty-four thousand stones in that wall. One reed thick, six cubits thick, they will have measured up fully to every requirement of the Word of God before they pass beyond the vail.

How thick is the Great Company wall? Turn to Ezek. 40 to 48 chapters and find it if you can. It isn't there. It just says it is a wall. Does it say it is six cubits thick? It isn't six cubits thick. Those who go into that wall are step by step of the temple they are justified who have fled from the Court through persecutions coming upon the world, and all Christian people, in the near future. In the French Revolution if any man happened to call himself a Christian, you know what happened to him. I don't need to tell the dreadful story. When persecutions get severe, every man will say, "This is the time to be saved," and they will be justified and not on this strong foundation will be swept by the fire of that day and leave in there the Great Company only. They are the only ones left there after the Church is gone and they are the class that steps, as it were, from this life to the next to be on the Inner Court plane.

And so this inner place, the Most Holy, is called the Word of God, called under another word which means the same thing,—the oracle. That word has two meanings. In ancient superstitions, when Alexander was starting on his world-wide conquest he went to the Oracle of Delphi and there received the oracle of the gods. The oracle means the place, and also the message from the place. The Logos also means the word that proceeds from Him or in Him.

Our place is in the Temple. We can't stop in the Outer Court. You can stop in the Inner Court here if you want to. You would have breathing space, you think. You would be a servant! That is where you are called to, the Temple itself. "Few there be that find it." You are not going to stop on these steps of the gate to the Inner Court, but you are going to stop in the "oracle" of God, the Great Company plane.

The different gates have different meanings, different usages in the Temple. The East Gate is colored red, the same as the altar, Ezek. 43, "Afterward he brought me to the gate, even that gate that looks toward the east." Behold, he saw something there. Turn back to Ezekiel, first chapter, and see that wonderful vision. When first there is seen that wonderful vision and the mind of God goes in.—in the Church, God goes in because God identifies Himself with the Church. Christ said, "If my words abide in you, I and My Father abide in you." This East Gate is the same color as the altar. The gate is peculiarly made. In our land when going into a house, there is usually a simple door or gateway. In Oriental countries it was (and still is, I believe) a custom on account of the enemies and robbers, to make the door

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in the form of a corridor with dark chambers on either side and no man could pass that gate without satisfying the conditions that He would fulfill the conditions necessary to pass. And so these gates represent Christ, the outer one Christ in the flesh, the one on the Inner Court, Christ as a New Creature.

There are seven chambers, and seven steps to pass, the full measure of the Word of God to be met, seven chambers to go by. A place typifies a condition. The full measure of the Word of God must be passed through and the conditions necessary to pass. And so these gates represent Christ, the outer one Christ in the flesh, the one on the Inner Court, Christ as a New Creature.

Now notice this Inner Court gate here represents the same thing on the spirit plane. Instead of seven, steps there are eight steps. Seven is easy to understand. Seven is a symbol of completeness. There is nothing symbolical about eight until you think that eight is made up of one plus seven. The first step is the change from human to spiritual, of the mind, the heart, the will. You can call that, if you so desire, the resurrection. It is called a resurrection, because we are now spoken of as being raised to sit with Christ in heavenly places. That has happened. That is step number one.

We have passed up those steps now. This puts you on the foundation of being in Christ, anointed, having the Holy Spirit. Paul says something about that foundation. He speaks about the only foundation which is laid, which is Christ, and then you are building something on it. If you are building with wood, hay and stubble you are stopping on this Inner Court plane.

There won't be much breathing space there because of the seven chambers. Paul says this, (Col. 3:1) 'The fire shall try every man's work of what sort it is.' The fire shall try your work and mine and before we get through everything that can be destroyed will be wiped off.

The 144,000 and one will have built with gold, silver and precious stones. Perhaps you are building with gold, silver and precious stones, then you are going up through the golden steps of the Temple. How much higher? This Outer Court gate has seven steps, the inner eight. How much higher is the Temple? You will find it stated in chapters 40 to 48. You will find nothing stated about how many steps there are from the Inner Court plane to the Temple plane. Who can measure the difference between the finite and the infinite, the difference between the glory of the Great Company and the Little Flock, being of like substance with the Father. It can't be expressed in number of steps, so the number is not given. But those who progress up those steps, many of you are doing it, are on those steps, and will be raised to a plane of the Temple. It's height was six cubits above the Inner Court plane. That familiar old measurement, which means the full measure of the Word of God. Those on the Temple plane have measured up to the full measure of the Word of God. Can you measure perfect love? It is immeasurable. Here is a love that is like light. Some have dark hair and some white hair. The light shines on both black and white. The Divine love from the Temple, that wonderful love light shines upon all. He gives His gospel of love to all. The love light of that Gospel shines on the just and the unjust. No difference. The 144,000 love that way. Are you one of them? That is the standard.

What steps are you on? Those steps lead to glory, honor and immortality. What are you going on? Those Inner Court steps get the place of servants. Do you want to be a servant when you could be a king?

"And they shall not come near unto me to do the office of a priest unto me, nor to come near to any of my holy things in the most holy place, but they shall bear their shame and their abominations which they have committed." (Ex. 29:43.) The building to be of the Great Company give us all idea of direct service to God, and be prepared to take a lower place.

Do you want to be ashamed to look the Lord in the face? They shall bear their shame and be on the Inner Court plane where they might have been in the Temple. "And they shall bear their shame and their abominations which they have committed." God is good. I cannot exhort anybody too much. There is one place to which we are called. We are called to go through the gate of Justification, and up the steps of spirit begetting, and through our course of preparation, just for one purpose, that we might participate in the blood. This is all done in order that we might have something to offer. Now aren't we going to offer that which we are given by grace? It is all going to be to the building of the Temple. And the Church will build in the Temple and in the company of the Temple. And we can build on the foundation of Jesus Christ, gold, silver, and precious stones, when the fire comes, and the fire is burning now, our building might not be swept away.

"THE EZEKIEL TEMPLE"
By Bro. Geo. H. Fisher
At Brooklyn Tabernacle, Oct. 14, 1917, 8:00 P. M.

PART II

The Apostle Paul tells us in Eph. 2:18-22, "Through Him we both (Jews and Gentiles) have access by one spirit unto the Father." Think of it! Access to the Father! "Now, therefore, ye are no more strangers and foreigners," Which we were—strangers. "But fellow citizens with the saints and of the household of God. And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone, in whom all the building (the Sanctuary, the Temple) is fitly framed together, growing in to an habitation of God through the Spirit." So, friends, we will look at this great Temple tonight, which represents the habitation of God through the Spirit.

Our Saviour told us this, speaking in dark language, "Destroy this temple and in three days I will raise it up again." They knew not that He spoke of the temple of His body being destroyed and raised up in three thousand year days. We have seen in addition to this body of Christ a company who are not entirely faithful, other members of His body, in a larger sense. And so in this sanctuary of God, this great sanctuary to be the dwelling place of God through the spirit, we have the ingathering of the whole family of God, all the wandering, sinfull children of Adam, all gathered into this Outer Court, which represents restitution for the whole race of mankind. On a higher plane the Inner Court, tinted in blue, represents the elevation of some of the children of Adam, who leave their father's house temple on the angelic plane, and gain a few on in this Temple foundation that build better than the others, who build not of wood, hay and stubble, but of gold, silver and precious stones, and they are represented by the Temple, tinted in gold. They are raised to the nature of God Himself. These receive the exceeding great and precious promises whereby they are made of the nature of Jehovah, with like substance of God and of Jesus Christ. So this great Temple which Ezekiel saw in vision represents the ingathering of the whole family of God.

Up at the top here is a little building called the western building, west of the Temple. In looking up the various
pictures of Temple built by Solomon, Zerubbabel, and Herod, we could find only one sketch showing a building like the Temple. In Solomon's time, the Temple was a building not in line with the ransom. They do not come by the blood. It answers in some respects to the position of the angels. You know the Bible says the Church shall judge and rule the angels. We might expect to find somewhere represented the angelic hosts, those faithful and those not faithful, and thus it seems as though this western building, as it is called, may be considered as picturing the position of the angels, subject to the Temple, but not connected with the ransom.

There is a difference between the inner and outer gates. The peculiarity is that the construction is reversed. The Porch of the Outer Court is passed last on getting into the Court, and for the Inner Court it is passed first. You cannot by all the requirements first and then Porch last. Getting by the Porch first, and for the Inner Court you come by the Porch first and all the requirements last. The difference is the difference between being resurrected on the human, or the spirit plane, saying nothing of the Divine plane. On the human plane a human being has to make all the conditions of the Word of God before he is resurrected. That is true, isn't it? So the Porch represents the resurrection of all the angels, subject to the Temple, and for the Inner Court you come by the Porch first and all the requirements last. We find that the Levites would have land given them. On the chart in the Seventh Volume, you will find a square piece of land with the upper portion for the priests, the middle for the Levites, and the lower for the secular, or civil government, the city. The land for the priests types the condition of the Little Flock, types the same thing as the Porch of the Temple plane. The land for the Levites types the condition of the princes, or the heavenly number, types the charity of Moses. We believe that the two chambers represent the royal priesthood singing the song of the Lamb and the praises of the Heavenly Kingdom, because the Lamb of God is spoken of as supreme in the Kingdom. (Ezek. 40:44.)

We find that the Levites had land given them. On the chart in the Seventh Volume, you will find a square piece of land with the upper portion for the priests, the middle for the Levites, and the lower for the secular, or civil government, the city. The land for the priests types the condition of the Little Flock, types the same thing as the Porch of the Temple plane. The land for the Levites types the condition of the princes, or the heavenly number, types the charity of Moses. We believe that the two chambers represent the royal priesthood singing the song of the Lamb and the praises of the Heavenly Kingdom, because the Lamb of God is spoken of as supreme in the Kingdom. (Ezek. 40:44.)

Suppose we talk about the priests first. We find that the land given to them is the continuation of the nature of God. We are told "star differeth from star in glory, so also is the resurrection of the dead." (1 Cor. 15:41, 42.) That resurrection is so great that the Apostle calls it the "Resurrection of the Dead." We think the priests' dwelling places type glory and honor among them. One brother might have made a greater exertion than another. All on the Divine plane will be equal as respects the attainment of Divine love, but there will be differences in other respects. I wouldn't say it would be in the use of our talents. We find that the reward is one reward for all,—"enter into the joy of the Lord." There are going to be differences. One brother could attain Divine love and another might have more Divine love than he. It might be that. It might be that the exaltation of the Levites to the Divine plane will be all the same, and the exaltation of the Levites to the Divine plane will be all the same. We would be the same. We would be the same. It is something that can only be seen darkly now.

There is an interesting class here, the Princes. They represent the Ancient Worthies. They were allowed to operate in the Outer Court. The East Door was closed because the glory of God had gone through it, yet that Gate the Princes could use. During the period when the great Kingdom of God is being established, the Princes shall sit in the East Gate and eat their food. The food the Princes will eat of, might be considered as using the Word of God relating to the blood of Christ, to be applied for the world.

Brother Russell has indicated at different times, rather obscurely, that people in this life, who lived up to their great Kingdom of God, they would be those who lived up to their great Kingdom of God and learned to love as the Spirit, would be benefited by it in the resurrection. You know he has made such statements and teachings.

We will take for example a Roman Catholic that lived a thousand years ago. All the teachings he received were teachings, nothing about which were spiritual. He couldn't
have a Bible, for a Bible cost a fortune. This brother, a member of the household of faith, believing that that which was taught him was the truth, did his level best to live up to it, would have an advantage in the resurrection. Should he have an advantage? I believe he should. Here we have it in Ezek. 46:17, referring to the land that belonged to the Princes, the Ancient Worthies, it says, “If the prince give a gift unto his sons, the inheritance thereof shall be his sons, it shall be their possession by inheritance.” A place typifies a condition. The land typifies the better resurrection of the Ancient Worthies. I cannot see but that it means that it will be one of the joys and pleasures of the Ancient Worthies to take those who by God’s grace lived good, conscientious lives, not knowing spiritual things, and elevating them to the condition of human people. This will take us back the three stories. If we have a loyal spirit and love the Ancient Worthies they will be called sons.

Ezek. 46:17: “If he (the Prince) give a gift of his inheritance to one of his servants (raised to the better resurrection) then it shall be the servant’s to the year of liberty (that year when Christ shall deliver the Millennial Kingdom over to God by giving it to the children of Adam) after it shall return to the prince.” If anyone has a mental attitude of a servant, to do things simply because it pays to serve, or something like that, although he may get a reward he will lose it at the end of the millennium, because there will be somebody around to see that the people are separated from everything they can be separated from. I would like to see a little line extending to the bottom of the page to indicate the condition of being. Possibly means some will have a servile attitude, not that of a son. They will lose their inheritance, they will pass into the Second Death possibly.

Our Lord in speaking of a good deed done by some Jew, said, “Thou shalt be recompensed in the resurrection of the just.” He will be benefitted by his good deeds. I believe a heathen man who has tried as Paul says to do by nature the things contained in the law, if he try by strong effort and a resolute good will to live a good life, his conscience excusing him continually, should be benefitted in the resurrection of the dead. I believe he might be one of those, who, when he comes to a knowledge of the Son of God and the Kingdom in operation, the Ancient Worthies will be glad to honor with the same condition as the Great Sanctuary.

Here is the Temple, “Ye grow into an Holy Temple of the Lord.” It has a double wall with a space between. The space between these two walls is not a characteristic of the Ezekiel Temple alone. If you read over carefully the description of the Temples erected by Zerubbabel and Solomon you will find it speaks in similar language that the temple erected by Solomon represents the mind of the New Creature in operation, the Ancient Worthies. This temple represents the plane of being, the nature, and the building represents the new mind in that nature. You know all there is that is made of us now that is being fashioned now after the fashion of Christ, is the mind. We are transformed by the renewing of our minds. We think the Temple represents the mind of the New Creature on the Disciple plane. That is how we can say that the Holy of Holies typifies the pre-existent inter-birth or probationary or tentative spirit born condition in this life.

What use was made of these little chambers here? We read that between the inner and the outer walls of the Temple were little chambers or rooms. What does it mean? A place typifies a condition. Those rooms typify a condition. Those rooms were in three stories. According to the diagram given us, the bottom story was four cubits, or six feet wide.

As the wall went up to the second story they made the wall thinner. It went to the third story and got still thinner, and the third was bigger than the first. The language is hard to read, but that is what it means. These side chambers were in three stories. What does that mean? Does it mean that these chambers are developed in one higher than the other, and as you know a place typifies a condition, the differences of height typifies differences of planes of being or condition. As this Court is higher than the outside ground, and the Inner Court higher than the Outer Court, and the Pavement or Platform of the Temple higher than the Inner Court, so in these chambers we have three stories or levels. It is more glorious to be in the Great Company than in the restoration class. They will see God, but not serve Him.

We read of the Levites that the people were told to love them. So, friends, if any of us happen to fall into the condition of the Great Company, while we may have a certain memory of shame to bear, yet we will have the heartfelt love of the whole world of mankind. That makes us feel better. God is good, no matter where we are.

These three chambers represent memories of the Christ, head and body, memories of the things done on the three planes of being, memories of things done on the plane of justification, on the spirit begotten plane, and on the highest, the Divine plane.

Our Lord tells that there is something better than a ban. You love them better than all the money in the National Bank of New York. If we had the money in the Bank of New York we could move mountains. There is something better than treasure. The Lord says we are to lay up treasures in Heaven. I think this heathen man whom we spoke of, or the Jew of whom the Lord said, “Thou shalt be recompensed in the resurrection of the just” have laid up treasure in Heaven, and they have laid up treasures on the human plane. The Lord will not forget it. So we read that if anyone does a good deed to a prophet he will receive the reward of a prophet. The heathen man when his conscience excuses him, is laying up treasure in the lower chamber.

Some won’t reach the highest nature, yet have striven, they have just come short of perfect love. They have laid up treasure in the second story, but there know there are thousands of good men have laid a good deal of treasure in the first story and many have laid up treasure in the second story, but the greatest treasure is in the top story, treasures of gold, silver, and precious stones of character development, of true treasure in our minds and hearts, treasures of love, Divine love, represented by the gold of the Sinner, or the jeweled heart typified by the marriage of the Lamb with his beloved.

“He that loveth is begotten of God and is in the light.” The light is the Word of God, and the Word of God is represented by the gold. So, friends, when somebody does you a bad turn in or out of the Truth, and you love them, you are like the electric light, your love is shining upon all. If, no matter what a person does to or says about you, you still love them, you have laid up treasures of love. In laying up treasures like that you are developing a character jewel, maybe a diamond. It may be that God deposits a diamond and gold for you. When you learn more and more about the Truth and your mind becomes more and more filled with the transforming influence of the Word of God, the Lord lays up treasures of love in you.

As the light is the Word of God, the Word of God is represented by the gold. If you are living in a house, which rooms would you like the best, front or back? Here are the front rooms, and here are the back rooms, way back here to the West. A place typifies a condition. Thirty rooms, thirty conditions, thirty planes of glory.

Why, these little chambers in the front of this great house are to be packed full of treasure, while the back ones will have just enough to let the occupant through on the Divine plane, each star differing from star in glory. Has your chamber a fulness of treasure, or is it empty? Are you going to be a front room or a back room overcomer? How are you overcoming? Are you piling the back room with a little treasure once in a while? Our Saviour was overcome; He didn’t say, “I can’t overcome.” Or are you piling them in so fast that they can hardly be counted? I want my treasure on the top floor, front. Where do you want yours? It is the same on each story, rooms on each floor.

There is a beautiful picture in Ezek. 41:16-18 of the purpose of the great sanctuary. It is the interior decora-
tive scheme. Perhaps some of the friends have been interior decorators, so they will want to know something about the interior decorative scheme. The decorations were on each one of the gates and the posts. They were decorated with palm trees. You wouldn't call that very beautiful. Palm trees are good enough for God. The right king as the palm tree. If man gives the benefits of the ransom applied to him, the picture of perfect humanity will be held before him continually. The picture is impressed upon him that the purpose of this sanctuary is for the development and preservation of perfect humanity, and so these palm trees occur so often, that wherever a man turns he will see palm trees and the lesson is that of perfect humanity. The great sanctuary is for the purpose of blessing all the families and kindreds of earth with the blessings of perfect humanity, and as they come in here inside the porch they will see the palm tree decorations. There will be palm trees at the gates; and cherubic and palm tree decorations in the Temple.

Those cherubim in Ezekiel typify qualities of God embodied in the Church, in you and in all of us, all the faithful 144,000, whether they be Methodists, Catholics, or Baptists, whatever name they were called in past ages. Some overcome without shaking off the shackles of Babylon. No doubt about that. Of course, everybody now has the chance to get out of Babylon, and it would be difficult to overcome in Babylon now.

We see Heavenly things plainer now. Do you want to be up there or down here? Is there any comparison? Do you want to be there standing before God with the privileges of the whole sanctuary area? You can go anywhere if you are up there. The priests went anywhere. They can mingle with the people invisibly, as Christ did in the Temple.

Abraham Lincoln comes back? That noble man, one of the noblest men that ever walked the soil of America! No doubt about that. Abraham Lincoln never professed Christianity. We will treat of him as one case.

Here is the Little Flock, represented in the side chambers here. The Litle Flock, the Christ Head and Body, receiving the consecrations of the people is pictured by the priest receiving the flesh of these sacrifices.

Now the priest wouldn't eat them raw. These buildings were called side chambers. Before the priest would eat the offering, something would be done. These corner chambers are called boiling places where the flesh was boiled. When a man offered an animal, it was taken by the priests to these boiling places. There were chimneys in them. I know this, that when Ezekiel comes back he will know how to build the Sanctuary of the Lord. It is ever to be built. I think he will laugh at our plan, but it was the best we could do.

Here is a man coming from the dead. We will select some man whose name we know. We will say he has been reanimated and consecrates himself. We will say it is a story, why who could have lived a hundred years, who could hardly have lived a year ago, for nothing ever happened before from telling stories. Instead of being laughed at they take him up here and boil him a little bit, for the meat must be boiled before it can be eaten and assimilated. Boiling is the application of heat tempered with water. It means the application of stripes tempered with Divine love, the water of the Word of God. Each man like him coming to the Master's will, will be boiled a little. He will have to undergo a few stripes, a little boiling.

Then out here somebody else comes up. Say it is, well, perhaps some of your neighbors that wasn't quite what he ought to have been. We all know people that are not real good. Some men steal and some cheat, women gossip and things like that. This man comes up from the dead and starts to tell. Well, you must not steal. He gets boiled a little. The Levites boil him a little this time. He is the Judas kind. The characteristic of Judas was that he took money and kept the money that was in the bag. He was a willful thief. This man says, "I don't care if I did get hurt a little," "He that knoweth the Master's will and doeth it not shall be beaten with many stripes." The word tells that these corner places are boiling and baking places. They will bake him. He will get some pretty sharp and severe trials, many stripes—baked to the very point. You could have experiences like that. We suffer things, we have been boiled and roasted some times. We get into hot water when we get boiled. We do something we know we should not have done, then we are baked. We have fiery trials as a correction to teach us not to do that again. We are baked too.

As Abraham Lincoln makes progress and Edison comes up and turns the factories into furnaces, and factories into swords, to turning battleships into mowing machines, how they will rejoice at the progress of these great men. If there is joy in Heaven over one sinner that repenteth, think of the joy when twenty-two billions repent. Do you want to be there to enjoy these feasts, to enjoy forever that great love feast? To all eternity there will be stories, the throne room, the temple, this great love feast, not only for the thousand years, but year by year. As Brother John Edgar said, "Day by day renew your consecration, and daily seek to carry it out." Day by day people of the world will consecrate at this Temple and the priests forever will feast with joy and gladness over the billions that have repented and are making progress on the road.

Let us so participate in the blood that when we pass through here we will not be putting our treasures in the second story or third story rear, but in the top story front. Let us be one of that company through whom Christ will bring back from the dead all the billions of mankind. If you want to be your own son, your father, your mother, your brothers, your sisters, you must be in a position to pour blessings on them all, then by God's grace renew your consecration tonight right here now, that you may lay up treasure in Heaven, that you might be in that eternal love feast of the priests! Amen!
SEVEN BRETHREN IMPRISONED

In a testimony of Sister MacMillan, the following excerpts were read from a letter received from Brother MacMillan:

"Dec. 28, 1918. My Dear Mollie,—I am writing to you at Pittsburgh this week, as you will no doubt be there at the convention in a few days. Well, Christmas has come and is gone. We have a real good time. Friends from all over the country sent us good things to eat, or cards. It was a real Christmas. Brother Woodworth would get as much excitement and joy out of each package as a 10-year-old boy; and I enjoyed seeing him.

There is no attempt to answer all the kind remembrances nor burden you to do so, however, you will no doubt see many at Pittsburgh. Tell them all that the gifts and cards made us glad and that we were able (through the kindness of the officials) to share our good things with others, so instead of reaching eight, they reached over 150. I am enclosing a few letters from friends, but cannot send you all of them...

I hope you will have a good time at the convention... Please tell everyone that I am well and as happy as a man or New Creature can be in jail, and that I am looking forward to the happy day when we all will not only be free from prison, but also free from the old fallen bodies and forever united with the Lord and all His faithful. Had a splendid time in Sunday School today. We have united our class with the Jews, and spoke today, while Brother Rutherford spoke to the Christian Scientists. "So on we go, no knowing," etc.

With heaps of love to you and all, as ever,

"A. H. MACMILLAN."

In a testimony, Sister VanAmburgh said, "Brother VanAmburgh wanted to write a letter but was not permitted to do so, but desired that his testimony be given." She said, "Our brethren were quite well, rejoicing in all their experiences, knowing divine providence is over all. Shut up in their little 5x9 rooms for fourteen hours a day, they think of the Lord's goodness, the love of the friends, their desire to serve them, and how much they will enjoy their freedom when the Lord comes. He says, 'It is enough. Come, I have other service now for you to perform.' Bro. VanAmburgh said:

'Assure the dear friends of our great love and fervent prayers that the Lord will continue to bless them richly with grace for every time of need. No doubt the new year has as many surprises and blessings as the past one, so we need to search our hearts carefully lest any root of bitterness start and we stumble. WE WANT THAT CROWN. Assure them of my deep love for all. Ask them to please sing Hymn 328 as part of my testimony.'

She said further: "It would make you glad, indeed, to know how their hearts were warmed, cheered and touched by the shower of Christmas remembrances from the dear friends. They would like to thank all."

BROTHER RUTHERFORD

"I am now rejoicing in the sufferings on your account, and I am filling up the remainder of the afflictions of the Anointed One, in my flesh, on behalf of his body, which is the congregation," Col. 1:24, Diaglott.

What could bring greater joy to the Christian here on earth than to have the Lord's favor clearly manifested to him? The Apostle Paul, who had such experience, wrote: "It is given unto you as a privilege, not only to believe on the Lord Jesus, but also to suffer on his account." (Phil. 1:29.) Paul was more highly favored and who are happier than the brethren now in prison. They are conscious of their entire innocence of intentional wrong-doing, and rejoice to be suffering with Christ for loyally serving Him.

On the 6th day of May an indictment was returned by the Federal Grand Jury for the Eastern District of New York at Brooklyn against the following: J. F. Rutherford, W. E. VanAmburgh, A. H. MacMillan, F. H. Robison, C. J. Woodworth, Geo. H. Fisher, R. J. Martin, G. De Cecca and R. H. Hirsh. The indictment was for the purpose of obstructing the United States in the prosecution of the war. (Jer. 38:4.)

The indictment was in four counts, each charging a separate and distinct offense under different parts of the statute. This statute, known as the Espionage Law, was enacted June 15, 1917, and is strictly a war measure. It would be impossible to violate it when the country is at peace.

The indictment as originally returned charged that the conspiracy was entered into some time between April 6, 1917 (the date when the United States declared war) and May 6, 1918. Upon motion, the Government specified the date of the alleged offense as between June 15, 1917, and May 6, 1918. The case was called for trial on June 3, and the Government dismissed as to R. H. Hirsh.

The jury that tried the case was impaneled June 4, and the taking of testimony began June 5. The trial progressed until June 21, when sentence was pronounced.

Throughout the entire time the defendants were calm and serene, happy, conscious that the Lord was with them and that he was permitting the experiences for his own wise purpose. One spectator referred to them as "dignified, pale-faced Russellites." Another said: "Those fellows always had written or something when they got behind the bars, and when they go to the gallows." Little does the world realize why the Christian smiles.

A conspiracy is an agreement between two or more persons to commit an unlawful act. At the trial the Government contended that "The Finished Mystery" was written and published designedly to hinder the United States in raising an army and persecuting the war, and that the defendants had written five or more books which were intended to hinder the United States in the prosecution of the war. (Jer. 38:4.)

The prosecutor of the case contended that these pages were designedly hidden in different parts of the book for the purpose of first getting a person interested in the other parts of the book and then he would be influenced by the statements concerning war; that the publishing of the book, The Bible Students' Monthly and The Watch Tower, and the writing of letters to conscientious objectors were overt acts in carrying out the conspiracy. Defendants denied all such, and proved clearly and substantially the following facts:

Synopsis of Argument

That the International Bible Students Association is what it claims to be, a religious organization; that the members accept as their principles of belief the Holy Bible, as expounded by Pastor Russell; that Pastor Russell in his lifetime wrote and published six volumes of Studies in the Scriptures, and as early as 1896 promised the Seventh Volume, and that it would treat the prophecies of Ezekiel and Revelation; that on his deathbed he stated some one else would write the Seventh Volume; that shortly after his death the Executive Committee of the Watch Tower Bible and Tract Society authorized Brothers Clayton J. Woodworth and George H. Fisher to write and submit manuscript for consideration, without any promise being made concerning publication; that all the manuscript on Revelation, except the extract from an article by the Rev. John Haynes Holmes, was completed. After the United States got into the war, and that all the manuscript of the entire book was written in the middle of the night, when the hands of the printer before the enactment of the Espionage Law, hence the impossibility of any such conspiracy as charged having been entered into with intentions to violate that law. Not one of the defendants saw or even knew of the existence of the Espionage Law until March, 1918;
but the Court held this fact to be immaterial and ruled it out, even on the question of intent.

The evidence further showed that the letters written by the defendants were replies to inquiries made by brethren of the International Bible Students Association, for advice under the law governing the selective draft.

Brother De Cecca did not take the witness stand. Each of the other seven testified that they never at any time had combined, agreed or conspired to do anything whatsoever to affect the draft or to interfere with the Government in the prosecution of the war, nor did they have any thought of so doing; that they never had any intention of interfering in any manner with the war; that their work was wholly religious and not at all political; that they did not solicit members, and never advised or encouraged any one to resist the draft; that the letters written were sent to those whom they knew to be consecrated Christians who, under the law, were entitled to advice; and that they were not opposed to the Nation's going to war, but that as consecrated Christians they themselves could not engage in mortal combat.

The law requires that before one can be convicted the proof must show that he wilfully committed the act with the intent to interfere with or obstruct the Government in its prosecution of the war. The defendants testified that they never at any time entertained such an intent and had no desire whatsoever to impede the Government in any manner. They further testified that their lives for years past had been devoted exclusively to religious work—telling the divine plan for the blessing of mankind; that the Lord had foretold the war, and that for them to be against the war would mean to be against that which the Lord has permitted; hence all their efforts were confined exclusively to religious work.

Christians Always Misunderstood

Verily the unconsecrated cannot understand the consecrated Christian. It was so with the Master; and it is equally so with his followers. As an example, the Government put in evidence a letter written by a brother to some brethren in camp, saying: "We rejoice with you, dear brethren, that you are having opportunities of study and fellowship together. Be of good courage and hold fast; a little while and the fight will be over, and then you will be glad that you have stood for the Lord and righteous cause. This the prosecution construed as an overt act to resist the draft; that the letters written were sent to those whom they knew to be consecrated Christians who, under the law, were entitled to advice; and that they were not opposed to the Nation's going to war, but that as consecrated Christians they themselves could not engage in mortal combat.

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Sentence Imposed

The case went to the jury about 5 P. M. on June 20, and at 10:20 the same night a verdict of "Guilty" on all four counts was returned against all the defendants. They were sent away to jail at midnight and returned into court for sentence the day following, when seven of them were sentenced to twenty years imprisonment at Atlanta, Ga., on each count, the sentence to commence and run concurrently on each of the four counts. The brethren were not at all disturbed, knowing themselves to be in the Lord's hands. Their serene calmness was astounding to the large crowd gathered in the court room, and officers were heard to say: "We never before saw men like those."

Our brethren were then taken to a private room, where their wives and other friends were kindly permitted to serve a bountiful luncheon; and several hours were spent in sweet fellowship together. The bystanders looked on with amazement at the happy faces of all these Christian brethren. Again the testimony was given that these have walked with Jesus and learned of Him.

It was exactly high noon (sun time) Friday, June 21, when the Judge pronounced sentence against the seven brethren, Brother De Cecca's sentence being deferred for further investigation. This was the longest day of the year, and just at noon the sun reached its zenith.

When called upon by the Court to state whether they had anything to say why sentence should not be passed upon them, the defendants remained silent. The Judge said in part: "During the trial counsel for the defense attempted to impeach the law officers of the Government, the Army Intelligence Bureau, and all the ministers throughout the land. The religious propaganda which these defendants have vigorously advocated and spread throughout the nation as well as among our allies is a greater danger than a division of the German army, and a person preaching religion usually has much influence and if he is sincere he is all the more effective. This aggravates rather than mitigates the wrong they have done. Therefore, as the only prudent thing to do with such persons, the Court has concluded that the punishment should be severe."

The ecclesiastics stirred up the people against Stephen because "they were not able to resist the wisdom and the spirit by which he spake." They charged that "this man ceaseth not to speak blasphemous words against this holy place (church system) and the law." (Acts 6:9-15.) A number of clergymen were in the court room when the sentence was imposed. Some of them had attended throughout the entire trial.

Some Comparisons

Just a moment before the Judge pronounced sentence Brother Woodworth leaned over and whispered in Brother Rutherford's ear the following:

"Imagine yourself in the place of the dear Redeemer, or of one of the martyrs of truth whose blood stains the pages of history. See yourself in the midst of your enemies—persecuted, hated, reviled—conscious of your innocence, of the singleness of your purpose and the righteousness of your cause. See yourself with hands tied, your accusers clamoring for your life, your judge unable to stem the tide of human ignorance and passion. Realize that though they may take your life, they can not injure the new creature, nor force you to renounce your faith, nor be unfaithful to yourself or to your cause."

"A better day is coming, a morning promised long; When truth and right with holy might Shall overthrow the wrong; When Christ the Lord shall listen to every plaintive sigh. And stretch his hand o'er sea and land With justice, by and bye."

The following comparisons will be of interest to many:

1. Seven brethren were sentenced. The number symbolizes perfection, hence represents all of the New Creation on earth, wrongfully accused.

2. His brethren offended the clergy, who stirred up the people against them, sending petitions to the officers of the law and causing the brethren to be arrested, charged with sedition and hindering the Government in the war.