

SOUVENIR

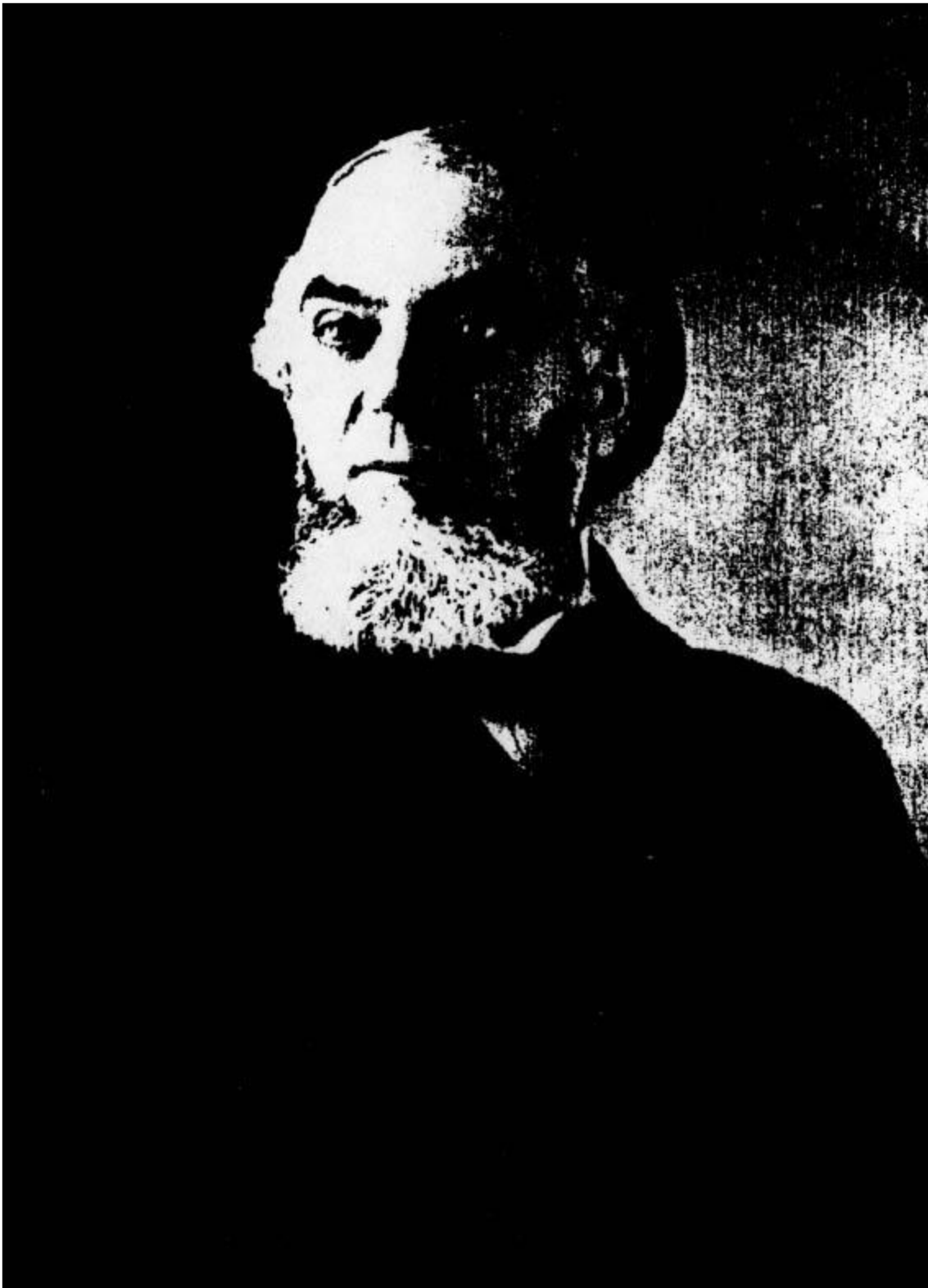
NOTES

BIBLE STUDENTS' CONVENTIONS

NASHVILLE, TENNESSEE

December 26-30

1908





Souvenir



(Notes from)

Watch Bible and Tract Tower Society's Conventions



ROCK OF AGES
 Other foundation can
 no man lay
 A RANSOM FOR ALL

To the King of Kings and Lord
 of Lords

IN THE INTEREST OF

HIS CONSECRATED SAINTS,

WAITING FOR THE ADOPTION.

THIS WORK IS DEDICATED

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

Eph. 3:4, 5, 9; 1:8-10.

NASHVILLE, TENNESSEE,

December 26-30, 1908

Preface.

DEAR FRIENDS: Once more it is our privilege to lay before you a mental picture of the proceedings of another grand and glorious Convention Feast; namely, that held at Nashville, Tenn., December 26 to 30 inclusive, 1908. There were about 350 in attendance, representing a great many States. Here the North, the South, the East and the West met in one common cause -- "The Good Fight of Faith" -- for praise, prayer and thanksgiving to our heavenly Father, for communion with Him, and His dear Son our Saviour, and for fellowship with the Feet Members of His body on this side the veil.

Being a small convention, there was splendid opportunity for getting acquainted with our Southern brethren, and it was our pleasure to meet many new faces. Quite a number had never before attended one of our conventions, though some had been in the truth as long as twenty-eight years, and many of them had never had the privilege of meeting Brother Russell and shaking his hand. All of this helps to account for the fact that this was the best convention thus far. As a result of the convention several newly interested ones were found.

Praying the Lord's blessing on these "Souvenir Notes" as they go far and wide, that they may be a means in His hands of bringing comfort and blessing to those who were not in attendance, as well as refreshing those who were present, we remain,

Yours in His service,

L. W. JONES, M. D.

2024 Washington Boulevard, Chicago, Illinois. U. S. A.

P. S. -- We take this opportunity to thank all, in the name of the Lord, for any assistance they may have rendered in the preparation and shipping of these Notes.

PROGRAMME

Chairman Brother C. A. Wise

SATURDAY, DECEMBER 26

- 2.00 P.M. -- Opening Rally. Song Service. Address of Welcome by Pilgrim Brother O. L. Sullivan.
- 2:30 P.M. -- Praise and Testimony Meeting.
- 7.00 P.M. -- Praise and Prayer Service.
- 7.30 P.M. -- Discourse by Brother C. A. Wise. "Who Are Brethren?" Matthew 12:32.

SUNDAY, DECEMBER 27

- 9.30 A.M. -- Praise and Testimony Meeting.
- 11.00 A.M. -- Discourse by Brother P. S. L. Johnson. "Overcoming."
- 2.30 P.M. -- Praise Service.
- 3.00 P.M.-Discourse by Brother C. T. Russell. "Where Are the Dead?"
- 7.30 P.M.-Praise Service.
- 5.00 P.M. -- Discourse by Brother John Harrison. "The Wisdom of God Versus the Wisdom of Man." I Corinthians 1:21.

MONDAY, DECEMBER 28.

- 9.30 A.M. -- Praise and Prayer Service.
- 10.00 A.M. -- Question Meeting. Answers by Brother C. T. Russell.
- 2.30 P.M. -- Praise and Prayer Service.
- 3.00 P.M. -- Discourse by Brother W. H. Bundy. "Valley of Blessings."
- 7.00 A.M. -- Praise and Testimony Service.
- 7.30 P.M. -- Discourse by Brother F. H. Robison. "Stirring up the Nest." Deuteronomy 32.11.

TUESDAY, DECEMBER 29

- 9.30 A.M. -- Praise and Testimony Service.
- 10.30 A.M. -- Discourse by Brother J. A. Parker. "How Moses Won a Fortune."
- 1.30 P.M. -- Praise and Prayer Service.
- 2.00 P.M. -- Discourse by Brother C. T. Russell on Baptism and its import; followed by a symbolic immersion, for which robes, etc., will be freely supplied.
- 6.30 P.M. -- Discourse by Brother O. L. Sullivan. Subject: The Hour of Temptation."
- 5.00 P.M. -- Love Feast and Brother Russell's farewell.

WEDNESDAY, DECEMBER 30

- 9.30 A.M. -- Praise and Prayer Service.
- 10.00 A.M. -- Symposium on Love's Fruits and Graces.
- 2.30 P.M. -- Colporteur Meeting.
- 6.30 P.M. -- Discourse by Brother G. B. Raymond. Subject: "Training for the Kingdom."
- 5.00 P.M. -- Discourse by Brother J. H. Brown. Subject: "Being Conformed to the Image of Christ by Walking in His Footsteps."

Bible Students' Convention

NASHVILLE, TENNESSEE



BROTHER C. A. WISE

Saturday, December 26, 1908
2:00 P. M. -- C. A. Wise, Chairman.

BROTHER WISE: I was much surprised when I saw the program this morning and found that Brother Wise was to be the Chairman of this convention. I was selected as Chairman without being consulted. I know you have been looking forward as I have been to this convention. When I learned there was a possibility of my having the privilege of being at Nashville, I assure you I rejoiced greatly. I have la in thinking that a good keynote Scripture for the convention would be, "Love one another as I have loved you."

Now, dear friends. you all know what that means. I trust we may exemplify the love of our dear Saviour to a. another throughout this entire convention As we have been told, and as I understand, the great test that is coming will be that of love, and I trust we will get such a storehouse of God's love in our own hearts that we may be able to stand, and come off more than conquerors in every test the Lord may permit us to undergo.

We will now begin our convention by singing No. 3, "His Loving Kindness."

After singing and prayer by Pilgrim Brother John Harrison, an address of welcome was given by Pilgrim Brother O. L. Sullivan.

Address of Welcome **by Pilgrim Brother O. L. Sullivan.**

DEAR BRETHREN: This is a most unexpected, though delightful, pleasure. It was with astonishment that I saw, on procuring a program late last night, that this appreciated honor had fallen to my lot.

My heart is full and running over with welcome, but just how to express it in words is very difficult. But you can know from the beginning that I am extending to you a most hearty welcome, however poorly my mouth may respond.



BROTHER O.L. SULLIVAN

Now let us turn and read the Twenty-third Psalm, one of the most beautiful and instructive in the Bible.

*"The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures: he leadeth me beside the still waters.
He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou
art with me; thy rod and thy staff they comfort me.
Thou preparest a table before me in the presence of mine enemies: thou anointest my head
with oil; my cup runneth over.
Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the
house of the Lord forever."*

The Lord's Table.

Dear brethren, it is to this table that you are invited; it is this table to which you are welcome. Surely you can feel welcome at your Father's table. I remember after becoming grown and leaving my father's house, it occasionally became my pleasure to return and be seated at my father's table. Oh, how welcome I felt there! How free I felt there! And with what care my dear old mother prepared and heaped the things most appreciated around the son's plate. God bless the dear old mother. When we thus remember these things and then we read: "Thou preparest a table before me in the presence of mine enemies." (God has prepared His table before us.) "I shall not want," "lie leadeth me beside the still waters." Notice His care: "He restoreth my soul," and there need be no fear, for "Though I walk through the valley of the shadow of death, I will fear no evil." Then, too, dear brethren, remember this is not a temporary arrangement; this is not a transient affair; for this goodness and mercy shall follow us all the days of our lives. It is His purpose to thus get us acquainted with the Lord; He is now teaching us to know God, and to know Jesus Christ. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." (John 17:3.) And as a result of knowing God to love Him and trust Him. We cannot help but love and trust Him if we know Him. We must love and trust Him if we know Him. Dear brethren, if you do not love and trust Him, it is because you do not know Him, for God is good, and His mercy endureth forever. The only question is this: Will the Lord be able to complete this education, this teaching of us to know Him, and as a result of knowing Him, to love and trust Him. With all in whom He does complete it, they are to "dwell in the house of the Lord forever." Thank God!

Again, to thus know God, and love and trust Him, is also to know, love, and trust the brethren, for they have the same sweet spirit as the Lord; and you must love and trust the brethren if you know them. If you do not love and trust the brethren, it is because you do not know them. Now these are the two objects to be accomplished by this teaching of us now. First, to know God, and as a result of knowing Him to love and trust Him; second, to know the brethren, and as a result of knowing them to love and trust them.

The Lord's Cup.

"My cup runneth over," says the prophet. The Lord giveth liberally; He gives good measure. He says it is shaken down; it is running over; it is pressed together. God is not poor; He is abundantly able to supply all your needs. "My cup runneth over" -- yes, it runneth over either with joy or sorrow, as the great Caretaker of our soul may see is best for us. But whatever it may be, joy or sorrow, it runneth over; it comes with a downpour; is intended to correct, to influence, to shape your character; it is intended to restore your soul -- "He restoreth my soul" -- that you may forever dwell in the house of the Lord. It is intended to make an impression on you; it is intended to shake you. And I will tell you, dear brethren, we need this. And when I look into your faces today and see what great progress you have made, and the joy and gladness that is filling your hearts, I tell you my own cup runneth over with gladness, indeed.

God restoreth your soul that you may forever dwell in the house of the Lord. Whether it is joy or sorrow with which your cup runneth over, know this: it is a blessing; rejoice in it. Brethren, remember the dear Lord is at the other side of this table, and is extending to you these running over cups, and is watching to see how you appreciate them, how you rejoice in them. You have had your head anointed; should be fully appreciated, understanding Psalm 32:9, "Be ye not as the horse, or as the mule, which have no understanding."

The Lord's Storehouse.

Dear brethren and sisters, you are risen with Christ and are sitting with Him in the heavenlies, and the dear Lord is seated at the other side of the table and is presenting to you these overrunning cups, whatever they may be, either joy or sorrow, and He is noting the effect they are having on you. Now the Lord has opened His storehouse of provisions (Holding up the Bible); He has spread the feast of things new and old. He has anointed our understanding; it is He who has brought us to this convention; it is He who has prepared a great blessing for every one of us at this time; He has furnished a servant to serve us; and you, dear brethren, are welcome to it. My hope is that we shall show our good sense and our genuine honesty of faith and heart by feeding on it, and by staying with it to the very close, and not imagine we are showing

Him courtesy, or demonstrating our own good sense, either by pursuing our own course and running away home or elsewhere. Let us consider one another to provoke unto love and good works, not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another, and so much the more as we see the day approaching. (Heb. 10:24, 25.) As this dark moment more and more envelops us, we will need more and more the encouragement and help that we can give to one another.

A very dear brother a short while ago spoke to me, saying that he thought it would be selfish for him to use his money for himself to attend this convention. My answer was, "Brother, let us have no opinion of our own when the Lord speaks, but let us go. Suppose you had a child for whom you had made a liberal provision, and it was continually finding other ways of using it and disregarding your wishes; would you think it had a very high regard for your will and your desire?" Just take it to yourself.

Feeling Welcome.

I hardly know how to welcome you. But I throw my heart wide open to you. Would to God I could make you feel welcome. Yet it does not appear to me that it should be a very difficult matter for me to do so. You know you are welcome, but I want you to feel it; I want you to realize it. We are assured that where the Spirit of the Lord is, there is freedom. This means there is no feeling of restraint; it means you feel welcome. Surely the Lord is here. Now, what shall we do, Let us get full of His blessed Spirit, and then we are full of the spirit of welcome or of freedom; we are perfectly at home. at ease, in His presence. Cannot you feel welcome at your own Father's table? O, yes, for then you are at your own table, then surely you are welcome, and you all know it. But I want you to feel it, to talk it, to sing it, and to help every other one to feel the same way. Let us 'say in our hearts, "The Lord is so good; it is His bounty; He loveth me," (John 17:23). We are merely in our Father's presence, and at His board. I am welcome.

Brethren, I speak today for the King of Kings and Lord of Lords, He who has made all things in heaven and earth, He who has redeemed us, and opened the eyes of our understanding, He who has led us hither for the very purpose of bestowing His blessing upon us. Now, should we not feel welcomes to it? And should you not appropriate the blessings? All things are yours, dear brethren, for "Ye are Christ's and Christ is God's." Thank God! "The earth is the Lord's and the fullness thereof," and you are the family of God. (Ephesians 2:19.) But, dear brethren, the child differeth nothing from the servant, though he be lord of all, until the time appointed (Galatians 4:1-2), but he is placed under tutors and governors. Your situation is nothing different yet from a servant, though you be lord of all; and though you are of the family of God. What a thought that is! We are here under the instruction of the great teacher, getting ready for the great future work at the appointed time. You should not only feel that the Lord has brought you here, but that He has brought you here for a purpose. He has you here for the very purpose of getting you ready for the great future work at the appointed time. It is the Lord's earth, it is the Lord's bounty, you are welcome to it, dear brethren.

Unique Convention.

This is a unique convention; we are here in the name of the Lord; we are here as members of His body; we are here as members of the Christ. Oh, you say, it is blasphemous! Well, they said the same of the Lord, that He blasphemed too, when He spoke of these things, then. We are here as branches of the vine; we are here as those who are in the world, yet not of the world; in the flesh; yet we are not walking after the flesh; we are here as pilgrims, and strangers, ' and foreigners; we are not here as those who are at home in the flesh; we are not here as those who are seeking entertainment and refreshment of a physical nature, but we are here seeking to know and do the will of the Lord. Do you doubt the statement just made? I tell you, dear brethren, if you knew as I do how many here today have given up positions carrying with them large salaries, and have given up home, and comfort, and perhaps some have given up privileges of forming earthly relationships of marriage, for the very purpose that they may actually engage with Jesus in this sacrifice, and in the dissemination of the Glad Tidings, you could not doubt it. We are not here either as paid delegates. Is not that wonderful? Just think what it means! Rather, we are here paying our

own expenses, and traveling hundreds of miles in order to attend this convention. Neither are we here seeking preferment one of another. For we are Brethren. Thank God!

Why Present.

We are here to rejoice. What more fitting thing than for us to meet here at this festive Christmas time, and rejoice in the Lord and His coming glory, What is more fitting than for us to take tip the glad song begun by the angels and sing its prelude, "Glory to God in the highest, peace on earth, good will to men."

We are here to feast, dear brethren. What is more appropriate than that the Lord's family should celebrate their family reunion and feast at His table at this Christmas time? Let us show our good sense and our honesty by doing so, and by not allowing any excuse to prevent us. Brethren, the Lord does not provide grudgingly or sparingly; neither does He desire that we should participate in that manner. Let us bring the tithes into the storehouse today and prove the Lord according to His Word, and see if He does not open the windows of heaven upon this occasion and pour out such a blessing that there shall not be room to receive it. (Malachi 3:10.) I verily believe this is going to be done; I believe this is going to be one of the grandest occasions we have ever experienced. I can not know why I do feel so, but I am sure it will be so. It will be just like the Lord to give us such a feast at this time.

Our present surroundings in this world are very inadequate for the necessities of the flesh, they being only a partial arrangement for the support of our physical well-being. God's bounty might just as well have supplied all the waste and prevented death entirely -- and this will be done in the near future. But while this is true in regard to the flesh, these surroundings are admirably adapted for the very purpose for which they are intended, namely: the development of the New Creature. I want you to get that point. Under no other, than these adverse conditions could the New Creature be chosen and developed. It is a mercy of God that has permitted this reign of sin, and given us this opportunity. Let us, then, rejoice even as the Apostle in 2 Corinthians 12:10. Listen to his glad refrain, dear brethren, and see if you cannot, too, join in with him: "Therefore I take pleasure in infirmities." What does that mean? Why, that means bodily ailments, bodily weaknesses. "In reproaches." What does that mean? It means having somebody point the finger at you. "In necessities." What does that mean? It means not having the necessary things, such as food; clothing, etc. "In persecutions." What does that mean? That means more than pointing the finger at you; that means laying hands on you and putting you in prison. "In distresses for Christ's sake, for when I am weak, then am I strong." Why could he rejoice in these things, and perhaps you and I cannot join in with him. O, dear brethren, he understood the matter! These things are mercies of God to grant you and me the privilege of developing this new nature and proving our worthiness of this high exaltation.

A failure from a financial or human standpoint may be much more of a blessing than a success would have been. Do you believe that? I met a sister the other day and she was telling what a hard time she was having. I said:

Dear Sister, is not that the very thing you need? We should use the best judgment we can; should try to overcome it. But rest at that, even should conditions not improve, be assured the Lord is trying to teach us an important lesson. The question is, will we understand it; will we appreciate it; will we stop and ask for wisdom; will we get the benefit out of it, or will we ignore it and force the Lord, in mercy, to repeat this lesson over, and over, and over, again, You will have to overcome on that particular point, and how is the Lord ever going to bring you over it? You ought to understand this, and if you would be patient, and cultivate wisdom, you would soon pass it; but it is a mercy of God that continually permits the trials, and we should be very careful not to take the edge off these important things. The Lord is trying to teach us. Neither should we take the edge off of them for ourselves nor for one another. We want to help one another and this cannot be done by interfering unwisely with His providences surrounding us.

Now, let me repeat that again: A failure from a financial or a human standpoint may be much more of a blessing than a success would have been. It altogether depends on our conditions whether the sweet or the bitter is best for us. Let us then be wise and rejoice that there is one that does know, and leave the entire

matter with the Great Physician. We must learn to rejoice as did the Apostle, in 1 Corinthians 12:10, in necessities, in persecution, etc., because they have a great value; they are worth something; they are the very things you need. You must accept all, both good and bad, as necessary food or medicine, ablutions or chastisements, for our spiritual well-being. I know it is hard to do this, but thank God, you can do it; you will do it, and you are doing it. It dues rejoice my heart today, more than I can tell, to look into your faces and see that you are doing these very things.

Welcome, All.

In the name, then, of everything above and below the skies, I bid you welcome, dear brethren; in the name of the Lord Jehovah, in the name of our blessed Lord Jesus Christ, whose Body we are, in the name of the Watch Tower Bible and Tract Society, in the name of the dear brethren of Nashville Church, with whom it was my pleasure formerly to be united, and who, God knows, are dear to my heart; in the name of all the people of Nashville, I bid you a Big Hearty Welcome. Surely you know, as God's children, you are welcome to the Lord's bounty. Surely, as being still in the flesh, you are perfectly welcome to what you pay for; and the sentiment of my heart is that none of us expects anything that we do not pay for. The Lord has graciously furnished you with the means, no matter how it comes. He has made the provision for you, and as His stewards you are only using it as He has directed you.

Welcome Singly.

Dear brethren, I am sure I speak the sentiment of every heart in my presence when I say, today, to Brother Russell, that, in the name of our Master, a hearty welcome is extended to you -- you who have stood for forty years amid the raging blast, without ever a deflection; you who as a mighty -oak rears its head in sublime grandeur today, being bereft of every green leaf, having had every leaf of earthly desire swept away. Who has also had every earthly love and ambition torn away, limb by limb, until there remains nothing of earthly fortune, or fame, or name; youth gone, health gone, home gone, deserted by some of the nearest and dearest earthly friends and relatives, mind and body worn, and almost consumed on the altar of our God, and in the service of the dear brethren; life, manhood, fortune, name, all spread at our feet as a carpet upon which we have freely trodden, all poured out as water at our feet, and today the slender thread of life is being taxed to its utmost to hold aloft the beacon torch. God bless you, we welcome you, and soon you will hear the welcome applaudit, "Well done, good and faithful servant, enter thou into the joys of thy Lord." But know, also, dear heart, we will stand by you and strengthen your hands until the sun goes down.

Dear Pilgrim brethren, our hearts extend a welcome to you also. We know of your anxieties, your hopes and your cares; and we also know of your blessings, which make the years pass by rapidly. The last six years of my own life have passed as a dream, and as so many days. It seems like yesterday since I entered this blessed service. Thank God for the blessed privilege we enjoy!

Dear Colporteur brethren, we throw wide the door of our hearts to you, and extend the warmest words of welcome in the name of the King of Kings and Lord of Lords. Co-laborers indeed are ye. God bless and continue you, for there could be no higher honor than this that is yours. In every place where your presence is the work progresses; and it is with pleasure and delight that I can today call to mind Birmingham, Mobile, Pensacola, Marianna, and Nashville. God bless you, dear brethren. When I get to where you are and have you receive me with your loving greetings, I feel like I am at the very gateway of heaven itself.

Dear faithful co-laborers at the Bible House, God bless and keep you; you are welcome, thrice welcome.

Now, dear contributing brethren, let us welcome you also. Someone may say, "Brother Sullivan, are you going to leave me out," No, I would not leave any of you out. You dear brethren, who are prevented from doing these other things, but are contributing your means, and prayers, and sympathies, God bless, you. I want to liken you to the hospital corps who furnish the bandages, and coffee, and sandwiches, and

encouragement to the faithful struggling army. We are all necessary, and we are all members of one another. You are all welcome, thrice welcome. God bless you all.

I do not think now I should consume more of your time. In conclusion, let me ask you, dear brethren, do you feel you are welcome? I want all who do to stand and sing the long meter doxology on the first page of your song book, "Praise God From Whom All Blessings Flow."

2.30 P.M. -- Praise and Testimony Meeting

Led by Brother C. A. Wise, Chairman

A BROTHER: The text that has been given us, "Love one another as I have loved you," has found a response in my heart. I have found that it was in obedience to love out of a pure heart that I came here, and then it came home to me that I should see to it that I do love the brethren with a pure heart fervently. "Blessed are the pure in heart for they shall see God."

A Brother: I cannot but help take one exception to one of Brother Sullivan's remarks when he said we did not come here as paid delegates. In one sense of the word we did. I know the Lord paid me before I started, He is paying me now, and I expect still greater remuneration before leaving this convention. This is going to be the best convention we have had so far. The words of a little poem come to my mind:

"Lord give to me, not that I may retain, but,
Lord, give to me that I may give again."

That is my desire and I know that if we all have that desire we will get more than we can contain ourselves.

A Brother: I am glad to be here, and I am so glad when I can look around and see so many people representing so many different states, and especially those from the North and from the far East who have come down here to our Southland. In 1863 a bullet that came from some part of that country laid my father low on the field of Gettysburg, but I am glad that we can rejoice in a Saviour that can unite all, from the South and the North, and from the East and the West.

A Brother: We are getting desperately in earnest down in our cite about our consecration. The Lord has been giving us some very fine food, for which we feel very thankful.

A Brother: "My cup runneth over." I certainly am glad to be here; I cannot tell you how glad I am. I cannot tell you how good the Lord has been to Inc. It is wonderful, and I can see in some of the faces here the same expression, and the same thoughts. Thank the Lord!

Brother Wise: If anybody is troubled with a long face. I suggest that he see Brother Dickerson; he has a sure cure for it.

A Brother: Brother Dickerson was an instrument in the hands of the Lord to bring me into Present Truth, and I always like to testify just after he does. I always rejoice every time I see Brother Dickerson. I am rejoicing here at this convention. I would like to go to every one from now on until the Great Convention, -- and then I want to be there.

A Brother: I cannot express my feelings of how thankful I am that the Lord has blessed me with the privilege of standing before you at this convention. Last Wednesday night it seemed everything was getting in the way. My wife was taken sick. The first thought was, Can I submit to the will of the Lord? And in a few minutes I was perfectly resigned to stay at home; but the time came and my wife said, Go, and I will get along all right. For fifteen years I stood almost alone in my community. I tried in my feeble way to do something for the Lord, but when I had tried my way for about fifteen years and could not do anything, I submitted to the will of the Lord, and He just commenced bringing my family into the Truth around me, and today we number fully twenty consecrated to the Lord, and a good many more who are quite interested. Brethren, when it poured in the way it did, it was almost more than I could bear. I felt almost like Simeon of old, when he had seen the child Jesus. You remember it. was revealed unto him by the holy' Spirit that he should not see death until he had seen the Lord Jesus Christ. And when the parents brought in the child Jesus to do for him after the custom of the Law, Simeon took him up in his arms, and blessed God and said, "Lord, now lettest thou thy servant depart in peace according to thy Word; for mine eyes have seen thy salvation." It seemed almost more than I could think of; they came in even to the third generation. I have a grandson and granddaughters in the Truth. My children came in, and we are having a

glorious little time, two meetings a week; the Lord meets with us. We have praise, prayer and testimony meetings that are so grand and glorious. I would have been glad if the whole class could have been here, but it was not the Lord's will; they asked me to represent them, and they ask an interest in your prayers, and to tell you that they would pray for us. I made such a request at Put-In-Bay, and at the time I put in the request, they said they never had such a meeting there as they did then. They wrote me that I must have had a wireless. telegraph and sent the blessings right down. I promised them I would go to the Put-In-Bay Convention, and bring back great blessings, and, behold, when I got back, instead of giving them blessings, I just had to sit and hear them tell about the glorious times they had while I was gone. The Lord surely works in His own way. When I first came into the truth, it was so plain, so glorious, and so grand, that I just got out and every fellow that did not agree with what I said I was ready to knock him down. And that was the way I found half of them -- they were ready to knock down at all times and drag out; but when I submitted to the Lord's will, if I found a brother who disagreed with me, I would not knock him down until I had made a soft bed for him to fall on. Brethren, I found there was love in the matter.

I want to tell you just one little circumstance about a Baptist brother living close to me. I used to be a Baptist minister myself. He moved away, but later on he came back through the country and paid me a visit. He said, "May I stay all night?" I says, "You hit us in a bad time." He said, "Why?" "Well, we are going to have prayer meeting tonight." He said, "I have not been in a good prayer meeting for so long, I would love to be in one." And we had our testimony meeting, and towards the last we told him that if he had anything to say to get up and say it. He got up and said: "I find it is different here from what it is back at home; we do not have but little religion back where I live, and just use it a little once a month. I see you all have it to use daily. I am going back home and the first opportunity I have, I am going to bring my wife out here."

I told the brethren when I left home that if this convention was nut a blessing to me I was just coming back home surprised. I feel that I am full of the love of God, and I am going home and just spend the balance of my time in the service of the Lord. I have no will of my own; I am perfectly resigned to the will of the Lord. May God help us, guide us, direct us. bless us all, is my prayer -- the prayer I have been praying ever since I heard of this convention.

7.00 P.M. -- Praise and Prayer Service.
7.30 P.M. -- Discourse by
Pilgrim Brother C. A. Wise.
Subject: "Who Are Brethren?" Matthew 12:52.

*"Sing them over again to me,
Wonderful words of life!
Let me more of their beauty see,
Wonderful words of life!
Words of life and beauty,
Teach me faith and duty;
Beautiful words! wonderful words!
Wonderful words of life!"*

I AM SURE, dear friends, the more we learn of the wonderful plan of salvation, the greater will be our desire to sing of these wonderful words of life. I am sure this was the object of your coming to this convention, that you may better learn how to sing them. It is true we have learned and are learning to sing the song of Moses and the Lamb, and as our heavenly Father has so permitted us to play so beautifully on this grand harp of harps of God, I trust we are all bringing out these very melodious tunes.

The subject of our little talk to you this evening is, "Who are Brethren?" I am sure in all the history of the harvest of this age, the question has never been so important as to who are brethren as at the present time. I believe you will all agree with me in this, and day by day as we shall get down nearer to the close of the harvest period, that question will be asked very often. You recall, dear friends, the circumstance that brought forth this question. Our dear Saviour had been going around preaching and performing wonderful miracles, restoring the sight of those who were blind, healing all manner of diseases; and one of the peculiar things connected with it was, that He was talking to His own people, -- those whom we would suppose had a knowledge of our heavenly Father. It is said of Him that He came to His own -- that is, the religious people of that period -- and His own received Him not. We are also told that to as many as did receive Him, gave he privilege, power, to become the sons of God. And so upon this occasion He had been saying some very sharp and pointed things against the so-called religious leaders of that day, and they desired a sign from Him; and while He was yet speaking, behold, one came unto Him saying, "Thy mother and brethren are without, desiring to speak to thee." And Jesus, looking about the multitude He was addressing, said, "Who is my mother, and who are my brethren?" And so, dear friends, we should ask ourselves, Are we brethren of the Lord Jesus Christ, or are we not? Have you and I complied with the conditions that bring us into the class that our Saviour recognized as His brethren? I trust, dear brethren, that we all have. I trust I am addressing the brethren of Christ Jesus this evening. The same question we see is apparent today. We see the religious organizations in their zeal to bring the world to Christ, all claiming to be brethren, and all performing wonderful works by doing many things that are commendable; and as you recall, the same condition existed when this question was asked by our Saviour. You remember our Lord said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven." you remember on this occasion He said, "Who are my brethren!" "For whosoever shall do the will of My Father which is in heaven, the same is my brother, and sister, and mother." Now it is a very easy matter to decide whether we are the brethren in Christ. Are we endeavoring to do His will? Have we complied with the conditions? Have we done all that our heavenly Father requires us to do in order to be brethren? Or have we not, You can answer the question. Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? And in thy name done many wonderful works? And then will, I profess unto them. I never knew you; depart from me, ye that work iniquity." Now this would seem strange that to those who were doing these works one would naturally commend -- wonderfully good works -- our Saviour would say, "Depart from me, ye that work iniquity." I do not understand that the

fact we have our names on church rolls, or that we build wonderful church edifices, or hospitals. and all of that kind of work, constitutes us the Bride of Christ. I understand our heavenly Father has laid down very pointed and very plain instructions showing how we may become brethren, and I believe that practically all of those whom I am addressing have complied with those instructions. Recall that He was talking to the Jewish Nation when the question was asked of our Lord, and remember also that they were typically justified; and as we see the so-called Christian world today we recognize, or we at least have reason to suppose, that in that class the brethren of Christ could be found; but we see it is just as the Lord has laid down in His instructions, and if you and I are to be recognized as brethren of Christ, we must comply with them.

Now for just a little heart examination. You know that we have entered on the season of the year when we turn over another leaf; we begin to take stock; we invoice, so to speak: and so, recognizing you as brethren of Christ, recognizing that you have done all that the Lord requires, and that you, as brethren, are endeavoring to make your calling and election sure, where do you and I stand tonight? What has been our experience during the past year? Have you and I been making advances in the Christian graces? Have we been growing in grace and knowledge, and especially have we been growing in character-likeness to our Great Redeemer? Have we been going backward? We recognize the fact in our Christian development, dear friends, that there is no standing still. We are either going backward or forward. It is true in the Christian's course there comes a time when we are to stand still and let patience have her perfect work, and in that sense I trust you are all experiencing that condition. And before we as brethren can experience that condition there are other experiences we must undergo in order to bring us to that condition where we can stand and let patience have her perfect work.

The Lord, through the Apostle, suggests some of the duties upon us as His brethren; He suggests the thought that we are to endure hardness as good soldiers of the cross. So, dear friends, I trust that the experiences of this convention will result in assisting us to endure hardness. We are told that, "He that endureth unto the end, the same shall be saved." The fact that you and I are brethren today is no evidence that we shall be crowned heirs of God. We are in very perilous times, and it behooves every follower of the Lord Jesus Christ to see that he has done everything that the Lord has directed him to do as a brother. And as we recognize the Onus in which we are, we must also recognize the fact that the Adversary is endeavoring to draw us away from the purpose of our soul. Had you ever thought that the Adversary, recognizing that his time is short, has brought all his power on the few who are endeavoring to complete their consecration, upon the few who are reckoned as brethren of Christ? Do you think that the Adversary is trying to deceive the world? Why no. Nor is he deceiving those who are at ease in Zion. It is the active Christian, it is the Christian who is endeavoring to develop and grow more and more like his Redeemer, that he is trying to deceive. So the Apostle suggests the thought that we endure hardness as good soldiers of the cross. And I trust that you and I can recognize the fact that we are good soldiers of the cross.

As we enter into this narrow race and run for the prize of the high calling of God in Christ Jesus, there are other experiences we must learn. My understanding is that as we enter this race as runners, the experiences that you and I get, qualify us as runners, and assist us to make progress as it were toward the mark. I trust now I am talking to those who have reached this mark. There was one time in my Christian experience when I thought that whenever I was able, through the favor and mercy of my Father, to attain to the mark of my heavenly Father, that the heavenly Father would take me immediately home to glory; but I find that by faith in the Lord Jesus Christ, we may early in our

Christian experience attain to that position, and then our heavenly Father places us under other conditions. After we have reached the mark, we are no longer as runners. We then put on the whole armor of God and are reckoned as soldiers. So let us endure as good soldiers of the cross. I trust that we have reached that condition where we have put on the whole armor of God, and are standing and letting patience have her perfect work. I do not understand when you and I have reached the mark that we will stand still and fold our hands and do nothing. I understand that those who are occupying this position are the ones who are the most zealous in the service of God; they are the ones who are trying day by day to lay down their lives

for the brethren; they are the ones who are trying day by day to develop glorious characters, beautifully exemplified in our dear Saviour.

So brethren, where are you and I tonight? What have been our experiences during the past year? Can you say under the various conditions and testings of life in which our heavenly Father has placed you that you have been growing, Does the glorious character of our dear Redeemer reflect more and more in your countenance, and from your daily walk in life? I trust it does. The year is gone, and I know we have left undone many things we wanted to do. These we cannot do now, but by the favor of our heavenly Father we are entering on the new year with grand prospects before us. The Lord expects us to do greater things next year along the lines of Christian growth than we have accomplished during the past year; and I trust, dear friends, that during this convention we may receive such aid and assistance as will tend to encourage us as we go on our way, and assist us to develop in the grand character-likeness of our dear Redeemer. I trust that we are today endeavoring to endure hardness as good soldiers of the cross.

In our daily walk of life our heavenly Father has placed us under such conditions that He can thus polish us. I am sure that if you and I are of the class who have thoroughly consecrated ourselves to the Lord, and who have received the evidences of our consecration, then our heavenly Father promises to place us under conditions where the polishing can go on. I have been some-what surprised when I see some dear brethren who, when they begin to feel the fiery trials, try to get away from those conditions and to place themselves under other environments; and to their amazement the trial under the new condition was ten-fold harder to bear than it was formerly. Let us leave ourselves in the hands of the Lord, letting Him work in and through us, but let us see that we are being properly exercised under the conditions in which you and I are placed. So let us ask ourselves the questions: Are we brethren of our dear Saviour? Have we come through the way appointed by the precious blood of the Lord Jesus Christ? And, then, have you and I thoroughly consecrated ourselves to the Lord? and have we the evidences of our consecration? If you have not the evidence of your consecration, seek for it, and never be satisfied until you obtain it, for our heavenly Father has so arranged it that he will give you the evidence of your acceptance.

God places us under very peculiar conditions. It is our heavenly Father's desire that all of these jewels be polished. In one sense of the word we are polishing one another; in our little meetings. in our conventions, we are assisting to polish one another.

Now we are to love as brethren. This was the keynote of the lesson this afternoon. "Love one another as I have loved you." Are you doing that? Are you endeavoring to do that? Is that the desire of your heart, to "love one another as I have loved you?" Or, are you placing stumbling-stones in the way of other brethren? I think of a remark of our dear Brother Barton, made some time ago at one of the conventions, when he said, "We have so many little baby brothers and sisters that need caring for." But the idea is suggested that our heavenly Father has so arranged at this special time that our baby brothers and sisters can grow rapidly. As we sometimes say, they are growing "by leaps and bounds." I have sometimes been actually ashamed of myself as I have seen some of these dear ones come into the truth, and after six months have left me way behind in development; but, brethren, I am plodding on day by day. And so we must care for these little ones. If the Lord has placed you in charge, so to speak, of any of these little ones, and given you their oversight, are you encouraging them by your words and acts? Or, are you placing stones, as it were, in the way. which tend to discourage them? it, the responsibility that rests on anyone who discourages one of the little ones in Christ Jesus! Brethren, if you cannot encourage do not discourage one of the brethren of Christ. They are precious in his sight. And so as we mingle with the dear ones, we want to assist in building them up, not tearing them down, not trying to present something beyond that which is written, but presenting the pure Word of God in all its beauty and grandeur.

What have you brethren that you have not received? Who brought to you this grand, glorious truth? Who permitted you to sit at this grand table and partake of the blessed things our heavenly Father has provided? And would you discourage one of the dear ones the Lord loves? Would you endeavor to cast aside or bring about conditions that would stumble a little one in Christ Jesus? We want in our daily walk of life to see that we are so living and conducting ourselves that we may be. as it were, living epistles, known and read

of all men; and especially as we come in contact with the brethren, that we may encourage them along the way.

The Apostle very significantly brings to our mind the fact of who are endeavoring to discourage the brethren of Christ. I hope none of us are doing this. In fact I know that none of you are endeavoring to do that, but I know you are seeking opportunities of service, to lay down your lives for the brethren, and that you are endeavoring in your daily walk of life to encourage them as far as you have opportunity. The Apostle suggests that not many wise men after the flesh are chosen, but that God has chosen the poor of this world, rich in faith. And he speaks about "Your holy calling;" and truly the brethren have been called unto a holy calling; and as we by faith see the wonderful place that you and I can attain unto through the favor and mercy of our Lord and Saviour Jesus Christ, let us do as the Apostle suggests, lay aside every weight and sin that would beset us and run the race with patience.

I trust we have made wonderful progress in Christian development during the last year, and it may be perchance some of you who are within the sound of my voice are very near unto the goal. It may be that it may not be long until you will hear the "Well done, good and faithful servant, enter thou into the joys of thy Lord." I know of some who have passed into the great reward which remains for the faithful ones in Christ Jesus since the last convention. But a few days since our last convention I was called upon to conduct a funeral service of a sister who had passed away. Little did she think that the grand convention at Put-in-Bay would be the last until she had entered the greatest of all conventions, and there to abide in the light of our heavenly Father's love throughout all eternity. I am satisfied she made her calling and election sure.

Having these exceedingly- great and precious promises, how careful we ought to be in our daily walk and life. We recognize the fact, as we frequently say, that we are all in the school of Christ; we are all learners, and I trust we are often found, as it were, at the cross. learning of Him, endeavoring to do those things that are pleasing in His sight; we, as brethren, have entered into this great rest that remains for the people of God, and the longer we abide in this place, and continue therein, the greater our enjoyment. You recall when we first entered the race it did not require very much to complete the joy and pleasure we received there, but by and by as we began to grow in grace, and knowledge, and character likeness of our dear Redeemer, this little vessel that God gave to us grew larger and larger; and so I trust it requires a good deal more to fill that capacity today than ever before; and in this convention I trust our capacity will become greatly enlarged. I hope we have all got enlargement of the heart; it is a wonderful disease to have, and I do not know of any cure -- at least I hope there will be no cure until we get into the great beyond. And so having these great and precious promises that by these we might become partakers of the divine nature, the Apostle has laid down very pointed instructions for us to follow. He says. Ye shall never fall, for so an entrance shall be ministered unto you abundantly. I am so glad of that; and you are glad of it. too. No one has the advantage of another there. There shall be ministered an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. We will all get the abundant entrance.

And how grand it will be to get the abundant entrance! It is true in the great kingdom which our heavenly Father has arranged, there will be different degrees, but so far as the entrance is concerned, all will receive a like abundant entrance into that kingdom. Is this your desire? I am sure it is. So are we striving to leave off those things that are contrary to the will of our Heavenly Father? Are we as brethren putting on those graces which were so beautifully exemplified in our dear Redeemer, such as love, joy, peace, long-suffering, goodness, patience, gentleness and all of these things which go to make a full, round character? I trust we are. I trust the nearer we get to the goal the greater will our desire be to leave off all those things which are contrary to the will of our heavenly Father. Are you endeavoring to see that your own will is laid aside and the will of the Lord taken in its place? In proportion as you and I permit our heavenly Father to rule and reign in us, in that proportion we are making progress toward the goal.

As we recognize the shortness of time, it is necessary that every one of us should be up and doing while it is called day, for the night cometh in which no man can work. How necessary that we should work while it is yet called day. Let us as we have opportunity assist one another, build one another up in the most holy

faith, as the Apostle suggests, with psalms and hymns and spiritual songs -- not discourage them. I wish I could impress on your minds how careful we ought to be not to discourage one of the little ones in Christ Jesus. It is the false brethren who come in and endeavor to destroy the liberty we are enjoying. The Apostle says, "Stand fast therefore in the liberty wherewith Christ has made us free, and not be entangled again with the yoke of bondage." Permit no brother to place any yoke of bondage on you, I care not who he is. One yoke we ought to wear, the yoke of our dear Saviour, and I trust we are all yoked together with Him. How wonderful is our experience when we can realize that we are yoked together with our dear Redeemer; but that is the only yoke we ought to wear, and let us endeavor to stand fast in the liberty wherewith Christ has made us free -- and how we rejoice in that freedom! Are you standing fast in that glorious liberty? I trust we all are. We all no doubt at one time had various yokes and bondages placed on us, but through the favor and mercy of our dear Saviour, we have come out from all of those yokes and are standing on the promises of our dear Redeemer, and we are rejoicing, and so let us remain. It is the false brethren who are going to endeavor to put these various yokes on you and I. It is the false brethren that are going to endeavor to persuade us that they are going to give us greater liberties, and greater joys and blessings than we formerly had. They are servants of corruption, and while they promise liberty, they have no liberty to give. While it is true we try every spirit, and as these various brethren come to us in our daily walk of life trying to present this thing and that thing, you know Satan is transformed into an angel of light, and so these false brethren offer to give you "advance" light and truth. That is the way they come to you now, dear brethren. I would that we could recognize the channel which our heavenly Father has used all through the harvest of this Gospel age. I trust you as brethren recognize the fact. It was those who at one time were recognized as brethren of Christ, whom the Apostle designates here now as false brethren. It is they who at one time enjoyed the glorious liberty of the sons of God. It is they who stand out, so to speak, on the promises of God and who are now recognized as false brethren. What do you suppose was the instrument that led them away? I think, brethren, it was pride. Self-examination is very necessary at all times. It never was so necessary as right at the present time. I would that I could impress on you that we are in perilous times. "Let him that thinketh he standeth take heed lest he fall." And so these false brethren are doing just as the adversary. They have transformed themselves into angels of light and are giving you "advance" light and "advance" truth. So long as the instrument, or channel, our heavenly Father has used all through the harvest of the Gospel age remains humble, so long will our heavenly Father honor and use that channel, and if our heavenly Father has so wonderfully used that channel up to this time, let it continue to assist and aid in that work as far as we possibly can. God has given us advanced light, and advanced truth just as soon as that advanced light and truth becomes due. As our dear Brother George Draper said at the Cincinnati convention that we have enough dug up now without spending our time in digging. You have all the truth that you can possibly digest if you were to live for the next thousand years. You have glorious privileges. There can be no doubt of the thought in the mind of the prophet when he looked down the stream of time, the time in which you and I are now, and said, "How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth!" Why, dear friends, are the feet of Him beautiful? Why was this honor given to them? I understand the feet are the last members of the Body of Christ. To our understanding, God's wonderful Plan of the Ages is now due to be made known to the household of faith, and you and I, so far as I understand, will get nothing new on that line. I think we now have the grand and glorious plan. It is true there may be little fundamentals coming in here and there that may seem to be new because presented in a different form by the different brethren, but when it comes to the plan of salvation, you and I, dear friends, have it. This is God's due time for making known this grand and glorious plan. So let us not spend our time in digging, but let us spend our time in digesting what we already have. Let us see that the truth is having a sanctifying effect on our hearts and lives. "Sanctify them through thy truth; thy Word is truth." Who is he talking about? About the world? O no, he is talking about the brethren. He is talking about those who have come into him through consecration. And so I trust, dear friends, we can recognize we are amongst that class tonight, and that we are endeavoring to do as the Apostle suggests; that we have left all on the altar of consecration, that we are endeavoring to see that all we have left on the altar is being consumed in some form and in some degree every day of our lives. Are we laying down our lives for the brethren as we have opportunity? I trust we are, it is true, none of us have any great opportunities, but we are only permitted to do the little things that come to us. I am very glad our heavenly Father has not permitted us to do any great things. Knowing the human race as we do, there

are very few so constituted as to be able to stand it if our heavenly Father asked us to do some great things. But if we are to be heirs of God and joint-heirs of Jesus Christ in the grand millennial kingdom, when He begins His grand reign of peace, we must prove our loyalty to our heavenly Father this side the veil. There will be no opportunity for polishing on the other side. Every member of the high priest must be polished here. I trust, then, we are making progress toward the second veil. I trust our prayers are, so to speak, ascending from the incense altar into the holy of holies. I trust while you and I have enjoyed the blessings of the "ante-chamber" condition that we have through consecration passed under this low-ascending passage, and soon all the members of the body of Christ will enter the King's chamber.

I trust this will be our experience; but there are other lessons we must learn; there are greater depths of our consecration that must be revealed to us, and how glad I am that our dear heavenly Father did not permit us to see the great depth of consecration as we see it today. I am glad He withholds that, and day by day as we leave our sacrifice on the altar He gives us strength and grace sufficient for that time, so that as we are nearing the goal we recognize the fact that keener and sharper are the trials and temptations, and greater is the desire on the part of the Adversary to draw us away; but greater still is the desire of our heavenly Father to assist in our consecration. So our Elder Brother has returned, and is assisting you and I. Oh, that we could always in our daily walk of life realize that wonderful fact that our Elder Brother is present and is assisting us to complete our consecration! And He longs for the completion of the members of the body of Christ in order that He may take them home to glory! How anxious He is to begin this grand work of lifting up and blessing all the families of the earth! But there are experiences we must yet pass through, and as soldiers of the cross I trust we have been learning them. What has been your experience the last year? Especially, what has your experience been along the line of patience? Have you been developing along that line especially? Have you in the experiences of the past year realized the necessity of patience possibly more than in all of your other experiences put together? I believe you have. And next year you will need more of patience than you have this year. No doubt false brethren will be manifested the next year more than they were the past year. There can be no doubt the Adversary will strive to draw you away from the purpose of your soul next year more than he has in this last year. So how necessary that we cling close to one another, assist one another, and build up one another so far as we have opportunity and privilege.

Now we have all ceased. I hope, as runners, and are endeavoring as good soldiers of the cross, having put on the whole armor of God, and having done all, to stand. And so as we are endeavoring to grow and develop in the character-likeness of our dear Redeemer, just so will the Adversary be active in the same degree. And the nearer and nearer you and I get to the goal, the keener and sharper will be the snares and temptations. And also the greater will be the desire on the part of the Adversary to draw us away. How necessary it is that we reflect the beautiful graces of our dear Redeemer. You and I represent the Lord Jesus Christ. Do we realize the importance of our position as ambassadors of the Lord Jesus Christ?

In our convention at Springfield, Ohio, it was my privilege to assist in a little service, and on the walls of the room were portraits of the various candidates for office -- president, vice president, governor, etc. In my remarks I suggested this thought: That here were men striving for the highest positions within the gift of this country; they were striving to occupy positions for various terms of years -- in the case of the president, four years. One peculiarity about the matter was, we elect them and prove them afterward. God reverses the order; he tries every member of the Body of Christ first, and everyone must prove his loyalty to God before he is selected. There will be no failures over there. God has so arranged it in His wonderful plan, and so He has placed you and I under these fiery trials, and the Apostle tells us not to think it strange concerning the fiery trials, as though some strange thing hap-pencil unto us. No, the Lord permits these things for the very purpose of trying and testing us. But if you and I are not being tried, not being tested in our daily walk of life, there must be something radically wrong with us. It must be true that our consecration has not yet been accepted. If our consecration has been accepted by our heavenly Father, and if you and I are being tried in our daily walk of life, our heavenly-Father is placing us under the conditions in which he can best try us. Is not that your own experience during the past year? Would you change it if you could? I am sure you would not want to change it. The Lord knows what is best for you and I, and so He has brought about certain conditions that will refine and purify us, and by and by bring us off more

than conquerors through Him who loved us and bought us through His precious blood. So we must recognize that these refining processes must go on throughout our daily walk of life; we see the necessity of abiding under the conditions in which the heavenly Father has placed us. Now we have the opportunity, the privilege to "Love one another as I have loved you." How much do you love the brethren? Do you pick out one of the most lovely brethren, and love him because he is loveable? Do you show your love of our heavenly Father that way? Do you love one who is the most cultured and love him because of that? How much do you love that brother who is somewhat inclined to be backward or uncouth, or whose remarks grate on your nerves? If you and I are picking out certain ones who are loveable, and measuring the love of our heavenly Father that way, we are doing the wrong thing. Are you as willing to lay down your life for the brother who has not had so many blessings as you have, or for the brother who is more highly favored in some respects? Are you as willing to go to that humble brother, and encourage, and assist him? So in any walk of life so we examine ourselves, we ought to see whether we are endeavoring to love as brethren, to love as Christ loved us. He was willing to lay down His life for us, so ought we be willing to lay down our lives for the brethren. I do not know if we would ever be called on to lay down our lives only just little by little, but as we have these opportunities there is where we can demonstrate our willingness to lay down our lives for them. Are you willing to go to that weaker one and show him the great depth of God's love and try to assist him to get God's love? Are you willing to spend part of your time that way? Or, would you prefer some other way? We are to be very careful as brethren. I trust in our daily walks of life that we are endeavoring to encourage as we have opportunity, and that we are seeking opportunities to lay down our lives for the brethren. So when we see those whom we think are false brethren, and who are endeavoring to tear down our faith, how careful you and I ought to be, not only for ourselves, but also for all the other brethren!

Oh, let us hold up the hands of the various brethren, and encourage them, and do what we can to assist them to complete their consecration!

My business is such that I am taken here and there in various parts of the city and I very seldom during the day meet one of those peculiar people, but occasionally I see coming down the street one of that kind, and the moment I see him I am attracted toward him. Why? Because that one is walking, or striving to walk, just as I am, he is enduring trial, he is being placed under conditions where he is being polished and where he can reflect the image of our dear Saviour, and so I have a kindred sympathy with that dear one. I have often thought of what encouragement we can be to one another by simply the shaking of hands as we meet a brother or sister in our daily walk on the street. You do not know but at that very moment the Adversary is trying to trip up or draw that one away, and sympathy may be the means of assisting that one to withstand the fiery trial of the evil one.

Some of the sisters say, "We have so little opportunity of laying down our lives." Why, you have a wonderful opportunity of laying down your lives! You remember in the battles of Israel, certain ones had to remain with the stuff, as recorded, while others went out to battle; and you remember when they came back victorious from those battles, they all shared alike. So if some are called on to go out on the battlefield, those who stay at home get the same reward. There is no difference. So the sisters who do not have the opportunity, but who have to stay at home, should remember that the Lord is watching. He is guiding and directing the various affairs, and has placed you under conditions where you can be polished, where you can be refined. So let us love one another as the Saviour has loved us. Let us seek opportunities to demonstrate our love for the brethren and for the heavenly Father, and as we seek for these opportunities rest assured that the Lord will give them to us. Then it will remain for you and me to improve them. If you and I do not improve them, the Lord passes them along to someone else who is watching and ready to improve them. I trust we are all endeavoring to remain in the condition where we can hear the faintest whisper of the Holy Spirit as it is guiding and directing. And rest assured that when the opportunity is presented, unless you and I are on the alert, and anxious to take advantage of it, that opportunity will slip by us.

I am so glad to see this wonderful activity among the dear brethren in Christ. It rejoices our heart as we go to the various places and see the great desire on the part of the brethren to complete their consecration!

I am sure that this desire is increasing, intensifying, day by day, and I am sure there never has been a time in all the harvest age that the friends have been trying so hard as at the present time to complete their consecration. I am sure there never has been a time when they were trying to develop the graces of the Spirit as hard as they are trying now. I am sure also that the brethren never realized their weaknesses as much as they do at the present time. Let him that thinketh he stands take heed lest he fall. Oh, brethren, I want you all to be on the alert, put on the whole armor of God. These false brethren, those whom we at one time loved best, those to whom we once looked up to as wonderful examples of Christian growth and grace, -- some of these are trying to draw us away; these false brethren are coming to you and are presenting "advanced" light and "advanced" truth, and how careful we ought to be. I warn you all, dear brethren, to WATCH. Our Saviour said. "What I say unto you, I say unto all, watch." How necessary it is that we stand on the Tower, so to speak; and watch, and how necessary it is also, as we stand in this position, that we recognize the fact we have on the whole armor of God. You need all the armor today. I am sure you need it now more than you ever did before in all of your Christian experience.

We are getting into the thickest of the fight, and as we have on the whole armor of God, we want to become acquainted with it so as to use it to the best advantage. We are glad that we are nearing the end of the race, and the goal is almost in sight. When we recognize the great height to which you and I have been called, and to which you and I can attain through the precious blood of Christ, let us in our daily walk of life see to it that we are conforming all that we have and all we hope to have, more and more in accordance with his will. The reward is almost in sight; a few more days of trial, a few more days of this warfare, and then the victory shall be ours. Let us remember this fact, that "One is your Master, even Christ, and all ye are brethren." I trust tonight I am addressing brethren in Christ. Amen.

Sunday, December 27th
9.30 A.M. -- Praise and Testimony Meeting
Led by Brother Raymond.

A SISTER: Everyone that knows me knows that I am glad to be here. The Lord has specially blessed me in permitting me to attend so many conventions. I assure you I have not grown as fast as I should have liked, but in what little time I have left I want to grow.

A Brother: At past conventions I have always listened to testimonies of others, but I want to give one today myself.

We have been having some testings and siftings in Allegheny, but I am glad to say that matters now look much brighter.

I now want to give a testimony concerning our Pastor: We will not see him as often or be able to go to him in our troubles and trials, so we thought we would like to give him a token of our love and gratitude, so we appointed a committee to visit him and express our appreciation. We thought a little token would be nice, and the committee therefore announced to the congregation that if they felt so disposed they might give a little. The panic struck Allegheny pretty hard, and it was suggested that each one should give just a little. The money came in very nicely, so we decided to give him a rug for his study in Brooklyn. But the money still came in, and we bought him a nice desk, but still it came in, and so we got him an easy chair, as he does not think much of his own comfort or convenience.

One day I was in his study, and I noticed a pile of letters here and a pile there, and in different places, and also one pile on the floor immediately in front of the table where he was working, and I said, Brother Russell, what is the object of putting those letters in the different piles and especially those on the floor? He said, Those different piles represent letters of different degrees of importance, some requiring to be answered sooner than others. Those on the floor are the most important, and I put them there because I cannot go out of the rooms without stepping over them, and so will not overlook answering them.

That gave us an idea, and as the money still came in, we decided to have a desk made for him with compartments in it for these different piles of letters, which we did. But still the money came, so the committee decided to present it to him for his personal use, and to give it to him only on condition that he use it for himself and not put it in the Tract Fund.

When the committee visited him, they kept him in his study until the congregation had assembled for the evening service on Wednesday evening, and then we all went in to the service. He saw how happy we were, and how much we loved him. When the committee presented him with the various articles, and finally with the money he seemed rather puzzled, especially concerning the money. He said he thought that ought to go into the Tract Fund, but the committee insisted that was not where the friends wanted it used, so he finally consented to accept same.

A Brother: I am only a year in the truth, I am from Jonesboro, Ark. There are only two or three of the Lord's children there, but He is with us, and we are trying to do something for our Lord and Master.

A Brother: I thank the Lord for the fellowship of the convention here. This is a special time in the world to receive and exchange gifts, but the Lord's children receive gifts all the time. I want to thank the Lord for the special gift He has given us of His only begotten Son.

A Sister: There are only three of us where I live, but we have the Lord with us.

A Brother: I am from everywhere in general and nowhere in particular. I am a native of Zanesville, Ohio. I have been traveling for twenty-five years, was converted in 1886 independent of all preaching and

teaching. I traveled twenty years as an evangelist, thirteen years as an ordained minister of the Missionary Baptist Church. But I came to where the Bible was a closed book to me. I went to Texas and made an effort to provide a home; I have tried it at different times, but the Lord would send me away. I prayed for two and a half years for light on the Bible. Providential circumstances and impression of mind led me to the Chattanooga convention three years ago, and there the Bible became a new book to me.

A Sister: This is my first convention, but I have been in the truth for thirteen years.

A Colored Brother: I rejoice in the truth, I received it through Brother Dickerson, and I feel assured I am one of the Lord's children, and my heart is more glad than tongue can tell. I have been trying to preach for fourteen years.

A Sister: Brother Magnuson sold some books in Freeport, Ill., to my son, who sent them to me in Alabama, and as a result I received the truth.

A Brother: I feel very thankful for this privilege of meeting with so many; this is my third convention. This is not the only place where we can get spiritual gifts from our heavenly Father, but when we meet with so many of the same faith, our cup runneth over. I am a colporteur and I have had many blessings that I could not have had otherwise.

A Brother: I used to ask the Lord to do things for me, but now it takes all of my time thanking Him for what He has already done. However, I am asking Him to keep me faithful. I was naturally prejudiced against Northern people, but the Truth has made such a great difference.

A Brother: I have been in the truth for twenty-eight years, and this is thy first convention.

A Sister: I have the privilege of being a colporteur a short time and rejoice in the work. One party I called on said, "Mr. Russell and his batch ought to be put out of existence. I am glad that I am one of the batch.

A Brother: I was in Utah in October, and then there were only two or three known to be in the truth. At that time four dear colporteurs went up there from Colorado Springs and have been doing a work which they themselves say only the Lord Himself is carrying on. A letter yesterday from one of them stated that 2,300 books have been sold and delivered there.

A Brother: A sister from Sidney, New South Wales, sends her greeting in a letter just received.

11.00 A.M. -- Discourse by Pilgrim Brother P. S. L. Johnson.
Subject: "Overcoming by Restraints."

DEAR FRIENDS: We invite your attention to a text found in the 12th chapter of Romans, 21st verse,

*"Be not overcome with evil,
But overcome evil with good."*

The great problem before the Lord's people at the present time is that of development of a character like that of our Lord and Saviour. The Church must make herself ready. Those who will not have their characters white and pure cannot be of the bride of Christ. The Church, therefore, at the present time has a great work in preparing a character like that of her Lord. In character development a number of things require consideration.



There are certain defects that must be taken out of our characters. There are certain lacks that must be supplied.

And there are certain good things which we already have in our characters that must be developed.

Three things, therefore, require attention in connection with the development of character:

- (1) The removing of defects.
- (2) The supplying of the lacks.
- (3) And the developing unto then almost of the good things that we have.

The farmer illustrates this in preparing a garden. He may have a piece of land that is full of stones, and lacking in many of the elements required for the development of those things which he is seeking to grow in his garden. His work, therefore, would be a threefold work: He would gather out the stones, he would by fertilizing supply the elements lacking in the ground, and

then by working the ground would bring it into the highest state of perfection possible in order to bring forth fruit. And these same things can be done in connection with the development of our characters.

"Overcoming by Restraints" is the subject we desire to use this morning. Overcoming by restraints is the process of subjecting the faults of the flesh to the sway of the spirit, so that the new heart and mind come into the supremacy, and keep under the flesh, and so gradually subdue it, until the faults are under control.

If we want to be kings and priests with Christ, it is absolutely necessary that we learn to overcome the flesh through the spirit. It is simply impossible for us to be fitted for the position in which we will help others to overcome their faults and defects, unless we first ourselves have learned to overcome these faults; and on that account our heavenly Father desires that we first learn the great lesson of self-rule that we might thus be fitted properly to rule others.

We notice that there are a great many faults, and we might classify them into two kinds:

Those that are evil tendencies, and, Those that are extremes of good.

Evil tendencies and extremes of good are therefore the two classes of faults. We might mention a number of "Evil Tendencies" -- unbelief, despair, selfishness, worrisomeness, contentiousness, sorrow, pride, resentment, faint-heartedness, hard-heartedness, implacability, impulsiveness, ingratitude, fault-finding.

"Extremes of Good" are "All head and no heart," "All hope and no head," conscientiousness, either exacting or morose; the sense of justice that exacts of others or requires too much of one's self. Spineless love is another fault. Again, that firmness that knows no yielding, no matter how much reason might be employed against it.

These are some of the things that we desire to notice this morning, and that we must overcome. They are faults that have their roots in our depraved natures. If our minds were perfect, all our mental faculties would balance, and if our hearts were perfect, and all the moral faculties were perfectly coalescent one with another, so that at proper times and occasions the fitting one might be brought into play, there would be no speaking of evil. But we do not come into existence under the curse with perfectly balanced faculties; rather our intellects are darkened through our faculties having not only error in them, but by their being warped; and our hearts are perverted; our minds certainly are not under the proper direction. It is on account of this depravity of disposition that there is the need of restraining the faults in order that we might overcome them.

The faults that we have are developed by uncontrolled thoughts and acts, as well also as by willful thoughts and acts. If we allow our natural bents with their faults to have untrammelled direction, so that at the impulse of the moment, we allow ourselves to do almost anything, we will find that as a result of the exercise of such propensities, the faults will increase in their strength. If to this we add willfulness, the fault will be made all the stronger, the heart will be made all the more perverted and thus will become all the more toilsome to us the work of undoing this wrong disposition.

Our faults are the cause of many of our falls. Brought into conditions where our faults are easily brought to the surface, they will bring us time after time into falls, and thus make more difficult the process of overcoming, and as a result of this, make all the more uncertain our bold on the crown that has been offered to us.

Faults may be overcome, and we believe in the best way, by putting in their places the opposite graces, so that with any fault we may have, we may study out the opposite grace, then allow the Word of our heavenly father to rest on our hearts and minds, until that grace through the Word is developed and thus gradually the fault is expelled by the good thing, its opposite, taking its place. We gave details in connection with that principle in our address at Niagara Falls. We desire to give another way in which faults may be overcome. The method of which we desire to speak this morning is that of Restraint -- overcoming by restraint. What do we mean by this? We reply, putting into activity certain graces while the faults are seeking to express themselves and thus curb their power and gradually eliminate them. The thought is somewhat akin to the one we sought to develop at the Put-In-Bay Convention, only at that time we spoke of weak graces, things that need cultivation, assisted by strong graces coming to their support under trial and test, and helping them to overcome- Our faults we do not want to support; we want to eradicate them; and we can eradicate them not only by putting in their places the opposite graces, but other graces, not the opposite of the faults, might be summoned to one's assistance as restraints, and these restraints will kill the faults though more slowly than the method of displacing them by the opposite graces: It is this method that we desire to explain, we trust, in such a way as will help us to make practical application of the matter in our lives.

Illustrations.

Let us give a few illustrations how the principle might be worked out. We have probably all seen a freight car detached from a train propelled quite a distance from the train by the impetus given it before detachment. By and by when it approaches the place where the brakeman wants it to stop. He puts on the brakes and this more quickly shuts off the speed of the car and brings it to a halt. So with us. When our

faults would naturally run off in other directions, bringing us into various falls, and sins, if we apply the brakes of these various graces, these will slow down the speed and ultimately overcome the fault altogether.

Then we might give an illustration of a wagon going down hill. The horse holds back the wagon, and the brake is applied to the wheel to hold it back. And so we, with sinful tendencies, go downward with more and more momentum; but if we apply the brakes of these graces to the fallen disposition, little by little they will overcome it, and thus by restraints we will become overcomers.

A fiery steed going on its own way can be restrained by the reins and bit, the driver pulling back and forth, until finally the strength of the horse being unequally matched, it is brought to a standstill, or at least under control. So we, dear brethren, will find that the graces that our heavenly Father by His favor has already wrought in us will prove a restraint on any fault, if properly used.

The same principle is illustrated in connection with fighting. Prize-fighters, you know, not only inflict blows on one another, but ward off blows. So these graces might serve to ward off blows, the flesh being considered as one of the prize-fighters, and the new creature as the other. The new creature sets this, that and the other grace into motion, parrying off the blows that might come to it from the flesh.

The principle might also be illustrated by the insane man who seeks to break everything within his reach. He seeks to break the resistance of his keepers. His hands, his feet and his limbs are laid hold on, his body is grasped in the strong arms of those who are seeking to hold him, and thus by main force, in spite of his resistance, he is brought into control.

And so we will find that these faults of ours sometimes run riot, virtually insane, and require that we bring many graces into play to lay hold on their hands, their feet, and their bodies, and by main strength keeping them down so that they are made motionless. And under the gradual continuance of that process they will be overcome -- overcome by restraints.

We might liken the final operation of this principle in overcoming to a prisoner, whose feet are in the stocks, and whose hands are likewise chained, and held in place where they cannot move, and his body pinned down where it cannot move. It is our desire as prospective heirs with our Lord Jesus Christ to obtain such mastery over the old man, as to have the flesh under complete control of the new creature. When we so do, the process by which we will have accomplished it will be, "Overcoming by Restraints."

Let us see whether the Scriptures warrant operating this principle. Our text is a passage that contains the thought, "Be not overcome of evil, but overcome evil with good." There are various ways by which we can overcome evil. In the text the apostle shows the way he had in mind. He is speaking of vengeance and the spirit of vengeance, which he assures us can be overcome by doing good. "Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." "Be not overcome of evil, but overcome evil with good." Kindness will overcome vengeance -- one of the graces overcoming the fault.

The Lord gives us this thought in Matthew 5:44: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" He calls to our mind the thought that prayer will be exceedingly helpful in overcoming the spirit of resentment that might arise in connection with the things done against us.

Again we have the thought in Romans 8:13: "If ye through the spirit do mortify the deeds of the body ye shall live." The spirit is the new creature, and this new creature develops the graces in us. It also brings into play the various graces as restraints in connection with faults; it kills them -- this is what he had particularly in mind in the expression "mortify the deeds of the body."

Again the apostle gives us this thought in 1 Corinthians 9:26, 27: "So fight I, not as one that beateth the air: I keep under my body and bring it into subjection." By the body here he not only means the natural propensities of the human heart that are good and lawful, but those that are in the fallen and depraved flesh. "Buffet" these, to use the proper translation. He as a prize-fighter strikes one blow after another at the humanity until the humanity is completely overcome and lies lifeless at his feet.

The Apostle Paul in Hebrews 12:3 calls the same thought to our mind. Speaking of appreciation in connection with helpfulness in overcoming faintness of heart and weariness of spirit, he says: "Consider Him who endured such contradiction of sinners against Himself, lest ye be weary and faint in your mind." Faint-heartedness is a fault that certainly would prevent our over-coming, and so he calls attention to the fact that we should appreciate our Lord's spirit that did not allow anything to make Him faint-hearted, but that persevered amid the trouble through which he was obliged to pass until ultimately the victory was attained. 1 John 4:18: "Perfect love casteth out fear." Fear is one of the faults and he shows that a grace will cast it out. Perfect love will expel it, gradually but completely.

Still further, the same writer tells us, in the 5th chapter, 4th verse, "This is the victory that overcometh the world, even our faith." The knowledge of our Lord's Word taken with confidence into the heart overcomes the spirit of the world in us, so that the worldly spirit and all that is a part of the worldly spirit will be overcome by faith. Thus, then, we have shown that the graces have certain restraining powers over faults and gradually will work their over-throw, so that through these restraints we may eventually become overcomers with our blessed Lord and Master.

Having explained the principle itself, we desire to call attention to the application of the principle in our lives. We want to take up both classes of faults we mentioned awhile ago and then show how each one of them may be restrained and finally overcome through the application of certain graces. First, however, we want to show certain requirements necessary in order to the proper operation of this principle. In the first place, there must be in our hearts hatred for our faults. He who loves the flesh or pampers the flesh will never be able to overcome by restraints. There must be a hatred in the heart against them as things unholy, unlovable, detestable. Then we must possess certain graces if we would operate the principle, and those whom we are addressing, consecrated Christians, have put on at least some of the graces; indeed it is impossible to become consecrated without having love in the heart for God, and a measure of love for our neighbor, and a measure of faith, and then honesty of purpose, and humility of heart. Thus we see certain graces are indispensable before we can be consecrated people of God, and it is only to such we are speaking this morning, for it is only such that have a hope of overcoming.

Then, too, the desire to overcome must be in our hearts. To us it must be something desirable, extremely lovable, something worthy of all our endeavors -- worth more than life, and the world itself, -- to have a character like that of our blessed Lord and Master; something that is above the price of rubies, yea all wealth is incomparably inferior to the value of a character attained by the over-comer. If we have such an appreciation of its value, it will help us all the more in operating the principle.

Still further, there must be self-knowledge; we must know our faults, we must know our graces; we must know the Word of God; and then a daily application of the Word of God in connection with these graces will bring restraints upon these faults. Without such self-knowledge this principle cannot be operated.

Still further, there must be in our hearts constant watchfulness. Our eyes must be fixed on the Word, upon the character required in the overcomer, upon the time in which we have to develop this character, upon the conditions under which it is developed, upon the faults brought into play under certain conditions; upon the graces that will best check them; then with a constant watch-care over our conduct, we will be better enabled to operate this principle. So, too, will-power must be used. The new creature must constantly and steadily affirm itself, and not allow drifting to be a part of our heart's life, but a constant attention to these things backed by will-power will ultimately gain the victory.

We may be sure that if these conditions are in our hearts we will gain advantage from the operation of this principle. In the first place the faults themselves will be checked; we will have many less falls, we will develop the opposite graces all the easier, while the graces themselves which are brought into play by the operation of this principle will gain strength through exercise.

Now, then, for the application of the principle to our daily lives. Let us suppose our besetting fault is

Unbelief.

How shall we overcome it? We reply, the first and best way is to develop the opposite grace, FAITH, and that would come through holding those parts of the Lord's Word on our hearts and minds whereby faith is developed. But in addition to that we may get help from hope.

HOPE of overcoming will be a distinct assistance in overcoming the fault of unbelief.

LOVE in our hearts will come to our assistance, for it will enable us to appreciate our heavenly Father, to think more highly of Him constantly, and thus because of our desire to honor Him will we seek to take from our hearts unbelief that would bring reproach on the Father and count Him unable or unwilling to keep the promises that He has made to us.

HUMILITY will be a good restraint upon unbelief. Unbelief roots in pride, and when humility is brought into play, it will show that God is a great being and we so small that He is deserving of our confidence, and that when He makes us promises, they will most certainly come into fulfillment.

PERSEVERANCE, or, to use the word the Bible uses for perseverance, PATIENCE, will come likewise to our assistance here, for patience presses on in spite of obstacles. God may seem to be against us, He may seem to be impeding our course, and surrounding us with all kinds of difficulties to break our confidence, but perseverance will pass through them all and bring the heart out of the condition of unbelief, so that it will see that even amidst the worst of conditions there is still life on our side.

THANKFULNESS for past deliverances is helpful. "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of affliction." Thankfulness for past deliverance will help us likewise to overcome the tendency to doubt God's promised help for us.

APPRECIATION for our heavenly Father's attributes, His wisdom, justice, love and power, His undeviating loyalty, will more and more drive out of our hearts this, the worst of all faults that the Lord's people have.

Despair.

This is the fault of some. Despondency finds its lodgment in the heart of some of the Lord's people, and brings them into despair, so that they are ready to give up hope, thinking, that a longer perseverance in the fight is unnecessary, that they are thoroughly beaten, their hopes blasted and therefore that it is better to give up. And the Adversary enforces that thought with the idea that it is better to die as an old sheep than as a young lamb.

How may we overcome despair? We reply, in the first place by putting the opposite grace, HOPE, in its place. But we may use another method. How may we operate it? We reply, Let us put some other grace into operation as a restraint. Is there something that will restrain despondency? We reply, yes, we can overcome this fault when we come into greater confidence in God's plan.

FAITH resting on God's promises will convince despondency that they are for us. God has called us; God has given us the hope of overcoming; God has given us the spirit; He has given us His providential

arrangements on our behalf, and all of these are intended therefore to check this tendency toward despondency, and the checking process will go on until despair will be overcome.

LOVE to God, that realizes that He is good, that His heart goes out to us in kindness, love for His character, love for His Word will combine to overthrow the tendency to despondency.

PATIENCE likewise will be found to be of great assistance; for patience will endure in spite of trouble, and when these troubles tend to make us believe that God has forsaken us and therefore there is no hope for victory on our part, patience will say: "Others have overcome, you can overcome. God is as good to you as He is to others; He is as faithful to you as to others; these obstacles must finally yield."

APPRECIATION of God's character will also help to overcome despair. If we realize that He is faithful, realize that He is good; realize that He has made all arrangements for His people; that all His promises for God's people are yea and amen unto the glory of God in Christ Jesus; that realization of His glorious attributes will drive despair out of our hearts. Thus overcoming it through restraints, imposed by the other graces, will be secured. And finally despair will entirely disappear from our hearts as these graces do their work.

Selfishness.

This is another tendency to which we are all inclined. In fact it is the root of all faults. It is the root difficulty with which we must constantly contend. Selfishness is the root of sin, and it operates in things which would be perfectly proper for us to do if we were perfect human beings, -- things that are natural, that God wants the natural man to have, but that must give way in the presence of the things which God wants the new creature to develop.

Selfishness is the spirit that would take all for self. Selfishness will let others in their trouble and sorrow go unhelped, that one might be at ease. Selfishness will teach indulgence at the expense of others, it will trample on others' hopes, happiness and prospects, that it might gain for itself what it desires.

Unhappy, indeed, are we in possession of a disposition like this. What may we do to overcome it? The best thing is the implantation of LOVE. which will come from the Word of God, we holding lovable thoughts on our hearts and minds the next best thing will be to use other graces as restraints of this unholy disposition.

FAITH will restrain selfishness. How so? Because it shows the plan of God, the development of the new creation and of the ravening of mankind. And confidence in those things will incline our hearts to be serviceable in bringing into reality these things. Such a desire will restrain selfishness and put it aside.

HOPE also will be found of help. Hope of victory, hope of being with Christ as a joint-heir, the hope of having a heart like that of our God, free from imperfection, stirring our hearts and minds will more and more put aside this disposition.

HUMILITY. If we have a very lowly estimate of ourselves it will help us to esteem others more highly than ourselves, and as a result we will stop seeking to indulge ourselves that they may do something for those whom we love and esteem better than ourselves.

THANKFULNESS for the blessings we have received will restrain selfishness; this will melt even the icy heart of selfishness into the warmth of love and a desire to help.

APPRECIATION of the needs of others is also useful. If we see them in a condition of sorrow or distress, if we see that we have in our hands that which will help them, this appreciation of their needs, as well as of the good qualities in them, will operate successfully upon the selfishness within us to curb it and finally to overthrow it.

SYMPATHY will also be of great aid, for sympathy will see their distresses, troubles, sins and sufferings, and when these thoughts of sympathy rest on the heart, they will put away the hardness that comes from selfishness. So, then, we see that selfishness can be overcome by the restraints imposed upon it through the operation of certain graces.

Worrisomeness.

Now let us look at worrisomeness. This is the disposition that hunts for trouble; the disposition that sees everything going wrong; the disposition that sees a hundred bridges to be crossed before tie one of them is in sight; the disposition that makes others unhappy and because of its fretfulness it continually incites them to discontent. How may we restrain such an undesirable quality as this? Like the others, it is restrainable by the operation of its opposite. And thus it may be expelled by PEACE. but it is likewise overcome gradually, though more slowly, through the operation of the method of restraints imposed by other virtues.

FAITH will restrain it. How so? -Faith knows everything is working together for good to those that love God. Faith knows that God's plan is going to come out well; faith knows that God is at the helm, and that He is too wise to err, too powerful to make a failure, and too loving not to help those who are His own. And thus faith brings restraints upon worrisomeness that will over-come it.

LOVE acts likewise. Love for the Lord, realizing that worrisomeness dishonors God. and love for those whom worrisomeness troubles will move us to hold it back and thus gradually overcome it.

HUMILITY We will realize that there is a greater One working for us than we; that others are better than we, and that we, therefore, have no right in our lowliness to become a means of hindrance or troublesomeness to others, and therefore the spirit of humility will enable us to curb this disposition, and finally help toward its eradication.

THANKFULNESS for the blessings we have received will save us very much of worry and will help us more and more to overcome it. Worry looks at future troubles; thankfulness looks at past blessings and thus the latter will very readily help to overcome, through the strength it opposes to worrisomeness

APPRECIATION of the desirability of peace, an appreciation of others' good. an appreciation of the Father's character, and appreciation of the good that will result to others as well as to self from a proper restraint of this unhappy faculty will prove a good means of overcoming through restraint.

Quarrelsomeness.

This is a very unhappy disposition. It likewise can be restrained. Have you ever noticed as a rule the people who come into the truth have a great deal of combativeness? This is one reason why God chooses them. It is necessary in order to be an overcomer to have the ability to fight and to stay with a battle until finished. and there is a great element in combativeness when properly exercised. But we find there is great evil in connection with it; and we can point that out in many cases. It becomes evil when we use the Lord's Word as a sludge hammer with which to knocks people down. Combativeness quite frequently asserts itself, as it were, walking amongst others with a chip on the shoulder, daring others to throw it off. You remember when we were boys we used to do that. Combativeness is willing to see an occasion of fighting at every turn and seeks to gain a point merely for the sake of downing an adversary. If that disposition is in us. brethren, we have a great task on our hands, and blessed are we if we learn how to overcome it.

What will help in this? The PEACEFULNESS of the Lord in mind and heart, that wants peace with all men, that seeks peace at almost any price, with the exception of the price of wrong doing. This disposition will expel it; but we can also restrain it and thus gradually overcome it by opposing other graces to it.

FAITH will help. Faith will see that this is the good fight of faith, that it is the gospel of the preparation of peace that we present, and therefore combativeness will not make it gain the victory, and since faith realizes that the whole plan of God is ultimately to work peace, it will indeed help us to work out that peace in our hearts toward others, and in our methods of dealing with them.

LOVE will have the same effect, for love will consider others, love will see how harsh words and combative dispositions hurt others' characters, bruise happiness and help, them develop the same unhappy quality. So love and faith will curb it and enable us to overcome it gradually through the restraints they impose.

HUMILITY will assist. How so? Humility will not think itself worthy of very much consideration from others. Humility will be very kind, quietly and reticently expressing its opinion, and this will check all the quarrelsomeness that might be in our disposition.

SYMPATHY for others might be of assistance. How so? We realize that such conduct can do nothing but harm and injury. We see that there is enough injury in the world; our poor humanity is groaning under the curse. As a result sympathy that will come into play, will have compassion upon the defects, and, instead of making them worse, will try to displace them.

APPRECIATION of the good qualities in others, qualities that deserve better on our part than quarrelsomeness, qualities that should elicit thankfulness, nobleness, appreciation, and this kept on the mind will impose restraints until finally this quarrelsome disposition is overcome.

Pride.

Is this our besetting fault? How may this be reached and overcome, Pride is that which exalts self, or makes one satisfied with self because of some actual or supposed perfection or good quality, physical, mental or moral. And some realizing or supposing that they have this, exalt themselves, spend much time, as it were, looking at themselves in the mirror of self-satisfaction, rejoicing very much in the good they have, or think they have. How may this tendency be checked? In the first place it is overthrown entirely through the cultivation of the opposite grace of HUMILITY. But when this is slow in developing, we find that it will be ably assisted by the restraining activity of the graces which our heavenly Father has hitherto worked in our hearts through His Word.

FAITH assuredly is a very strong check to pride. Why so? Because faith shows us our undone condition, and it shows us that we are creatures of but a moment in the presence of the Almighty; that all our standing before Him is dependent upon the goodness of another, that we are unclean, that our righteousness is as filthy rags. As we contemplate ourselves from a Scriptural standpoint. we will find that the thought of faith will be a restraint to pride.

LOVE, too, will do the same thing, for pride goes out in injury to others. while love worketh no evil to the neighbor, but seeks to bless and help and refresh the neighbor as opportunity comes its way.

MEEKNESS. Pride is overcome and restrained when we exhibit the disposition of meekness, a quiet carriage of ourselves in the presence of opposition which hurts, not presenting pride, but doing kindness to others. This truly is one of the best methods of crucifying the spirit of pride.

APPRECIATION of the goodness of God, appreciation of the good in others, will come to our assistance and thus gradually restrain the disposition that we have toward pride, and operating this principle time after time, gradually this unholy thing in our disposition will be restrained, and thus we will gradually overcome by the restraints imposed through the operation of the virtues the Lord has given us.

Resentment.

What shall we do if resentment is a quality of our hearts? It is especially of this phase of fault that our text speaks, -- "Be not overcome of evil, but overcome evil with good." "If thine enemy hunger, feed him, if he thirst, give him to drink, for by so doing thou shalt heap coals of fire upon his head." Resentment of course seeks the injury of one who has injured us; it feels it has not been fairly treated; it thinks the thing to do is to take the law in one's own hands and the transgressor should not go on in his course without receiving just punishment, which we are very ready to inflict. Such a disposition cannot be a characteristic of one who would be with our Lord as an overcomer.

LOVE is an element which those with this disposition of resentment must develop. To do good to them that hate us, to pray for those who spitefully use us, is the disposition the Lord seeks in us, and unless we have it, we will certainly go down in defeat and not be with the Lord in the kingdom.

How may we overcome the disposition of resentment and revenge?

FAITH. If we allow faith to operate in our hearts, it will restrain this disposition. How so? Faith assures us there is another in whose hands punishment lies. "Vengeance is mine, I will repay, saith the Lord." If we believe that with a or hearts we will restrain this unholy disposition until by and by through restraint we will overcome it.

LOVE likewise will do the same thing. Love will see in other moral injury out of which this wrong to us has come; love will be glad to bring them out of that moral injury and not seek to increase it by wreaking vengeance on them for their evil.

HUMILITY will restrain the spirit of vengeance in us, because it will consider that we are small indeed, that we are unworthy, that we do not deserve to be defended by ourselves, that the other may have qualities that are much better than we have, or he may have been overtaken for the time in a fault; thus as we humble ourselves before one another, and under the mighty arm of God, this disposition will restrain the spirit of vengeance that may be in us until finally it will be overcome.

SYMPATHY. Why is it that we are injured by others? In almost every case it is because of the misfortune in which they are by the fall -- all undone, bruised by the curse, and as a result of this tendency these faults express themselves -- making them the victims of the fall. When we have in our hearts the thought of sympathy toward those that are bruised, are under the curse, and are unfortunate, the thought that they are doing it in ignorance, that the devil is abusing them, making it hard for them to arise out of this disposition into which they have fallen,--either if they come on trial for life here as members of the body of Christ, or in the Millennial age, -- the thought of the difficulties that this disposition will bring them, and of the stripes that will result; there will be worked in our heart's sympathy for them which will therefore restrain the element of resentment, and under the operation of sympathy finally overcome the disposition of resentment.

APPRECIATION will also restrain mightily. Why? There is no human being but has at least some good in him, and if we search out that good thing, no matter how much he may have injured us, we may be able to gain a victory in that thought, and then as we appreciate the motive he may have had, the good motive, though his head may have been wrong in the matter, this might help us to restrain the thought of vengeance, and thus gradually give us ability to over-come through restraint.

Faintheartedness.

How about the disposition of faintheartedness? We are brought into a fight, the Lord wants heroes, He wants men that are strong for right. and for truth, and for good. "Be thou strong and very courageous," was the text we had as our Heavenly Manna lesson yesterday. Thus our heavenly Father wants courage in us, strength of heart and mind, that will be patient amid the obstacles of overcoming under stress. What

will help us overcome if faintheartedness is our fault? How may we restrain it and prevent it bringing us from fall to fall until finally our hopes of overcoming will be overthrown?

We reply, if we can put PATIENCE, perseverance, patient endurance in its place, that will give us the strongest victory; but we may likewise restrain it by the graces that God has given us and overcome it.

FAITH. "This is the victory that overcometh the world, even our faith." The world, the flesh and the Adversary in their opposition to us will bring it about that unless we are constantly watchful we will grow fainthearted, and this thought will influence us to look at our Lord in His course which will keep us from becoming weary and faint in our minds.

LOVE for God, whose honor we seek to maintain, to whose name we want to bring all the credit we can, and love for the brethren who might be helped by our example of perseverance, likewise restrain the tendency toward faintheartedness.

MEEKNESS will assist, for meekness withstands opposition. Meekness is kind under opposition, though hurt and pained many a time. It will go on with acts of love, persevering in its course, until finally it helps gain the victory. So meekness will impose restraint when the heart is faint, and does not desire to press on.

THANKFULNESS for past deliverance will act as a restraint. We can see that God has helped us in the past, He has never once forsaken us, all His promises have proved true, and we have experienced this as far as we have proved faithful under the condition under which these promises are made operative toward us; and the thought of the Lord's past dealings with us, resting in thank-fulness in our hearts will cheer the faint heart and make it the readier to run the race for life.

Implacability.

This is the disposition that does not allow us to be moved to forgiveness by the penitent tear, but shows itself in acts of spitefulness. How may we overcome such an unhappy disposition if We are its possessors?

We may overcome it first by putting in its place the opposite grace, the grace of FORGIVENESS. But if we are weak in thus destroying the fault, how may we assist the weak operation of that grace? We reply, by restraints imposed on the fault by the other graces. Let us notice how this will take place:

FAITH. If we have faith in God that our sins are forgiven, this will operate powerfully to help us to get rid of this spirit of hardness of heart that will remember wrongs and that will not overlook wrong in others.

We are assured in the Word that unless we forgive others their trespasses our heavenly Father will not forgive us ours. And if we really have confidence in that statement, that confidence will restrain mightily the unholy disposition that would continually hold against others the wrongs that they may have done us.

SYMPATHY for them in their distresses, sympathy for their sorrows, sympathy for their moral misfortunes which lead them into doing such things, will act as restraints on implacability, and thus gradually enable us to put it aside.

APPRECIATION for the good qualities in them will also mellow the heart, make it much more tender toward those who have done us injury, and will consider that they were deserving of our forgiveness; and even if it does not find deserts in them, it will find worthiness in our heavenly Father, for He forgives us freely and richly.

Impulsiveness.

Let us suppose that we have another fault,-the fault of "Impulsiveness"; that which manifests itself in too ready speaking, anger; that which "rushes where angels fear to tread." How may we overcome this?

FAITH. If we have faith as a restraining element, it will prove corrective. Why so? Faith brings to our mind our heavenly Father as the One who is never in a hurry; He takes His time; He works out things in harmony with time, and uses His time and His wisdom with His power in everything that He undertakes. As we study the character of our heavenly Father and realize that quiet waiting is an element of His character, more and more will it restrain this tendency toward impulsiveness, whether it expresses itself in inconsiderate words or acts or feelings.

LOVE will likewise do this. Impulsiveness is constantly hurting others, trampling on their rights; love, therefore, will hold it back, inasmuch as it desires to do good to others.

HUMILITY will act as a good restraint upon impulsiveness, for humility will help us to see that others are more worth than we are, that they have qualities better than ours, that they might understand the situation better than we, and that we ought to have such an estimation of ourselves that will not allow us to become angry with them or anticipate them, but would consider them more worthy than ourselves.

Thus we can overcome impulsiveness by imposing certain restraints that would come from graces God has wrought in our hearts through His Word.

Ingratitude.

Let us notice how the fault of ingratitude might be rooted out of our being. Ingratitude is one of the worst things with which our fallen humanity is beset. Certainly people ought to be kind and good to those who befriend them. When the heart, forgetful of the good that others have done, turns against them in enmity, it not only betrays one of the very worst qualities possible, but it does injury to the one who deserves better by far. If this unhappy disposition is ours, we ought to give ourselves no rest day or night until it be overcome. How may it be overcome? We reply, first and best through putting in its place the 'opposite grace, which could be done by the Word of God kept on the heart, with thoughts that incite to gratefulness. It may also be accomplished through the principle which we are explaining this morning. -- by the restraints imposed by the other graces.

FAITH. If we have faith, there is an abundant reason for gratitude, and the overthrowing, therefore, of the corresponding fault. Faith shows that our heavenly Father has done much for us, that He had mercy on us, saw us in our misery, and sent the Son of His own bosom into this world, to die on our behalf, richly, freely, without upbraiding, forgives us on account of the precious merit of His Son, and shower upon us mercies and favors innumerable, as the Father who giveth liberally and upbraideth not. Believing that God so treats us will incite powerfully toward overthrowing the disposition that would be ungrateful to God or to others.

LOVE toward the people who have helped us will restrain the spirit of ingratitude, for it will show that they deserve it, it will desire that they be made to feel our appreciation for them, and thus love will restrain ingratitude.

HUMILITY will show at once that such conduct is terrible, that it deserves reproach and rebuke, and when humility is brought into play it will hold back any spirit that will show unkindness or disloyalty to those who have helped us and been our friends.

APPRECIATION. Something noble and good in the one who has done us good will inure to rooting out of our disposition this unholy growth. If we see their evident desire to help us, if we see their desire to please God, if we see their desire to win the Father's favor through the cultivation of His Spirit, if we see

in spite of conditions that are discouraging to them, they yet press on, these thoughts will check sentiments of ingratitude.

Faultfinding.

Faultfinding is another fault with which many of our heavenly Father's people are afflicted. It is the disposition that sees the fly only in the ointment, the disposition that sees on the clean sheet the fly-speck only and forgets the otherwise immaculate sheet on account of the fly-speck; the disposition that underrates others; the disposition that wants to see how much they can be lowered and how much distress can be brought upon them. The Lord has assured us that if we want to be judges of the world, this disposition dare not be in us; it would totally unfit us to be associates with our Lord. On the contrary the noble quality of APPRECIATION should be in the Lord's people. How may we restrain faultfinding? It has come from criticizing. Sometimes it comes from a disposition in a person whereby he tries to show how wise and discerning he is. Discernment and wisdom seldom manifest themselves in pointing out disagreeable things in others. How may we restrain this? The best thing is to overpower it, and put in its place the opposite grace. But it takes time to do that, and in the operation of that principle, we find that another will come to our assistance, so that the work might be the more speedily accomplished. If we would operate certain of the graces that we have until the first method come to a successful completion, we would find the overcoming greatly assisted by the restraints.

FAITH will help. How so? Faith teaches that we are full of imperfections. The Word makes that very clear to our minds. "There is not a just man living on the earth that doeth good and sinneth not." And faith would teach us, therefore, not to throw stones at others, since we live in glass houses ourselves. Faith would teach us that we should be very sure our own floors are cleanly swept before we attempt to sweep the floors of others. Faith would show us that our imperfections are so great that they should occupy our attention to the exclusion of those of others, until our imperfections have been put away or brought under control. First we are to cast the beam out of our own mind that we may clearly see to take the mote out of a brother's eye. The casting of the beam out of our own eye will so work in our hearts sympathy for others. that instead of finding fault with them we will gladly use our knowledge of those faults to help them reform. So that faith properly exercised in the heart will help to overcome this disposition.

LOVE. The spirit of love will do the same. We do not believe that the spirit of Christian-love will allow an unkind criticism of the faultfinding disposition to manifest itself. On the contrary, it will curb it until it is completely overthrown.

HUMILITY is another quality that will restrain it, because humility constantly realizes one's own unworthiness, and therefore would not think of trying to make others appear unworthy, but would rather try to make them appear worthy.

SYMPATHY for the faults of others would move us to take a view of their faults that would eradicate from our hearts the faultfinding disposition. How so? By seeing them suffering under the distress of the curse, realizing they have it hard task in overcoming and realizing that this disposition is going to cause them a great deal of distress: it therefore would not think of making the distress worse by criticism coming out of an inappreciative faultfinding heart.

Heretofore we have pointed out a number of faults that have come from "EVIL. TENDENCIES." There are others that can be restrained i.e., "EXTREMES OF GOOD." There are good things which can be driven le extremes, which makes them faults, and we desire to speak of a few of these this morning, showing how to restrain them and finally to overcome them.

All Head and No Heart.

We may characterize the first of these as All Head and No Heart. Paul speaks of this in 1 Corinthians 13:2: "Though I understand all mysteries and knowledge and have not charity" -- he shows us it is possible for

us to have knowledge and no heart, constantly looking for the reasons for things, but never evoking to apply those things unto the perfection of the heart and making tic heart tender. Knowledge is a good thing, and a desire for knowledge is a good thing; it is the extreme that makes it evil, the development of the faculty of knowing to the exclusion of others that makes this a fault. How- may we restrain it? We reply, operating the other faculties. There are a number that can be operated and thus gradually bring us back from a disposition of that kind. We believe this is a temptation that comes upon the Lord's people. The Lord's people are a people who desire to grow in the knowledge of the Lord's Word, and the tendency is quite frequently in the direction of making it simply a matter of the head and not of the heart. How may we restrain this? By keeping in mind the other principle, the other graces, and these acting as a deterrent from that one-sided element will balance matters for its.

JUSTICE will come in to our help. How so'? Justice to ourselves, justice to the Lord, who has given us this knowledge, justice to others who might be tempted by our example to follow our way to their injury, will act as a restraint and thus eventually help us to overcome this fault.

LOVE is the principal thing for our heart, and by contemplating the love features of the Word of God, holding them not simply upon the mind, but also upon the heart, will incite to the development of this quality, and thus little by little our knowledge will be as it were, mated by love, and this pair will be We to work well and happily together.

Too Hopeful.

Let us suppose that our disposition were of the too hopeful kind -- the over-hopeful kind. There are some people who count their chickens before they are hatched, and see two chickens in each egg. If we have a disposition of that sort. it is liable to bring its into trouble, moving us to undertake things we are unable to accomplish; it will move us to seek to do for others what must result in injury not only to them but to ourselves. Those who have a disposition of that kind therefore need to be restrained. How may we restrain such a disposition? We reply, by bringing restraints through KNOWLEDGE. Knowledge will restrain hope when it is too large. How so? It will give us an adequate view of our talents, an adequate judgment of our grasp on the Plan of God, of our station in life, of the purposes of the heavenly Father and of the work that is being done, and as we realize these, more and more, hope driven to an extreme will be gradually modified until this unfortunate feature of it will be overcome.

LOVE, too, will operate in restraining it. It will see the injury such hope will inflict on others, as well as on the Lord's cause and honor, and therefore in love for God and His honor, it would impose such restraint until this disposition is overcome,

JUSTICE will act in the same way. Justice toward others, justice toward. ourselves, justice toward God, all of these principles will forbid our allowing too sanguine disposition to drive as into all kinds of mistakes and unhappy situations.

Extremes of Justice.

Here morbid conscientiousness and exacting conscientiousness may be enumerated. The latter moves people to become conscientious meddlers in other people's affairs; it moves people to hew to the line, allowing the chips to fly whither they may. Many people think this is a very good disposition. We believe that a spirit of a sound mind would reject many applications of that principle. This disposition is the Shylock heart -- requiring exactly its pound of flesh; it will not be satisfied with anything less, and if we have that disposition it will be dangerous where all kinds of allowances have to be made for the weaknesses, defects, sins and mistakes of others. And we are seeking to fit ourselves for a position that will require in us the forgiving disposition, the disposition that can consider all things and therefore not require of people more than they are able to give.

What will restrain such a disposition as this? There are few things that make the home more unhappy than this disposition. There are few things that cause brethren to have more trouble than this. Certain ones will fight for their way until the very end, to the disrupting of the class, because of exacting conscientiousness. How may we restrain it? We reply, by imposing on it the restraint that other graces will give.

LOVE. There is almost no love in such a disposition; at most there is very little. So if we allow love to come into our hearts it will gradually restrain that disposition until it will be overcome. Love will make excuses for others; love will see that they cannot do probably so well as another can, and therefore not measuring them by the rod of perfection, but knowing their limitations, will not exact of them more than they can give.

Then, too, with ourselves this same fault may be manifested. We may speak of that as

Morbid Conscientiousness.

There are some of our Father's children who are constantly berating them-selves, finding fault with themselves, making things sinful which the Lord's Word does not make sinful for them, and on that account are constantly in torment of conscience. If that is our disposition, what should be done?

KNOWLEDGE, in the first place will serve to restrain and overcome this disposition. The more we increase in knowledge, the more will we find the liberty our heavenly Father has given to His dear children, the liberty of love; that liberty that seeks in harmony with the heavenly Father's principles of justice to please the Father along the line of love; and thus as we increase our scope of knowledge, we will gradually restrain the disposition of binding upon ourselves loads that God has not bound upon us, until victory through these restraints of increase of knowledge will overcome this fault.

Spineless Love.

This is another extreme of a good quality. Let us give a few examples of what we mean. In the family, this disposition will show itself in allowing, for the sake of peace, the wife to set aside the headship of the husband and in letting children go unrestrained. It will withhold the rod to the spoiling of the child. Such love the Germans call apes' love. It is certainly love without the principle of justice, and certainly shows the lack of knowledge. We see many exhibitions of this in our pilgrim trips, and we believe there is something in connection with our first getting the truth that somewhat palliates it. Let us explain: We all seek to develop love, but on account of imperfection of knowledge, and on account of the lack of experience in some expressions of love. we have more or less of sentimentality which is not guided by principles, and which does not take into consideration things that ought to be weighed, and therefore we allow a good deal of injury to be wrought as the result of the operation of spineless love. As our knowledge increases we will find that love is compatible with firmness, and certainly compatible with justice, and love will therefore know how to refuse, and refuse very firmly where the principles of the Lord's Word require it. We believe that spineless love has done much injury, not only to the character of those who exercise it, but also in the lives of those to whom they ought to show a different disposition. It rears unrestrained children, and thus perverts their dispositions and characters for the future; it allows unauthorized people to control in conditions where one himself ought to control. How may it be overcome?

KNOWLEDGE. The first thing is an increase of knowledge. We must realize that love is not simply sentimentality, that love is a principle, that love is always in harmony with justice, and therefore we cannot smile at wrong, nor make wrong seem right, or with an easy heart let it pass by.

On the contrary, spineless love requires firmness; knowledge will show this and help to restrain spineless love.

JUSTICE likewise will come to its assistance, for it will recognize that such an easy going disposition, where firmness should be used will result in injury to one's self, injury to those who are allowed to have their own way, as well as to defamation of our heavenly Father by the one who is so acting.

That principle kept on the mind will prove to one who seeks to be of the Lord's mind a thorough deterrent, restraining the fault until finally it will be overcome.

FIRMNESS again will come to its assistance, will-power, that is able to say no, when no ought to be said, and yes when yes ought to be said, and then backed by patience, will work on until the end is achieved.

Too Much Firmness.

This may also be called "stubbornness." It is possible to be too firm, and thus injure instead of doing good. The Lord's people must learn to know when to give way and when to remain firm. when to yield and when to refuse. And thus when we come to understand the operation of this principle, we will be able to be helped along this line. This spirit of too much firmness exemplifies itself in the juror who does not understand why the other eleven are so stubborn. It will hold out on things that are unimportant, even though the heavens fall as a result. If we are possessors of a disposition of that kind, we will have to impose restraints by the graces which the heavenly Father has wrought in us and which will be helpful to us in overthrowing the fault. What characteristic should be made active? We reply:

KNOWLEDGE is generally deficient here, the knowledge of one's faults, the knowledge of what one is to attain as a member of the body of Christ, the knowledge of others' superiorities, the knowledge of the Lord's arrangement. All of this will prove a helpful restraint if our disposition be one of too much firmness.

JUSTICE will restrain, for this disposition will wreck homes, it will wreck our ecclesias, it will wreck many an opportunity for doing good, and thus the sense of justice that would hinder us from doing wrong to others, but would give them that which is their due, would prove a thorough deterrent from the operation of this principle.

LOVE. So, too, the spirit of love. -- love that wants to bless and help, love that bears the humiliation of yielding an unessential point, -- if that can be considered a humiliation, and certainly those who have this disposition generally so think, -- operating against this characteristic will prove a good deterrent.

HOPE will come into play, for hope will see the good that might result from such yielding, and thus will make us all the more ready to give way when it would be proper for us to do so.

Brethren, when we look at all of these faults, whether they are TENDENCIES TO EVIL, or EXTREMES OF GOOD, and realize that we have them, or some of them, in varying degrees, we come to realize something of the enormity of the battle that is before all who are fighting "the good fight of faith." The Greek word translated here "good" means "beautiful," and certainly it is a beautiful fight. There is no fight like it. Those who become conquerors in this fight are God's favorites, are God's heroes, and eventually will be used by God as none others of His creatures could be used.

After we have learned faithfully to apply the principle of restraint upon our own conduct, keeping ourselves within certain barriers, making the graces impose restraints on faults, we will find another fruitful field of operating this principle in helping our brethren; for all of us have fallen. If we have grown in the grace of God we are to seek to help our brethren grow and overcome, for they likewise desire to overcome. When we see certain faults, therefore, in our brethren (if we are able to allow the thought of their faults to rest upon our minds without our gaining the faultfinding disposition, if we can allow them to rest on our minds with the thought of the good we may work in them), we may then operate this principle for their good; for as we see certain faults in them, and then recognize certain graces we may suggest to them such thoughts as excite to activity their graces, and thus help them to be overcomers by restraints. Such a principle will help them; it will help us, and be a blessed opportunity of service for the brethren.

We believe especially in the cases of those who are leaders in the various churches this will be found helpful for the development of the brethren whom they serve as class leaders.

"To him that overcometh will I give to sit with me in my throne, even as I also overcame and am set down with my Father in His throne." We are liable to become discouraged as we see the depths of the fallen condition in which we all are by nature, but if we keep before our minds the grace of our Father, that our Elder Brother as our High Priest is constantly at our side, constantly helping us, giving us that which we need at the appropriate moment, we will be able to fight the good fight of faith unto the end, and thus will we in due time be able not to be overcome with evil, but to overcome evil with good, overcoming the faults by restraints imposed upon them through the graces. Amen.

2.30 P.M. -- Praise Service.
3.00 P.M. -- Discourse by Brother C.T. Russell.
Subject: "Where Are the Dead?"

AS this discourse has already appeared in one of the Reports very much the same as delivered at Nashville, and has also been printed in many of the papers, we will not give it space here.

The dear friends at Nashville certainly worked hard to perfect all convention arrangements and for the care of all in attendance, and their efforts were very manifest in connection with this service, which was the only public service. They had advertised in the papers, posted on bill-boards large bills announcing the service and subject, also prepared many thousand small hand-bills. These last were distributed by the friends in attendance. As a result of the combined effort there was an audience of nearly four thousand to hear Brother Russell, and a very large part of them remained throughout the entire service, which was quite long. As they went away each was handed a copy of the "Hell" TOWER.

7.30 P.M. -- Praise Service.
8.00 P.M. -- Discourse by Pilgrim Brother John Harrison.
Subject: "The Wisdom of God Versus the Wisdom of Man."

1 Corinthians 1:21.

DEAR FRIENDS: I thought after two such meals as we have had that a very light menu ought to be served for tonight; but somehow or other truth people always seem hungry.



I want to read tonight, as an introduction, the first chapter of 1st Corinthians. The words of the text for this evening you will find in the 21st verse. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

The wisdom of God and the wisdom of the world are questions we would like for a few moments to consider. The word "wisdom" is sometime' mistakenly put as a parallel of the Word "knowledge" and used interchangeably, -- mistakenly, we believe. Our thought is that wisdom is more of a parallel with understanding, or prudence. It is not synonymous with knowledge. The basis for this thought grows out of the record in several Scriptures. Our dear friends who hold this view quote the record in 1 John 2:20, 27, "Ye have an unction from the holy One and know all things. And the anointing which ye have received abides in you, and ye have no need that any man teach you." Here is a claim that knowledge is a gift of God, and a turn is made to Jesus in proof of it: "If any man lack wisdom, let him ask of God who giveth liberally and upbraideth not." But it is a mistaken idea to parallel wisdom and knowledge. God has provided for our instruction in righteousness through the record of his Word, hence we are told that all Scripture is given by inspiration of God, is profitable for doctrine, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. That a man may know the things of God, faith cometh by hearing and hearing by the Word of God. Knowledge must come through this source. I know we are told by many that the Bible is such a tangled book that we cannot understand it, and yet one of the beauties of the Scriptures is that it has been given us in parables, in dark sayings, in types and shadows, so that it requires diligence on the part of the student in order to a recognition of the truth. Our Lord Jesus recognized that fact when He said, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me."

"Ye have an unction from the holy One and know all things." I do not want to pass that without calling your attention to the fallacy of such a statement; yet I have had that quoted to me by some very dear friends as an evidence that the man of God may know not simply through the records of God's Word, but it is through the anointing he receives that God imparts the knowledge. If that were true, I ask, Why all of this record? Why the injunction of our Lord Jesus Christ to search the Scriptures? Why the injunction of the Apostle Paul to his son Timothy in the gospel, to study to show himself a workman unto God, a workman that needeth not to be ashamed. rightly dividing the word of truth? Again, why is it said of those of Berea that they were more noble than those of Thessalonica because they searched the Scriptures daily whether these things were so? If the knowledge comes through the unction, why these injunctions to the record of God's Word?

We understand that this record in 1 John 2:20 is more beautifully stated in the Emphatic Diaglott, where the record is, "Ye have an unction from the Holy One and ye all know it." Quite a different rendering, is it not? Yes, beautiful that is. We do not need that any man teach us that we have received the unction -- the baptism of the Holy Spirit which equips us with the wisdom that is from on high, that when search we comprehend, understand, appreciate and appropriate the things that God has revealed in the record of His Word. This is the wisdom that cometh from on high. And when we shall have searched diligently the

record God's Word, if any man lack wisdom for the appropriation or application of the knowledge received from the record of God's Word, let him ask of God who giveth to all men liberally and upbraideth not.

"When in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." But what are we to understand by this expression, The wisdom of the world? I understand it to be the wisdom that is of a worldly sort. But of whom do we understand the record to speak when the "world" is used, Our Lord Jesus, according to the record in the beautiful Scripture read by our brother in the praise service, in the 14th verse of the 17th chapter of John, says to the Father, "I have given to them (disciples) thy Word; and the world hath hated them, because they are not of the world." Now the question is, who is He referring to as the world? To whom does the Apostle refer in our text? Is it those who are entirely outside the household of faith? Our Lord Jesus Christ came to His own, -- God's chosen people, He presented Himself to His own, God's own chosen people, and the world, including God's chosen people, hated the Lord's brethren whom He had gathered about Him because they were not of the world. This text used to trouble me a great deal as a Methodist preacher. I would spend the full disciplinary measure of a Methodist preacher in one charge, at that time three years, which was the longest time permitted during my pastorate in that denomination, -- that is during my pastorate relations. At the close of my third year, the full length that the rule of the church would permit me to remain, there always gathered about me quite a company of people, not simply of the members of the church, and some of them were as full of the worldly spirit as those who were not of church membership -- but they would gather about me and say. I wish that disciplinary rule was out of the way. We do not see why just as we begin to get acquainted with a man, and love him, he must be taken from us. The world did not seem to hate me, and I wondered why it was our Master said, The world has hated them. It did not hate me, and it troubled me to know why. But I fixed it up in a pretty easy kind of a way. I said, I guess the world is getting better than it was in the days of our Lord. But during my experience I learned a lesson right along that line of the world. I remember having talked for some half hour to a dear friend, one of the officials of the church I served last as pastor. I remember he turned and looked me squarely in the face and said, I believe you are going to the devil. There was a man in whose home I was as welcome as in any home I ever entered. In that home the first and last time I ever remember to have had a door shut in my face, his wife, who always greeted me warmly, as her pastor, when she found that I had left the Methodist Church, did not ask me in, hut shut the door promptly in my face as soon as she recognized who it was. The world hated them. And it is because of these facts stated by our Lord Jesus Christ concerning the world in His day, who 'evidently were composed of the most religious people of that time; and so today we find the world, as we speak of it in the words of our text, and also elsewhere in the Scriptures; we find we are living in perilous times, parallel with those of the time of our Lord's first advent on the earth, and it is not the heathen nations about are hating us so much; it was not the Gentile nations that were hating them back there so much as the Scribes and Pharisees -- those who sat in Moses' seat. So it is largely so today, that the hand that is against us is not the heathen, but those who claim to be of the household of faith.

Now in the discussion of this subject, recognizing these as part of the world who hate us, we want to recognize another thing: that it is the wisdom of the world that is largely incorporated in these great institutions of the earth which are recognized as not having the wisdom that is from above, and therefore not able to find out God. Who is the world? All who are not of the household of saints. Are there not other brethren? Yes, there is a large circle of brethren of the household of faith, who are brethren in the household of faith, but it is one thing to be of the household of faith and quite another thing to be of the household of sons; and we recognize all in that household of faith as brethren in the sense that we, too, are of the household of faith, but we may not recognize them all as of the household of sons, and therefore they are of the world in that sense. "When in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching" -- now mark it does not say "foolish preaching." There has been a whole lot of that done in the world. It does not say "foolish preaching," nor does it say the "preaching of foolishness." There has been a whole lot of that done, too. But by the "foolishness of preaching." Now who calls preaching foolishness? The World? Yes. "The Jews seek after a sign, the Greeks seek after wisdom [of a worldly sort; but we preach Christ the power of God and the wisdom of

God." When in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save the house of sons, those who believed.

Now we leave the introductory remarks. Let us look for a moment and see what, the wisdom of the world has accomplished; and in discussing this subject we must confine ourselves to that line of thought which recognizes the religious world as the subject of our text, for should we go to the heathen world, to those who have never known of the gospel of Christ, we would perhaps find very little progress in searching after God; though I recognize in a general way that tied is back of all thought with reference to the God idea in the entire world of mankind, for in some way, either by tradition or by the printed page, every nation of the earth has the idea of God, and worship Him in some manner. But the only progress that has been made in the world that is worthy, of our consideration tonight is evidently the outgrowth of a civilization under the influence of the gospel of our Lord Jesus Christ, and of the Word of God. What has been the progress made in the world by the wisdom from the world? We see, according to the lesson we read, that this worldly wisdom began very early to make itself felt in the Christian church. In the days of Paul there were those who would stir up strife by a worldly spirit of contention as to who was the greatest among the Apostles. Evidently that was trouble. One said, "I am of Paul," another said, "I am of Apollos," and another said, "I am of Cephas," and another said, "I am of Christ." And the Apostle raises the question as to why these divisions, and why this strife. Was Christ divided? Was Paul crucified for you? Were any of you baptized in the name of Paul? Those are vitally important questions, and they have come down through the entire age as the spirit of the world has become prominent in nominal spiritual Israel today, as the spirit of the world was prominent in nominal Israel back in the days of our Lord Jesus Christ in the flesh. You remember He said to those about Him, "Ye do teach for doctrines the commandments of men." That is largely the case today. The spirit of the world crept into the church and took possession of the church and has largely controlled her down through the age just closing. And yet, with the declaration before us that when in the wisdom of God the world by wisdom knew not God, we find strong claims that great progress has been made by the church, advancement in civilization, wonderful uplifts for the children of men. But what about the gospel of the kingdom? The wisdom of God, as expressed by our Lord Jesus Christ, who is the manifestation of God's wisdom, declares that this gospel of the kingdom must be preached in all the world for a witness to all nations. What do we have instead of the gospel of the kingdom? Not much gospel of the kingdom have we had. The wisdom of man, the wisdom of the world, crowded out the wisdom of God, and said, We will go by this way. Instead of fulfilling the great commission of the gospel of the kingdom in all the world, they began to declare that the world must be converted to Christ before he could come and claim His own, and enter on His reign in the kingdom. Have they made progress? Well, yes. We look about us and see great institutions; great conquests along various lines, civil, social, business institutions, together with great religious concerns, are standing out before us in bold relief. A Christian civilization is struggling hard against Paganism, but what is it bringing in its wake? Is it bringing hope for those in despair? Is it making joy for those who are in sorrow? Well, yes, they say it is. Is it bringing life to the weary, wretched, dying millions of the earth, Yes, they say, it brings hope. What kind of hope? The wisdom of this world has never been able to find out God or His plan. That is the thought I want to impress upon your minds and hearts tonight. Why? Because God has counted the wisdom of this world as foolishness, and its strength He has counted as weakness. .

A few nights ago I was down in Arkansas and held a public meeting in a schoolhouse. I was being entertained about a mile from the schoolhouse. There were a couple of Baptist preachers after the meeting called on me at my stopping place, and they talked until nearly 11 o'clock. One was an elderly man and one a young brother. The younger one seemed extremely anxious to give me some instruction; the older one seemed extremely anxious to get some information; which is often characteristic of the two ends of life. Just as they left, the older of the two said to me: "I want to ask you a question, outside the Bible." He had been asking questions about the Scriptures, and seemingly did not recognize the fact that this question was most wonderfully centered in the Bible, for I simply turned and called his attention to the record in the lesson I read tonight. "I want to know why it is that all of these wise men that have lived have not found out some of these things you have been telling. You told tonight of so many things, and I want to know why it is that the wise men of the world have not found them out?" And he named a few whom he regarded as wise men -- among them Mr. Taft. I supposed he would refer to some of the great theologians

of the day, but he did not name one of them; on the other hand he named Mr. Taft and Mr. Roosevelt and a few other men who are very prominent and regarded as wise men of the earth. Now, he said, I want to know why these wise men have not found out these things? I turned to him and said, "Brother, don't you remember God has told us in His Word that not many wise men after the flesh, not many noble, are called, but God has chosen the foolish things of the world to confound the wise, and God has chosen the weak things of the world to confound the things that are mighty, and the base things of the world, and the things which are despised has God chosen. Yea and the things that are not to bring to naught the things that are." I said, there Brother, is my answer as to why these wise men have not been able to unfold and come into a knowledge of these things. God saw the end from the beginning; He recognized way yonder in eternity's past the condition of man, the condition of his heart, and the ambition of his soul, and He determined that no flesh should glory in His presence. So He has taken the weak and the debased and the insignificant things of this world wherewith to confound the mighty, and to bring into confusion they that are wise after the wisdom of this world. He saw that by the wisdom of this world man would not be able to find Him out.

What have they accomplished by the wisdom of this world? Well, great institutions builded up, religious organizations, grand and glorious to look at from a human standpoint. I remember in conversation with one of my own household after the flesh, I told him I expected to withdraw from the Methodist church. He was a minister in that body. He said to me, "Father, what are you going to come out to, come out to nothing?" Now I realize, dear friends, that, with one exception, there is not a grander organization on the face of the earth today than the Methodist Episcopal Church, so far as organic power is concerned. It is a wheel within a wheel, and legislators have investigated the matter and have told me personally that of all the organizations upon the face of the earth there are few if any that are stronger or grander in their organic work and power than the Methodist Episcopal Church. But what did that hold for me? It held what I recognized to be error. A grand institution, speaking after the manner of men, but controlled largely by the wisdom of the world. or the wisdom of men.- Come out from it? Yes. What was I coming to? I did not know, except that I heard the sweet voice of the great Captain of my salvation saying to me, Come out of her if you are of my people. And do you know, dear friends, that with promises before me so far as the earthy estate is concerned that were highly appreciated from that standpoint, it did not take me long to decide what I would do when the truth dawned upon me that we are now in the harvest period of the gospel age, that we are at the time where the gathering and separating work is to be done, when the ingathering of the fruitage of the whole age is to be accomplished, and when I saw that those with whom I was associated recognized not nor appreciated the fact, I could no longer fellowship and associate with them and as a result I stepped down and out. And I look into the faces tonight of dear friends who have done like wise, bravely and faithfully before God, and I rejoice with you in the grace of God that enabled us to recognize the wisdom that is from above and put it far above that which is from beneath. Thank God for that!

What have they accomplished? 'Wonderful things. I sometimes say to the friends among whom I go, that I speak of the Methodist Church as an organized body, because I know more about it than I do of any other, and when I come to speak of civil government, I speak of the United States because I know more of it than of any other, and these are institutions of the world which are conducted by the wisdom of the world, and so we will take the best of the wisdom of the world if we are going to draw a contrast between them and the wisdom of God. God recognized these great institutions when he saw them way back yonder; he knew who would dominate them; and he said that when the world by wisdom knew not God, he knew it, and it pleased him by preaching to save out of it those who believed, taking out of them a people for his name.

We see in these grand institutions, -- Methodist, Presbyterian, Congregationalist, Baptist and others, -- that they are holding their heads high and that they are reaching for a certain goal -- and what is it? Ambition to triumph over what they call the "world." How are they doing it? By lifting the world up to the plane of Bible Christianity, or by lowering the standard of Christianity to the plane of the world? There is where the trouble comes, brethren. There is where the difficulty has been all down through the age. There was a time when there was a clear-cut distinction between the church and the world, but it is scarcely

discernible today. I feel sorry to make such a statement, but three decades ago I was pastor in one of the denominations and saw this thing coming, and my heart was often made sad, and I wondered how matters would culminate. I saw the spirit of the world dominating the church, and I saw the spirit of the church yielding under the spirit of the world, the wisdom of the world, and departing from the wisdom that is from on high. But they said that we must give heed to these, because they furnished the sinews of war, and we must have money in order to stand, and therefore it will not do to be too precise as to where it comes from, and we must do the things that will gather about us the patronage of this class of people. What is the result? Great institutions builded up, institutions of learning; multiplied millions today in denominational institutions of learning; multiplied millions in hospitals, infirmaries and all manner of helps to humanity in its down-trodden and sin-cursed condition. Yes, rich in the things of this world, but oh how poor in the things of God! I dare not start out to speak of the wonderful advancement made along the lines of material advancement in the development of the material interests of this country, which is very largely the result of the progress of the Christian religion, but I do want for a few moments to look at the results of this age of Bible teaching after the fashion that has been given to the world. Progress is made along every line; great belts of steel rails girdle this continent, and other continents; marvelous and gorgeously equipped trains fly over these rails. The marvelous achievements of engineering that have laid the tracks for these engines of commerce are standing before us as living witnesses of the triumph of the Christian civilization. And no man can look at them without feeling a degree of pride for the conquest of man over the earth. Then when we turn away from these great systems of railroads that are accomplishing such wonders in the transportation of men and commerce, and look at the wonderful progress made along other lines, -- the telegraph which has girded continents together, over the mountains and under the ocean, so that you can sit down at your morning meal and have before you collated the news of the world, and you may read it as a dessert to your breakfast. Do you wait to communicate with some far-off nation? Stay in your office, pen a few lines, hand it to a boy. let him run to the telegraph office, a few clicks and it is off over the mountains and under the ocean, and in a very brief time the answer returns to you. Conquest? Yes, empty conquest. But what is the result of all of this? I never ride in one of those gorgeously equipped through trains that run from the East So the West, that my heart is not touched with sympathy for the classes of men involved in all of this work, -- comfort, luxury, ease, for they who have money to share in the use of these wonderful equipments, and beggary, poverty, reduction in the scale of manhood, for the vast hordes that have furnished the brawn to meet the brain of the stronger. My heart bleeds at times in contemplation of the reduced condition of the vast hordes of humanity as I go from place to place. I never walk through the streets of a great city but that I realize I am looking in the faces of many who do not have one square meal a week, and at the same time look into the faces of others who have to squander on poodles or a Christmas feast. The wisdom of this world knoweth not God, neither has it been able to find him out. That is the condition of things from a material standpoint. I have not dared to launch out and itemize things before us, but am simply giving you this brief word-picture of he conditions as they stand before us today as a result of following the wisdom of the world rather than following the wisdom that cometh down from above.

But what about these great institutions that are budded up in the name of Christ? -- these great denominations, religious bodies, the multiplied millions that are today claimed as the products of the gospel of the centuries past? How are they faring with their great religious institutions, hospitals, infirmaries, and the whole list of institutions that have been established for the benefit of the distress of the poor, the needy and the destitute? They are reaching out, but they are not reaching one in a hundred - - not one in a thousand of those who really need the help.

So much from that viewpoint. What is the condition of the whole ecclesiastical body from the standpoint of faith in the atonement sacrifice of the Lord Jesus Christ? There is the saddest picture of it all. There was a time when men dared to stand up and say they believed in the atonement sacrifice of the Lord Jesus Christ. and its efficacy to save from death and deliver from the potter of the adversary. But do you know, dear friends, that in the last few years my heart has been made very sad, and in the last few months a deeper tinge of sadness has taken hold of me. Just one instance, though I could stand here tonight and give instances by the score that have come under my observation since I have been in this Pilgrim service, and I presume I am looking in the faces of brethren who could duplicate what I say. Some twenty or twenty-

five years ago I succeeded to the pastorate of one of the brightest young men in the Northwest Indiana Conference of the Methodist Church. He was a noble character, and I had listened to his able declarations until my soul overflowed with joy at the things he depicted as conquests for the gospel of Jesus Christ. This last September I was in my native state and within the bounds of that Conference. To my surprise I met the brother. It was the farthest thing from my thought until I called on a brother in the flesh and spent a few hours with him, and in conversation with him he said that a man by such a name had delivered an address on the square in front of his house the night before on socialism. As soon as I heard the name, I said, I wonder if that was the dear brother I used to know so intimately in the Methodist Conference. A description of him led me to conclude that I was right. After the conversation on the subject had ceased, my niece came in and said, "Uncle, that man who gave that talk last night on the square is at the next door on the porch." I was not long in getting there, and we recognized each other about the same moment; and the greeting and joy seemed to be mutual. A few words led me to see at once that the dear brother had become completely overwhelmed with the spirit of the world, and that like multitudes of others he had lost all hope in the Bible as the Word of God, and yet himself a local preacher in the Methodist Church and in good standing. He told me in words of no uncertain sound, "John, I have no further use for any argument based on texts of Scripture; I am with the higher critics; I believe in the science of evolution." I said, "Jim, you believe in a science falsely so-called; it is not science at all. Evolution is a science falsely so-called, and God's Word warns us against all such." Twenty-five years ago that brother with all the eloquence of an Apollos declared the counsel of God, as revealed in the Word of Truth, so far as he understood it, and today he says. "I have no use for any arguments based upon texts of Scripture strung together," is the way he put it. Was he happy? No. I could tell it by the tone of his voice when he found that I was out of the Methodist Church. He is in it yet, in full standing, a local preacher, with his ordination papers in his care; and bound to be recognized in any pulpit that he might apply for, according to the records of the church. He said, "John, do not you ever feel a tinge of sadness at heart to feel that you have gotten away from the old Methodist Church?," I said, No. That was the happiest day of my life when I got out of that bondage, and before God stood up as a free man. No, dear friends, I want to say there is nothing in the wisdom of this world that would be an inducement to me for half a moment to go back again to the flesh pots of Egypt. I have a joy that the world knows not of, and the wisdom that is from above is the delight of my soul, and gladness is in my heart as I go singing along my pilgrim way, rejoicing that the end will soon be here, and the trials and conflicts all over, and the glory, and joy, and hope for the world of mankind as it looms tip before me is gladness that the world knoweth not of. Thank God for the fact!

There is the sad picture of it all. The wisdom of the world has rooted out the wisdom of God until today there is precious little of it left. They stand up in the councils of the church and say, "We cannot accept this, and we must cut that out, and we must eliminate the other, from the old Book until you would not recognize it at all after it has escaped their hand and the knife they have used upon it. God pity and help them before it is too late, for some of them at least, to retrace their steps and get into the old baths. The wisdom of the world this day has accomplished many things from the merely human standpoint, but how about the wisdom of God? The wisdom of the world tells us that the very best we can get out of these great organized bodies. these grand institutions, is that God has been doing all that he could for the past six thousand years to save the world, and they tell us, too, that same connection that the trinity of Gods -- the Father and the Son and the Holy Spirit -- eternal. infinite beings, have been doing all that they could to save the world, and yet they tell us that not more than one in a hundred has been saved, -- and I think the estimate large. But. they say, they are going to save the world. What about the millions that have already gone down into death? What about the twelve hundred millions who today know not the only name given under heaven or among men whereby we must be saved? What about their ancestors who never heard of the name of the Lord Jesus? They tell us they are going to save the world for Christ. Recently a great convocation representing millions of church members, nominally speaking, were assembled in the city of Philadelphia. For what purpose? Combination of forces for the salvation of the world. They are going to take it for Christ, and then he can come and not before. That is the wisdom of the world. Three infinite beings combinedly doing all they could to save the world for six thousand years, and only one out of one hundred saved. What becomes of the balance? Well, one poor little devil has been very busy, and he is getting the ninety-nine into eternal torment. Pitiabale condition! That is the wisdom of the world in its logical conclusion concerning the great work of redemption the Lord Jesus Christ came to inaugurate,

and which he will come again and perfect. Thank God for the wisdom from on high. which gives us the keynote that as he did come and inaugurate the work by giving himself a ransom for all, to be testified in due time, so he will come again and release his purchase out of the hands of the adversary. Glorious fact!

What is the effect on the world today of this teaching of God trying to do something? They think that it is about time some results were apparent, but when they come to contemplate the fact that one century ago there were six hundred million heathens, and today there are twelve hundred million heathens, the results are rather difficult of discernment, so far as advancement is concerned. Then when we come to recognize the fact again that according to the wisdom of this world they are so far from finding out God that there are more children born to heathen parents every year than there are converts to Christianity, there is another rather difficult problem to fact., and hard to overcome.

But what does God tell us in his precious Word? What did he say to his blessed Son? Did he say, Wait until the wisdom of this world has subdued all its population, and made the way clear so that you can return and take possession? No. But I do read this wonderfully glorious record, "And I go and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Brother, there is more comfort in that in one moment than there is in all the promises of Christendom to subject the earth and bring it into harmony with God's purpose and plan. The wisdom of this world is utterly unable to find out God, much less to bring itself into harmony with his will. "When in the wisdom of the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe on him." -- not to save the world; that was not the object or purpose of the gospel age. Had it been, we would have had quite a different record. Instead a record in parables, in types and shadows, in dark sayings, we would have had one so plain that the wayfaring man though a fool need not err therein. But we know that is not so. These two Baptist preachers I spoke of awhile ago were candid, honest men, and they declared they could not understand the record of God's Word; I do not know when I felt more sorry for a man than I did when on another occasion I had given a little talk, using the chart, and spoke on rightly dividing the word of truth, if I remember correctly. A gentleman came up to me at the close of the service and said, "I wish you would tell me what to do, there are so many different things taught, and I do not know what to believe; I cannot decide. I said, If you have done all you know how to do and see to do in regard to the matter, and then cannot understand, just stand still and see the salvation of the Lord, for it will come just as surely as there is a God in heaven. That is our hope. What has the wisdom of God done? It has given us the record of this Word, though in types, and parables and dark sayings, though all down the ages past, God has had meat in due season for those who are hungering for it, and never in all the history of the world was that meat more abundant than it is today. He has always had a channel through which the meat in due season has been prepared for his people. He is not dealing with the world, not trying to do something and failing, but actually preparing the way for the salvation of the world of mankind. As a rule, when a man tells me the Bible is a bundle of contradictions and that no man can understand it. I have this hag not very far from me. (Brother Harrison exhibited a leather bag used to carry his India paper Dawns and Bible and Diaglott.) This is my bookcase, this is my library, and I tell him that while God has given us a record in parables, and types, and shadows, and dark sayings, he has given us in these latter days keys which unlock it and show us the beauties of the storehouse lie has prepared first for the Church. (Brother Harrison here exhibited a set of the India paper Dawns.) O, brother that was our great mistake back yonder 'in thinking that God gave the Bible to the world. He gave the Old Testament Scriptures to the Jews, and then he gave the New Testament Scriptures to the gospel church; and for the world he says, I will give them a New Covenant. How? Through the Church, with Jesus Christ at the head, having charge of the great corps of nurses who are going to take care of the world and nurse it back to God through the leadership of the Great Captain of our salvation. What glorious things we find in the precious old book when we take the key and unlock it. Thank God for the Book, the storehouse, and thank God also for the key that unlocks it and brings to our hearts joy, and to our souls gladness; and to the sorrowing, and to the sighing it brings health, and to the disconsolate and downcast it brings cheer and awakens in the soul longing for the time when again our Lord will come, take possession of his own and lift it tip and nurse it back to God, to truth and to righteousness. That is the wisdom of God that is from above. Thank God for the fact! I have said, and I am not ashamed at any time or place to repeat it, that there is more comfort and peace in this little hunch of books (the Dawns) for the Church in her hour of trial, in her moments of despair, in her seasons of

distress. -- more comfort for the Church, and more joy bringing to the world who recognize and see it, than there is in any thousand-dollar library on the face of the earth; and I want to say to you that there is no library on the face of the earth today for which I would exchange this little handful of books, if I could not replace them. No, there is no inducement that would cause me to part with them if I could not replace them. It is the key that has unlocked the storehouse of my Father, and has let my soul in to get food, and comfort, and joy, and gladness. I love our dear Brother Russell; I think I love him Sincerely; but I know that he nor any other man could have put forth such things as that had it not been for the inducement of the wisdom from on high. He knows it, and, thank God, He appreciates it, and so do we. May we all keep ourselves in these trying days, in these testing times, in the terrible time coming which will shake all upon the earth that can be shaken, that that which cannot be shaken might remain, and that which can be shaken will be removed. May we be among those that cannot be shaken in our faith. May the confidence that is from above, our wisdom that is from on high, which is pure, gentle, peaceable, easy to be entreated, long-suffering, kind, and gentle, always be ours to receive the truth, and appreciate the truth, enabling us to appropriate the truth and apply it. in every walk, in every step, in every hour, in every conflict as we journey on our earthly pilgrimage. May our heavenly Father add to us day by day, grace unto grace, crowning all our days with the wisdom that is from on high, and enable us to not recognize the wisdom of this world, which is both sensual and devilish in its results. May he add his blessings, with the sanctifying power of Christ and wisdom upon our hearts and lives, ultimately bringing us off more than conquerors. Oh glory be to God for the prospect of being more than conquerors through him who hath loved us and given himself for us, and will ultimately gather us to himself if we are faithful to the end. Amen.

Monday, December 28th
9.30 a. m. -- Praise and Prayer Service.
10.00 a. m. -- Question Meeting.
Answers by Brother C. T. Russell.

QUESTION No. 1. -- Who was Melchisedec?

Answer. -- The Scriptures tell us that Melchisedec was a priest and king at the same time. He was a character that lived in the days of Abraham. You will remember the account of his being of a city called Salem, which being interpreted, signifies "peace." It was the city of peace and he was king of that city. It is presumed that Salem was a city representative of the kingdom of peace, and that the king was a type of our Lord Jesus Christ in the glory of his kingdom, when he will be the Prince of Peace, or the King of Peace. As a priest Melchisedec did not offer sacrifices; he was a glorified priest, and therefore as Aaron, the Jewish priest, represented our Lord in his sacrificial work, Melchisedec, as a type, represents our Lord as a glorified priest, a reigning priest. In other words, here are two types; one representing the earthly ministry of Christ, the sufferings of Christ, the sacrificing of Christ, and presenting the merit of his sacrifice to the Father, all typified in Aaron; and then the Church typified by- the sons of Aaron, the under-priests, and their share in the sacrificing, filling up that which is behind of the afflictions of Christ; whereas the Melchisedec priesthood represents Christ and the Church glorified in the kingdom of glory, able and willing to bless all the world and to establish the kingdom of peace, the millennial kingdom,- in which all mankind will be blessed. There is very little told us about Melchisedec. The Apostle tells us that he was without beginning of days and without end of years. We do not understand him to mean that Melchisedec never was born or that he never died, but rather that as a priest he was typical, and that his priesthood did not come to him from his parents, as did the priesthood of Aaron which descended from one son to another, but that his priesthood was an original priesthood; he had no parents in this Melchisedec priesthood, and he had no children in this Melchisedec priesthood; his priesthood was without any beginning of time and without any ending of time; and thus he typified Christ whose priestly office as a priest of the new order of the Millennial kingdom is not a limited one, and does not come to him by heredity, nor pass from him to another. Thus Melchisedec was a type.

Brother Harrison: May I ask one further question? The question was put to me very recently. I appreciate very much what you have said, but are we not safe also in recognizing the fact that the Jewish people were very strict and particular in their records, and that there was no record made of Melchisedec's birth, his parentage or his priesthood. Would not that come in there as some-what explanatory of that Scripture which says that he was without beginning of days or end of years? You remember the Jews were very correct in their genealogical and chronological records? I just wanted information on that point if you please.

Brother Russell: The Jews did not pretend to keep a record of every person's birth, so far as we know. Perhaps there were such records, but they formed not part of the Scripture records. They were obliged to keep a record of all their priests, and that is the reason our Hebrew friends today could have no priesthood, because' not a Jew on earth could prove he was of the seed of Abraham through the line of Aaron. He might claim that he was of the line of Abraham, but he could not prove that he was of Aaron. No Jew knows who may be the sons of Aaron today; so if they got their land back, and every thing back. they could not reestablish their priesthood, because it requires that every priest serving at the altar of the Lord must be able to show his genealogy as a descendant of Aaron. This would not apply, however, to Melchisedec, because he was of a different order of priesthood altogether. The Apostle is merely showing in this argument, in which he introduces Melchisedec, thus:

When I tell you Jews that Christ was of a new order, you are inclined to be incredulous (understand I am paraphrasing); you say, Where is his record? he could not be a priest unless he could show himself to be of the tribe of Levi, a son of Aaron. But I answer you Hebrews, and tell you that God gave another type. Look back there at Melchisedec; have you any proof that he was of the tribe of Levi? No, Melchisedec lived before the tribe of Levi was inaugurated. Have you any proof that Melchisedec had any relationship to Levi? No. Then there was another priesthood. and I wish you to see that this other priesthood of

Melchisedec was of a higher order than the priesthood of Aaron, because Abraham, who was the father of Aaron, according to the flesh, paid tithes to this Melchisedec priest, and Aaron was in the loins of Abraham when he paid tithes, and this shows from God's standpoint that the Melchisedec order is a higher order than the Aaronic priesthood. Here, then, I tell you that Christ is a priest, after the order of Melchisedec. That is the Apostle's argument. It is a superior order. You Jews are asking that I shall prove to you that Jesus to be a priest must come of the tribe of Aaron. The tribe of Aaron has nothing to do with this high priesthood. Melchisedec was a type of this, Christ is this one." I would not think the fact that there was no record would have any-thing to do with it.

Question No. 2. -- Please explain Hebrews 13:10: "We have an altar whereof they have no right to eat which serve the Tabernacle." What altar does it refer to in type or antitype?

Answer. -- I answer that the Apostle here is introducing a contrast between the Jewish priesthood, the Aaronic priesthood and the antitypical priesthood. Christ the high priest, and the church the royal priesthood, the members of his body. Now the Jews, you see, and those who had had this Jewish idea in their minds, had difficulty to understand how we could be spoken of as priests; how all believers, all who come to the Father through Christ, and who make a consecration, presenting their bodies a living sacrifice, are as the Apostle Peter says, a royal priesthood, a holy nation, a peculiar people. Now they had difficulty. How can we be a priesthood? We do not belong to the priestly tribe. You see Paul is carrying this same line of thought. We belong to the Melchisedec priesthood; that is our order, not the Aaronic priesthood. The Aaronic priesthood is a type of certain features, but this priest is of a higher order of priesthood than Aaron. They have the literal sacrifices; we have the better sacrifices. They had the killing of the literal bullock, and the literal lamb, and we have the killing of Christ, the antitypical bullock, and we have the sacrifice of the Church, the antitypical goat, upon an altar that is superior to theirs. Their altar of incense was only typical. The offering of the prayers of saints, and the merit of Christ ascending before God is the real incense that is acceptable to him. There is type and antitype all the way through. Now we have an altar of which they may not eat. What is our altar? Why, dear friends, our altar is Christ., and his consecrated sacrifice. The priest of the typical system ate the meat that was offered to God on the altar. Let me remind you that when a sacrifice was brought to the priest, not on the atonement days, but others, he took the fat and put it on the altar and burned it, but he took the flesh and the priests all ate it. Now, then, they were all partakers of the altar. The altar consumed the fat, etc., but the priests all ate the flesh. Now, says the Apostle, they can eat of that flesh, and can offer on that altar, but we have a superior offering, and we have a superior altar. We eat of this flesh of our altar. "Except it man eat of my flesh and drink of my blood he shall have no life in him." He was speaking to the church. As a matter of fact, all of us are to be partakers of his flesh. Of course that opens up a still larger question. What does he mean? You remember at that time many people said, This is a hard saying, who can hear it? Why it seems foolishness. Can this man give us his flesh to eat, And many went away and walked no longer with him. They said. These dark sayings are getting too abstruse, we cannot have any more of them: we drop the matter here; he is talking in riddles to us. What does he mean by talking about eating his flesh? When we come to understand the real meaning, as we may now during this gospel age, it is that his flesh represented his sacrifice which he gave for us, and which he finished at Calvary, and you partake of it, you eat it, you feed upon that which Christ sacrificed, you feed upon the merit of Christ's sacrifice, and you appropriate it to yourself; you have justification through faith in him, you have eaten of that flesh; you have partaken of that which he sacrificed for us. So have I. And in this way we have justification to life. This is the picture and the meaning of it as you and I come to see it through God's Word.

Question No. 3. -- As Christ died for our sins in Adam, would not that imply that at justification we are at peace with God for all of our past,

Answer. -- I answer, Yes and no, -- in this way: It is according to your faith. What God says now is merely on the basis of faith. Those who cannot exercise faith cannot have present blessings. Everything that God gives during this age is according to faith, and to those who exercise the faith. You see there are some people so constituted that they cannot exercise faith, and they cannot get the blessings of this present time unless they can exercise faith. Must they go to hell because they cannot exercise faith? We are not talking

about going to hell; we are not talking about eternal torment. We are glad, thank God, that is not the divine provision for those who cannot exercise faith at the present time, but that in due time, in the Millennial age, they will be treated according to sight. If they cannot exercise faith now, they will have an opportunity of having sight by and by in the Millennial age, and they will then see the things that you and I now see with the eye of faith. The eye of faith is directed by God's Word and to those that have the eye of faith, and the ears of faith, there is a special blessing now, because this class which God is now calling out of the world are those that do hear and see with this power of faith. Others are left waiting for the time when God will deal with them. You remember how the Apostle and the prophet declare that the time is coming when all the blind eyes shall be opened and all the deaf ears shall be unstopped. Thank God! It will not be merely to those that have faith, but now the present offer is only to those who have faith, because God is now gathering out the elect class, the little flock, who will be with Christ, and no one will be suitable for this position unless they can exercise faith. Therefore God is leaving the matter in such form that only that class can receive it now. "Blessed are your eyes, for they see; and blessed are your ears, for they hear." Others who cannot see and who cannot hear for the lack of faith, or for lack of something else. God has a blessing of another kind. Now suppose you did exercise faith, what would be the result to you? If you can exercise faith in Christ, and know that Christ has died, and fully believe it and accept it, then it is your privilege to realize that you are one of those who were covered by the merit of that sacrifice; and if you are governed by his sacrifice, it is your pleasure then to feel, Now from God's sight, all my blemishes and my imperfections according to nature are covered by the merit of Christ's sacrifice, and now God will not hold them against me. But mind you, that is yours only so long as you exercise faith. If you lose the faith before night you have lost all of the justification that went with it, because it is only a reckoned justification, it is not an actual justification; you are not made actually free from those imperfections and sins; they are merely covered; the Lord covers them on account of your faith, and if your faith goes you are back exactly where you were before. So, according to your faith be it unto you, in this present time. Thus the Lord teaches those whom he is now schooling; namely, those who are in the school of Christ, the household of faith; he is teaching the importance in his sight of full confidence and trust in Him. When he tells us that our sins are covered and we are willing to receive it so, why then his blessing is with us. That does not mean that all your sins in the future and in the past are covered. What is covered then? I answer all the sins which come to you through Adam and through heredity, through your parents; but whatever you did personally and willfully, knowing it was wrong and not of heredity or weakness, is still yours to settle for. Now, of course, heredity and weakness will cover, I trust, nearly all your blemishes and shortcomings; but to whatever extent you have done willfully aside from these weaknesses you have inherited. and aside from ignorance, you are responsible for, and yea will have to have some kind of stripes for them still. That is the way I understand it. And if today, or at any time, you commit sin, with knowing, intelligent willfulness, the Lord may see better than you that some portion of it was attributable to ignorance, or to your heredity, and he will give you credit for all of that. You will not have to settle that. Therefore the Apostle says, I judge not mine own self. He says, it is a small thing with me that I should be judged by any of you. What do you know about me? You cannot read my heart. It would be a small thing for me that I should be judged by any of you. Yea, I judge not mine own self, the Lord is the one who is going to decide. And the Lord knows exactly how much willfulness or ignorance there is in connection with any-thing you have done, and according to that reasonable arrangement he is going to cover through faith in Christ everything that was of ignorance, and every element that was of heredity. You will have a clean sheet, so far as that is concerted, and you will stand responsible and be held accountable only to the extent that you did willfully and intentionally. What a comfort that is to us, and what a restraint! It is a great mistake some seem to make, some perhaps who are Catholics, and some perhaps who are Protestants, that there is forgiveness for everything. Catholics say, we will go to the priest and confess it and it will all be over, no matter what it was. I heard of one man who had stolen two hams, and he confessed to the priest and said, I brought you one of them as a present. The priest found after he had given him absolution that he had stolen them from himself; so he was just in one ham. I am not giving that as In true story, or a reflection against our Catholic friends. but merely as illustrative of the point that we cannot do any shilly-shallying with our heavenly Father, for he knows all about our matters, and he has made provision for one class of sins, all that was from Adam, all the ignorance and heredity, are provided for freely, fully, graciously, and we have nothing to pay at all; but we must feel that we have a personal responsibility for every action and for every thought, and for every word. If you get that thought

into your minds, it will make you very careful. You will realize that however much Christ may have done for us through forgiveness of sins that are past, nevertheless there is a responsibility on our part for everything that we do, think, or say.

Question No. 4. -- Will the restitution class living when the Church is sealed go into death, or will restitution commence with them at once?

Answer. -- I understand that with the closing of this age, -- or rather I wish to say that the Church will be completed with the close of this age, and at that time a great time of trouble will come in upon the world in which a great many people will lose their lives -- a time of trouble which is pictured in the Scriptures by the trouble that came on the Jews at the end of their age when so many thousand people of Israel perished at the siege of Jerusalem. That is given as a type in the Scriptures as the end of this age and the perishing of a great many here. Likewise the French Revolution is held up in the book of Revelation as a picture of the time that is coming in the end of this age. So what we expect will be a little short period of anarchy, and the Church will be taken before that anarchy begins. It will be completed, as our Lord said. The world will fear looking for those things that are coming on the earth, but, he said, "Watch that ye may be accounted worthy to escape those things coming on the world." The Church will have certain things coming on it, and it will include a great many trials and persecutions, and perhaps a great deal of suffering in various ways, in the end of this age; but they will all have passed beyond the veil before this anarchistic trouble will have come on the world. And in the coming of this trouble on the world a great many lives will be lost; but still there will be a great many people left out of the sixteen hundred millions of the world's population. We would not expect that nearly half would die. By but without attempting to guess as to the proportionate number, there will be a good many of them undoubtedly left at that time, and it will be to those that the Lord's first message will come, and the establishment of his kingdom. The Scriptures teach us it will begin with the Jews. They will be the first to be favored in that restitution time. God's favor will come first to them through the Ancient Worthies, and then through them afterwards to all the nations, kindreds and tongues. And thus all living nations will have a blessing from the Lord, their blessing would come in the very beginning of the dawn of the Millennial age; they will have this first, or primary, blessing, and as they fall in line with the kingdom order of things, righteousness will begin to be established in the earth; and as mankind comes into harmony all of this will be established to some extent before any are awakened from the tomb. Now I imagine part of this question would be, Do they not all have to go down into the tomb? Must not every member of Adam's race, since the penalty was death, go down into the tomb? No. I answer, it is not necessary to the divine will. From God's standpoint the whole world is a dead world, as Jesus said you remember. There was a certain young man who said, Lord, after my father's death I will come and be one of your disciples. While the old gentleman lives I think I had better stay with him, but after he is dead I will become one of your disciples. Jesus answered and said unto him, Let the dead bury the dead, but go thou and preach the gospel. Which is to say that the whole world is dead from God's standpoint.

Sickness, death, has passed upon all mankind, and from God's standpoint none of them have life nor a right to life. Again, you remember that the Lord Jesus said. "He that hath the Son hath life and he that hath not the Son hath not life." The whole world, then, that have not Christ have not life. Christ is the Life giver and whoever has Christ gets life. So then, the whole world is a dead world already. Now, then, with the beginning of the Millennial age, the Lord who has bought the whole world with his precious blood will begin the work of restoring things and blessing the world, uplifting it. and as the world gets this uplift it will help them out of their dying condition. For instance, when the world of mankind that have gone down into death shall all come forth, they will not come forth to life. You remember the Scriptures say that only the first resurrection class come forth to life. So our Lord says, "They that have done good." Those that have pleased the Father, those who have his approval, shall come forth unto the resurrection of life, the others come forth to a resurrection by judgments -- a gradual raising up out of death, a thousand-year day in which, under the judgments of the Millennial kingdom, they will be lifted up, up, up, out of their degradation and sin. out of dying, and brought to the full perfection of life. You see Adam had life when God formed him, but when he committed sin he came under the sentence of death, "Dying thou shalt die." The dying began right away. He was thrust out of the garden of Eden. He began to be a dying man;

he could not be a living man, and a dying man both. Perfection of life began to go the moment he was thrust out of the garden. After the sentence of death it took 930 years before he was absolutely dead. So with the world in the matter of restitution: the awakening from the tomb will not be giving them life; life is the perfection; it will be bringing them forth in the still imperfect condition, without life. But they will be lifted up higher, higher out of degradation, mental, moral and physical, into which they have been plunged through sin. So not until the end of the Millennial age will the world of mankind be free from death. And that is what the Scriptures say again, The last enemy, death, shall lie destroyed. And that is speaking of Christ's Millennial kingdom, because it is right in that connection. In I Corinthians 15th chapter the apostle shows that he must reign until he shall have put down all authority. and all insubordination, and the last enemy, the last foe to God, and to righteousness, and to man, will be death. And so it will take the whole thousand years to put down death, because it will take the whole thousand years to bring man out of death. So long as death has any hold on mankind, death is not destroyed. It will take all of that thousand years to destroy death and release mankind.

Someone may say, "Brother Russell, You have not said anything about anyone dying the second death." No, but it is true. The Scriptures tell that there will be some who, with all the favor of God, will reject the counsel of God and fail to attain that life, fail to be raised out of it; not fail because there is any limitation of God's plan, not because God had not made any provision for them, not because the previous blood of Christ was not sufficient for them, not because the opportunities of the Millennial age were insufficient. No, but merely because of their refusal to accept God's favor under these blessed and favorable conditions of the Millennium. God has given to every human being a will for himself, and he does not propose to coerce any man's will, but on the contrary he seeketh such to worship him as worship him in spirit and truth. And if any will not worship him in spirit and in truth, let him die the death. God does not propose to give eternal life to any except those who desire eternal life and who love the terms upon which he offers it, -- the terms of obedience and loyalty to God, -- and we all say, Amen. We are glad God has determined that not a rebel soul shall live. So when the end of the Millennial age shall have come, and Jesus shall turn over the world to the Father, he will be able to turn it over perfect, because in the meantime he will destroy all those in the second death who refuse to go forward and refuse to be obedient to the laws of his kingdom. You remember the prophecy how that a sinner shall die a hundred years old. He shall be cut off because of his refusal to fall in line with the rules of the kingdom. You remember the Apostle Peter's statement in the 3rd chapter of Acts when he says, pointing down to Christ's Millennial kingdom: Verily doses said unto the fathers, a prophet, a great teacher, prophet, priest and king, shall God raise up from amongst your brethren, like unto me. As Moses was the great leader of Israel so here is to be a greater than Moses, the antitype; and it says that the soul that shall not obey that prophet shall be utterly destroyed from amongst the people. Thank God he will not be tormented! No, God will destroy all the wicked; -- "All the wicked will he destroy." That is a righteous, just penalty for those who refuse God's favor and his righteous, reasonable, loving terms.

Brother Harrison: Will you please give us a word or two additional on a few points on that subject? I understood you to say that they who would come forth to a resurrection of life would include those only who have part in the first resurrection. Does it not also include the ancient Worthies. who died in faith. and. second, may- we expect the resurrection of the Ancient Worthies during the time of anarchy, or immediately at the chose of that period?

Answer -- I agree. This statement of our Lord in John 5:29, "They that have done good [shall come forth] unto the resurrection of life," includes more than the first resurrection. You see the word "first" in one sense is used in order of time -- first in order of time. Now that will be first in order of time there specified, but the word in the original strictly means first in order of quality--first-class resurrection. The Lord does not say that all of those shall come forth to the first-class resurrection. Another Scripture says. "Blessed and holy is he that has part in the first [that is, in the first-class] resurrection; they shall be priests unto God and to Christ, and shall reign with him a thousand years" That is the little flock you see. Now when our Lord mentions the matter, he does not divide this first resurrection, or this resurrection of those that have done good; he does not tell us about the different parts but he lumps together all who belong to the resurrection of those who have done good. They shall all come forth to life. resurrection. Now it includes,

therefore, not merely the little flock which constitutes the church, the bride of Christ, but it includes also the great company, because they have done good. They made their consecration, and although they were not loyal enough according to the Scriptures, to be counted worthy of a share in the throne with the Lord, and be priests of that royal priestly class, and he joint-heirs with him, yet the testings brought upon them eventually proves that they are loyal to God, even at the cost of their lives, so that they did good; they come off conquerors, as is shown in Revelations where that class is pictured. We read about the little flock of a hundred and forty-four thousand, and then we read of a great company whose number no man knows, out of every people, and kindred, and nation and tongue. Who are these? These are they who come up out of great tribulation. The little flock come through great tribulation. Without tribulation ye shall not enter the kingdom. Then who are these? This is a special tribulation class for a special reason, and so we read that eventually they will be granted palm branches. They are not granted crowns. Crowns belong to the little flock but palm riches belong to the Great company, because they represent victory. The great company gain a victory because the Scriptures say they are conquerors. But the little flock are what? More than conquerors. The great company will all be conquerors, they must all conquer or they will die the second death. Everyone who comes under the Spirit's power during this gospel age is bound to come off a conqueror, or else die the second death; there is nothing else to it. There are two classes, then, that have done good: the little flock, more than conquerors, and the great company, conquerors. And then there are the ancient Worthies, who are those mentioned in Paul's letter to the Hebrews, where he explains how some of them were found faithful, and endured hardness, and he goes on to tell about them, saying that they had this testimony that they pleased God. You see that shows they will be of that class our Lord mentioned. He there says that they have done good. On what basis? Faith and obedience. They are, then, in the resurrection class. It includes really three classes, but our Lord mentions them as one. "They that have done good [shall come forth] unto a resurrection of life." These three classes will come forth unto life on three different planes -- three different resurrections in that sense of the word. First will be the Saints who will come forth to the plane of the divine nature; secondly, will be the Great Company who will come forth on the plane of the spirit nature, like unto that of the angels; and, thirdly, the Ancient Worthies who will come forth on the human plane as men. Why should all of those come forth unto life and perfection? They stood their trial and in their trial they had the testimony that they came off conquerors, pleased God, therefore God is going to give them life. The gift of God is eternal life. The gift of God is eternal life in a special application to the Church; this eternal life is the divine nature. The eternal life to the Great Company is as spirit beings on the angelic plane. The gift of God, eternal life, will be restitution for the Ancient Worthies -- perfection of human nature. They were never called to anything more. Then you remember the Apostle says. God having provided some better thing for us than for them, that they without us should not be made perfect. How wonderful the Scriptures fit together! But what about the race of mankind? They will come forth to be tried. You remember this word "judgment" signifies "trial." The world will not be on trial until the due time comes. Some of you perhaps have been in court and know that one case is on for trial, and all the cases were not on at once, were they? No. Here is one case that is on trial, and the other cases could not come on until that one was tried. Now, God is putting on trial first of all the Church; the Church is on trial during this Gospel age. After the Church's trial is over those who get the mark of pleasing God will be ushered into the glories of the Lord's blessing through the resurrection change, in a moment, in the twinkling of an eye. Their trial is then past, as our Lord pictures in the parable of the nobleman who went into a far country to receive a kingdom for himself, etc.

Question No. 5. -- Should not Christians, when they pray to God, do so on their knees whenever possible? Should not this form usually be adhered to?

Answer. -- The Lord gives a great deal of liberty. There is not a word stated in the Scriptures as to how we shall come to God in prayer, and those who prefer and think they do better to stand when they pray have nothing in the Scriptures to tell them to the contrary; and those who prefer to kneel and feel that in that manner they can come nearer to the Lord, and pour out their hearts most reverently, have nothing in the Scriptures to hinder them; and those who prefer to bow the head have nothing in the Scriptures to hinder them. I agree that kneeling is a very reverential posture, but I am not sure that in every case it is the better one. Suppose we say now, Let us all kneel down in prayer. You would find that as you kneel down you would make a great deal of noise, for one thing, and it would inconvenience your neighbor for another,

and you would all get your clothes soiled with the mire off your shoes, and there would be many disadvantages about kneeling. Now, if the Lord had said to kneel, you and I would want to kneel, no matter how much trouble we got into. But when the Lord has not said to kneel, but left it to our option, I think we should use our common sense. My common sense would say that God is no respecter of form in the matter; it is the heart; if the heart kneels down before God, He is pleased with it. If the heart does not kneel down, then it does not count for anything anyway, so what we want is to kneel in our hearts, or get into the most humble attitude we know so far as our hearts are concerned.- and then let each one, and the circumstances of the matter, determine what shall be the form. So far as my own private prayers are concerned, I nearly always kneel in the morning and in the evening devotion, but I pray to the Lord a great many- times when not kneeling. Usually the last thing in bed before I go to sleep, and the first thing in the morning before I get up, I pray. So I pray in bed, and after I get up, and before I go to bed. I presume you do the same. Now there is no hindrance. You see it gives us full liberty. And you see the Apostle says, "Praying always and giving thanks." Well, you could not be on your knees always, that is evident; it must give us liberty at other times, and not restrict the matter to praying only on our knees.

Question No. 6. -- Do the Scriptures teach that the Church must finish its . course before they begin to fight as soldiers, or are we not to fight while we are running the race to the end, so we may finish with joy?

Answer. -- There are different Scriptures which seem to present different thoughts to our mind. The subject has many sides. Just the same as if we were to take a picture of this building. We would say, What does that Auditorium at Nashville look like? One picture would be from here, and it would take in the Confederate Gallery; another from there, and another from here. They would be different pictures, but all would be pictures of the Auditorium. Then you go out and take a front view, and then to the side and take a side view, and to the rear and take a rear view. So the Lord and the Apostles have given us -- God has given us by His Holy Spirit through these various channels -- various pictures of truth, and of our experiences in life. One of them represents us as running the race. Now you have got to run for something. You do not keep on running forever and then just die the very moment you have gotten to the end of the race. While it is true the Scriptures do set forth in some places that we keep running, and our Christian race in some respects is like a race course all the time, in that we must never stop in our endeavor to do right, there is another picture, which seems to be a very proper one, that we run for a mark. Suppose that table is the mark. What do you mean by the mark? Why it is a mark in the sense of being something that we must reach. I run for that mark. I stop here, half way to the table; suppose I never went farther than this; I never reach the mark at all. Now there are a good many people I think never reach the mark at all. It is important for us to see what the mark is, so that when we run we may run wisely and not merely as beating the air. It is not how much effort you can put forth, but you want to do it for a purpose: there is something to be gained; there is something to be grasped. The person running aimlessly is like the person running around some road. "Where are you going?" "I don't know." He could not run very long that way with energy, but if he knew he was to take a certain course, and wanted to get back to a certain starting point which was fixed, and wanted to see how many minutes he could do it in, then he has an object in view, a motive in mind, and he can run better. So God sets before us a certain mark, and we are to run to that mark. Now when we have gotten to the mark, what do we do? Why, having done all, stand -- stand at the mark; do not run away from it. Is it going to be hard to stay there? Yes. There will be a good deal of endeavor to put you away from the mark after you get there. The Adversary will try harder to put you away from the mark than he did in preventing you from getting to it. There is an intense fight coming after you get to the mark. There is a certain amount of shielding done before you get to the mark, but after you get to the mark, that is where you have your severest test. Another picture is, "Put on the whole armor of God." Where do you get the armor? God's Word. You put on this armor,-put on the whole armor of God, that you may be able to stand. Now while I am putting on the armor, the Lord grants me a measure of grace and protection that I shall not be assailed before I have had time to put it on; He gives me a reasonable time in which to put it on. He will not allow me to be attacked beyond that I am able to bear; so I have a certain measure of time in which to put it on. Now I have on the armor -- and what? Now fight. You say, what is the mark for which we run? Why this, dear friends. There is a certain mark of character which God will accept, and nothing short of that character, and if you do not have that character you can never be in

the kingdom. It is not just anything that God is going to take into the kingdom; He has set a certain standard and made it favorable for you and me to reach that standard; He has promised every assistance, but He expects you and I will manifest interest and strive and labor that we may get to that standard. What standard is set before us? How little will do? No, that is not the thought. We ought to have the desire of doing all that we can, and then more; never be satisfied with our attainments. But you can readily see that there is one standard you cannot be short of and get into the kingdom, because God has determined this. You remember that positive statement of the Apostle Paul in the eighth chapter of Romans that, "God has predestinated" -- that is a strong word. What did God predestinate! That all of those who will be in the little flock must be copies of his Son; if they are not copies of His Son, they cannot be in the kingdom. That mark, you see, is a copy of God's dear Son. Until you are at that mark of being a copy of God's dear Son, God's predestination is that you cannot be of the elect; and if you do reach there and maintain that stand that you may be one. Now the mark is a very important thing, is it not? In our hazy way of reading the Bible at one time we did not see the mark or anything else; it was a kind of blind way of doing. We did not know what God had said. We had not paid enough attention to what God had said. We had read the catechism and were confused. Now we have come to a time where we will see what God says in His Word, and He gives us Christ as a pattern, and as an example. Do you mean to say that we must all be like Christ? Yes, we must all be like Christ. But Christ was perfect; must we all be perfect? I did not say like Christ according to the flesh, my dear brother; I did not say in what way like Christ, but this is the way: Our Lord Jesus was perfect, and you are imperfect, and I am imperfect; we can never be like Christ in the flesh; but that is not the way in which the Lord is testing us. He says, Ye are not in the flesh, but in the spirit, if so be that the Spirit of Christ dwelleth in you. He is not judging you according to the flesh, but according to the spirit. What about our flesh? Why your flesh is reckoned justified, the merit of Christ has been appropriated to you according to the flesh, covering all those blemishes and conditions; as between Christ and perfection in the flesh and your imperfection in the flesh, the merit of His sacrifice is imputed to you and to me to cover these blemishes. Don't you see then that reckonedly your flesh is perfected, while actually your flesh is imperfect. But now then the object of God reckoning us perfect is that we may present our-selves living sacrifices. According to the divine will no sacrifice might come to the Lord's altar except it was without spot and without blemish. Our Lord Jesus was the Lamb of God without spot and without blemish, and He was the acceptable One. You and I have spots and blemishes according to the flesh, and the Lord says you cannot come to the altar with those. What must we do? We must get rid of them. How? They must all be covered. What will cover them for us? The merit of Christ's sacrifice, imputed and applied by faith. This covers all those blemishes. Why, Brother Russell, are we acceptable to God's altar after that? That is exactly the point, dear brethren. That is what the Apostle says: "I beseech you, brethren, by the mercies of God (He having forgiven your sins and provided this covering for you) that ye present your bodies a living sacrifice, holy, acceptable to God, your reasonable service." Holy? Yes, holy. What have we done to make us holy? Christ did the thing which makes you holy. The word "holy" means "whole or complete." Christ's imputed righteousness makes us reckonedly whole, complete from sin, and from blemish. So then, according to the flesh you are no more, says the Apostle, but you are in the spirit, you have ceased to live from a human standpoint, you sacrificed that humanity as your reasonable service to the Lord; you count yourself henceforth as a new creature, begotten through the Holy Spirit. Now this newly begotten new creature in Christ Jesus, a member of the body of Christ, you see, is a different person from the old, and so the Apostle from this standpoint could speak of himself as the old "I" and the new "I." He says, I. and yet he says. not I. Here is the old and the new. Here is the new Paul and the old Paul. The old Paul, according to the flesh, is reckoned dead; the new Paul, according to the spirit, is reckoned alive. So then, this is our glorious position that we as new creatures may offer our sacrifice, and as new creatures are acceptable to the Lord, and may fight the good fight and may win the victory, the Lord helping us all the way through. But as new creatures we must get to this stand, We must not stop; as new creatures, God tells us there is a mark, a copy of God's dear Son. Are you up to the mark? Oh, says someone, I never expect to be up to the mark until my dying moment. What makes you think you will be any nearer the mark at your dying moment than the day before? There is no reason whatever. You see, this mark is a mark of character, and you and I ought to get to that place in character. How do you mean? In this way: What was the character of Christ? In what way did He offer a sacrifice? In this way: Lo, I come in the volume of the book it is written of me, to do thy will, O God. Thy law is written in my heart. That is his standpoint, -- full consecration to the Father's will, nothing short of it. And must you and

I come to that? Yes. Well, what is the Father's will? The Father's will is that we should conform, according to heart, not according to the flesh necessarily, but the best you can do according to the flesh, but according to the heart you must keep His will, and His will is, that, thou shalt love the Lord thy God with all thy heart, and with all thy mind, . and with all thy being, and with all thy strength. Can we come to that? I think so. The Lord says so. We can in our minds. With my mind I serve the law of God, says the Apostle, and with my flesh, to some extent I serve the law of sin; but the flesh is reckoned as dead, and the Lord is not judging according to the flesh. If we have the mind of Christ we will do the best of our ability in the flesh, endeavoring to keep it under in harmony with the Lord's will. 'But we are not being judged according to the flesh, but according to the spirit. according to the mind, according to the new creature. So here we have it, dear friends: With my mind I serve the law of God -- all your heart, all your mind all your being, and all your strength. If so, you are at the mark. Do you love your neighbor as yourself? Yes, you say, I love everybody and like to do good to everybody, and glad of it. Then you have really come to love the brethren? Yes. And you love God? Yes. And you love all mankind? Yes. Don't want to do harm to anybody? No. You don't want to do any wrong or see any wrong? You love them and would like to see good done to them? Yes. Well, I guess you must be at the mark. That is what the Lord puts as the mark. That is what Christ did, He loved the world and gave Himself for it. He loved the Father and laid down His life to do the Father's will. He loved the disciples; thus having loved his own, He loved them to the end. So that must be our spirit, and as soon as you get there, so that you love everybody, and love your enemies, you are at the mark. It is harder to love your enemies, but you must love your enemies; the Lord said so: "Do good to them that despitefully use you." If you have not reached the point of loving your enemies, you are not at the mark of the prize. because none having a less standard can be of the elect. class at all. They must be copies of God's dear Son, and that is the copy; that is the mark. If you have not gotten there, run and get. there as quick as you can. Let everything else go in life and get to that point. Someone may say, there is just one person that I cannot love; he is an enemy, and he has spoken such and such a thing. Never mind what he said or did: you are not living for yourself, are you? You are living for the Lord. Now the Lord says, Put away all that evil, and envy, and everything else that is wrong in your heart, and get your heart to that condition where you will love them, and would like to do good to them. That is getting to the mark. After getting there, then what shall you do? Then stand. Why, that is nothing to stand there, that is easy enough. But wait a little while; stand there a little while and see. You will find that the Adversary will get at you in various ways, and the Lord will allow him to get at you in various ways. He will do various things to make you do otherwise than love your enemies, and love the Lord, and love the brethren, and the world. He will do everything he can to turn your mind from the glorious standard of Christ. You will be assaulted in a thousand ways, more than you were on the way to the mark, because on the way the Lord protected you and- said, I will not permit you to be tempted more than you are able; but when you get up to the mark you were able to stand. Then I will allow you to be tempted as much more as you are able. He knows how much you are able, and He wants to test you as much as you are able because all of those who will be of that elect. glorified class must be thoroughly tested and proved, and it must be demonstrated that they have loyalty to God and to the brethren, and love in all of these high and noble respects.

Question No. 7. -- "And I will hiring the third part through the fire, and will refine them as silver is refined, and try them as gold is tried." Who is this third part?

Answer. -- We cannot know certainly that the Lord was speaking this prophetically of our time. He might have had in mind a certain dealing with Natural Israel. We incline to think that He refers to our time, but we are not certain of that. Some of the prophetic statements seem to apply merely to the time in which they were given, and others seem to have a double application -- part application there and part application down here. Now supposing this has application down here to the time of trouble into which we are coming: to which class would it refer there? The prophecy speaks of three different parts: it does not say three equal parts; one of them might be a very numerous class, and the other a very insignificant number, but they are merely divided into three classes. There are different ways in which we might understand that, and all of them in harmony with the Scriptures. For instance, we might say that the first class are those who will be of the very elect; secondly, those who will go into the second death; and, thirdly, the Great Company and all mankind who will go into the time of trouble. We can make three classes of them. Or,

we might make three classes another way: You might say the little flock, and the Great Company, and the world, and leave out the second death class altogether. Both of these applications would be correct, and in harmony with other Scriptures. Therefore we need not quarrel at all with anyone who takes one or the other view of it. Whatever is in harmony with the Scriptures we agree has a right to be applied. So this may refer to the world of mankind who will go through the great time of trouble, and to whom the Lord will give a refining influence in that time; that time will wake them up in a wonderful degree and have a very refining influence on them, teaching them a great many lessons which they are unwilling to learn at the present time, -- just as the Church is being taught many lessons which the world does not receive now. For instance, the Lord represents that those who are His now have certain fiery trials; He represents that He is refining us as gold and silver is refined. That is true of us, and so that great time of trouble will have a refining influence on the world and on the great company also.

Question No. 8. -- Did Jesus have the right to the dominion of the earth before He made his consecration, as Adam had before he sinned, and did Jesus sacrifice this right in order to give it back to man?

Answer. -- In one sense of the word that might be true. That is to say, because He was perfect, and because He was the only man in the world who was perfect, He therefore would have certain rights that other men would not have; but remember. He had to be tried first to see whether He was perfect before it would be delivered to Him. Adam had it delivered to him, and then he was tried to see whether he might keep it or not; he failed under the trial, and therefore lost the dominion of life as well as everything else. But in the case of our Lord Jesus Christ, His trial came first and He was tried before the dominion was given to Him, and in the trial He proved faithful, and His faithfulness was demonstrated by His entire life, and finishing His life at Calvary. So that by that time, by the sacrifice of Himself, He proved His loyalty to God and the right to be the representative of God, the Man Christ Jesus, who now had in this general way the right to be the heir of all things; this He had the right to, by reason of this demonstration of His loyalty to God, as we read in the prophecy, "Unto thee shall it come, O, thou prince of the flock, even the first dominion." The original dominion in Adam came to Jesus, the Prince of the flock, by reason of His faithfulness and obedience to the Father unto death. By consecration of Himself He gave up this. He was both winning and laying down at the same time; He was winning by obedience to the Law of Israel the right to the dominion of earth, and by the sacrifice of Himself He was laying it down so that He would have the right to give it to Adam and His race. He was doing two things at the same time. It was both an obedience to the Law and the sacrifice of Himself. These two things were simultaneous, and these two things were finished at Calvary. So He has dominion, and as soon as He shall have gathered out the Church, His Bride, He proposes to give that dominion to mankind, to the race of Adam, of whom He is to be the Father, the life-giver, and all who will accept life from Him may have it. All through the Millennial age they will know that life is obtainable by obedience to Him, that He is the only one who has the right to give it, and that is the reason He is called the Everlasting Father, or the Father of Everlasting Life. He will give everlasting life to those who will be His children. In other words, having bought Adam and his race He is going to adopt as His children all who were children of Adam.

Brother Harrison: In what relation shall we consider that text which says, "So long as he is a child, he differeth nothing from a servant?" Does that, apply there?

Brother Russell: I would not think so. I think that is another line of thought altogether. The Apostle is there speaking to the Jews, and the reason why a Jew could not have any privileges as a child of God was because they' were under tutors, etc. Although God favored them, they were treated the same as the rest of the world in other respects; they were not set free from the Law, but as soon as the House of Sons began then Christ made us free from that Law that we should no longer be of the House of Servants, but now might come into the House of Sons. You could apply it, of course, to Christ; that so long as He was a member of the House of Servants He was under the Law. Then Christ as a Son, though He were a Son, so long as He had not reached this demonstration He was treated the same as the House of Servants. He was under the Law the same as all Jews were under the Law.

Brother Harrison: Until made perfect through suffering He was still in His childhood?

Brother Russell: Yes, sir; because He was to become a Son as a new creature, and the new creature was not perfect until He finished laying down the human nature.

Question No. 9. -- Please harmonize 1 Corinthians 1:10: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing." Please harmonize this with this other Scripture: "For there must also be heresies, sects, divisions, among you, that they which are approved may be made manifest among you."

Answer. -- I think in the first Scripture the Apostle is speaking of the ideal condition for which we should strive; namely, that all who are truly the Lord's people ought to try to get the mind of Christ, and we ought to know that it will not be contradictory; that if you and I have different theories, there is something wrong, and we should not be satisfied to have anything wrong. There is only one way that is right, and we ought to be anxious to have that one way. If we all have the mind of Christ, we would all have the same mind; and if God has given us His Word, He has given it with that in view, that you might lay aside your personal views, and various peculiarities and tendencies of reasoning, and I might lay aside mine, and that all others might do the same, and take His Word. As I look over this congregation, and see how many different shaped heads there are, and the many different peculiarities of character there are, I might say, You people could not agree on anything; you have different kinds of heads altogether. But you see we can be all of one heart and of one mind. because whatever the processes of your natural brain organs are, you have agreed that you do not know anything about it, and that He knows all about it, and you will take His Word for it. And the other one agrees to the same, and I have agreed to the same; so now we all come together, and we have one common basis from which to work, and we ought to be able, by the grace of God, to do right. Our heads ought to be able to be in reasonable harmony on the Word of God. Let this be so, and let us strive to this end. Now it is possible, in fact it is probable, that amongst the Lord's people, as the Apostle says, Grievous wolves will come in amongst you, and even among your own selves will some arise to draw away disciples after them, having a certain amount of pride and ambition. If this is so, what can you expect? Can you have one mind, one heart, one thought, under those conditions? No. Then it will be necessary for something to come in order that there may be a division, or that the wrong may be manifested. And there may be such a separation, because it will be better, if there are any of that class in, that they should be out. So there are two Scriptures: the one shows the ideal condition, and the other shows the actual working out of it. Sometimes these wrong conditions will come in, and it is God's will that there shall be an outworking, so that there will be a gradual separation, that that which is true and loyal to the Lord, and approved by Him, may be made manifest among you, that you may be able to see which is the wrong.

Question No. 10. -- Is the door shut while some are in the flesh enduring: further testing, or is the door shut after the last member of the body is changed!

Answer. -- You remember the parable of the wise and foolish virgins. The Lord tells us that all of these are virgins. That parable does not take in the world, it only takes in the virgin class -- those who were preparing for the wedding; those who were looking for the bridegroom. It leaves out all others of mankind. And this parable of the wise and foolish virgins shows, that amongst those who were looking for the Bridegroom, and who were' expecting Him, and who were hoping to go into the wedding, there are two classes, the wise ones and the foolish ones; and that the wise ones will be able at that time to discern the fact; will be able to hear the knock of the Bridegroom, and will be awakened by the knock. They will understand that the Bridegroom has come, and they will have oil in their lamps; they will not be in darkness that that day shall overtake them as a thief; they will go forward with this light of knowledge, and follow the Lord in this time, and they will go in with Him to the wedding. As I understand it, this parable is in process of fulfillment now, and many have already gone into the wedding, and others are hoping that they may make such progress in the same way that they will also get into the wedding. Mark you, any time before we go in there is a chance to fall, a chance to turn aside and become a foolish virgin, and give an opportunity for someone who was not a wise virgin to get in amongst those wise virgins, and take his place there. The parable is a progressive one. One might fall out from this number and become foolish, or another one who was foolish might come in and be wise at any time before he gets into the marriage. But

eventually when the last elect one shall have gone in, no one else can get in; that is the end of it. When the last one shall have been tested, and perfected, and gone in, the door must be shut, because there is only to be a hundred and forty-four thousand of that class, or whatever the number is, if anyone is disposed to dispute the number and think that it is symbolical. I do not know that it is a literal number; I am inclined to think it is. But no matter whether it is literal or figurative, there is a limited number, a positive number which God has predetermined shall constitute the elect class, and it is for you and me to make our calling and election sure by getting into that elect class. There are a limited number of crowns; "Take heed that no man take thy crown." If there has been a crown set apart for you, and if you have been selected as the one to whom the Lord is pleased to give it, then bold on, do not get foolish, and get out of the ranks, but go on; don't let your oil run low; see that you keep faithful unto the end and you shall have the crown; but if you prove unfaithful, that crown is not yours any longer, and someone will be allowed to take your place. The crown is to be occupied. The door will not shut until the last one is in, because the full number must be there; the door will shut immediately when the last one goes in, because there will not be one in there more than that number. The same thing is pictured in another place, where he represents Jesus the Head of the Church which is His body, and we are members in particular of the body of Christ, and that these different members of the body are all complete. You remember the Apostle says, You cannot say to the foot, I have no need of you, and to the hand, I have no need of you, etc.; for every part of the body is necessary. In this way the Lord pictures the completeness of His body. In the type no man could serve as a high priest if he had an extra finger or an extra toe, or if he lacked a finger or a toe. Why? Because the high priest in type was a picture of this glorified and perfect church, which will not have one more or one less than the exact number necessary to complete the body.

Question No. 11. -- In such a case as one for whom a crown has been set aside, throws it down before being fully tried, does someone else get the crown in such a case as that?

Answer. -- It is not the Lord's will that a certain individual shall get the crown, as though he said, Now I have just taken a fancy to you, and it will make me sorry through all eternity if you do not get that. The Lord on the contrary is dealing on a higher plan than that. What the Lord admires in you is not the shape of your face, or form, but the character of your heart; if your heart loses that character of loyalty to righteousness, and love of the Lord, to that extent you have lost the favor of the Lord, and you are not the one He wants to get the prize; it will not be His will that you get it at all, but he would say, I do not want you, I will not have you. But if you abide in His love, by abiding in these conditions, you prove that you are pleasing, and He is very willing that you should have all of that which would come to you according to your call; and so His will shall be done in any event.

Question No. 12. -- What are our human rights and privileges?

Answer. -- I suppose the thought in the mind of the person asking this question is, that you and I and all others propose to lay down all rights and privileges, "to sacrifice these. What are these? Now I think of one that will serve as an illustration. I was on a sleeping-car not long ago, and the porter and some fellow-traveler in the middle of the night got into a conversation, talking about a variety of things, loud enough to wake up all of those who were not as sound asleep as they might be. I exercised my right and privilege by calling the attention of the porter to the fact that he was not attending to his business properly, and that unless he desisted I would report him to the company. That was my right; that was my privilege. He afterwards made some amends, and I dropped my privileges in connection with reporting him. That is an illustration and you can apply it in a thousand different ways in the affairs of life. You have rights, everybody has rights, and you will find that people trample on your rights every little while, and possibly unintentionally you may trample on theirs; it is your business and ours to see that we do not trample on anybody else's rights; we want to obey the golden rule and do to others as we would that they should do to us. But it is unnecessary to insist that they should do to us according to the golden rule. You have a right to demand justice, but you can forego these rights. Now in connection with this matter, I will tell you that I learned a little lesson myself, and I have made a partial resolution; I have not made it a fixed resolution yet. When I go to make a resolution, or a vow, I usually think it over pretty well, and try it for a little while, see how it would go, and whether it would do to make it a fixed resolution or not. I have

never been as much afraid of vows as some of the dear friends, but I have made a number of vows to the Lord, and I hope I will make some more. Whenever I find a place where I think I can improve on the old man, then I say, Here, put another strap around him and tie him down, and if you find it is likely to be able to hold, make it positive, clinch it with a vow, and that helps you ever afterwards. If you leave it open to be tried another time, every time that matter comes up you have to fight it over in your minds; but if you have once fought it over and gotten the conquest, and realized that it is the right thing, then nail it down, or as the Apostle says, put the body under and bury it; -- "I keep under my body." So when we find any part of the body sticking up a little from the grave, bury it again, stick it down and put a little more dirt on it. In this matter I was thinking some years ago I made a resolve, or vow, to the Lord that with His assisting grace I would never murmur or complain in respect to anything He permitted to come to me. I thought that was right. What right have I to complain? Shall I receive blessings at the Lord's hand, and if He sees proper to give me some that are not quite so pleasant, shall I refuse those? No. Then I have no right to murmur or complain. So I said, with your assistance and your grace I make this vow, that I will never murmur nor complain with respect to anything that your providence may permit to come to me. Now as far as I know I have always kept that vow, and I am very glad I made it. If I could find another as good as that, I would make it right today. When I was thinking about this porter afterwards, and how I had hauled him over the coals, and it was all right, there was justice about it, but I thought this, Now how do I know but what that porter might some time have a kind of grudge at me, and suppose the truth should come to him. He would say. "That is the man that raked me over the coals, and I do not like anything he has; though it may be reasonable, or just. that he held me to account there. But it might keep him from getting the truth. I would not keep that poor man from getting the truth. I had better not say anything to him. It is a good principle to apply all through. This resolution that I would never murmur has been a great blessing to me. I find so many people that are groaning. and working, and, grunting, and complaining about things, and I think they are making a great mistake. All their burdens are harder after they have grunted over them awhile; they make them worse all along. I find we get along much better by saying, If - the Lord is pleased to let that come, I would not think of murmuring against your wisdom in the matter, but will accept it as of the Lord. If I break my leg this afternoon, shall I murmur? Not a bit of it. Not one of you would hear a murmur come out of my mouth. If something else happened I would not murmur. What right would I have to murmur? What good would it do to murmur? It is the Lord's will I want to be done, and He says He will not allow anything to happen to His children that He will not overrule for good. If the Lord thinks it is good for me to break my leg this afternoon, I hope I will break it. We want that which the Lord's will sees is best for us. So we have nothing to complain or murmur about; we are not to be complainers. You remember the Apostle points out that that was one of the difficulties of the children of Israel. They first murmured and complained, and afterwards it led up to opposition to the Lord. So when you begin to murmur you begin to get out of accord with the Lord. So I said to myself, I think I will make a resolution, or a vow, that I will not murmur about what other people do to me. If they do something bad, I will not murmur; I am not bound to take it up and say, "I challenge you, sir; that is a lie." I need not do that. I need not murmur or make a complaint against him. Let him take his course; let the Lord deal with him. What will I do? I will try and take it as meekly as I can, and I will get a good lesson out of it in patience, perseverance, and self-control. I do not know how much of a blessing there may be in that resolution. I have an idea that resolution, or vow, never to murmur about anything anybody says, if I shall make it, will do me good. I have not made it as yet in full; I have merely thought to try it and see if it will not be good; but I think I will make it, and I think it is going to do me a lot of good. You can say anything you like about me and I think I will not say anything back to you.

Question No. 13. -- Will the world of mankind need the Bible in the Millennial age?

Answer. -- "Thy Word is a lamp to my feet, and a lantern to my footsteps." And the reason we need the Bible now as a lamp and a lantern is because we are in a dark time, until the day dawn, and the day-star arises. After the day-star arises you will not need the lantern. The world will have something better than the lantern. But I think the Bible will always be with the world, just the same as you have a history of France. Do you need the history of France? You are not going to live a hundred years in the past, but it is interesting for you to read the history of France. Do you need the history of the Jews? You are not going to be a Jew, are you? No, but it is interesting for you to know the history of God's dealings with the Jews

and His providences, and how these things work out. So I think the world will get a great blessing from the Bible when they see how the prophecies were written aforetime, and how they were fulfilled. I think it will be a great text-book of learning for them, but they will not be dependent on the Bible; it will not be their instructor then as now. It will be a sort of side-light, or as a picture of the times gone by, that will help to make them have greater reverence for the Lord and for His promises, and for all of His dealings of the past.

Question No. 14. -- Do you think the Bible will be used by anybody but the world? Do you think the Church will use the Bible after passing the veil?

Answer. -- No, when we go to heaven, we will not have any spiritual Bibles.

Question No. 15. -- Will anybody else but the world use the Bible?

Answer. -- There will not be anybody else here to use it; they will all be the world, except the Ancient Worthies. They may refer to it occasionally, and also the Dawns, but it will not be their guide, because the Ancient Worthies will be under the direct supervision of the Spiritual Church; all the instructions will come direct from the Church to the Ancient Worthies, and from the Ancient Worthies to all the people, and they will not be dependent upon the Bible. , But you can suppose that Abraham, for instance, will be very pleased to read the account in Genesis, and the prophecies, and will be very pleased to read in the New Testament where Jesus said He was before Abraham. Abraham will look at that and say, Jesus said that; how true it was; and how little I expected any-thing like that! And he may, for all I know, be interested in reading the Dawns, and a lot of other books -- perhaps the history of France, and see how they used to think it was a glorious thing to butcher each other; and he may go and look at some statues and war monuments and say,

Why did they make that statue,
He was a great man.

What did he do?

Oh, he led one company of men; they had guns, and powder, and bullets and killed a whole lot of people. Is that the reason they called him a great man?

Yes.

Wonderful.

So in the future they will be looking back at these histories of the wars with very peculiar interest to see what kind of madness could come into the human family, how crazy people could get, to kill one another over some trifling matter, -- whether they should be Democrats or Republicans; or whether they should be Methodists or Presbyterians. We are only beginning; to get the spirit of a sound mind; we have not a sound mind yet, we are getting the spirit of a sound mind, the disposition of it, and it is coming to us more and more every day. Thank God for it!

Question No. 16. -- How long a time will the mediation of the New Covenant Godward require, and how long manward? Please, Brother Russell, do not refer me to Dawns.

Answer. -- I will say, dear friends, the mediation of the New Covenant Godward requires all of this Gospel age. Our Lord Jesus began that work in His ministry; that was all included in what He did; when He consecrated himself it was to die, and the object of that death was that it might be the sealing the New Covenant between God and Israel and mankind. The mediation of the New Covenant Godward, that is to say, making matters satisfactory to God in relation to the New Covenant, has taken all of this Gospel age. First of all. Jesus gave His own life, and then when He was leaving the world, and just finishing the matter, He represented His blood and His own sacrifice by the memorial cup, and said to his disciples, "Drink ye all of it. This is the blood of the New Covenant, shed for many for the remission of sins." That is an invitation for you and me, and all who are His disciples. to be sharers in the sufferings of Christ, and that is the same thought you remember given to the two disciples when they asked, "Lord, grant that we might

sit, one on thy right hand and the other on thy left in the kingdom." Jesus said unto them, "Are ye able to drink of the cup that I shall drink of?" Are you willing? There was the condition; if they would drink of the cup they might sit on the throne; if they would not drink of the cup they could not sit on the throne. Now this is a matter that is going on now; if you and I become sharers with Christ in the sacrificing class. He accepts us, justifies us, gives us all the merit we have, we make a full consecration to Him, and do all in our power in line with that consecration. He says he will carry the matter through, and we shall be members of that glorious body, and our sacrifices now e will count as His own, and it will be part of His sacrifice; and so we read that we fill up that which is behind of the afflictions of Christ. This has been going on now for over eighteen hundred years, and they are not all filled up yet; and not until these afflictions of Christ, not until that sacrifice, is complete, will that blood of the New Covenant then be ready to apply at the end of this age to sealing the New Covenant, to make it operative. How will it seal it? It will seal it Godward. All that has gone on so far has been merely the preparation for the sealing of it; then as soon as the last member of the Church has finished his course and the sacrificing is all over, then it will be applied. Who will apply it? You? No. Me? No. Who? Why, Jesus will apply it. Will it be His own blood? Yes. How so? because you are members of that body. Is it not His own then? "Without me ye can do nothing." Suppose my hand were to talk about what it could do. I would say, Hand you have nothing to do with this at all; it is the head that does everything. He has given us permission, or privileges. to come in and be members of that body, but e is always the head over that body which is the Church. Now when at the end of this age He shall apply His blood on behalf of mankind, and thus settle the demands of justice against the world of mankind, it will be His own blood, because He has adopted you and me as His members, therefore whatever sacrificing you do is part of His, and whatever sacrificing I do it is His, because His spirit dwelleth in us. So it is all part of His sacrifice. As soon as the body of Christ is complete, and the sacrificing is complete, then the blood of the New Covenant is applied, and as soon as it is applied, presented to God in the Most Holy at the end of this age, immediately, according to the type, the forgiveness of the world's sins is accomplished; all the Adamic sins are cancelled, and immediately Christ takes possession of the world as the great King of Glory that He may bless the world. Now they are to be on trial; they could not be on trial until their sins were set aside, but just as soon as their sins are set aside immediately they are on trial. So do you not see what proof we have that the New Covenant has not gone into effect yet. That is for the world, and it says so. "Behold, the days come, saith the Lord, when I will make a New Covenant with the house of Israel and with the house of Judah: Not according to the covenant I made with their fathers in the day when I took them by the hand to lead them out of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant I will make with the house of Israel after those days (What days? The Gospel Days), saith the Lord: I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying, know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." (Hebrews 8:8-12.)

Thank God for the glorious Covenant for Israel, and through Israel for the whole world. Now, then, we have the two parts. It will take all the Millennial age to carry that out. It took the 1800 years of the Gospel age to accomplish the sufferings of the Christ, and the sprinkling of the Covenant to make it operative, and to seal the Covenant with the blood. Then the other side, manward, will take all of the thousand years to sprinkle the people with the truth, and to bless them, so that this New Covenant takes for its preparation for ratifying the 1800 years of the Gospel age, and the carrying out of that work requires all of the thousand years. It is in the Dawns.

Question No. 17. -- At the close of the time of trouble will there be some left alive, and if so, what will become of them?

Answer. -- I think I have already answered that.

Question No. 18. -- While speaking with a brother, the thought was expressed that the House of Servants will be the earthly rulers in the next age, and they number a hundred and forty-four thousand, the same number as the Church, the heavenly rulers, but being a new thought to me, and not wishing to accept same

without more light on it, I ask. Is it correct? Are the ones to be made princes in all the earth to number one hundred and forty-four thousand? Or, is this only the Church, "Israelites indeed" numbering thus? I think the chapter used is Revelation 7:4-8, which I have always thought referred to Spiritual Israel.

Answer. -- I do not know anything about that. I have never seen any Scripture to that effect, but if anybody knows of such I will be very glad to hear it. I do not know any Scripture which says that the Ancient Worthies will number one hundred and forty-four thousand. We are not competent to judge, but if the Apostle's statement in the book of Hebrews be a correct one, I have serious doubt if we could find anything like one hundred and forty-four thousand such in all the history of Israel, so far as the Scriptures inform us. You know the Apostle only gives us a dozen or so by name, and says that time would fail us to mention the number of others. He certainly would not think of mentioning one hundred and forty-four thousand. It would have taken a great deal of time to mention all of their names. I doubt if there were that many Israelites of this high order. Amongst those he names it takes in Rahab, and Samson also. I am not inclined to think that there would be that many, but if anybody finds any Scripture which says there are one hundred and forty-four thousand I would like to have it.

A Brother. -- I have heard this same thing talked about. Some take the seventh chapter of Revelation because it states there will be one hundred and forty-four thousand sealed, twelve thousand out of each tribe.

Answer. -- I understand that chapter refers to Spiritual Israel and not Natural Israel. It speaks of those being twelve tribes in this way; just as, for instance, we would speak of the soldiers in the Philippine Islands and say, There was the Ninth Tennessee Regiment, and there was the Eleventh Ohio Regiment, and the Fourteenth Pennsylvania, etc. We could speak of those different regiments from the different States as being in the Philippine Islands doing duty there; and suppose now something occurred which decimated their ranks by reason of death, or whatever might be the thing which would sever their relationship to the regiment, and that would leave a vacancy. Now, suppose the vacancy in the Ohio Regiment was 400, a deficiency in the Tennessee Regiment of 600, and a deficiency in the Pennsylvania Regiment of 200. Now suppose there were men being enlisted by the Government for the places that would be assigned to fill up these regiments; whether they came from New York, New Jersey, Michigan or where, they would fill up the Eleventh Ohio, or the Fourteenth Pennsylvania, and they would come in under that head. So God arranged different tribes of Israel, and in his arrangement he determined upon one hundred and forty-four thousand, which would be as it were twelve thousand from each tribe. Now when he came to Israel to select there were not enough, and they were mostly out of one tribe. They nearly all came out of Judah. Our Lord sprang from Judah, and most of the others also, so far as we know. Paul was of the tribe of Benjamin, and we do not know what the others were of; there were a certain number there received, but not enough to fill up the one hundred and forty-four thousand. We might suppose there were not more than ten or twelve thousand of those Israelites who ever became members of the Body of Christ. Would the Lord break up that arrangement? No; the Lord says, These are the spiritual Israelites I had in mind; these natural tribes were merely the outward shell, as it were, and the real kernel of the matter from my standpoint was spiritual Israel. I will still preserve this method of speaking of them as the twelve tribes. Now we have some for each of these tribes, and I will fill them up from all nations, kindreds, and peoples, and tongues; and it has taken all of this Gospel Age to do this. I do not know to which tribe I am assigned, and I do not care; it is merely an outward figure, and what difference does it make? It is all one company. The same thought is also called to our attention in Romans 11, where the Apostle speaks of the covenant made with Abraham, and how many branches were broken off because of unbelief, and then he says we were grafted in and took the places of those branches. Those branches re-resented the one hundred and forty-four thousand, but they were broken off and their places made vacant, and you and I would be grafted in. In this sense you and I belong to the original olive Tree, and those that were natural branches are not in it at all. . The only way they can come in is by being grafted in again.

2:30 P.M. -- Praise and Prayer Service.
3:00 P.M. -- Discourse by Pilgrim Brother W. H. Bundy.
Subject: "Valley of Blessings."

I AM sure, Christian brothers and sisters, we are without the language and ability to present this evening the subject and paint the picture of the "Valley of Blessings" as we feel it in our hearts, and as we recognize it from God's Word. But as we shall try from a few of the Scriptures contained therein to present some of these beauties, some of these grandeurs which God has promised in his Word, through the glorious provision which he has made, we are very sure that your hearts, with ours, will just respond in loving gratitude and thanksgiving to our heavenly Father, who has arranged all of these things, and who has a plan that is so infinite, and so grand, and so beautiful, that words in the human language are inadequate for the expression of such things.



We wish to invite your attention to Zechariah 14:4: "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof towards the east and toward the west, and there shall be a very great valley; and half of the Mountain shall remove toward the north, and half of it toward the south." Possibly a few who are present here today have had the privilege to see what we consider to be one of the most beautiful valleys in this land of ours, the Santa Clara valley of California; and we remember the first time we saw it, with all its beauty and magnificence, that we were reminded of the picture in God's Word of this grand and glorious valley that he has promised shall be established. Of course the valley in California is very imperfect. However, there are some features of it that remind one of this pictorial description of the grand and beautiful picture which God's Word has assured us is to be. And, dear friends we realize that one grand feature in respect to this valley, which God's Word has assured us is to be world-wide, is that it will be for the, comfort, and blessing, and instruction,

and edification, of all his human creatures -- of all those who are and have been suffering as a result of the fall in Adam. In the verse under consideration God speaks of his "feet" being established on the Mount of Olives, and that thus his footstool is to be made glorious; but we realize that God's footstool at the present time, and for the past six thousand years, has been anything but glorious. When we look about us and see the suffering, the sorrow, the sighing, and the dying, surely we realize that it has not witnessed the glory promised in this verse, and which shall he experienced on his footstool. You remember we read in Isaiah 66:1, "Thus saith the Lord, the heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? And where is the place of my rest?" And in the 69th chapter of Isaiah, 13th verse, "I will make the place of my [Jehovah's] feet glorious." Not referring here, as elsewhere in the Scriptures the term is used, to the feet of Christ, but Jehovah's feet. That is, His authority shall he established, or planted as it were, on the earth, represented in the mountain or kingdom which shall become world-wide. There are many who, before coming to an accurate conception of these things from the standpoint of God's Word. as they look about them and see all the weeping and degradation that is in the earth, find it difficult to realize the magnificence of this promise. It is very hard for them to really comprehend the fact that all of these conditions shall be superseded by a condition of peace, and glory, and righteousness, and harmony. And we remember how when we first heard some of the precious things concerning God's glorious plan and purpose, we said, O they sound beautiful, grand, glorious, but it is too good to be true; it could not possibly be. And it is hard at first, at least to some, to really grasp the import of these precious promises. But, dear friends, when we realize thus far that every feature of God's plan has been fulfilled exactly as he promised, and not only as respects the prophecies concerning the world at large, but also in our own hearts, and our particular position which', in the Lord's providence, if rightly exercised, w. may occupy in that plan and purpose. How could we doubt, especially when it is said, "Thus saith the Lord"? If we have things stamped with a "Thus saith the Lord," we can be sure they are correct. You remember the prophet said, "To the law and to the testimony: if they speak not according to this Word, it is because

there is no light in them." (Isaiah 8:20.) We confess that were we to review the present situation merely from a human standpoint, and were we to scrutinize the present condition of human affairs without the aid of God's Word, and without the aid of the Divine Plan of the Ages, it would look dark indeed, and we hardly wonder that men's hearts are failing them for fear and for looking forward to the things coming on the earth. But when we have a portrayal of these things so clearly and unmistakably in the Word of God, and as we look at the dark cloud that hangs over the world and see the glories beyond, our hearts lift up and rejoice, not only realizing that our redemption draweth nigh, but, thank God, it signifies the ushering in of the era of blessing for all mankind.

Now there are several ways in which we speak of a valley of blessing. We will be very glad to speak of the privileges and opportunities we enjoy of blessing, but what we want to mention particularly at this time is the blessings God has in store for the world, and the glorious provisions he has made for all the families of the earth, when they shall realize the privileges and opportunities of this valley of Blessing. As we said, the world is not in that valley now. It might more properly be termed a "Valley of Death," or the "Valley of the shadow of death," and we realize that the curse of death rests upon the whole world, as you remember in Lamentations 2:1: 'How hath the Lord (Jehovah) * * * remembered not his footstool to the day of his anger.' We realize then, dear friends, that our Heavenly Father is not dealing individually with each member of the human race at the present time, but collectively; they are all cursed; they are all dead; they are not recipients of favor. We remember how, before we came to realize this, we were taught from earliest childhood that God was watching everything we did, and was watching, not so much with an interest to help us, but with the thought that, Now if you do anything wrong God is surely going to take cognizance of that, and you will have to account for it in the day of judgment. There is no doubt that the world will account for all they have done in the day of judgment, but we should not view it in that way. It is not that God is looking at each member of the human race, desirous and anxious to find something for which to condemn him. but as our dear Pastor suggested this morning, He has made a way whereby they may be cleared from all of these things, if they will accept the provisions and make proper use of the privileges and opportunities that our heavenly Father shall bestow upon them.

But let us note for one moment the condition of the earth before this curse passed upon it. Sometimes we use the word "perfect" from two standpoints. We might say in one sense of the word that at the beginning of the curse the earth was perfect, and from another standpoint it was not; it depends on what we understand the thought to be contained in the word perfect. We understand without a doubt that Eden, the place in which man was placed, was perfect from every standpoint, and was well adapted to a perfect man. On the other hand, we realize that the world outside of Eden was in a sense perfect though under developed. That is, there was nothing imperfect about it, it simply was not developed; and doubtless had man proved obedient, entirely subservient to the will of Jehovah in the midst of all his experiences, trials and tests, he would have been permitted to enjoy the privileges of the entire earth and it would have been fully developed with the same instrumentalities and arrangements with which the Garden of Eden was developed. In other words, not consisting of labor and the sweat of the brow, but all done in some beautiful and harmonious way in which God performed the work up to the time of the creation of Adam. But this process of development by super-human agencies, if we might so term it, was in a measure arrested at the time of Adam's transgression, and God has designed that while the earth shall be perfected; or developed, exactly as he arranged nevertheless he also made provision whereby, since man has transgressed, that man might do much toward the development of it. And so we see the curse from this standpoint, in the arresting of the development of the earth, has proved of benefit to humanity; it is very essential that they should have these things to do, because the more busy people are obliged to be, the less will they have the opportunity to sink into the degradation towards which naturally they are inclined as a result of the fall.

We realize also that when God created Adam he created him perfect, gave him dominion over the earth, and over all things that were on the earth, but we recognize the fact also that that dominion was lost. It was usurped. Now it is a mistake to suppose Satan could exercise the authority and dominion to the considerable extent he has exercised it by stealing it from God. Don't you think it. God would not allow such a thing as that. Satan may think he stole it from God, but that is not true. While God allowed Satan to usurp it, he stole it from man; God entrusted man with these privileges and the dominion, and Satan

stepped in and stole it from man -- and probably deceived himself into thinking he was to that extent outwitting God; and if the ideas of Christendom were true, this would be correct: It would seem from the ideas you and I received in our Christian training before we came to a knowledge of the truth that there were two rival empires, Satan's and God's, and that each one was trying his utmost to outwit the other, and we hoped and prayed for the time when Christ would entirely overthrow Satan and his dominion; but it looked very dubious; it did not look as though it would probably come; for, according to the present status where the Lord gets one, the adversary has nine hundred and ninety-nine. That surely would not look as though the two kingdoms were rivaling one another, but it would look as though Satan's kingdom were entirely, or at least almost entirely, superseding the supposed kingdom of the Lord. But when we come to recognize the provision that God has made, and that he has not been attempting up to the present time to gain the whole world, that he has not been dealing with the whole world, then we are better prepared to appreciate the lengths, and breadths, and heights, and depths of the love of God, and of Christ.

As you remember, the Lord says (John 10:10), "The thief cometh not but for to steal, and to kill, and to destroy." And so Satan is the thief pictured here; he stole the dominion; he brought death and destruction. You remember Satan was a liar or murderer from the beginning. Not in the sense an infidel friend came to us and said, "There is an inconsistency you cannot harmonize in the Word of God; it says [Deuteronomy 32:4] God's work is perfect, and yet the Lord deliberately says that Satan was a murderer from the beginning. Now did God create the devil, and if so, how was his work perfect? How was everything perfect?"

Well, dear friends, sometimes it requires a great deal of patience to deal with some questions, which, from the standpoint of the new mind, are so simple, but nevertheless we should also realize that probably these very questions were in your heart and in mine before we came to a comprehension of the Divine Plan of the Ages. To whom was this Bible given? To the devil? Certainly not. God did not give this to the devil. Was it given to angels? Why, no; they desired to look into these things. To whom was it given? It was given particularly to a small minority of the human creation, and not to anyone outside of the human creation, and this particular minority is the Church, the "little flock." Now when it speaks of a beginning, what beginning is it? It is the beginning of the human creation. Some things belong to the Lord, things that happened before, and are not particularly any of our business. God did not record them for us. And things that are to happen at the close of the Millennial age he has not thoroughly disclosed. Those are secret things at the present time; they belong unto the Lord. But the things that are revealed, -- that is, from the beginning of the earthly creation down to the Millennial age -- belong to us and to our children. Then when it says Satan was a murderer from the beginning, it means the beginning that God's Word deals with; the beginning of the human creation. So we find God did not create a devil. He created everything perfect: Satan began to be a devil, if you please, or began to demonstrate that quality of heart, especially at the time of the human creation, and when he began to have an ambition and a desire which was contrary to the true attitude that one serving God should have, and this led him further and further away from God and all the holy angels, and the holy conditions and associations of heaven, am' brought about his complete downfall.

And so when Satan usurped this dominion from man the original paradise condition was lost; but God has made abundant provision whereby it shall be regained. "Known unto God are all his works from the beginning." God arranged for all of this from the beginning.

And the very purpose was that mankind, having had experience with sin, might be better able in the end to serve God and worship him in spirit and in truth. This glorious provision was made through our Lord and Saviour Jesus Christ. Do you remember how very vividly the Lord contrasted his work with the work of Satan? In the first three verses of the 10th chapter of John, we read, "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbed up some other way, the same is a thief and a robber, but he that entereth in by the door" -- shall be saved? Is that right? No that is not right, but probably a great many Christians would think it was right; it would sound right to them. We never used to find any fault with it, and we have heard it quoted just that way. But it says. "He that entered in by the door is the shepherd of the sheep." It is not talking about who shall be saved: it is talking about who should become

the shepherd of the sheep. It is he that should enter in by the door. Who are the sheep referred to here? We reply that from one standpoint the whole world were prospectively sheep; this is suggested in the 10th verse; for the whole world was without a shepherd. How did that happen? They forfeited all right to shepherding way back In Eden and no one had any claim toward the divine shepherd, Jehovah, or to any holy shepherd. However, God made a provision whereby they could have a shepherd, but before that provision was thoroughly made known and manifested in the work of Jesus Christ, there was one who desired the shepherding of the sheep. Satan thought to himself, as suggested in Isaiah 14:13, 14, Now I will have a kingdom; I will get control of these people; I will have a kingdom that will be really a rival to that heavenly one if I can get hold of these holy ones God created. How did he do it? Did he say, Now I realize in order to do that the proper thing to do to die for them? O no, Satan did not have any such notion as that, He did not intend anything of that kind, but he said, I will exalt myself above the clouds: I will be like the Most High. What did he try to do? He tried to climb up some other way, and he was a thief and a robber. If one would become the shepherd of the sheep he must enter in by the door, and give his life for the sheep; and that is exactly what our Lord did, in order that he might give to justice an exact equivalent, a corresponding price, and take the sinner's place, that the sinner might go free. Jesus said, "I am the good shepherd; the good shepherd giveth his life for the sheep." And the third verse says, "And to him the porter openeth." Who is the porter? Divine justice. When the Lord Jesus Christ paid the price which satisfied the claims of Justice, he was entitled to the shepherding; he had purchased them, and they were his sheep. And so dear friends, we see the glorious provision our heavenly Father made, whereby a lost race could be purchased and restored to the conditions which were lost. And the Lord does not say, in John the 10th chapter, "I am come that they might have life, that they might have just what Adam had." No, but "I am come that they might have life and have it more abundantly." Well is that going to be anything more than Adam had? Yes. Our Lord said they were going to be like the angels; neither can they die any more. Angels know God, and through God's providences, those who are holy and have not lost their first estate, and are still striving to live in harmony with him and develop perfect characters, will enjoy the privileges and favors of Jehovah through all eternity; and they will be like the angels in that they will have characters fully developed through experience. But says one, If they can not die, then they are immortal. O no, they will be human beings and they will still be mortal. But why cannot they die any more? For two reasons: First of all, Satan will be destroyed, together with all evil forces, then there will not be any danger from without. Secondly, their heart will have been thoroughly developed under every test that God shall see fit to bring, and there will not be any susceptibility from sin within. When there is no danger from without, and none from within, they will not die. So that provision made through our Lord Jesus Christ is not only that they might have the life which Adam had, but additionally that they might have a fully developed life and that they might retain that life throughout the endless ages of eternity. Thank God for the glorious provision for the whole world of mankind through the Lord. As was quoted this morning (Micah 4:8): "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion." -- even the original dominion that was lost as was elsewhere expressed by the Apostle Paul (Ephesians 1:14): "The redemption of the purchased possession." The Lord then purchased both the treasure and the field; that is. purchased both mankind and the world itself, and we find that the paradise is to be realized and its benefits are to accrue to just the extent that God's Word has promised.

One misapprehension under which we as Christians labored until we received a comprehension of God's glorious truth was, that we supposed God had commissioned us as Christians to convert the whole world; hence Christians today are divided into attitudes upon this subject. The vast bulk of them are supremely indifferent to the whole thing, and they say, There is no use to try to think of such a thing, and God is just going to save the best of us anyway, through evolution or through some other wonderful works of our own, and there is not much hope for the others. On the other hand, the few Christians who are really desirous of accomplishing what they believe to be the purpose of God are so miserable that they make everybody else around them miserable too. They fancy that the whole burden of this lost world rests on their shoulders, and they do not seem to take a moment's contort and do not give anybody else a moment's comfort. That is exactly the way we felt toward Christianity before we heard of God's precious Truth. We thought that the true and sincere Christians above all others were the most miserable of any class of people on the face of the earth; that if there was any class of people on earth that were unhappy and miserable it was these Christians. that were continually talking about being burdened, burdened, burdened for souls.

They did not find much joy in it; they did not seem to enjoy particularly any blessings from God, because that thing was continually weighing them down. Like Martha of old they were cumbered about much serving. You know when the Lord called at the home of Martha and Mary, Mary sat at the feet of Jesus to learn. Martha went about doing what she thought was right; she did not ask the Lord if it would please him. She thought she ought to do that. She did not like Mary's attitude and she said Mary has no business sitting there like that: she ought to be here helping me with the work, and I am going to tell the Lord about the matter. She talked with the Lord about the matter, and he listened very patiently.

"Martha, Martha. you are cumbered about much service; you are earnest, but Mary has chosen the good part, and it shall not be taken from her."

There are a few Marys in the world today, and thousands of Marthas. The Marys are heeding the admonition of the Apostle in 2 Timothy 2:15: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth," and the Marthas, just as earnest as ever, say. "We have the world on our hands and it must be converted right away."

And the Lord says, "Martha, Martha, you are cumbered about much service."

"Yes, Lord; but don't you intend to evangelize the world?"

"O yes, Martha."

"Well, why then is it not done?"

"Martha, my ways are not as your ways, nor your thoughts as my thoughts, for as the heavens are higher than the earth, so are my thoughts higher than your 'thoughts.'"

And so will God's ways prove to be the best.

A gentleman came to me not long since, very much disturbed, and said. "It seems to me you have the most unreasonable idea of the world's condition of any Christian people I ever saw. If I understand you correctly, the world is so blinded in their degradation and sin, and the conditions of the world are such that it is useless to try to attempt the evangelization of the world; that it is too late."

"Why, brother, you have got the cart before the horse -- it is too early. God has not even attempted it yet."

Some five or six weeks ago we were privileged to speak in one of the churches in one of the cities of Oklahoma, and the pastor of the church was present, and after attending one service, he spoke on Sunday morning; and as he had so generously opened his church to us for our service we attended. He was preaching on Jonah and the great fish. Among other things he said, "You remember what the Lord said about those Ninevites; those Ninevites will rise up in the day of judgment and condemn Capernaum." The minister was a very jovial sort of man, and at the close of the service he came to us and said, "I suppose you noticed the look we gave you when we spoke about the Ninevites?"

"Yes."

"Do you know why we looked that way?"

"Yes."

"Why so?"

We said, "Brother, because you did not know what to do with the Ninevites after you got them up there to the judgment."

He said, "That is about right, we did not; we did not want to put them in heaven, and we could not very well put them in hell, and we were stuck; and we thought we would let you attend to their case in the afternoon."

That is exactly the situation with Christian people at the present time. They are perplexed; they are worried; they do not know what to do. They are trying to offer some apology for the character of God. The world is not converted; it is not even growing better. So they are offering all sorts of back doors to salvation, -- ignorance, superstition, infancy -- any other way except that which God has provided through our Lord Jesus Christ. Our heavenly Father has provided the way and it shall be accomplished. As a result of these misunderstandings, this valley of the shadow of death, which is to become the valley of blessings, is befogged and beclouded and the storm-clouds are rising and settling over it more and more densely. Just as the fog gets the heaviest the sun begins to rise, and it is now almost penetrating through that fog. The Son of Righteousness is arising with healing in his beams, and the result will be to dispel all of that darkness, all of that superstition and ignorance, and the knowledge of the glory of the Lord shall cover the whole earth as the waters cover the great deep.

And so in the words of the text, God's Word mentions here the Olive Mountain which shall be as it were of two parts, one towards the north and the other towards the south. Now you remember in the Scriptures the word "olive" suggests three things. For instance, the oil of the olive was used for lighting purposes -- illuminating! Also olive branches, or bows, were used to designate peace and the oil of the olive was used in the anointing, which would signify divine approval or blessing. The olive mountain represented the kingdom of divine blessing, the kingdom of peace, and the kingdom of light. And, dear friends, when we speak of light coming to the earth it means exactly what Peter says about the presence of Jehovah, representatively through Christ.

Now you remember back at the time of creation it speaks of light appearing. We do not understand that at that first day of creation God created light. But our understanding is that light is co-existent with God. It would be impossible to think of God without light; it means that light began to be diffused on the earth -- the literal light on the literal earth -- signifying that God began to deal with this planet, this mass, preparing it for the habitation of man. So that in regard to this mountain of light, it suggests to our mind that God's presence will again be on the earth representatively in the Christ. Seasons of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ. etc.

So we realize that the object of the past ages has been especially to prepare for this grand and glorious Millennial age, which is to be a grand memorial of God's love and power. And so one particular thing that is being accomplished is the preparation of this mountain, the Christ, our Lord the head, and the Church his body, which shall be used for the blessing of the whole world.

Now you remember in the Scriptures, speaking of the Lord Jesus, we are assured that the Lord was tested and tempted in all points like as we are, and yet he was victorious. Does that mean he was obliged to battle against a violent temper? No. That he had to battle against strong drink? Certainly not. He was sinless. He was separate from sinners. But it says he was tempted, in all points like as we are, yet without sin. Who are the "we"? The new creature that is being developed in us, and which our Pastor spoke of this morning. And so every test came that would be necessary to the new creature, and he was victorious in every test.

Now, however, dear friends, suppose the thousand-year judgment day were fully inaugurated, and the world began to be judged, and a man comes up and says, "I feel reasonably sure that the Lord is qualified to judge me; there is no doubt about that; the fact that God has appointed him is sufficient evidence; but O, if he had only had some of my experiences! He cannot realize what it is to have fallen the way I did. O no, he did not suffer those things, and it would just be some comfort to know that he could sympathize." Well. God is choosing joint-heirs with the Lord Jesus Christ who can sympathize, and so while the Lord was tested in all points like we as new creatures, and was yet victorious, God has arranged that there shall be joint-heirs with the Lord who will be tested in all points like the world also and yet victorious. They have to battle in the flesh against the things in the world, so the world in them will have able judges. The

Lord, the head, and the Church, the body, will be amply able to meet every condition of humanity. So God has arranged this Gospel age for the development of this class, and there is going on in their hearts the greatest transformation that has ever been known. A transformation has been taking place during the gospel age. It is expressed by the Apostle in Romans 12:2, where he says, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." What does it mean to be transformed? When you and I consecrate to the Lord and surrender all to him, he does not say, "I am going to take this brain out and throw it away and put in a new brain." There are some people who really seem to think that, though. We know of some Christian people who have had that idea, and we have heard them mention the fact in this language: "I have had no desire to sin; I have no inclination, and I have not sinned for forty years." We heard one gentleman say, "When I became sanctified, God took out all of the inbred sin." Then, dear friends, if God worked a miracle in him, he cannot come off victorious, for he has nothing to fight. If the susceptibility, or tendency, toward sin has been removed, how can he become a conqueror? If God performs a miracle, where can be the development of character? But there is one thing that does come into our brains when we surrender ourselves, and it is from Jehovah, and in direct reply to the request we make. What is it? A new will, a new determination. When we surrender to the Lord, there is a new determination in our mind, and then it is the purpose of that new will to renovate the mind. What do you mean? We might compare the mind to congress, and the faculties to the members of congress, and we will compare the new will to the speaker in congress. Now that new will has a very important work to accomplish. The first thing is in regard to this brain or mind. It is spoken of, mark you, as the new mind which is in Christ Jesus, but the real thought would be, it represents the whole mind. Now it says, We will take account of stock of this new mind; we want to know what we have to do in order to accomplish this transformation. So we will ask in regard to these various faculties. Here is Veneration, Hope, Acquisitiveness and Caution. We might enumerate various faculties of the brain. This new will says, "Veneration, how do you feel about this matter? How are you inclined towards consecration and full surrender toward the Lord?"

Veneration says, "I think it is the proper thing to do; I have always been in hearty sympathy with such an attitude as that, and I am with you."

"All right," the new will says, "we have Veneration on our side."

"Now Hope, how do you feel?"

"Well, I have always desired and expected something better than this evil world has to offer, and therefore I am with you."

"All right, then, Hope, you are on our side."

"Now Caution, how do you feel about this?"

"Well, you had better be very careful; you do not know about this: you are not sure you would hold out; maybe you would make a fizzle out of the whole thing. I would go very cautiously."

Well, Caution, we will have to attend to your case; you will have to be converted to our side, because we are going to bring into subjection every faculty of the mind, and you might as well make your decision to join us."

"Now Acquisitiveness, what do you think about it?"

"Well, the world looks pretty good to me. I tell you there are some practice things in the world that I would like to possess, and I am not so sure of them. I am ready to give up all of these things."

"Well," says the new mind, "we will attend to your case."

So one by one each of these faculties must be brought over into subjection to the new will, the new aspirations; and when it is all done, and all have been brought over, then, this attitude having been fully attained, we will stand by that attitude faithful unto death, and by the Lord's grace we will hear the "Well done, good and faithful servant, enter thou into the joy of thy Lord." And this joy will signify eternal association with the Lord Jesus.

Well, can you picture it? Can you picture for one moment what it will be? When we are at this convention and see so many of the Lord's children who have such lovable traits, we see really the image of the Master shining out in all of them, and we do not like to separate. Then just remember that these attributes which shine out, however perfectly, are but feeble representations of the one altogether lovely, the one with whom, if we are faithful, we may be associated throughout the ceaseless ages of eternity -- immortal vigor, perennial beauty, eternal loveliness, forever with the Lord. How careful we should be in the matter! The tests are becoming very subtle. The adversary no longer tries to t snare in the way he did in the past when there was not so much knowledge God's Word. He realizes the necessity of bringing different tests from that, ass if there is any self-kill in our minds on this matter, it had better be taken out once.

Another thing: It is so easy to have a feeling of resentment, and if a thing in the Lord's providence comes into our lives that at first we do not understand we had better look it over carefully and dissect it, dear friends. You know it is like packing books in a trunk. If you are going to pack a trunk with books would be a foolish thing to throw them in just any way. You would pack them in one by one. That is the way you and I must assimilate the experiences of life. When one comes, assimilate it, put it down in the heart. But if we allow them to stick up cross-wise, there is no room for another experience. Pack everyone, of them down, dear friends, one by one, in order that we may come off more that conquerors through him who loved us and bought us with his own precious blood.

Take, for instance, the Lord's special providence in this last week, as were, of the harvest period -- the last seven years. Did not we know, did not s expect that there would be special tests? Haven't we been trying to prepare for it all this time? Yes. And then when they come, how are we accepting them? When we realize and know that God's providence is permitting experiences Ms, none the body of Christ have ever experienced before, are we in the attitude t using them for the honor of God's glory and the development of character likeness of the Lord?

One dear brother said to us not long since, "How do you feel about the especial standard the Lord has given to us in these last seven years of our expert once?" I refer to the Vow.

I said, "We will express it to you in the best way we know. In Romans 8:26 it says, 'But the spirit itself maketh intercession for us with groanings which cannot be uttered.' In other words, when we consecrated some years past, we could not, through our frailty, through our incapacity, mentally, frame our consecration as we would like; it was in the heart; God knew it; but we could not frame it in substantial language as we wished. The time has come now whet it is necessary that it should be framed, and God has graciously used, that channel which he has thus far used to frame it in such language as will meet the need-of us all. Thank God for it!"

Then, dear friends, nit only in regard to the development of those who are to be associated with the Lord in this kingdom for the kingdom privileges, but also prior to that time he had dealings with the other class known as the Ancient Worthies, who are to be used also in disseminating the glorious blessings to the families of the earth, as the earthly instrumentality. The law shall go forth from Zion, and the word of the Lord, the execution of that law, from Jerusalem though the earthly princes, spoken of in Psalms 45:16 -- "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." While they were developed first, yet their position in the kingdom is to be secondary; and while the Christ is developed last, its position is to be primary. In other words, the first shall be last and the last shall be first -- simply another instance of this phase of the accomplishment of God's plan and purpose.

So then, we picture on the one hand half of the mountain, as it were, or the mountain range, the heavenly phase, and the lesser mountain, or hill, on the other side, the earthly phase, and the lesser mountain, or hill, on the other side, the earthly phase of the kingdom, and there shall be between a very great valley. Dear friends, as we look forward joyfully to that time, we realize what a valley truly it is to be.

Now we want to mention seven essentials to such a valley. If we were to pick out on earth, as near as we could, an ideal valley, we might suggest these very same seven essentials:

- (1) Good Climate.
- (2) Fresh Air.
- (3) Pure Water.
- (4) Proper Supply of Rain.
- (5) Proper Degree of Sunshine.
- (6) Attractive Scenery.
- (7) Pleasurable Surroundings.

Now all of these are to be realized in that Valley of Blessing which God is to establish for all the world of mankind.

(1) First, let us notice one or two of the features in regard to the **climate**. We are not speaking particularly from a physical standpoint, but to interpret it, as it were, pictorially. Now a valley that is completely covered by fog would not be an attractive valley, and it surely would not be an appropriate one for a health resort; and this one is to be a grand health resort, where all the inhabitants of the earth, if they will, may be cured from all their ailments, all their sicknesses, particularly the sin-sickness which has been experienced by the human race for a period of six thousand years. So one of the very first things to make this valley appropriate and adequate is to clear away any resemblance of fog. We find the Son of Righteousness just arising and gradually braking that fog away, and when he shall have been fully arisen, all the fog, the mist, and all the confusion, shall have been entirely done away, and then they will realize the purity of the fresh air and sunshine.

Today we realize the climatic condition, not physically, but spiritually, when you and I hear the precious things from God's Word, and we meet somebody and think he is surely a consecrated Christian, and we go to telling him about it, and try to talk as lovingly as possible, presenting it from the Word of God, and we say, Is not that grand? There is something wrong, and he says -- "Another one of these people gone crazy." That is a chill, is it not? There is not going to be any chill like that in that climate, but those that hear these things will say, "They are precious and I am going out and tell them too." You do not hear that much now, do you? When you go to tell these things to the majority they say, "Oh, I am afraid you have lost your mind." Did you ever have then say that? And we say, Thank the Lord; that is what we are trying to do. We have been trying to lose our mind ever since we consecrated and got the mind of Christ, and the sooner we get it and lose our own, the sooner will we come into the favor of the Lord. There will not be any chills in that valley that the Lord has provided for all the families of the earth.

Then we might speak climatically from another standpoint, and that is too much impulsiveness, or, too much lethargy or laxity in these things. You know in regard to the truth we are sometimes impulsive -- as our brother suggested, we like to use it as a sledge-hammer and pound it into people. Way must have it any way, whether they want it or not -- forgetting that God has not commissioned us to put ears on anybody, but just to fill those that are listening. In that time people under the direction of Christ and his bride, and the earthly phase of the kingdom, will be able to exercise a proper degree of moderation and self-control, not only physically but mentally. If there are babes from the standpoint of character development, give it to them in homeopathic doses. If there are others who can stand a little stronger dose, and need it, give it to them that way. In other words, it will be given in the appropriate way to all.

(2) Fresh Air. Now fresh air would suggest the Gospel, of which the Apostle Paul said, "I am not ashamed." When we hear the impurities presented under the name of the Gospel at the present time, how

we long for the time when this fresh air, as it were, shall be diffused over all the world of mankind. It is also spoken of as a pure language, You meet a brother today and say, "You are a Christian?"

"Yes."

"Well, how do you worship God?"

"I worship him in Methodist language." "How do you worship God?"

"I worship him in the Baptist language." "How do you worship God?"

"In the Presbyterian language."

They are all going to worship him in the of Lord and Saviour Jesus Christ, at that time, when the pure air will dispel all the smoke and all the confusion.

(3) Pure Water. Thank God for the river of the water of life which shall flow through all the world and whosoever will may come and take of the water of life freely. We want to notice in that connection, from the 85th Psalm, commencing at the 10th verse, speaking of this same valley, -- "Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down out of heaven." God is preparing wells now, -- wells of water springing up unto everlasting life. One hundred and forty-four thousand and one wells will make a big river. So there will be the river of the water of life that shall flow through all the earth, and all may if they will drink of that water freely. Truth shall spring out of the earth at that time, and righteousness shall look down from heaven -- the Son of Righteousness shall arise with healing in his beams.

(4) Proper Supply of Rain. Then it will be properly watered by rain, which is far preferable to artificial irrigation (Psalm 72:6): "He shall come down like rain on the mown grass, as showers that water the earth." Who is this mown grass? "All flesh is as grass." (1 Peter 1:24: Psalms 90:5 6; Isaiah 40:6, 7) This grass, dear friends was cut down, mown down; but when you mow grass down, there is one thing that is left, and that is the root. There are two things necessary for that root to spring up -- rain and sunshine. So when man was cut down, there was one thing left, and that was hope. God had not left him entirely without hope, and it merely needs the showers of blessings of our Lord's return, -- he shall come down like rain on the mown grass, as showers that water the earth, and the Son of Righteousness shall arise with healing in his beams.

We hear Christians praying for showers of blessings, but they do not realize how beautifully God has prepared an answer to their prayer when showers of blessings shall be for the entire earth, when he shall come down like rain on the mown grass, as showers that water the earth.

(5) Sunshine. When speaking of the Lord's second advent, it says, "As the bright-shiner cometh out of the east and shineth even unto the west so shall the presence of the Son of man be." You remember this is improperly translated, "lightning." Literally it is the bright-shiner. "The Son of Righteousness shall arise with healing in his beams." As it begins in the east it will gradually rise higher and higher, until it will reach the zenith. But the beauty of it is, that it will never set; evening time, according to the Hebrew custom, being of course immediately after high noon. When evening time sets in, then it shall be full and completely light. You remember it says, "It shall come to pass that in evening time it shall be light." So in the evening, when the sun shall have reached high noon, then it shall never set, -- referring of course to the time at the tend of the Millennial age when the Son of Righteousness shall have fully arisen. Then the plan and purpose for the redemption of the world shall have been fully accomplished. Then mercy shall have been completed. What do you mean by that? "O give thanks unto the Lord, for He is good, for his mercy endureth" -- how long? It is translated forever, but literally, unto the end of the age, or a completion. Is there a time when God's mercy will cease to operate? O yes, and I am glad of it. Well, why? I thought mercy was a glorious attribute of God? So it is. Is there a time coming when it will cease its operation as

respects the world? O yes. How? When God created man perfect, he dealt with him according to justice. Justice said, obedience and life, disobedience and death. And justice carried out the decree, but mercy intervened and provided the Redeemer Jesus. And after the Lord Jesus tasted death and then arose for our justification, mercy still operated in bringing the Restorer to the world, and the Restorer shall occupy the position for a thousand years until all the families of the earth shall have been blessed, with the exception of Satan and the incorrigible, who will forever be destroyed, and all the others brought back to complete perfection. And then what? Justice will accept them; they will not need any more mercy. There will be no further occasion for mercy because then they can meet the de-, manes of justice throughout the ceaseless ages of eternity: for they will have learned the lesson whereby they can serve God and worship him in spirit and truth.

(6) Attractive Scenery. It is very necessary that they shall have attractive scenery in that Valley of Blessing. What would be more attractive than the lofty mountain on the one side, the heavenly phase, and the lesser hill, the earthly phase, on the other, and a beautiful valley between, with the water of life flowing through? What a glorious picture of the restored earth! The lofty mountain, being so high and towering up in such a magnificent way, is sublime, while the lesser hill, or mountain, is covered with verdure. You know the high mountains do not show the green verdure, but are covered with snow or with ledges of rock, reflecting the sun much more brilliantly than the hills covered with verdure. Hence the glory of the celestial and the glory of the terrestrial. However, this verdure of the lesser hill, the earthly phase, suggests the perfect standard of humanity towards which humankind can look as inspiration, and then receive their instruction from the mountain above, and then the wireless telegraph, as it were, going between, issuing forth all the proclamations and decrees which shall be for the health and strengthening of all the nations.

(7) Pleasurable Surroundings. One thing today, dear friends, that makes a health resort less attractive to a great many people, is that there are peevish and fretful invalids there, and they cause others a great deal of distress and annoyance. They will not be there then, for nothing like that will be permitted, nothing will hurt in all God's holy mountain. Everyone will have at least outwardly to acknowledge the Lord and do his will. And such as will do it in their hearts shall receive everlasting life. Such a valley as that would make a grand health resort, wouldn't it? God knew that, and he has prepared it for a health resort, and is going to have a big sanitarium, the biggest one ever known, and there is to be the Great Physician, and subordinate physicians, and there are to be trained nurses and willing messengers. Now we could not ask any more than that, could we? The Great Physician is the Lord and Savior Jesus Christ, exalted to that very position where he may heal all the diseases and troubles, and sorrow and sighing shall flee away. And the subordinate physicians, the members of his body, his bride, the one hundred and forty-four thousand, and the trained nurses, the Ancient Worthies; all of these have been particularly equipped to carry out the instructions of the Great Physician. That is exactly what they are to be there for. And there will be the willing messengers, the great company, and the angels. That will be a sublime sanitarium indeed.

Another thing, all the patients will be cheerful. With the bright sun, and pure water flowing, and all the beautiful scenery, how could they help being cheerful? There shall be no more sorrow, for God shall wipe away all tears from off all faces. There shall be no more death.

Another thing, there will be the pure food. We remember we were impressed with this when the "Pure Food and Drug Act" was passed. You know the purpose of that Act is to label everything that is in any way poisonous or adulterated. Well, God is to introduce a "Pure Food and Drug Act" in that Sanitarium, and every poisonous concoction that has lulled people to sleep -- the false doctrines and dogmas of the present time -- are to be so carefully labeled that the wayfaring man, though a fool, need not err therein.

Here the water will be pure, and will have all the qualities to sustain life. Why? Because it comes from that lofty mountain; it could not help being pure, coming from there. And then that Sanitarium and Valley is going to be germ proof. There will not be any germs allowed in there, and no opportunity, for disease to spread.

It is spoken of again as the glorious Springtime. And how beautifully this is suggested in Canticles (Songs of Solomon 2:11): "For, lo, the Winter is past; the rain is over and gone; the flowers appear on the earth, the time of the singing of birds is come." Oh, what a picture of that glorious Springtime, when all the families of the earth may enjoy the season of eternal bloom, unending, verdure!

It is spoken of by the Apostle, "Behold the tabernacle of God is with men, and he will be their God and they shall be his people. And God shall wipe away all tears from off all faces, and there shall be no more death, neither sorrow, nor crying, for the former things are passed away." And then, dear friends, that Sanitarium will be surrounded by pleasure grounds where people may enjoy all the pleasures that are properly in harmony with their seeking to do the works of righteousness.

"And the nations shall walk in the light of it; and the kings of the earth do bring their glory into it. And the gates of it shall not be shut at all by day for there shall be no night there." (Revelation 21:24, 25.) So when this city is established on the top of the mountain, it will mean that all the nations in the Valley shall flow into it, and they shall receive health, and strength, and blessing at that time.

Now, dear friends, in conclusion we would say, What a grand memorial God's power, and God's love, and God's wisdom, and God's justice, could we possibly pen, and what artist could possibly draw a more vivid picture of God's wonderful majesty, and glory, and love, than this picture that has been painted by the prophet: -- the lofty mountain, which towers so high as that it reaches beyond the atmosphere below, not subject to the changes which take place in the Valley, and suggestive of immortality; the verdant hills on the other side, and the magnificent valley between, the purchased earth, the redeemed world, a glorious valley of blessing! No wonder it will be said then, "Great and marvelous are thy works, Lord God Almighty, just and true are thy ways, thou King of Saints."

7:00 P.M. -- Praise and Testimony Service.
7:30 P.M. -- Discourse by Pilgrim Brother F. H. Robison.
Subject: "Stirring Up the Nest." Deuteronomy 32:11.



FIRST of all, dear friends, let me disabuse your minds of any possible thought that this, discourse is to be dramatic; it is not nearly so dramatic as the name suggests. I will read from the thirty-second chapter of Deuteronomy, which you will recognize as being the famous Psalm of Moses, the man of God, delivered at the close of his eventful career. "For the Lord's portion is His people; Jacob is the lot of His inheritance. He found him in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange god with him." While this statement may be understood primarily to have applied to the Jewish people after the flesh, if we look carefully we will see a general method of God's presidential instructions expressed.

"He found him in a desert land." This suggests to our minds the condition which God's people, here representatively spoken of as Jacob, are found. The term "desert land" brings before our mind's eye a condition of estrangement or loneliness in respect to fellowship; so

with God's people before they are found, and with all the world; they are in a condition of estrangement from Jehovah -- a condition of loneliness in respect to His favor and fellowship. And why are they in this condition? Ah! we know too well the sad story of sin and condemnation and death and sorrow and suffering. Now the whole world is a desert, the whole world lieth in the Wicked One, all come short of the glory, and hence the full fellowship, with God the Father. Satan has "made the world a wilderness," and not only is it wilderness, but it is a howling, waste wilderness; so intense is the lack of Divine fellowship that thousands, yes, millions -- all -- are dying, doing the best they can to live by bread alone. But how our hearts rejoice when we learn of the glad message that this desert shall not always be, for it is the same desert from which the Prophet, in a burst of joyous anticipation, says that streams shall gush forth. The wilderness and the solitary place shall be glad then and the desert shall rejoice and blossom as the rose. No more shall mankind wander about famishing for want of the water of truth and the bread of life. But how about the present time, Do streams burst forth now, even where one of the Lord's people is? Manifestly, no. At best they are only little oases in the great desert of the world, little green spots as it were in the great barren wilderness of hearts, with a tiny spring and some verdure -- just enough to suggest how it will be when the Lord shall comfort Zion; He will comfort her waste places; He will make her wilderness like Eden, and her desert place like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody.

The figure of the eagle is used in the Scriptures to represent the Heavenly quality of wisdom. So here, where we find the figure of an eagle used again, we would understand that the picture would suggest to us the method or processes of God's providential dealings, which are inspired and planned by His wisdom. For instance, in the fourth chapter of Revelations, in the symbolic picture of the Father's characteristics, we find that one of the four beasts is described as being "like a flying eagle." The wings emanate from the body of the eagle; so in our Christian experiences, wings of Divine wisdom (wings or the mother eagle) might mean God's providential sustenance exercised on our behalf during times of our weakness. The

expression in the twelfth verse, "so the Lord alone did lead him," suggests to our mind the uniqueness of God's method of instruction. Who else but the Heavenly Father himself would ever think of giving instruction in the same way in which He does! Certainly there is none like Him. His ways, His plans, His devices, are all unique and distinct; so different from man's plans and thoughts that the prophet Isaiah says that His thoughts are not man's thoughts, neither are His ways man's ways. For as the heavens are higher than the earth; so are His ways higher than man's ways and His thoughts than man's thoughts. Bearing this thought in mind we will better be able to appreciate the peculiarity of His leadings and better able to understand the uniqueness of His providences.

Let us review in our minds briefly the history of some of God's people which we find recorded in His word, and see whether or not our thought is corroborated. Take, for instance, Abraham. He was found in a desert land, in Ur of the Chaldees, which country then and even now is noted for its worldly wisdom and in some measure, at least, for its connection with the occult. Strange as it may seem, we find that those nations which seemed to have superior advantages as regards mental attainment or scientific research are in the more deplorable state, are in the more deplorable desert condition as regards knowledge concerning the Lord and fellowship with Him, than are some of the less cultured peoples. It will be remembered that Ur was situated somewhere in the vicinity of the subsequent city of Babylon, and that Babylon was noted for, and now stands for, worldly attainment and glory when spiritual development might properly be expected. Chaldea was not only separated from full fellowship with the Father, but was flagrantly so -- "a howling, waste wilderness." This is the condition in which Abraham was found, and some distinctive feature attached itself to him so that he was singled out by the Lord to be a recipient of His favor and to be His friend. A little green spot of faith in the Chaldean desert. Notice now the further statement of the tenth verse, "He led him about," or, as the margin states, he "compassed him." God placed around him His protecting care, encompassed him with special arrangements and assistance, "He instructed him." How much is meant by this expression; how many experiences are comprehended by this statement through which Abraham was called to pass and by which he was fed and strengthened. "He kept him as the apple of His eye." The apple of the eye is carefully guarded, that nothing injurious may enter. Even if some object is approaching quickly toward the eye and is endangering the sight, almost involuntarily protection is afforded by the closing of the lid. What a picture before our minds of the wonderful care which our Heavenly Father exercises on behalf of those who are His. Nothing can come too quick for His intervening power to temper or to turn aside. So with Abraham; all of his affairs were so guarded and guided and directed that nothing injurious to his highest interests could occur to him. Though removed from his kinfolk and from the country in which he was born, he was not removed from the providential care of his God, who is not limited by time or space. All of these primary experiences of Abraham's -- his being called out of Chaldea, led from the desert country, halted at Charan, death of his father, entrance into Canaan, etc. -- would have the purpose of enabling him to undergo the subsequent nest-stirring experiences. Sometimes these nest-stirring episodes are the stirring up of our preconceived notions or opinions which are not thoroughly in line with the Father's plan: then again it may mean the breaking up of ties, acquaintance or friendship ties, and the change of environment. With Abraham it seems to have been a change in his opinions concerning the promised seed. His wings of faith were not sufficiently developed until his ideas upon which, he had been placing dependence were very much shaken. No doubt Abraham thought it was necessary to help God out. For when God made the promise to Abraham, He intimated that he would have a seed and that in and through that seed all the families of the earth would be blessed. Doubtless this was the controlling thought, the illuminating feature, of Abraham's experiences. But after waiting many years and no seed appearing, perhaps he argued that God was doing all He could in the matter and that it was time for him to take a hand; accordingly Ishmael was born. Then for several years, no doubt, Abraham looked for the fulfillment of the promise to come through Ishmael, and gathered around him glories and blessings which were intimated in Jehovah's covenant. But the nest must be stirred up; Abraham had not yet left the habits of thought which belong to fallen man and he must, under the Lord's providential instruction, learn the absolute power and ability of the "Mighty to save," so when the Lord got ready to earn out that feature of His promise which referred to the birth of the child by Sarah God did not specially reprove or upbraid Abraham for what he had done, but just went on and did what He himself had planned to do, merely pushing aside all disregarding Abraham's opinion and untimely effort. The natural disposition would be to withdraw cooperation with God when He entirely disregarded our efforts,

to feel hurt or slighted, to feel our pride or vanity wounded, and to say to the Lord, in our actions if not in our words, "Lord, if you won't do like I want you to, I won't do anything." How childish such an attitude of mind in respect to the Maker of the universe and yet how apt are we to find the same thought in our own hearts. But if this thought ever occurred to Abraham it did not actuate him. He had been fed, nourished and eared for by the great Mother Eagle up to this time and he knew that there was no occasion for him doubting the Lord then. So he fell into hearty cooperation with this new feature of God's plan, whether it coincided with his previous thought or not. And notice the grand result by these nest stirring experiences; note the richness and fullness of faith which was developed in him within the next few years because of the birth of Isaac, for instead of feeling a necessity of helping the Lord out he was willing to offer in sacrifice his beloved son upon Mt. Moriah, without even a flinch or waver. Because of this wonderful faith he is counted as a father of the faithful and promised a special share in the glories of the Millennial Kingdom, when streams shall be bursting forth from the desert.

Notice also the experiences of Israel as a whole, how that they were found in a desert land, how that they were encompassed by the Lord's special care at and before the death of Jacob. See how carefully the Divine arrangement was exercised on their behalf, how they were kept as the apple of His eye, freed from necessity; protected when Joseph was promoted to a position of authority in Egypt. Here in the Egyptian nest they had pleasant and unpleasant circumstances. There were feathers of favor and sticks of persecution. While here in this nest they grew and developed nationally to a marvelous degree. In fact, the Scriptures intimate that their multiplication in number was well nigh miraculous. By and by the time came for the great mother bird of Divine providence to stir up the nest that they might know that He is God, that entirely apart from environment, circumstances, position of birth or whatever, that He was to be adored, respected and loved -- that the principles which He inaugurates and exemplifies are absolute and unchangeable. Israel was led out under Moses and as described in Exodus 19:4, "Ye have seen what I did unto the Egyptians, and how I bear you upon eagle's wings, and brought you unto myself." In the 106th Psalm we read that they derived only a temporary benefit from this: "He saved them from the hand of him that hated them and redeemed them from the hand of the enemy. And the waters covered their enemies; there was not one of them left; then believed they His words; they sung His praise. But they soon forgot His works, they waited not for His counsel." They did not profit so well from what the Lord had given them as father Abraham had done. They murmured, they said in figure: "We wish we were back in the nest; we are tired of hopping around from one crag and treetop to another; why did God bring us up here from that nice nest of sticks and feathers"? They leaned to their own understanding, they provoked God and, as the apostle Paul indicates in the third chapter of Hebrews, were an example of murmuring and profitless eaglets. What an opportunity was missed for gaining the very thing sought. How foolish of the young eagle to murmur because the time had come for it to assume the more extensive role and to participate in broader experiences. If a little eagle showed by its actions that it was discontent with the Divine arrangement it would soon be found unworthy of continued existence and would have the contempt and disregard of all. But the Lord's mercy was extended to His people so that when even for a short time, or when comparatively few of the nation were seeking for faith development and fellowship with Him, He was willing to bless them and so much so that they were blessed above all nations, in that unto them were committed the oracles of God. Time after time they were borne on eagles' wings, time after time Divine, protecting care was manifested on their side until they developed a full suit of feathers in the glory of the Davidic and Solomonic reigns. But the nation had more feathers than strength, more show- than faith, so that eventually they were found unworthy of continuance of instruction under the guidance of Heavenly wisdom.

Let us look again at the experiences of the early church and see whether or not they correspond to the figure of our text. Jerusalem and Judah and the Jewish customs constituted a nest in which the infant eagle was nurtured. How would the early church have been fed had it not been for the temporary preservation of the national conditions which had obtained previous to the hatching out of the house of sons? The egg had long been laid, the Divine plan had long been expressed and its incubation was in connection with the Jewish nest. Not too rudely was the eaglet church taken from its accustomed environments. The space of time from Pentecost to the overthrow of Jerusalem in A.D. 70 furnished a grand opportunity for the bringing of the apostolic food that the church might have a grand start upon her experiences. There seems

to have been no other special reason for the maintaining of the Jewish nation except for the assistance of the infant church, and when they under the Lord's careful feeding had become sufficiently strong and developed to undergo the experiences, the nest was stirred up. Just as in the literal case the nest itself was not valuable. It was valuable only as related to its purpose, so after the Jewish nation had been cast off from Divine favor it had no special value for the time except for its ability to sustain and in a measure protect the little eagles of the Gospel Age. Had Jerusalem remained we may safely suppose that God's plan for the scattering of the Gospel and development of the church would have had to be fulfilled in some other way. When the nest was kicked to pieces then all were compelled to look more steadfastly to the Heavenly Father; truly it was a crisis. But has the Gospel church lost because it was compelled forget the nest? Neither history nor the suggestion of our text would indicate that they have. Where necessarily the Lord's providences have reached out and sustained His people, gradually through all their experiences they have developed thus more and more of the eagle characteristics. The early church, especially, profited so fully by the words and spiritual assistance of the apostles that soon they were enabled to have the full use of their wings and to soar far above the dark cloud of turmoil and strife and persecution which covered the earth, into the pure ether of "exceeding joy" [1 Peter 1:8], like "an eagle in the air" [Proverbs 30:19]. Later on also under the trials and difficulties of the dark ages the church was enabled to grow in faith and absolute confidence and harmony with the Father. In the 14th chapter of Revelations we read concerning this period, "and to the woman were given wings of the great eagle that she might flee into the wilderness to her own place."

So now in the end of the Gospel Age it has been found necessary to undergo something similar to this nest-stirring episode. The church had got tired of soaring around in the air and had taken to roosting in the old nest again, in turning again to the law; it had been perching on the tree tops or crags and even walking boldly on the ground in sore danger from the snare of the fowler. Again the true church is pushed out and assisted to develop their faith -- strength of wings.

But, however aptly our text applies to God's whole dealings with His people, it seems to apply more particularly to our individual experiences. Every one of us has been found in this desert place, in the condemnation, separated by "wicked works," from full fellowship with the Father. But while in this desert condition, we were not in harmony with it; we were seeking for springs of water and for shelter from the burning sun of Divine condemnation in which we participated as members of Adam's race. But how did the Lord find us? If He is omniscient, why could He not always see us? The answer is that we were not always there, as one of His people. We were found like one might find a few grains of early, ripe wheat: we might pass through a field time after time and on one day find nothing, and on the next find two or three heads which in the meantime had turned. They were not there as ripe heads of wheat on the day before but because of their experiences and environment and influences to which they were subjected they were changed from the condition in which the whole field of wheat stood into a condition in which they were attractive to us. So the Lord looking over the earth may look one time where we are and see nothing that is desirable to Him, but on the next day or after ward He finds that by influences of birth or succession of experiences we have been brought to a condition, in which we are desirable to Him, in which our hearts are in harmony with righteousness as far as we have been able to see it, a condition in which as the apostle says, "we are feeling after God if haply we might, find Him." Then He encircles us, He encompasses us with special opportunities of blessing and favor. He extended the Gospel message to us. He first offers us the opportunity of justification, of being transferred in a legal sense from the desert condition, from being participators in the desert condition into a little oasis. In a literal desert sometimes the sand is protected by a rock from the scorching rays of the sun so that the seed is dropped and some moisture preserved and a little vegetation springs up, and finally a considerable plot, of verdure is established in the very heart of the desert. So we have been sheltered in the "shadow of the great rock in a weary land" [Isaiah 32:2], so the little moisture of truth is fostered in us because of our relationship to this rock, Christ Jesus. In that moistened soil falls the seed from which the cheering and refreshing influences shall ultimately emanate both now and in the future. Oh, that we may do nothing to stunt the growth of these little refreshing spots! Oh, that we may do everything to build one another up in the most holy faith, that we may not be found "springs without water" [2 Peter 2:17]. He has instructed us, He has kept us as the apple of His eye and even brought us up to some crucial experiences.

Scientists tell us that when the little eagles in the nest are large enough to learn to fly, the mother bird begins and stirs up the nest with her feet, tearing the sticks apart and making a great disturbance and even though the little ones cry and look pitifully at the mother, her heart apparently is of stone and she proceeds ruthlessly with the work of stirring up the nest. The little ones are forced out and of course begin to fall, not knowing how to use their wings. But the mother bird swoops down and flies under them, bears them on her back to give them courage, then lets them go again, and soon they discover the use of their wings and are able to fly for themselves. So the Lord by His words and providences stirs up the nest of our old condition, our old habits, hopes, etc., and though we may look with agonizing hearts at Him and say in thought as the eaglets do in action: "Oh! You will be sure to hurt me; here is where I have been brought up, here is where I am acquainted; I do not want to leave these nice sticks and feathers. You can sing to me and feed me, but don't, don't stir up the nest." How little do the eaglets realize the scope of their future experiences! How little do they realize that the very purpose of all their feeding is that they might become able to undergo and experience this nest-stirring episode. So all food and primary lessons with us are so we may be made strong enough to leave the old conditions of the world, leave the old environments and tendencies as respects our minds and glorify the Lord. Perhaps it was the nominal church nest that had to be stirred up, perhaps the Lord by His providences figuratively pushed us out. Let us hope that each one has been pushed out by the love of God, has been constrained by His wondrous kindness. These who are not pushed out by His love will subsequently be pushed out by His power, but the time will then be too short for them to develop in time to be of the glorious company for which their experiences are designed to fit them. Perhaps the Lord had to push us out into the volunteer or colporteur work, perhaps He had to bring circumstances to our attention quite forcibly and in such a manner as the flesh desired not at all. The flesh no doubt registered vociferous objections and refused to appreciate the project. But the new eagle quality, the new mind, the new will, which is His will, submissively obeyed the arrangements of Divine wisdom. But if when the nest is stirred up and we do not know how to fly, at once, then the literal promises of the Lord's words come in under us and sustain us. Finally the strength of the Word, His spirit, permeates into our beings and our confidence grows stronger and stronger and we are not driven to despair by every wind of change that blows, but his spirit having gotten into our wings of faith, we are able to direct our course by His grace, even against the wind. Our wings are those sustaining qualities which emanate from the wisdom which He has given us and may refer to belief and trust, or faith and hope. How would we ever know the full truth of His promises; how would we ever know that underneath are the ever-lasting arms if we were still in the nest, in a hazy, dreamy, poetic state? We can say nothing derogatory of haze and dreams in their proper places, but they have very little place in the mind of a footstep follower of the Lord. Thank God, there are enough glorious facts to dim the haziest and dreamiest vagaries of the most untrammelled imagination. How can we ever "mount up on wings as eagles," how can we ever be delivered from the snare of the fowler, if we cannot fit-1 How can we be gathered together where the carcass is if this nest-stirring, wing-producing experience had not taken place; if the Lord had not some time or somehow pushed us out of the old ruts of thought or out of the old surroundings. The flesh has a tremendous tendency to put out roots or to establish itself in some certain circumstances and to cling to the earth, but the Lord in His providences stirs us up again. We are like cement; if we are allowed to remain still and do not continue to progress, we begin to set; but if the Lord keeps adding -the water of the truth and keeps working us, keeps us active in His service, we remain fresh and responsive in thought and in deed, then we remain meet for the Master's use. Otherwise we, like set cement, would be useful for nothing, not even to be thrown out and to be trodden under foot of men.

As we review, therefore, in our minds, examples of God's providential leadings, let us profit by these examples and learn by observation. Can we not even see and, appreciate to some extent the wisdom of administering hardship as a factor in this development of character? As the eaglet would never learn to fly unless it were forced to do so, so we would never attain the fullness and richness and sweetness of character if left to the delineation and planning of our own experiences. Dear friends, we have all these noble examples before us and are assured by the apostle Peter that these things occurred for our instruction. Are we being instructed by them, or shall we be obliged to learn again by our own experiences what we might learn by humbly accepting the testimony which these examples bring before our minds. As Abraham was faithful and profited by his experiences, let us, who have so much more encouragement, be faithful also. Concerning the Jews we can entertain the future hope that, because they did many of things: things in

ignorance, they will have a full opportunity when the opportunities of the Millennial kingdom shall have been established. If they failed to profit by their opportunities, if they failed to learn to fly or to have full confidence in the Lord, let us hold them in mind as a warning example; "let us therefore fear lest a promise having been left us of entering into His rest (of attaining the same attitude of mind, the same eagle characteristics and abilities as the Heavenly Father) any of you should seem to come short of it." "Let us labor therefore to enter into that rest lest any man fall after the same example of unbelief."

Let us notice in closing the wonderful example of the apostle Paul. To what heights of sublime faith and trust he was enabled to, by his experiences, to soar, for he says, "who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or perils, or the sword' As it is written, for Thy sake we are killed all the day long, we are counted as sheep for the slaughter, nay in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death nor life, nor angels nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." The apostle was high above his daily experiences so that, no matter what occurred to him, be it pleasant or unpleasant to the flesh, he still had the same measure of faith and hope, confidence and trust in the Lord. What a noble example for us! What, then, would we gather from all these examples' Manifestly this, that God expects us to be able to live under different circumstances as He sees best for us, to learn to adhere to the glorious principles to which He him-self conforms, to be able to proceed and to be faithful irrespective of incidentals of every character, to be fastened to nothing save that which is eternal until we shall throughout all the ages to come be able to show forth the exceeding riches of His grace in His kindness toward us in Christ Jesus.

*"Father, forgive the heart that clings,
Thus trembling, to the things of time;
And bid my soul, on soaring wings,
Ascend into a purer clime."*

Tuesday Morning, December 29th
9:30 A.M. Praise and Testimony Meeting
Led by Brother L. W. Jones.

BOTHER JONES: The text we would suggest as a basis for our testimonies this morning is the one on the wall, "Behold I bring you glad tidings of great joy, which shall be unto all people."

A Brother:

I just want to tell you how glad I feel this morning to meet so many Bible students. This is my first convention. I have long been seeking an opportunity to get to the conventions. I recall, when I first heard of the Bible Students' Conventions, how I thought I would like to be there. I want to tell you, dear friends, you know Christ said to us, Unless ye become as little children you cannot enter into the kingdom of heaven. I am trying to humble myself as a little child to be taught of my heavenly Father, and am trusting him to lead me day by day in that path that will bring me into the kingdom by and by. Oh, what a cheerful thought, dear friends! I sometimes think I am very happy at home when I am sitting around with my family; if I do not get to go to the convention I can read the reports, praise the Lord! I find that does me a great deal of good. Sometimes I feel that it is better for me to eat at the "second table" because I have more time to study and digest it, and it does me more good than to go. I have been enjoying the Put-In-13ay Convention for several weeks, and it does me so much good. I am glad there are so many who have been enlightened on this great plan of salvation, and are now striving to make their calling and election sure. That is what we strive for, to make our calling and election sure to a place in the kingdom. Now I expect I will have to go home this evening, but I want to make one request, that is for you all to pray for me that I may hold out faithful and finally hear that welcome, "Well done, good and faithful servant, enter into the joys of thy Lord."

Brother Jones:

We are glad, dear brother, that you enjoy eating at the second table, by reading the Convention Reports, but we want to state that while these reports help to give to those who were not able to be in attendance an idea of the Conventions, they cannot give you the fellowship and personal experience that comes from meeting the brethren. Furthermore, if you attend the conventions, you can better appreciate the reports afterward, as they bring the whole convention back vividly before your mind. We would therefore discourage the thought of remaining at home, if you can possibly attend the conventions, thinking you will get it anyway in the report. Our present Lord has spread the table and invited us to come and to partake, so let us accept the invitation whenever possible, to eat at the first table and then we can eat at the second table also.

A Sister:

I do not want to leave this convention without testifying. This is a Christmas present to me, and I am very thankful that I am here.

A Sister:

My coming here is also a Christmas present, and I desire to say that I am very happy and desire to thank the Lord for the privilege of coming.

A Sister:

I am very happy to be here this morning. In my home town there are no truth people and it has been a hard struggle. These conventions are such a spiritual help and uplift to me that I go home bubbling over with joy. This has been especially helpful to me, for I have for the past three months been where I have not heard the truth spoken of only as I would try to speak it to others in my feeble way, and I thank the Lord that he provided a way for me to come here. A month ago I did not think I could come, but I went to the Lord in prayer and left it to him, and when the time came everything was provided so I could come, and I thank him and praise the Lord.

Brother Jones:

I remember one case where I asked a sister if she was going to the Convention -- I think it was Indianapolis. She said, "The Lord has been so good to me, he has given me a new position, and my employer has been so good to me that I do not think I ought to ask to get away." I said to her, "Is the Lord limited in his goodness! and have you asked him about it?" She said, No, but that she would. So she asked the Lord about it, and said that if it were possible she would like to go, and then she asked her employer, and he said, Yes, we can get along very well without you. And the same thing occurred at the next convention.

A Sister:

I took the matter of coming to this convention to the Lord. I did not know that I could come. It was a Christmas gift to me, and the best Christmas gift I ever had.

A Brother:

I do not know why the Christmas gifts should be confined to the sisters. I wish to say that this is a Christmas present to me, and I certainly feel very thankful for it. I bring a greeting from the Tampa Class.

Brother Jones:

As we return to our several homes representing so many states, cannot we take the greetings from all the other states to our own state? I was wondering how many states were represented here. The brother who had just spoken represents Florida. Now how many states are represented here?

(It was found on taking a poll of the various states, as follows: Tennessee, Florida, Illinois, Ohio, Iowa, Alabama, Georgia, Indiana, Missouri, Kentucky, Kansas, Nebraska, Mississippi, South Carolina, Texas, Louisiana, Wisconsin, Virginia, California, New York, Michigan, West Virginia, Oklahoma, Massachusetts and Pennsylvania).

A Sister:

Also one from the Kingdom of Heaven.

Brother Jones:

Who is that!

The Sister:

Our Lord Jesus.

Brother Jones:

When you all go home tell your friends that you bring greetings from all of these different states. (It was also found that there were eleven counties of Tennessee represented at the Convention).

A Sister:

I think we can all say that we are here as a result of a Christmas present.

A Brother:

The text for our testimonies this morning reminds me of Mary, who sat at the feet of Jesus to learn. Our Master said of her, "She hath done what she could." Now, can it be said of us that we are doing what we cannot want to tell you what we did down in our home. We are in a rural district and we have a little class of about twenty, and it was a little convention that started it up. I want to speak of a little convention at Piedmont, Ala. There were about four of us that went down there to that convention, and we got built up so strong that, as one brother expressed it, and I could see at once, this convention had a loosening and tightening effect. It loosened the tongue and tightened the hand; and it caught us in that kind of shape. Our tongues got loose and when we got home we went to talking, and now we number twenty fully consecrated, and several who are deeply interested. We went to work right when we got back there. I had tried for fifteen years and it looked like I could not do anything -- trying my own way -- and we went to work in the Lord's way. A while back we got a colporteur, the first that ever came out is that part, and while he was

there, I took the notion that we wanted more Bibles in our Bible Class, and I said T will send up and get them; and I just asked how many wanted the new Bible they were getting out, and in five minutes we made up nine -- nearly two to the minute. I said, Well, the brethren are poor and I had better not say too much and do it too quick, but in a few days I wanted to send off and get some hymn books, and we got a dozen. The other day I said to the boys, Look here, there are not enough of us reading the Watch Tower - only three of us. Now we must have the Watch Tower, and if you are not able to pay for it, let us get it on credit, or on the poor-list, or some way. How many of you want to get the Watch Tower? It don't matter whether you have got the money or not. And just as fast as they could say it, they said, We want to read the Watch Tower. Then I asked them, How do you want it? Each said, I want to pay for it, and when I got through I had nine dollars in my hand. And I thought we were commencing to try to do what we could.

I want to impress the idea of three or four classes getting together when we cannot come into a General Convention, and have a county or a state convention, and it will help us out. I used to hear of these conventions around, and I says, I cannot go, and I got to staying at home, and I just nearly starved my stingy self to death. The first time I went to a convention I thought when I was going to that convention, which was going to cost me ten or twelve dollars, that I was making the biggest sacrifice that was ever made, but I was just giving all I had; it took all I had; and I just commenced going to conventions, and going to conventions, and so I went to the Lord with it, and when we go to the Lord and ask Him about these things, let us remember that the Lord can make a way for us to go. Then let us set in and try to help the Lord out in this matter.

There is a young man living with me, and he don't pay much attention to religion. I talk religion to him. I talk religion to everybody that comes around me; they have got to get out of the sound of my voice if they don't hear it, and I can talk pretty loud when I get started. He says, "Uncle Charlie, if I were to say a prayer, how would I know whether it was answered or not?" I am going to tell you the answer I gave to that young man, and you can probably go home and pray prayers and know they are answered. I said, "Bob, if you know of a poor widow woman and her children in the country, and you think they need some bread, and you get down and pray the Lord to send it to them, and about the time you get ready to get off your knees, in your prayer, say, `Lord, here am I, send it by me,' then take it and carry it to them yourself, you will know that your prayer is answered."

May the Lord help us to do all that we can, as the dear Mary did.

A Sister:

My coming to the Convention is a Christmas gift from my husband, who is just coming into the Truth, and I thank the Lord for it.

10.30 A.M. -- Discourse by Pilgrim Brother J. A. Parker.

Subject: "How Moses Won a Fortune."

DEAR FRIENDS: I want to assure you very much that I appreciate the privilege of being at this Convention, and also the privilege I have of speaking to you. I live down in Texas, and it has not been my privilege to attend many Conventions. I assure you I have enjoyed this one intensely.



I want to read to you from the Hebrews, 11th chapter, commencing with the first verse. I shall read part of it thoroughly, and part of it I shall omit.

"Now faith is the substance of things hoped for the evidence of things not seen . . . For by it the elders obtained a good report.

Through faith we understand the worlds were framed. . .

By faith Abel offered unto God a more excellent sacrifice than Cain. . .

By faith Enoch was translated. . .

Without faith it is impossible to please God. . .

By faith Noah being warned of God prepared an ark. . .

By faith Abraham, when he was called to go out into a country which he should afterward receive for an inheritance, obeyed. . .

And these all died in faith."

Then I want to skip to the 23d verse:

"By faith Moses when he was born was hid three months of his parents. . . .

By faith when he was come to years he refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasure of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt."

I have noticed, dear friends, each speaker has to some extent emphasized the necessity for great faith on the part of God's people, especially at this time. And so, when I get through with this discourse you will perhaps want to name it "Faith and faithfulness" instead of "How Moses Won a Fortune."

Going back then to the first verse, "Faith is the substance of things hoped for." Looking up the word, we find this word "substance" comes from the words: "sub" and "stare." Sub meaning "under," while "stare" means "to stand," giving us the great thought that faith comes to us as a result of an understanding of the things we hope for, the evidence of the things not seen. This evidence is presented to us in God's Word. We see how He puts it together and we put it together for ourselves; we collect this evidence and get it to where we know where each part fits in, just where it belongs, and just what it signifies, and it becomes a convincing thing to our mind. And when we have been convinced and say, I see, I understand that, I believe that, then we have faith. Anything short of this is not faith. This reminds us that a great majority of those who have their names on church books today have really no faith, or a very little faith. A great host of

those people have drifted into the churches on the testimony of some good man or woman on an experience they are supposed to have had, or on statements by the minister, and that is the reason so many of them drift out again. They have no foundation on which to build character; they have no knowledge of God's plan, and it is true they have not been taught anything concerning his plan, but have merely received the statement from the minister that it is a good thing to belong to a church, and a fearful thing not to belong to a church; and they have therefore connected themselves with this or that institution.

While at my home, in Sherman, Tex., in October, on a little vacation, Dr. Torrey, a Presbyterian evangelist, was conducting a series of revival meetings. He is world-famed as an evangelist, and has encircled the globe a number of times in his work. He is the most thoroughly organized and equipped evangelist for the work I have seen, taking with him all the time five people -- his song leader, his solo singer, his pianist and two preachers, one a gentleman and the other a lady, who assist him in the work. I proposed to some of the brethren that we go out one evening, and four of us went. We listened for one hour and fifteen minutes, and this is what we got: "If you will accept Jesus Christ, God will accept you; if you will reject Jesus Christ, God will reject you." There was nothing said from this, book, the Bible; there was nothing said of its teachings; there was no admonition to study, to read, or to prepare the heart or mind, and he went so far as to state that some people would tell you (his audience) that you must have faith, that you must consecrate your life; that you must become a regular member of the church, and that then you must read, and study, and pray, and grow, and develop, until finally you have established a character in God's sight in order to get to heaven. He said, I tell you this is not true. The vilest man or woman in this city who will make up his or her mind to accept Jesus Christ will be accepted of God, and instantly that man or woman, no matter how vile, will become just as pure, and just as white, and just as spotless, and just as clean, as the very angels of heaven. That from the great Dr. Torrey who has converted his tens of thousands! But if I should give him the word, I would say he has had that many convulsions, instead of conversions, for they have not been taught, and they do not understand what they are doing; they do not know God; they do not know His Son; they have no acquaintance with His Book, with His people, or with His principles. And this is why so many people are worldly in the churches. The churches have become vast social, political and financial organizations of Christendom. And naturally so, because they have been filled with worldly-minded people, untaught of God and His Word.

Those people of olden times had faith, great faith, and their faith came to them as a result of evidence submitted to them. Sometimes the evidence was of a really convincing character. For instance, where angels paid their visit to men and delivered messages from God. These were very convincing proofs and calculated to create great faith in the minds of those noble, old characters. I am sometimes made to wonder if today with all our enlightenment, with all our great opportunities, and all our superiority in many respects as far as general enlightenment and privileges are concerned, men manifest that degree of faith we see in these old worthies- In some instances the faith is such as would be almost incomprehensible to me.

Job is approached, and he professes faith in God and loyalty to Him. Satan is permitted to exercise his influence and power, and the messenger came to him and said, "Your oxen are dead and your servants are dead. Is this your God? Is he protecting you? Perhaps you had better renounce your faith."

"No," he said, "I know that my Redeemer liveth; I will trust Him."

Another messenger came: "Master, the asses are all dead, and the sheep are all dead. Perhaps you had better give up this God of yours, He is not protecting you; he is allowing the adversary to take all you have."

"Perhaps he is doing this. I know that my Redeemer liveth, and I will trust Him." He had the faith.

Another one: "Master, thy sons are all dead. Surely this God of yours is a monster. Look at what He has done for you. Give Him up."

"I know that my Redeemer liveth and I will trust Him."

And pretty soon Job awoke to the fact that he was covered with sores; it was an awful disease and he had it to an intense extent, and his wife joined in the chorus of the others, and said, "Curse God and die; He is not worthy of your time, and this faith, and this trust, and this service that you are giving to Him."

"Though he slay me, yet will I trust him."

Have we the faith? I trust we have. But let us examine our hearts and see if we have the faith.

Again the Lord said, Abraham, I want you to move; I want you to go away to a country that I have selected, which I will not tell you about now. I will point it out to you later. I want you to leave all your friends, and all year people, and this country that you are in, and I will point out to you the other country later.

Abraham said, "All right, I am ready to go," and he got everything in readiness and started out, not knowing whither he went. He came into that land, and did not, understand the promise fully, thinking that perhaps he would come into the inheritance soon. We know this when he thought Isaac would be the seed that would bring all the blessings to the earth. So this son Isaac was born, and after he had been with his father for a sufficient length of time for his father's love to grow, and expand, and develop, until as a brother said, this one had become the apple of his eye.

Now the Lord said, "I want this son of yours as a sacrifice; will you give` him up?" "Yes, I will give him up if you want him." Have we got the faith? This son was a miracle; it was Abraham's faith that brought him, and he was the only one he had; he did not expect to have any more; he considered him a direct gift from God, and a very blessed one. Now this same God was asking for tide son in sacrifice.

"All right, Lord, I will give him up. Shall I sacrifice him now?" "No. I want you to start with him and walk with him for three days, and I want you to keep the thought in mind all the way that you are going to sacrifice this son: it is not an immediate thing I want; that would be too easy. I want you to walk with him, talk with him, consider him as the sacrifice, this only son of yours, that has come to you as a miracle. Will you do it?"

"Yes." And he moved and went to the sacrifice. Have we the faith? That took great faith in my estimation, and so the Apostle tells us he has not time to mention those grand old people back there who did so many wonderful things on account of their faith. Their enlightenment was very limited. They had little knowledge of God's plan. The most favored ones had given to them only just a little with regard to the plan. You and I today have the whole plan mapped out for us; we have the details given us. We understand mentally; and spiritually we can see all the features of this plan as they are outlined in His Word. This should create in our hearts a faith very much superior to anything that could have been exercised by people in the past ages; yet do we trust in Him implicitly? Is our faith something that we may count upon? Will it stand all the tests? When we come to the severest, the hardest, parts, will our faith stand by us then' and will we stand by our faith?

Let us select Moses, then, as another illustration where there was such great faithfulness. "Moses when the was come to years refused to be called the son of Pharaoh's daughter." The first thought I get of that is this: There comes a time when you and I, as well as Moses, come to years; there is a time when God calls upon us for that which we have; there is a time when you and I must decide something between ourselves and God; there is a time when opportunity is ripe in the life of each of us; it may be we are fifteen, it may be we are twenty, thirty, forty, or seventy, whenever the light from God's truth comes to us in a convincing way, when we understand Him sufficiently to say that we have faith. and can realize that he has justified us, and lifted us to a plane of justification and peace with him, then it is we hear his call, "Present your bodies a living sacrifice." This is when we have come to years, and this is the time for us to act. God does not mean through his Apostle that if we have come to this knowledge, and have heard this call, we may wait six months, or twelve months, or two years, or five years, nor does He mean that we may wait a week

or a month, but when we hear the call distinctly we have there reached our majority from that point of view, and that is when God wants you and me to make a consecration of our bodies a living sacrifice.

Sometimes someone approaches me in this way, saying, "Brother Parker, I am counting the cost; I am figuring it all up to see what I shall do." And they want me to advise them in the matter. Well, you know I always get a little uneasy when I see somebody sitting down and counting the cost, and yet the Lord enjoins us to do this. I am not fearful of counting the cost, but I am fearful of the way we count the cost. I am perfectly willing to sit down with anybody and count up the cost in his case or her case, but I want to commence on the other side first. I want to see what it has cost God, and I want to see what it has cost His Son, and then we will talk about what it costs you and me. It cost God the greatest jewel He had in the Universe in the first place, the very beginning of the creation of God, the first born of every creature; He had to leave the glory He had. This one had framed all the worlds, and had created everything except Himself that has been made; He came to earth, took upon himself flesh, was made like unto his brethren, and at the age of thirty made His consecration unto death. For three and a half years he was upon the altar of sacrifice. God was watching this Son; having been begotten at the age of thirty he was the only begotten of the Father -- the only Son He had, from this point of view; just as in the case of Abraham when Isaac was the only Son. And God was watching for three and a half years the daily sacrifices, the tears and anguish of heart of this only begotten Son; He watched Him as he grew weaker and weaker, virtue and strength going out from Him to others, and as He lost sleep, rest, and was improperly fed and given drink; He watched Him as He was going through the intensest part of this fight until finally He was obliged to turn away His face, as it were, and Jesus said, "My God, my God, why hast thou forsaken me?" Has it cost God anything? He did it for you and for me. Now Jesus was the one who went through this suffering; He was the one who endured all of this misery, and woe, and anguish; it was He who shed as it were great drops of blood; it was He who cried out on the cross, "Why hast thou forsaken me?" For three and a half years He was the one who was enduring all the suffering. That was for you and for me. Did it cost Him anything?

Now I am ready to talk about what it costs us. What have we got to give anyway? Just at out how much have we to offer? I do not know a better thing to use than our dear Brother Barton's illustration. I like to borrow such illustrations as that any way: A brother said, "Brother Barton, is it not a fact that the church has some merit in the sacrifice she is making?" "Why, to be sure, there is some merit there." The party said, "The goat had some fat on it." "Yes, that is true, and for that reason there is some merit and some zeal we want to account for, and give credit for, but," he said, "you remember that this goat was in the beginning of the matter a very lean, bony proposition, very little fat altogether. Then remember, too, that in this work of sacrificing there are a hundred and forty-four thousand, and you must cut the goat up into that many pieces, and divide it around, and each piece will represent what you have to offer -- and it would not be enough to grease a chilblain." There is merit there, but very little. Now we have that to offer, and if you want to count that I am perfectly willing. And this is the thing He asked us to count, whether or not we are willing to question this or that which God offers us, whether or not we are willing to lay down in sacrifice these unprofitable, useless lives of ours, that are just a spark, soon to go out anyway, in exchange for the promises of eternal life, and all the glories and honors and excellencies that are mentioned for the joint-heirs of our Lord Jesus Christ.

So we count the cost. I want to say to you that when Jesus began to be about thirty years of age, He at once entered upon that which had been opened to Him; He did not delay at all; He went to work at once; He counted the cost, too; but He counted it properly, and He did that which the Father had in mind for Him.

The apostle Paul when he was Saul of Tarsus was met on the way to Damascus, and the Lord made Himself known to him, and made His wishes known, and the Apostle says, "Immediately I conferred not with flesh and blood." He did not have time to see his relatives about it; he did not have time to inquire of his neighbors and friends, and especially his fellow-churchmen, regarding the matter. It never occurred to him that perhaps by remaining in the Jewish organization he might push somebody out and get them on the Lord's side, but the right thing occurred to him, that he should at once step out and not take the time to

confer with anybody but the Lord. That is the kind of men that God can use, that is the kind of men who render the kind of service that gives praise to Him; it is the kind you and I even today admire; it is the kind who have done the work for the Lord and in the name of the Lord, and have brought glory to Him during this age and during all other ages.

So then the daughter of Pharaoh comes to. Moses and says, "Now Moses, you are of age; you are thirty years of age today; that releases you from my authority, and I want to have a little talk with you. I found you when you were a little child, floating in the skiff, deserted, and left to die. I had compassion on you and took you out of there, and brought you into the palace; I have cared for you, had you nourished and trained, and educated, and polished as if you were my own son; I have grown to love you very dearly; I love you just as if you were my own son. I do not want to lose you, but today is the day for you to make the decision, and I want to know if you are going to remain, with me as my son?"

I can imagine Moses saying, "I thank you very much, lady; I certainly very much appreciate all these good things you have done for me; I am very grateful for all this loving kindness and the loving manner in which you have manifested it to me. I so much prize all these evidences of this love of you-s, but, as you say, I am today of age, and while the teachers which have been appointed for me have been teaching me the wisdom of the Egyptians and the world, I have also been learning something else; I have been studying the prophecies; I have been studying the people of God and their history; I have been studying the character of God himself, and I have learned to know Him as my God, as the God of this people you have in bondage, and I have learned to love these prophecies, for I see how they picture ahead of us a wonderful time coming in which there will be no bond: we but all the people will be God's people; and I see by these teachings that this nation of people are going to be used by him in a very wonderful way, and I have decided to join my fortunes with theirs."

"Why, Moses, you would not do a foolish thing like that, would you? Think what that means. You have been reared in the lap of luxury, you have feasted all of your life at the king's table, the monies of the treasury itself have been used upon you; you are accustomed to, of hence, to all the conveniences and luxuries of life. You are tender, quite unprepared for any such thing as you propose. If you go down there, you would become a slave yourself, you would have to take off this fine apparel, and no longer sit and feast at such a table as that which has been yours, and you would no longer have the association of the elegant, the educated, the refined, but you will have to go out amongst these coarse, rough, uneducated people. You will have, as it were, to roll up your sleeves, and go to work yourself as a common slave, and perhaps being subjected to lashes and various kinds of harsh mistreatment. You could not stand that. It is a peculiar idea you have. Come to your senses now. Let me offer you another inducement: If you will care to stay with me as my son, I will see to it that you are made a prince, that you are given all the authority that that station would bring, that you have access to the national treasury; I will see to it you are made to be in authority over the others who are in authority until your authority shall extend to hundreds of thousands of men and women; I will make this thing very great for you, and you shall hold it as long at least as I live, and perhaps as long as you live."

Now that was a great proposition; that was something to tempt a man: That thing has tempted a great many men. It would tempt many men today. Most men have yielded to that proposition. For instance, let me mention the name of a man whom I believe to be one of nature's noblemen -- W. J. Bryan. I believe he is as clean a politician, and noble a man as we have in the nation: but could he stand a test like that? Why, no, he would jump at a chance like that. W. J. Bryan is not acquainted with God, like Moses was. He does not understand the prophecies like Moses did; he does not know anything about the Lord's purpose, even as much as Moses did, and so he has not any faith like Moses had, though I suppose he has a certain degree of faith. W. J. Bryan made three efforts to become president of the United States, perhaps spending half of his fortune, and letting his neighbors and political friends spend as much as they pleased of theirs, in his effort to occupy the position he was seeking for four years, or at the outside could not have been more than eight. He would lay down a great many opportunities; he would quit the church so far as attending it is concerned, for ten years, if he was given that position. When a man gets full of political ambition, if he is an honorable man, he will do everything that is not dishonest or dishonorable, in order to win the place.

And so, Mr. Taft could not resist it. Mr. Roosevelt could not; neither could a great host of men living today. That perhaps appeals to nearly all men; they are glad to go into office; they are glad to have places of prominence and influence. Moses turned it down. Now there must have been a reason for it, and there must have been a good reason for it. "Choosing rather to suffer affliction with the people of God" to go down there and suffer, in just the way this woman to him he would suffer, and in many ways of which he was not cognizant. He understood the matter a great deal better than she. He knew what it meant to him, but he said, "I cannot accept the proposition, but must remain true to my God, loyal to my brethren and to my conscience. I must stand before God with a clean heart, and, besides that, there is something ahead."

Now, if you will allow a Texas expression, Moses was a "long-headed" man -- a long-headed man looks ahead, and he figures according to what he sees ahead, and sometimes a considerable distance ahead, depending on how long his head is. Moses had a good one, and he was looking ahead a great deal farther than you and I are today, dear friends, because he lived way back yonder; and he would rather suffer affliction with the people of God than enjoy the pleasures of sin for a season. Now we get the secret, you see. He admits there is pleasure in sin, and perhaps most of us are aware of this fact. You may take the drunkard, and he never enjoys himself so much as when he is drinking -- that is his idea. He is happy when he is drinking. The gambler is happy at the gaming table, or at the racing track, or at the football game -- I put them all together, because they belong together. And so it is along the various lines of sin. If any person engages in sin constantly or regularly, he finds a great deal of pleasure from that point of view in sin, but the trouble comes from the last part of this statement -- that it lasts for only a season. Moses knew that in the course of time this woman who would be his mother would lie down and die, and he would, too. He realized that when he should die as a prince after accepting a proposition of that kind, he would die with a great load on his mind or conscience, and he would die after having lived in rebellion against God for refusing to hear his call, for refusing to be true to his brethren. He could not stand this, his heart was too big, and his head was too correct, and he said he must go down there, and stay with those people. "If I should stay here as your son, I would have even as a prince, a considerable amount of sin to be constantly engaged in, drinking, and gaming, and frolicking, and indulging myself in various ways, as princes usually do, and there would not be any great amount of principle to it at all, and then I would not have the approval of God, nor of my own conscience. This thing would last for only a short time; some better-looking man, or some brighter man, or some more cultured one, would take my place, and I would die after awhile, forsaken, and left as I was in the first place. I cannot accept the proposition. I would rather go down there and suffer with these people, for after awhile things are going to change," -- esteeming the reproach of Christ greater riches than the treasures of Egypt. Now Egypt was a rich country, and to the world and worldly-minded man of today an opportunity of that kind would be a very big one. The riches of a nation, the opulence it would bring, the honor that the office would confer upon him, the influence that the station would give him -- to give it all up and to decide that he would rather count it some other way -- all of these things were not equal to the sufferings with Christ. That is a peculiar decision except to the people of God; they understand it; and the secret of this passage also is in the closing portion of it, "For he had respect unto the recompense of reward."

Now before we get through with this thing, we are going to learn that Moses really had an ambition to become a prince, and he did. He had just such an ambition, but he had it from the right point of view; the ambition had been properly inspired; he was looking for it at the right time and in the right way; so when this recompensing reward shall take place, we will find Moses back here on the earth, and we will find he is going to be a prince, for you know the prophet tells us that after a time, "Instead of being our fathers, they shall be our children, and we will make them princes in all the earth." That includes Moses. That is when his faithfulness is going to get its reward; that is when Moses is going to take his seat in office; and that is when he is going to take office and hold it for a long term. When Moses takes his seat over there, it will not be a question of -four years or eight; it will not be a question of forty years or eighty, but particularly a thousand years, and generally throughout all the ages. That is why I said he had a long head; he looked ahead in the right way; he had what we Texans call "good hard sense" and he used it properly.

There is one point I want to impress before I close, and that is for us: If Moses used good judgment in looking ahead to that which God would give him as a reward for faithfulness, and if he had cause for this,

then there is greater cause for you and me to exercise the same kind of faithfulness. If we be faithful we shall hold office, and our office, according to the Father's plan, shall be higher than that even given to Moses. When his fortune shall have been brought to him in the shape of this offer of a position as a prince throughout the ages, he will learn that the church of Jesus Christ has been the agent to give him that place, for it says in the closing verses of this very chapter, "These all having obtained a good report through faith received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Why yes it was a fact that the Church of Jesus Christ, the overcomers of this age, are the ones who are to be given this great privilege of lifting up from their graves Moses, Abraham, Job, and other Ancient Worthies, of giving eternal life to them, and crowning, as it were, each of them as a prince on the earth through-out the ages, to take direct charge of affairs on this earth; and thus we become the fathers and they the children.

Now it is natural that the prince should be the son of the king; he always is, you know. And in this instance it will be true; all of these princes will be sons of the king -- the kings glorified with the Lord, associated with them, therefore, in glory, and honor and majesty -- these kings giving to these sons, not only the privilege of becoming princes, but still more, the opportunity to lift up all of this human race and to bring them back, step by step, up to the standard of human perfection which shall be given instantly in the resurrection to these same princes. Now that will be really worth while waiting for; that is something that ought to guard, and hold, and keep to the end the faith of anyone. As our dear Brother Bundy pictured yesterday afternoon, then comes this class, the willing messengers, operating, carrying messages back and forth from the kings to the Kings' sons, from Jesus and his church glorified together, to these worthy princes who are managing directly the affairs on this earth, and then the blessing of all the families of the earth.

I want to give you a little illustration and I will be done. Down in Texas there lives a man whom we will designate as Brother A. Six or seven years ago in this service I visited in that neighborhood. I expect you folks in the North would call it vicinity, but down in Texas we call it neighborhood. There is a brother there whom we will designate as Brother B. I went to Brother B's home and preached there in the afternoon, and in the evening at the schoolhouse. Brother B said, "Brother Parker, Mr. A. is going to be here this afternoon, and I almost dread it."

And I said, "Why?"

"Well," he said, "he is the noisiest man in the community to begin with; he talks so loud, he swears so much, he drinks, he gambles, he cheats, and swindles men, and all of that kind of thing, and yet he is coming to meeting. He is inclined to ask questions, and has one question he asks every minister he is associated with, and that question is, 'What is the sin against the Holy Ghost?' He has been a member of the Christian Church, but realizing that he was such a hypocrite, he decided to quit his hypocrisy to that extent at least and get out, which he did. Then he was a little fearful that maybe he had sinned against the Holy Ghost, and he wanted some explanation of just what that was."

After meeting that evening Mr. A asked me to go home with him. I did not want his society, and I did not want to go; and I made excuses, but he kept insisting, and finally I said, "If you will bring the pony and come to the church after meeting I will go home with you:" He wanted to ask me some questions. We went home from meeting. He has quite a nice place and considerable of a shed on the back side of his house, running back over a well, I believe, at least partially. He said, "We will sit down here where we will have the breeze, and where we can drink water, and we will have these questions and answers." He talked louder than I am talking now. Some of the Pilgrim friends who have been there will appreciate what I am going to say now. He is not only what I said, but he has a style of continually picking on you, and picking on your, and slapping you, and pulling your clothes, until I told him once I always dreaded to visit at his house, because after two days with him I had to have my clothes pressed, he would pull me around so. We settled down, and he says, "Now I want to know what is the sin against the Holy Ghost?"

I said, "The first thing I want to say to you is, you need not be uneasy; you never had half enough Bible sense to sin against the Holy Ghost."

"Now," he said, "that is encouraging. Keep it up."

"The next thing I want to say is, that that is a sin which will not be for-given, neither in this world, nor in the world to come."

"That is the way it reads," he said.

I said, "Which implies that all other sins may be forgiven both in this world and in the world to come," and I almost wished I had not said it, for he struck me a pretty hard one.

"Now," he said, "Why have not I seen that before?"

And that was the end of questions and answers. The next day he was up two hours before I was, and was out telling his neighbors about this. He just started from that; and now he is not what you and I would desire to see him by any means, but he is a better man, and he does love the truth, and his wife has come into the truth, and is a very consecrated sister in the truth and appreciates it. He also appreciates it, and they both appreciate me, because I happened to be the instrument in God's hands in starting their reading, and so they will not allow me to go any place else when I am in that neighborhood, but I must go to their home. In July I went down, and Brother A met me at Greenville; he was trying to explain to me why I always had to go to his house; he says, "You do not have any idea what you have done for us, how rich you have made us, and you do not know how much you gave us, and we would like to tell you about it, but we cannot." And then I thought of that passage in 2 Corinthians, 6th chapter, where the Apostle says that we are poor and have nothing, yet we possess all things, and make many rich. Dear friends, when we give the truth to someone we make them rich. When we get one to see, and to understand and appreciate it, and to consecrate his life in the service of God at this time, we have made him more than a multimillionaire.

Brother A said. "Brother Parker, I am worth forty or fifty thousand dollars, but if I had to give it all up or the truth -- no," he said, "that is not what I mean; if I owned all Texas and everything in it, had a clear title to it, and this afternoon had a proposition to give up Texas or the truth, I would say, take Texas."

I want you to get the thought this morning, then, that we who love the Lord, we who have consecrated our lives to His service, are rich in a way inexpressible; there is no way to count it; we cannot understand it, after all we have seen here in this Book concerning it. "because it doth not appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." We know if the Word be true that we shall be his joint heirs, that we shall sit on the throne with him, and that for a thousand years, in which to reign with him blessing all the families of the earth. Then, dear friends, let us be faithful; let us count our opportunities instead of the cost, count our privileges instead of the things we are sacrificing. Let us count the great love of God and his loving kindness as he has manifested himself to us. Let us look to these, and to the great head of the church. Let us pray for each other, let us work together, and separately; let us strive to be faithful to the very end, realizing that we are living now in very peculiar times -- times in which the question before us is: "Who shall be able to stand"; at a time when shortly we shall see a thousand falling at our side and ten thousand at our right hand; at a time when all of the people of God are going to be tried. Let us be faithful to the very end, and let us lay down our lives to the very limit. I thank you.

1:30 P.M. -- Praise and Prayer Service.
2:00 P.M. -- Discourse by Brother C. T. Russell
on "Baptism and Its Import"
Followed by a Symbolic Immersion.

BROTHER RUSSELL delivered an exceptionally fine discourse on the subject of "Baptism," but as that subject is generally well understood by the friends, and is treated in the Sixth Volume of Dawn, we will not insert it here.

Following the discourse, opportunity was given for questions by those who expected to be immersed. One gentleman, who looked like a preacher, asked a number of questions and seemed to be trying to confuse the minds of those who were desirous of being immersed. Brother Russell told him that the discussion was running into an argument, and to keep still, and not spoil the service. He apologized for his remarks and sat down, after which the service went on and twenty-eight symbolized their consecration vows by the water burial, sixteen brothers and twelve sisters. The service was held in the Christian Church, which with the exception of the organ, was loaned to us for the occasion. It required going through considerable red tape to get the use of the organ, so instrumental music was dispensed with, but we had congregational singing. Our dear Brother Bundy also favored us with a solo selection.

6:30 P.M. -- Discourse
by Pilgrim Brother O. L. Sullivan.
Subject: "Instructions for Us During the Hour of Temptation."

*"Watch and pray that ye enter not into temptation: the spirit indeed is willing,
but the flesh is weak." (Matthew 26:41.)*

These instructions are God-given, and are not of human invention. We feel more than we can express a deep solicitude for every one of you, knowing, as we do, that this is no ordinary time in which we are living, and that it is no ordinary test to which we are all to be subjected. Many are already feeling the pressure of this hour, and before it is over, not one of us is to escape. Why? Because in order that the things which cannot be shaken may remain, says the Apostle in Hebrews 12:26-23. But as the Prophet suggests, who may abide the day of his presence? And who shall stand when he appeareth? For he is like a refiner's fire and like fuller's soap. He shall sit as a refiner and purifier of silver; he shall purify the sons of Levi and purge them as gold and silver." (Malachi 3:2, 3.) Therefore we shall endeavor to faithfully portray the instructions of our blessed Lord for our guidance during these trying scenes. These teachings and this example of our Lord make a very deep impression on our hearts, for both by his dying words and his example he is pointing out to us the only road of the more than overcomers.

The Hour of Temptation.

The whole of Jesus' career was a time of suffering and privation; but the special hour of temptation in his case was the one in which he asked his disciples to join with him. (Matthew 26:35, 40.) It was the one which marked the closing scenes of the earthly career of the head of the Church. It was an hour of temptation and suffering, the like of which had never been witnessed on this earth. With us it is the hour of trial which is to mark the closing scenes of the body of the Christ, the feet members. The Gospel age, like the earthly career of Jesus, has been a time of suffering and privation, but it is to end with a time of trouble such as this world has never seen. (Daniel 12:1; Matthew 21:21, 22.) This refers to the national judgment day, and is to be distinguished from the world's judgment day. The first, the national judgment day, is a short period of great suffering; the second is a thousand years' reign of peace; but judgment must begin with the house of God. (1 Peter 1:4, 17, 19.) The judgment begins with God's holy people. (1 Peter 2:9.) "Ye are a holy nation." The Church is God's holy nation. In the closing scenes which mark the earthly career of the Gospel church we are to witness a repetition of these which marked the same period in the career of the Head, and is what is referred to as the "hour of Temptation," in Revelation 3:10, -- "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

A Teaching and Example Especially for Us.

While these words and this example of our Lord have had a meaning and application through the entire Gospel Age, yet their especial significance are for the feet members of the Body who will be living during the closing scenes which mark the earthly pilgrimage of the Church.

(1) He was talking to the consecrated. They could not possibly have entered into the spirit of that hour with him. They were not expected to do so, therefore his words and example became deeply and profoundly significant to those for whom they were intended, and who, like himself, were actually to participate in such a trial.

(2) The teaching was the most powerful ever given, impressed as it was both by the dying words and example of our Master. They were more for the future than for the present. They are for us and come today with tremendous force. Jesus becomes the example of a class, and the Apostles who were with him the example of another class. Jesus' conduct, every feature of it, becomes symbolical and truly significant. He

would not have invited them to join with him, and then have gone to them repeatedly except, first, to teach us its propriety, and that we should expect help from the brethren; and, second, to impress his own example at the very moment for our guidance in the future.

These Are the Two Things.

(1) He was alone; he knew it; he was to tread the winepress alone; there was to be no man with him. (Isaiah 63:3; John 16:32.)

(2) We have brethren; we are not alone. He is teaching us to go to them, and to expect help from them. (Hebrews 10:21, 25.) Therefore Jesus' example here was to impress these two important lessons. Let me repeat them: First, for us to expect help from the Brethren and to go to them for it; and, second, the pathway was being marked out for us, and he was instructing and pointing out the only safe course for those who would follow in his footsteps. While the Apostles could not have entered into the spirit of that moment with Jesus, being unbegotten, they could have done what they were requested to do, and what they agreed to do watch with him. They did not do this, but were overcome with sorrow of a selfish nature, and were entirely out of harmony and out of sympathy with him. There could not have been any similarity between Jesus' testings and sufferings and their own at that time. They were not expected to walk in His footprints at that time. But the footprints were being especially pointed out and marked for the future. There is a similarity between our sufferings and those of Jesus. In the fullest sense he is our example. Jesus, in verse 31, had already stated the fact that they would all be offended because of him that night, before he had asked them to watch with him. This shows clearly the lesson was for the future. He knew exactly what to expect.

Watch and Pray, (Matthew 26:41.)

Jesus was himself an example of this teaching. The three Apostles furnish an example of those not heeding these instructions. The result shows the wisdom and necessity of the teachings, and such conduct on the part of those giving heed thereto, as illustrated in our Lord, who watched and prayed and agonized, and by so doing he understood, received strength, and overcame. The result also shows the folly of those who disregard these wise and necessary instructions of this special time, in the case of the Apostles, who slept during one of the most crucial moments of earth's history, -- a moment upon which the destiny of earth was revolving, -- and, as a result, they were offended; they understood not; they forsook him and fled; they were overcome by the weakness of the flesh.

Entering Into Temptation.

Temptation came to Jesus there as well as to the Apostles: they entered into it, he did not. How do temptations come, and when do they become sins? As Jesus here suggests, temptations come through the weakness of the flesh -- the flesh is weak. Temptations come to all of us; they came to Jesus. That is no sin, only you must not enter into it; do not be carried away with it; do not be swept off your feet by it, but, as the Apostle James suggests, endure it -- that is watch and pray, and bear it. His words are, "Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life." (James 1:12.) The distinction is that of coming up to a building and entering a building. Temptations are suggestions from the fallen flesh to the new will know if it will entertain evil. Now that is not sin; the will should repulse it -- not enter into it -- then it is closed and without sin. But suppose now it is not thus repulsed, but it is turned over in the mind as a sweet morsel which we greatly desire, the will gives way; then it becomes as the prophet David explains (Psalm 119:12, 13), first, a secret fault, from which you should pray to be cleansed as did.

An evil may be secret in two senses: (a) You do not even realize it yours until you are overwhelmed by it; you are overtaken by it as any one may be overtaken in a thunder storm without an overcoat, or other protection. You are taken unawares by it. (b) But most generally it is secret in the sense that you know it, and God knows it, and no one else does. The only wise and proper course for any of us is to pray at once,

as did David, "Cleanse thou me from secret faults." Wipe out the very beginning of sin, and then there can be no presumptuous sin, or great transgression. In thus keeping away from sin, it is beautifully illustrated in the wise course of an eccentric old gentleman who wanted to employ a coachman. The question given to each applicant privately was, how near he could drive to the edge of a precipice without going over. They each made great claims of skill. He passed them along until one answered. "I have no experience, for my custom is to keep as far away from such places as possible." He never had any reason to regret the choice of that one. Wipe out the beginnings of evil; keep as far away from the danger as possible, is the only wise course. It is the little tumble at the top of the stairs that causes you to bump, hump, bump all the way down. The best time to hold your horses is before they run away. But suppose you do not do this: you entertain the evil thought and up to a certain degree you are overcome by it, and do not at once seek to be cleansed of it, and soon it takes deeper root, it becomes more pronounced, it enters the next stage and becomes a presumptuous sin; it is no longer secret; it now manifests itself in your words and conduct; I can see it, others can see it, in your walk: it is now all outward sin -- a presumptuous sin. That is what a presumptuous sin is. If it is not checked it will finally enter the last stage and become the great transgression, which is willful, deliberate, intentional sin, punishable with death -- the second death. Precisely this same order is given by the Apostle James, chapter 1, verses 14 and 15 (James 1:14-15), saying, "Every man is tempted when he is drawn away with his own desire and enticed."

Notice it is not on account of the temptation coming, but it is when the will gives away; then it enters the first stage and becomes a secret fault; then it bringeth forth sin; it shows in your conduct, in your words; then it enters the second stage again and becomes a presumptuous sin. Then, if still indulged, unrepented of, it enters the last stage, and finally, being finished, it brings forth death, the second death. -- the great transgression again.

Pets.

Now a good many people face pets in the form of poodles, and canaries, and kittens. There are not many of our people spend their time, I am glad to say, with such things as these, but probably we are not free from this evil tendency. Some have a mechanical pet in the form of a new chart. Second, some will have a literary pet, in the form of a new tract. Third, some will have a doctrinal pet, in the form of "What I think," etc. Now sometimes these pets last mentioned become more harmful than those first mentioned, for these will not stand rough handling, and when you commence to press on them they will become inflamed and take on the form of another class of pets, such as, for instance, a swollen jaw, from an aching tooth, or a bone felon on a finger -- become inflamed. Then they are serious. Let us beware of the very beginnings of evil. All of these things are temptations to us that we must not enter into. Let each of us, dear brethren, throw our little mite into the whole, and leave it there, and not expect to stay with it, to nurse it, and see that other people respect it. Let us understand that we all become members of one common whole. You should throw in your little mite and leave it there.

The Present.

We have now entered a period of time second only in importance to that in which our Lord sealed up the contract of man's redemption with his own precious blood, during which tragic scene nature veiled her face, her frame trembled, while the God of nature seemed to have turned and left the revolting scene, as our precious Master, expiring, agonizing, apparently deserted by both God and man, cried out from the depths of his anguished soul, "My God, my God, why hast thou forsaken me?" The present, in fact, is the completion of the work there made possible.

It is for the elect sake this Gospel age was given, that you and I might have the privilege of joining with him in drinking this bitter cup (Matthew 20:22, 23). "You shall indeed drink of my cup, and be baptized with the baptism I am baptized with," says our Lord and Master. Brethren, do you understand it is for us, living during the closing scenes of this Gospel age, enjoying the full light of the Gospel message, as perhaps none have ever so fully enjoyed it before, to live these tragic scenes of Calvary? This moment undoubtedly is to be a counterpart of the one begun at Calvary.

Footsteps of Jesus.

"Let this mind be in you which was also in Christ Jesus." (Philippians 2:5, 13.) This mind is represented by two elements. (1) Extreme humility, and (2) exalted faith. On account of which God has accomplished a great work in him and for him (verses 9, 10, 11). Now, why do we need this same mind, Because it is God's pleasure to accomplish the same results in us (verse 13). "For it is God working in you, both to will and to do of his own good pleasure." And as he has done for Jesus, so he will do for the members of his body, but only on condition that we walk in his footsteps.

Looking for the Footprints.

Now I want you to be very thoughtful. (2 Timothy 2:11, 12): "It is a faithful saying, if ye be dead with Him ye shall live with Him; if ye suffer with Him, ye shall also reign with Him." Undoubtedly it remains for the last members of the body of Christ to complete the scene begun at Calvary by our Head. The closing scenes which mark the earthly pilgrimage of the Feet are in many respects similar which marked the same period in the Head. Let us notice carefully the Apostle Peter's instructions in 1 Peter 2:21: "For even hereunto were ye called, because Christ also hath suffered for us, leaving us an example that we should follow in His steps."

First, similarity of sufferings. In verse 20 he points out that it is sufferings for well doing, and not for faults, and that these we endure as coming from God as a test of faith, of patience, of sufferings similar to Christ's. "For what glory is it, if when ye are buffeted for your faults you shall take it patiently, but if when ye do well and suffer for it, and take it patiently, this is acceptable to God." There is the similarity of the sufferings. There is the first footprint. Dear brethren and sisters, your sufferings cannot be more unjust than were those of our blessed Master. Can you take your stand with Him who did no sin, neither was guile found in his mouth, and endure it patiently, knowing that thereby you are proving your acceptableness to God, (1 Peter 2:20-24.)

Following right on the connection shows the character of the sufferings, and that they included those at the cross also. Now we come to the second footprint. (Verse 23.) "When He was reviled, He reviled not again."

Now the third footprint: "When He suffered He threatened not."

Now the fourth footprint: "But He committed Himself to Him who judgeth righteously." That is, He looked to God, and He depended on God for vindication, for deliverance, for help, accepted it all as of God. (2 Corinthians 5:18.) Can you take your stand in these footprints also? Now the next question is, Are you doing it?

Now the fifth footprint (verse 24), "Who His own self bear our sins on the tree." This means it is all to end with us as with Him, -- in literal, absolute death in some way, in any way which God may see proper to permit.

Now the comparison. Let us examine closely and see how perfect a parallel path is marked out for us. (1 Peter 3:8, 9): "Finally be ye all of one mind; have compassion one for another; love as brethren (not as sweethearts); be pitiful, be courteous." It is worthy of special attention here, dear brethren, that these results are to be obtained only with those who have developed the one mind. (Verse 9.) "Not rendering evil for evil, nor falling for falling, but contrariwise, blessing, knowing that ye are thereunto called, that ye should inherit a blessing." It is worthy of notice here that these are the identical footsteps, and further that none will inherit the blessing who do not follow in them. "Finally" really means during this final time, this closing time with which this age is to end, when to comply will be difficult indeed; only we must have on the whole armor of God, and be strong in the Lord, to stand against the wiles of the devil in this evil day. (Ephesians 6:11-13.)

But let us proceed in tracing this path marked out for us, and compare it with that which our Lord trod. Now in 1 Peter 4:1, 7, "For as much then as Christ has suffered for us in the flesh, arm yourself likewise with the same mind." Now notice how he connects these special instructions regarding the sufferings with this special moment in which we are living. (Verse 7.) "But the end of all things is at hand, be ye therefore sober and watch unto prayer."

Verses 12, 13: This is the time of fiery trial, and we are partakers of Christ's sufferings, those which He endured during these same closing scenes. Notice in the following verses (14 and 15) how we are exhorted to be sure that our sufferings are for well doing, as were His, and not for evil doing: "But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busy-body." (1 Corinthians 3:13.) "Every man's work shall be made manifest, for the day shall declare it, for it shall be revealed by fire and the fire shall try every man's work of what sort it is." This refers to this same time also.

Coming back again now, we want to notice carefully how the Apostle Peter in these closing verses (17-19) connected these special instructions with this special moment, saying, "For the time is coming that judgment must begin with the house of God" -- or with God's holy nation. (1 Peter 2:9.) O, how true it is!

He then calls attention to the fact that it is not to end with the church, but it is to extend to the ungodly and sinners, and he exhorts us to consider how awful it will be with them when it is going to be so bad with us that the righteous will scarcely be saved.

This locates it at the close of the age; there is no mistake possible; the time is at hand; let us heed the instructions. "Watch and pray that ye enter not into temptation. The spirit is indeed willing, but the flesh is weak." "The end of all things is at hand; be ye therefore sober and watch unto prayer." (Matthew 26:41; 1 Peter 4:7.)

Now (verse 19) Jesus' example, as recorded in 1 Peter 2:23 is expressly mentioned as a rule, or footprint, to guard our conduct during this same trying moment. Let me exhort you, brethren, that you take special notice of this. "Wherefore, let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as under a faithful creator." Do you not see that it is for you to do exactly as Jesus did, who committed Himself to Him that judgeth righteously? To my mind He surely points out that it is the will of God that these last members shall have experiences similar to those which marked the closing scenes of Christ Jesus our Lord.

Self-Will.

We will give the picture another turn now. "The spirit indeed is willing, but the flesh is weak." Thank God the spirit is willing! We do desire to know and to do God's will, but as Jesus here suggests. the trouble will arise on account of the flesh. If any shall go into the great company or the second death, this will be the cause, -- the maintaining of a certain amount of self-will. Let us heed the Apostle's instruction in 1 Peter 4:19, remembering it is God's business how, when and under what circumstances we are taken away, as it was how Jesus was taken away. "Let this same mind be in you." Let us accept in all things in humility, and faith as did Christ Jesus.

Watch and Pray. (Matthew 26:41.)

These are the dying words of our Master for us during this parallel moment. Again in 1 Peter 4:7: "But the end of all things is at hand: be ye therefore sober and watch unto prayer." These instructions are especially for us during the trying scenes with which this age is to close. There is no victory, there is no life, otherwise. Are you doing this? Are you taking heed, Prayer here does not mean getting down on your knees and dictating to the Lord, telling Him what you want Him to do for you, but it means a seeking for wisdom and help beyond yourself, to understand, to appreciate and to enter into His way. It means seeking for energizing and strengthening to endure whatever may come according to His promise. (Romans 8:11.)

"But if the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit which dwelleth in you."

These three Apostles might fitly represent the consecrated of this Gospel age, who, after having accepted this invitation to join with Jesus in this hour, making it their own, more than they know or are willing to comply with. The great company furnishes the example of those not heeding the instruction to "Watch and pray." Instead of being more than overcomers, they are seduced by the weakness of the flesh. Jesus Himself becomes an example of the more than over-comers, or Bride class. Let us contrast his conduct and his attitude with that of these three disciples, and note carefully the difference. He was humble and meek, and weak, and exhausted. He was relying wholly upon God, and upon God's ability and willingness to accomplish His own good pleasure and to make good His promises. On His own part there was nothing left but His own faith in God. and in God's Word, and His willingness to do God's will even unto death. They were boastful, they were strong, they made great claims as to what they would do. Listen to Peter: "Though all men should be offended because of thee, yet will I never be offended." Hear him again: "Though I should die with thee, yet will I not deny thee"; likewise so said all the disciples. (Matthew 26:33, 35.)

On the contrary. Jesus watched, He prayed, He overcame, and thus He became an example of all who will finally become more than overcomers. They slept, they gave away to the weaknesses of the flesh, and were offended; they failed; they fell. The spirit indeed is willing, but the flesh is weak.

Thy Will Be Done.

Many, a great company, being overcome by weakness of the flesh, will sleep; they will close their eyes now at this critical moment to the necessity of placing their affections immediately on heavenly things and lifting them from these earthly things, so that when these earthly things are removed there will be no pang of regret, and when these earthly relations are broken there will be no remorse, no falling back. These having consecrated to the doing of God's will, yet close their eyes; they sleep, and deaden their spiritual sensibilities from sorrow. He came to His disciples and found them sleeping for sorrow. (Luke 22:45.) Sorrow for what? Oh, there is the very point; they were sorrowful that these things must be; they were sorrowful that the things they wished could not be done. In other words, they were sorrowful that God's will must be done and not their own; that these earthly relationships that are so dear must be broken. Are you ready for that, too? They wanted to keep Jesus with them. They were sorrowful that they must indeed drink this bitter cup; they were sorrowful that they must indeed give up the earth with its blessings and privileges; having made a full consecration of every talent and power they possessed to the doing of God's will, yet sorrowful that their will could not be done instead of God's; they had made a full consecration, yet they were intent on doing their own will and establishing Jesus as their temporary king; they lost sight of God's will and God's way.

They Were Offended.

These neglectful ones were offended because of Jesus. Then said Jesus, "All ye shall be offended because of me this night; for it is written, I will smite the shepherd and the sheep shall be scattered." (Matthew 26:31.) They knew not what was written; they knew not what to expect. Jesus did know, and, brethren, we must know what is written; we must be governed by what is written, and not by impulse or human wisdom. These were offended, stumbled, on account of Jesus; they were not pleased with His conduct. Why? Because it was written, "I will smite the shepherd." He had to be smitten, and they objected to it. They wanted to establish Him as a temporary king; they were taking too much of an earthly view. How many of us today are doing this same thing? This smiting began there, and it is to be completed here; we are to be smitten with Him; we are to drink this cup with Him; we are to suffer with Him; we are to be des., with Him. Those who are determined to do it will prove offensive to those who mind earthly things, who still entertain earthly opinions, and still cherish earthly hopes, and earthly loves, and earthly ambitions. The Prophet says, "Great peace have they who keep thy law, O God, and nothing shall offend them." (Psalm 119:165.) But these have not kept God's law of love; they are contra... by earthly loves; they will be

offended. This teaches, to my mind, that those who fail to lift their affections from these earthly good things, and earthly relationships, but still love and cling to them, will be offended with those who proceed in harmony with their covenant and God's Word, and lay down life itself. They were offended because of Jesus. Is not that plain? They wanted Him to do differently; they were offended because of His conduct, and His devotion to knowing and doing God's will; He could not conform Himself to their views; He was losing sight of the main chance; everything was going; the last hope was fading, and he seemed to be perfectly indifferent to protecting either Himself or them. They forsook Him; they fled; they were offended; they would look out for themselves. We hear them a little later on, -- these very same trusted, honored ones, boastful ones, -- abusing, cursing, swearing that they had never had any connection with Him, and denying that they knew him. O, weeping angels of mercy, close your eyes, and turn your faces from this revolting spectacle!

Is it true that this tragic scene is to be reenacted here? Beyond doubt, all that is implied in the conduct and words of these Apostles is to be repeated here by the great company. The real infliction of physical punishment here as there will be supplied by the organized ecclesiastical powers in conjunction with the civil authorities. There it was the Scribes and Pharisees and doctors in conjunction with the Roman authorities; here it will be the federation of churches in conjunction with the civil authorities, referred to in Revelation 13:15 as the "Image of the Beast," to which life has been given. It was Jesus there; it is those here who possess most of His spirit and likeness that are to be made the mark of these poor, misguided brethren. To my understanding, brethren, it means that there is to be a great separating and scattering here also between those who value heavenly interests only, and those who place too high an estimation on earthly relationships. Jesus himself represented one of these classes, the "Little Flock," and the disciples the other, the "Great Company."

There is to be a separation of these two classes. What are the distinctions of character development between these two classes? In many respects they are very much alike; both love righteousness; they both have much of the fruits and graces of the spirit built up into their lives and characters. The distinction is this: with the Bride class the predominating feature of life, motive of living, has been to know and do the will of God; while they have given care to personal appearance, and temporal comfort, good opinions of men, money matters, worldly treasures, these have all been waded to take second place: as regards their affections for the Lord, for His Word, for righteousness, and for the brethren God and His righteousness has been first with them. They seek first the kingdom of God and His righteousness. (Matthew 6:33.) The others think they also have, and they have done much, but the test only will prove. The principal things which have occupied the Bride's thoughts have been righteousness, godliness, love, faith, patience and meekness. (1 Timothy 6:11.) "But, thou, O man of God, flee these things and follow after godliness, and faith, and love, and patience, and meekness."

The Things Fled From.

Have the things fled from been the heinous sins? O no. It must, astonish us that that is the very thing which has ensnared the other class, on account of which they have been seduced, says the Apostle, from the faith. It is a placing of too high a value on earthly things -- for instance, money, which some having coveted after, have erred from the faith. (1 Timothy 1:6-10.) They had the faith, they had the truth; but they erred from the faith. Here, then, is the distinction: these all, loving God, and loving purity, have unconsciously given these earthly good things first place in their affections. These have only not been walking by the same rule, they have not been minding the same things, as the Bride class. (Philippians 3:16.)

The reason for the conflict is given in Ephesians 5:11: "Have no fellowship." "But reprove them." How are we going to reprove them, By speaking evil of them, O no. Everything on earth the Bride class does will prove to be a reproof to the others. They will not understand one thing the Bride class does. They will misunderstand every act the Bride class does. That is the way they will reprove them.

The Teaching Especially For Us.

Our Lord in thus inviting them to watch with Him, telling them "His soul was exceeding sorrowful unto death," repeatedly coming to them and arousing them, and warning them, thus particularly calling their attention to His own suffering, His own attitude, and His own conduct, at the very moment of His trial and temptation of watchfulness, prayerfulness and willingness, is trying to illustrate and impress upon us the only course of safety in the scenes of conflict which are to close this Gospel age.

Why Sleep Ye?

To these sorrowful ones among us who are beginning to feel the pressure of this hour (dear brethren, I want you to search your own hearts closely), but who do not feel quite ready for the Lord's will to be done in the removal of these earthly treasures, or the severing of these earthly ties, or in dissolution of all present earthly arrangements, who have not learned as the Apostle (2 Corinthians 12:10) to rejoice in infirmities, in reproaches, in necessities, in persecutions, in sufferings, for Christ's sake; who have not learned to say, "When I am weak, then am I strong" -- to these our Lord's reproving voice, clear as a bugle, rings out this moment, startling almost in its suddenness, breaking in as it does on the slumbers of these distressed souls, as we remember His example of prayerfulness and watchfulness, seeing us sleeping from sorrow as did they, saying, "Why sleep ye' Arise and pray lest ye enter into temptation." (Luke 22:45, 46.) Why do you sorrow? How can you sleep, It is no time for sleep; you could not if you understood. Why do you not arise and pray' Arise and get in line with God's purposes and plan. Do not sorrow; these things are part of God's plan; let them go; they must go. "Lift up your heads and rejoice, for your redemption draweth nigh." Thank God! "Arise ye; watch ye and pray; you will see the necessity as I have done. At first I did not see, and so prayed that if possible the cup might pass from me, but now I see its necessity. Why, That the Scriptures might be fulfilled." (Matthew 26:54, 56.)

Now Is My Soul Troubled. (John 12:28.)

Now is my soul troubled. What shall I say? "Father, save me from this hour," "But for this cause came I to this hour; Father, glorify thy name in me." Truly could Jesus say this as His sufferings and words testify. (Matthew 26:38.) So truly can every member of His body say the same today, as they can see as He did, that the end is rapidly approaching; and as they feel the quickened pulsations of their own hearts, as the scene is contemplated, they remember the Master's 'Warning to the Apostles, "Consider Him who endured such a contradiction of sinners against himself, lest ye be weary and taint in your minds. 'Ye have not resisted unto blood striving against sin." (Hebrews 12:3, 4.) Jesus is our pattern; consider His sufferings, His example, at this crucial moment when He resisted unto blood. You, too, probably will be called upon to do the same. "For unto you it is given in behalf of Christ, not only to believe in Him but also to suffer for His sake." (Philippians 1:29.) The probabilities are that these scenes will be reenacted here, for judgment begins with the House of God. (1 Peter 4:17, 19.) Jesus, of course, dreaded the ignominy of that bitter cup -- dying as a malefactor, and being cast out as evil, and with the evil, and making, Himself of no reputation, but His greatest anxiety was caused lest He had failed, to keep His covenant perfectly, and thus failed to please the Father. This likewise should be the cause of the greater part of our anxiety. But is it?

One of our Lord's dear ones comes, and with tears says, "O Brother Sullivan, we are just losing everything we have got, earthly treasures are going, and our hearts almost bursting." Dear sister, says I, the Lord is only helping us to set our affections on these better things. When these earthly things are removed it almost wrings bloody tears from our hearts, and thus we see how affections were fastened on them.

A brother wanted to show me a sister's grave where she had made a great display of money. Says I, No; why should our affections linger around the gravel. The dust only is there; the spirit which we love is not there; only the dust is there, and it is the same as any other dust now. Do I not want God's will done? He has permitted it and it must be best. Be careful, dear brethren, lest these earthly things become idols, and we give to them love and affection which belong to Him, thus robbing Him. "He that loveth father or

mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me." (Matthew 10:37.) Oftentimes we figure everything too much from a dollar standpoint. A brother says to me, "The Lord promises to make all things work together for good." "Well," he says, "I could not see at first how good could come out of this; but afterwards I found I gained, twelve dollars by the transaction." Dear brethren, this is not what the Lord means. The question is, has this besetment, this sickness, this trial, this loss, brought me nearer to the Lord? Am I more like Him on account of it? Have I more faith, more humility, more love, more devotion, as a result of this? Then thank God for it, whatever it may be.

Is There Hesitation? (John 12:27, 28.)

What shall I say? What will you say? We have come to this hour. Will it be, "Father, save me from this hour?" Will you draw back now, or will you continue as did our blessed Lord and say, "But for this cause came I to this hour, to drink this bitter cup." "What is the prayer of your heart at this moment, brother, sister? Is it that of our Lord -- not save me from this hour, but "glorify thy name in me"?"

Some Questions.

I want you to answer these questions: Do you feel sorrowful that these things must all go? Will the God of all the earth do right? Do you believe it? Is his way best? Do you really want His will done? Are you ready for all your property to go in this wreck, Can you trust Him for your little ones, as well as for yourself? Is He all and in all to you, brother, sister? Have you your affections off these earthly things and on the heavenly things? Can you pray, as Jesus did, not, "Save me from this hour," but, "Glorify thy name in me at any cost. Thy will be done in me, and with me and mine"? Dear brethren, let us earnestly pray this prayer before we retire this night.

Sufferings -- Proper and Improper:

There are two kinds of sufferings brought to our view in this lesson. First, Jesus as an example of the proper kind; second, these three disciples are an, example of the improper kind. Jesus is here an example of the overcomers. He was sorrowful lest He had failed to understand and to do God's will perfectly; He was careful lest He should make some mistake; He was praying and agonizing in His determination to exhaust the remainder of His vitality in standing at the mark. These disciples were a representation of the great company. They were sorrowful also, but what fort They were sorrowful that these things must be; they were sorrowful that their will could not be done instead of God's; they were careful also -- but what were they careful fort They were careful lest they should bring on themselves ignominy and shame, and want, and persecution, and suffering of a temporal nature. In other words, these were thinking about the world and worldly things, and worldly preferences, and not so much about God and his preferences. Their affections were still on the earth.

Jesus Our Example.

Jesus is our example, therefore, let us inquire what was His attitude during this trying time. Let us study it closely and note it carefully that we may do likewise and make no mistake. His attitude was first, watchfulness; second, prayerfulness; and third, willingness. Now let us examine these critically: First, watchfulness. What does watchfulness mean? We answer, it means, seeking to understand the necessity of anything. Is this the will of God? Is it in keeping with his Word? Is it in fulfillment of the Scriptures? What does watchfulness imply? We answer, it implies hope, expectancy, and faith. You would not be at the depot to receive a dear one unless there was hope, expectancy and faith in his arrival. Watchfulness indicates a looking forward, and not looking backward. Memory lives in the past, not hope. No, only memory is clothed in sighs, and wreathed in wrinkles. Memory brings regret. Hope lives in the future; hope is buoyant; it is clothed in gladness and wreathed in sunshine. It brings joy, sunshine, brightness, and bids wrinkles and sighs flee away. This is why it is the older the Lord's people get, the better looking they become. I am sure you look better to me every time I see you. They are the only people on earth today

who are living in the future. Listen to the Apostle's refrain (Romans 8:24), joyfully exclaiming, "Saved by hope." Again in Romans 15:13, he tells us "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the holy ghost." Again in Romans 5:5, he explains why we are not ashamed, saying, This is the "hope that maketh not ashamed." Thank God!

Memory.

Memory lives in the past. The poets write in the past. Take, for an example, "The Last Rose of Summer." No wonder the lines are hard-drawn and set on every middle-age face who has not the hope set before us in the Gospel, the hope of immortality, the hope of God through Jesus Christ our Lord. Hope, blessed hope, it looks forward, not backward, not thinking of what evil we have done in the past, but of what good we may do in the future because of the grace of God; not thinking of the many mistakes and unrighteous acts of the long ago, but of the blessed robe of purity that covers us now; not thinking of what you have suffered as a Christian for Christ's sake, but what He has suffered for you, that He might make possible for you the glorious possibilities of the present, and the enchanting prospects of the future. Therefore the Apostle urges you (Philippians 3:13), "Let us forget the things that are behind and reach forth unto those things which are before: let us press towards the mark for the prize of the high calling in Christ Jesus." Forget the past with its misdeeds; forget the conflicts of the present; consider them as they really are, only light afflictions; forget what you have suffered in the past; forget what you have done in the past; forget how many books you have sold; forget how many journeys you have made. Brothers and sisters, forget it, and do this one thing the Apostle did, reach forth unto those things which are before, seeking how you can lay down the balance even of life itself, in harmony with the Father's will.

Prayerfulness.

Now, let us consider the second of these elements which represent Jesus at this moment. It was prayerfulness. Prayerfulness implies expectation of help beyond and outside self. You would not be praying if you did not desire help beyond yourself. The expectation of course depends on your degree of faith. The answers to our prayers will most assuredly be sent through human instrumentalities. Jesus was alone; we are not alone. He was teaching us by His example to go to the brethren and expect help from them. Besides, we can better imagine than express the yearnings of the great loving heart of the blessed Master, which instinctively turned to His disciples during this darkest moment for comfort, for cheer, for balm, and we can well imagine the anguish of His heart when he came and found them sleeping, and inquired, "What, could not you watch with me one hour?" Some think that we should not expect nor accept human help. Oh, what a mistake is this! What a rebuke is Jesus' example and teaching!

Again in Hebrews 10:24, 25, the Apostle says "Let us consider one another, to provoke unto love and good works. Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more as ye see the day approaching." The inference is, as this dark moment more and more envelops us, we are so much the more in need of encouragement, and sympathy, and help, that we can give one another. Let me give you an illustration: Suppose I come to you and make a very strong statement as to being hungry, and you spread a bountiful repast, you furnish servants to wait on me, and invite me to be seated and eat. But instead, I turn from the food, scorn your hospitality, and proceed in your presence to insult you by trying to unearth something better of myself. What would you think of the honesty of my claim of hunger to you at the beginning, or what would you think further of my good sense! The Lord invites us to partake of it, and I think we manifest our good sense, and honesty as well, by doing what he invited us to do, and not insult him by turning from his bounty. Jesus was not boastful or self-sufficient, but in his example he taught us to seek and expect help and comfort from the dear brethren; and I am glad to go to them myself.

Willingness.

Now we consider the third element which represents Jesus' attitude during that trying period. Willingness means that His heart was established; His character was crystallized, His mind was fully decided, prepared

and determined, to endure whatever was permitted to come. There was not the, slightest deflection, nor ever would be; He would die first. The forsaking by His disciples, the apparent failure to keep His covenant, seeing he had to die on the cross, and remembering, "Cursed is everyone that hangeth on a tree" (Galatians 3:13), when heaven and earth turned against Him, he did not quail. Weary, worn, exhausted, without food, without sympathy, maltreated, falling under the weight of His own cross, His disciples gone, all having forsaken Him, His faith failed not. His heart was fixed; He would suffer eternal death to do God's will to succeed. Thank God, He succeeded; He finished the work; He ever liveth; He is highly exalted, and as the blessed heavenly Father did for Him, so will He do for everyone of them that follow in His footsteps. But, "Every man's work shall be manifested: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." (1 Corinthians 3:13.)

The Time Is at Hand.

Dear brother and sister, is your heart thus established? Are you willing to leave it all to God and take the result whatever it may be? Can you say with our blessed Lord, Thy will, not mine, be done? The cup, which my Father hath given me, shall I not drink it? (John, 18:11.) Do you feel perfectly willing now to drink this cup? Do you begin to feel as did He that you are tired of earth, and hungering for heaven, Are you anxious to finish your course and be done with it all? That your heart is all on the other side now That nothing remains to attract you to the earth? Do you begin to share his feelings when He said (Luke 12:50), speaking of his approaching death. "I have a baptism to be baptized with, and how am I straightened until it be accomplished"? Do you begin to feel thus, 'that you gave up these earthly things when at the beginning you took this step into Christ by full consecration, and now so many have been actually removed and sacrificed, used up; so little attraction to earth remains that you long for heaven, are hungering for heaven, and desire to see the shun come when it will all be over and you can be at home: Do you feel indeed that you are a pilgrim and stranger on the earth, that you are a citizen of another clime, and that you are a member of the family of God? (Eph. 2:19.) And now, being weary and worn by much battling, do you long for home?

*"Home, home, sweet, sweet home,
Prepare me, dear Savior, for glory, my home."*

Dear brethren, there is no rest, there is no stopping until the end. Do not for a moment, think of stopping now for rest. Do as did the worn Apostle -- forget the things that are behind and reach forth unto the things that are before; press forward. (Philippians 3:13.) Press, O press along the mark for the prize of the high calling of God in Christ Jesus!

This one thing: I beg you not to sacrifice these eternal interests for the trifles of earth. Pray like Jesus, "Glorify thy son that thy son may glorify thee." (John 17:1.) Desire, like the Apostle (Acts 20:23, 24), who, when he knew nothing waited him but bonds and afflictions, exclaimed, "None of these things move me, neither count I my life dear to myself, so that I might finish my course with joy." Dear brother and sister, have you gotten to where you are accepting all things as of God! (2 Corinthians 5:18.)

Sufferings Are Necessary.

No doubt some of these bitter experiences are necessary to make us hungry for home. No doubt but that the knife wielded by the hand of the Great Physician will sever the last tie of the human heart of His faithful children to these earthly loves, and set them free indeed. Jesus had them, Paul had them, we all have them; they are the mercy of God sent in love. Only this, will we understand them, and appreciate them? Will we understand them and value them as did the Apostle? Listen to the Apostle (2 Corinthians 12:10) and see if you cannot join with him in this sweet refrain: "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong." Are we learning along these lines also? Then let us thank God. Hear the Apostle's words again (2 Timothy 2:11, 14) "It is a faithful saying, for if we be dead with Him, we also shall live with Him; if we deny Him, He will also deny us." "Of these things put them in remembrance." It is either to suffer with

him thus, or else to deny him. Again in 1 Peter, 2:21 -- "For even hereunto were ye called, because Christ also suffered for us, leaving us an example that we should follow in His steps."

In Conclusion.

Let me exhort you all that our attitude should be an exact copy of that of Jesus. First, watchfulness, understanding its necessity, seeing its harmony with the Scriptures. Watchfulness also implies hope, expectancy and faith in the outcome of this entire matter. Second, prayerfulness, not boastful, not strong, but seeking help from God in whatever way He may send it to you, but expecting it principally through the members of this same body, the brethren, in keeping with both Jesus' example and His words. Third, willingness. Your heart fully established, fully determined to accept everything as from God, and to endure patiently whatever He permits to come to you. And having done all to stand, even if the heavens fall. (Ephesians 6:13.) Let us be sure that we have on the whole armor of God, that we are girded as for a journey, with our lights burning, incorruptible bags provided, treasures in them, and stored away in heaven, watching, awaiting the summons, "Come up higher" (Luke 12:32, 35). Let us be sure our hearts are not wrapped in business, in pleasure, in sin, or some ambition of worldliness. And may God bless and keep you. Amen.

8.00 P.M. -- Love Feast and Farewell Address by Brother Russell.

BROTHER RUSSELL: The next feature of our Convention is our Love Feast. The name at least is very precious -- Love Feast. In our Lord's providence we have had a very pleasurable time during the last few days, having met some of like precious faith whom we had never met before, and all energized by the one hope, the one love, the one joy -- the joy of the Lord; all exercised by the one spirit, I trust -- the spirit of devotion to the Lord, the spirit of self-sacrifice. I hope you all feel as I do that we all have a deep longing for home, a longing for the great convention, mentioned by the poet when he said,

*"When congregations ne'er break up
And Sabbaths never end,"*

It seems a good deal like that when we have these little conventions for a few days -- the Sabbath continued; one Sabbath day, another Sabbath day, and another, and so on. We have had a number of these Sabbath days or rest-day our hearts are rested and refreshed; our minds are uplifted, we are built up; but all of these are only elements, or parts, of our preparation, some of the feasts that the Lord gives us on the way towards that great convention. We hope there to see whom? Well, our Lord Jesus, and all the holy angels, and all the fellow-members of the Body of Christ. When we get to meet them there, I am sure we will find some whom we never expected to find there; and possibly we shall miss some whom we had fondly desired to find there. We know, however, that the Lord can make no mistake in whom he shall bring into the company of the very elect, and we shall therefore have no sadness in connection with the matter, but when we know as we are known beyond the veil, we shall be fully satisfied that the Lord God has been true to all of his promises, that nothing of all his good promises have failed, and that if we are amongst those who are faithful, we may be sure we will have a share in that blessed kingdom.

So now, dear friends, I bid you good bye, and I wish you all God's blessing. I trust that the feast we have been having here in this little convention may go with us, and that as you go to your home and I to mine, we will be able there to shed abroad to others some of the blessings, joys and refreshment that have come to us. You remember in that picture the Lord gave us of the widow and cruise of oil, the prophet blessed it and she poured and poured, and they brought more vessels and she poured more, and they brought more vessels, and she kept on pouring; and the miracle was that the oil lasted as long as there were any vessels to fill. So I trust it will be with you and me, when we go to our homes, we will pour out this oil of joy and gladness with which the Lord has anointed our hearts, and that it will cause these convention blessings to increase and to multiply, for our God is willing we should be joyful in the house of our pilgrimage.

But when we go home, dear friends, let us have another thought in mind, much in line with what our dear Brother Sullivan has been presenting this evening, namely, that if we have had special refreshment and blessing, there will also come special trials. Who knows? The Lord only knows. He indicates it is his wish and his providence that if we are his people these seasons of blessings may be followed by special trials. You remember -it was so in his own case. He had come up to a certain place in his own experience where he was anointed of the Spirit after he had been baptized; and he came up out of the water and was led of the spirit into the wilderness, and there he was tested, tried. So with us: we have been for a time feasting with the Lord. Perhaps now a time of testing may come. We ought to be able to bear some testing, and the Lord wishes to test us. Because of these tests we develop the character he is seeking, and if we are without these tests, it would be an indication that the Lord has not accepted us, because all of those accounted worthy must be tested. If it was necessary that the Lord Jesus should be tested, how much more necessary it is that all of us be tested. If His loyalty needed to be tested, is it not necessary that your loyalty, and my loyalty, should be tested?

It was thinking of the fact that the Lord puts around us a certain shield at certain times. Our brother was speaking of what the tests are in this hour of temptation, and I was thinking along the same line in connection with how the Lord pictures this hour of temptation in the 91st psalm, which is very familiar, I am sure, to you all. "A thousand shall fall at thy side and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked." What is the

reason? The explanation is given: "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation." That is our dwelling place, and no foe can come close to it. "The wicked one toucheth (catcheth) him not." The wicked one cannot get at him because he is in that dwelling place which is beyond the power of the adversary. But how do we get into that dwelling place, and so close to the Lord? I think that psalm indicates it; there is something in that psalm which indicates just the way in which the Lord wishes to bring his people close to himself. That psalm pictures a hen and her chicks. You remember the illustration given by our Lord in the end of the Jewish Age, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." They resisted the drawing; the drawing was there, the offer was there, but most of those people, nominal Israel, rejected the Lord, rejected the sheltering wing and therefore they were overtaken in their fault. And as a nation they went away from the Lord, and only the elect of that nation, only those who received Him, came under His wing and received protection, and these were the Israelites indeed in whom was no guile.

Now this 91st Psalm, in connection with picturing our Lord as the great hen, says, "He shall cover thee with His feathers and under His wings shalt thou trust." You see the picture. Perhaps some of you have had experience with such matters, and have seen times when the hen and her brood would be abroad, and the hawk would be seen, and you have heard the cluck of the hen -- "chuck, cluck, cluck" -- and the little chickens all ran. They did not see the hawk, and they did not know what was the matter. The Lord says His people know His voice. When they hear the voice then they must all run to the cover. So in this Psalm He pictures the end of this age, and implies that like as the hen gives the cluck of warning in the hour of trial, so He will cause something to come to His people which will be in the nature of a warning, and He will put around them His shadowing wings. And then you have seen the little chickens' heads peeping out from under the feathers to see what was the matter. They ran under shelter without seeing the hawk, but when they had gotten under shelter you noticed the little heads peeping out here and there from the feathers. They were trusting; they were not afraid; they were looking out to see. So the Psalm says, "Only with thine eyes shalt thou behold and see the reward of the wicked." These little chickens could then see the hawk swoop down and catch some of those who do not come under the feathers, couldn't they? They could behold the reward of those who did not heed the cluck of the hen and come under the protecting wings. Is not that what the Lord has pictured?

And then all down through the Psalm He is picturing the fowler. Whether you regard that fowler as the hawk, or hunter, no difference which, it represents the adversary -- your adversary, the devil. And the intimation is that in this hour of temptation, in this evil day, in this closing time of the Gospel dispensation, there will be special trials, special conditions, special besetments, and that the Lord will give the signal to His people, and those who are his children draw very near to Him, and as they draw near to Him they will be perfectly safe, no harm can come nigh their dwelling place; it will be impossible for anything to hurt them there; under His wings they can trust; under His feathers they may feel safe. This is the picture, then.

Now, how is it with us? We believe -- you believe, and I believe, we all believe together, because it is to be the teaching of our Father's Word -- that we are in this special hour of temptation when the great hawk, your adversary, is permitted special power, and that the Lord is prepared to give special protection at this time to those who would hearken to His voice and draw very near to Him. I want to tell you, dear friends, that I believe the Lord is at this time calling his people to a very close walk with Him, and that the warning to some extent is being given at this very time, and that the Lord is using the "Vow" as a "cluck" to call us up close to Him. I want to suggest this: I do know many of those who have taken that vow and have come near to the Lord have written me very precious letters, telling me what blessings had come to them, how they felt strengthened, how they seem to have come very close to the Lord. One brother wrote me very recently, saying, "Brother Russell, I supposed all that was in the Vow was in my original consecration vow, but I never knew what was in my original consecration vow before."

Now, so many of you as think the Vow is calling us to a very close walk with the Lord, think on these things, exercise your own mind and do what you think you ought to do, what you think will be beneficial to you, and what you think will be beneficial to others. It may be that you are such a large chick that you can stay outside when the hawk comes around and be safe with your own protection, and may be you will

not be so safe. I feel very sure that those who do come very near to the Lord will be perfectly safe, and so do you; and everything that will help draw you nearer to the Lord will help to make you safe, and will be one of the safeguards proper' to use at this very time, and in the hour that is coming. I have seen a few who have been negligent along that line, and who have been overtaken in some of these very faults. They might have been helped in these things they were warned of, but they were overtaken of the evil; they felt strong in themselves. They said they did not need it. May be you do not; decide that for yourself, dear brother and sister; it is not my business to decide for you, but I believe as the Apostle says, that when we feel very strong that might be the time when we are specially weak. When you feel very weak, and feel you need every help that God has provided at this time, that is the time that probably you are really strongest, and the less likely to stumble yourself or others.

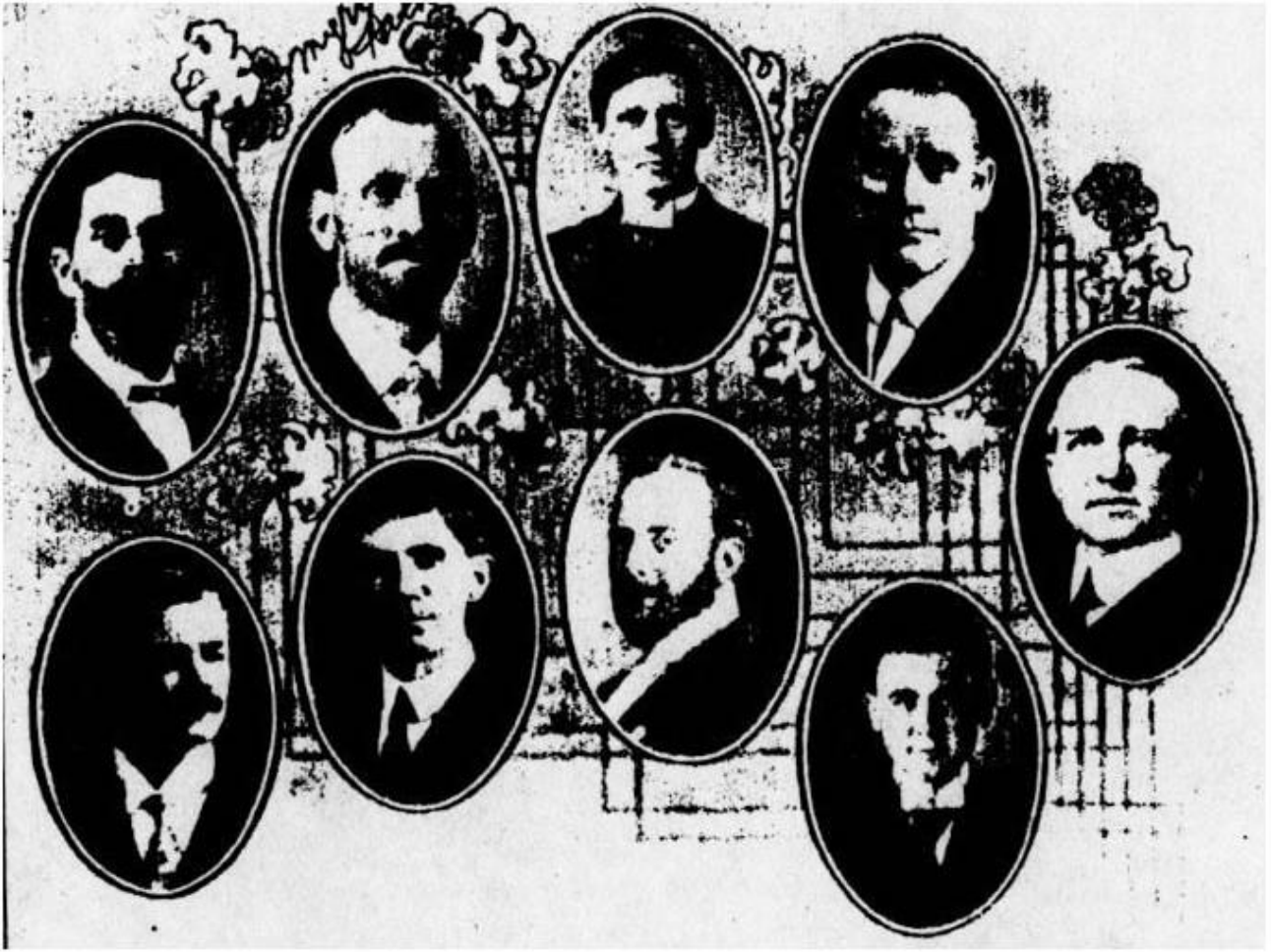
So now I have you this evening with this thought. As you remember at this time we want to have our Love Feast, and I hope the remembrance of this fellowship will be very precious.

Love Feast.

This was a very impressive and glorious occasion. At the close of Brother Russell's Farewell Address, he requested the Pilgrims to stand in front of the platform, which they did, seven in all, each holding a plate of bread. He next requested the colporteurs to come forward and form in line at each end of the line of pilgrims. They started forward, and kept coming, until Brother Russell held up his hands, as if to say, I did not mean for the whole congregation to come. All were surprised to learn so many colporteurs were present. There were fifty five, which was a large proportion from a congregation of about two hundred and fifty. The pilgrims and colporteurs made a line about one hundred and fifty feet long. The congregation then filed past them all, shaking hands with each, wishing them God-speed and breaking bread with the pilgrims. Brother Russell stood where he, too, could greet each one, and none seemed to enjoy it more than he. After we had passed along the line, we went down toward the front and watched the others pass along, and we can assure you that there is no experience anywhere in the world the like of the Truth Love Feasts. Try it yourselves at the next convention (Jacksonville, Fla.).

Wednesday, December 30th

9:30 A.M. -- Praise and Prayer Service.



1 -- L. W. Jones. 2 -- Robert Hollister. 3 -- H. W. Dickerson. 4 - J. H. Brown.
5 -- Josiah H. Moffatt. 6 -- Joseph Grieg. 7 -- J. F. Emerson.
8 -- E. P. McKissick. 9 -- G. B. Raymond.

10:00 A.M. -- Symposium on the Graces and Fruits of the Spirit.

BROTHER WISE: Brother Jones will now speak to us on the grace of "Joy."

JOY

BROTHER JONES: The subject given to the is "Joy." In looking up the definition of joy I found one of the definitions was that it was joy. Now if any of you have tried to define it you know what a hard task you had on hand. It is a good dent like trying to tell someone what a certain kind of fruit tastes like if he never tasted it, or describing colors to a blind moth who has never seen a color. We all know what it is though, but it has to be experienced.

Among the different definitions the dictionary gives, you will find gladness, happiness, hilarity, gaiety, etc. The definition that omits me ns well as any is that it is "A happy satisfaction that conies to one who has obediently and faithfully performed some known duty, or having fulfilled certain privileges or opportunities that came to him." That is a pretty long definition, but it seems to me that covers it the best.

I think one of the best ways to get the full meaning of the word is to contrast it with its opposite., When we contrast real joy, that is, happiness, gladness, etc., with its opposite, we appreciate better what it is. Sadness or sorrow would be the opposite of joy or happiness.

We might look at it also along the line of its counterfeits. There are two kinds of joy at least. worldly joy, and the joy of the spirit, or the heavenly joy we might call it. The earthly joy would be transitory; it would not remain with us; whereas the spiritual or heavenly joy would be permanent and abiding. And we find in the world there are various things which give joy. For instance, there is a certain amount of joy that comes from a good education; some get joy from accumulating wealth; others get joy from some mechanical achievement, but these joys are transitory; they only last a short while. Knowledge may last for a while, but the Apostle says it shall vanish away. But the joy of the heavenly things is something that is going to remain with us.

Some of the counterfeit joys might be such as that of the thief; he gets a certain amount of joy if he steals money; or the drunkard thinks he gets joy; but it is only a counterfeit joy; it does not last.

In the Scriptures wine is used as a symbol for joy. Bright, sparkling, clear wine would represent the joy of the spiritual things, whereas thick, muddy, stagnant water, which we see in some ponds, would represent the counterfeit joy which is not very desirable.

Let us also think of the type that is used. For instance, the pomegranates , that were on the under robe which the High Priest wore after the atonement. It, sacrifices were finished and He came forth in three glory robes, represent the fruit of His labor, the fruit of the great high Priest, and the bells of course proclaimed to all Israel, and represents to the whole world, the fruit of the work of this great High Priest, Jesus the head, and the church which is His body. And then just above these pomegranates and bells, at the bottom of this garment, was the embroidery work, and part of that embroidery would be the threads of joy that would run through there. This garment is not the robe of Christ's righteousness, which we could not embroider, but it is the new, pure, white garment which is given to us at the time of our consecration, the new will, the new character, which is perfect but needs to be developed or embroidered with the fruits of the spirit. So joy is part of the fruit or threads we must work in there.

Now the question is how can we get the true, the heavenly, the spiritual joy, James 1:2 says, "My brethren, count it all joy when you fall into divers trials." Now it is counted to us; we do not get it just now; but it is being developed. We are going to have it by and by if we are properly exercised by the adverse trials that come to us. We are to count them ALL JOY. While we are developing the true joy some of the experiences we pass through do not seem to be joyous, but rather grievous, but they will by and by work out in us the peaceable fruits of righteousness. So the question is, will we be properly exercised by these trials and troubles. They are great blessings. One has said, They may be disagreeable blessings, but they are blessings just the same. Now our Lord referred to the matter when he said, "Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you." We haven't it yet, but it will be in heaven. The text that is hung up in the other hall is, "Behold I bring you glad tidings of great joy, which shall be to all people" by and by. We have the tidings now, but the joy has not come; that is still future. Our future joy will all depend on our obedient and faithful service to our heavenly Father, who will bring this joy into the world after a while. So we see the true joy comes later, and it is a joy that will not pass away.

You remember the other text in Hebrews where it tells us, "For the joy that was set before Him." You see He did not have the joy then, but it was set before Him. "He endured the cross amidst despised the shame and is now set down at the right hand of the Father." Now that same joy that was set before Him is set before us. Part of it, is the joy of uplifting the whole world, blessing them, and bringing them into a condition where they can glorify our heavenly Father.

That is the great joy that will come to all of us. We read in another place to "Consider him who has endured such contradiction of sinners, lest ye be weary and faint in your minds." So as this is the same joy that was held out to Him, we are to be His footstep followers, as Brother Sullivan brought out last night, and we should consider Him and see how He took all of His trials, and how He developed under them, and that through suffering learned He obedience. So we must learn in the same way if we want this true and abiding joy. We are not to think it strange when these fiery trials come, because if we are properly exercised by them they will work out in us this joy that will abide with us through all eternity. Our Lord said, you remember, at the time of the inauguration of the memorial that He would not drink henceforth of this wine until He drank it anew in the Kingdom. There wine typified this new joy which He would get by and by when He would see the travail of His soul and be satisfied, when He could see the result of all His suffering -- not only of Himself, but of His Body -- and the bringing back into harmony with Him and the Father, and the blessing and uplifting of all mankind. So let us not be cast down when these trials and troubles which are going to develop this true joy shall come upon us.

Joy is one of the fruits, and like all other fruits must be developed by two things, sunshine and storm. So we have been having lots of sunshine at this convention. It has been developing the joy. When we go home we will probably get some of the storms to shake it to see if we are good fruit and will stay on the tree or not. Let us keep close to the Lord and let Him ripen this fruit and shake it all he wants to, and send us the showers of blessings, not only at conventions, but at home in our little meetings, and then we will have the fruitage that will be pleasing to Him.

PEACE.

BROTHER HOLLISTER: We who have been in the 'Christian race, or living the Christian life for a few years, have experiences of joy and peace that it would be difficult to tell about in several hours; so this morning rather than think what I should say, I have had to think what I should not say on this subject.

The words of our Lord in John 14:27 I recall to mind in this connection: "Peace I leave with you; my peace give I unto you. Not as the world gives give I unto you. Let not your heart be troubled; neither let it be afraid." Our Lord left his peace with us, and so we might examine for a few moments what our Lord's peace was. We find it was an appreciation and knowledge of God's character, wisdom, justice, love, and power, as it is manifested in His plan. We might be surprised when we realize, or when we think, that our Lord was not troubled, or worried, or agonized, over the fact of the world's terrible condition of sorrow, suffering, sickness, etc. But He realized, like we realize, that the world's trial is future, that the world has a favorable opportunity provided for them during which they shall receive an opportunity for blessing, an opportunity for life. Our Lord's concern was for the Church. He says, "I pray not for the world; I pray for them thou hast taken out of the world." Sometimes on account of our attitude towards this subject, we are considered to be selfish, narrow; we are considered self-centered, but we know this is in accordance with our Father's plan. We find, for instance, the Apostle's explanation of the subject, Even the mystery which has been hid from ages and generations, but is now made manifest to His saints, to whom God would make known what is the riches of this mystery among the Gentiles, which is Christ in you the hope of glory. This is the great mystery, that the hope of the world, the hope of glory for the whole earthly creation, centers in the Church -- Christ in you the hope of glory. I used to think this glory referred to was the glory of the Church, its personal glory, but I think that is a little too narrow a view to take, that Christ in you is your hope of glory. No, this is not the thought. Christ in you the hope of glory, is the hope of glory that was lost in Eden, the hope of glory that shall be in due time given to the whole race of mankind. In other words, Jehovah has provided that it shall come through this seed of Abraham, in accordance with the Abrahamic promise, "In thee and in thy seed shall all the families of the earth be blessed." So we claim these promises, that from the Church, after completion, that glory shalt flow to the whole world of mankind. "And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." So our chief concern like that of our Lord should be in the development and perfecting of the Body of Christ -- the Christ.

In another place we are told to do good unto all men as we have opportunity. but especially to the household of faith. But we inquire, this thought we have especially in mind is the peace we enjoy. We might inquire in view of the fact and realization of the church's condition of trial at the present time. Wouldn't it cause us to have a condition of worry, anxiety? We find that that should not be our condition; that we have a dear, loving heavenly Father, in whom we can put implicit and absolute faith and confidence. There are many Scriptures which should increase our faith, and our realization of His love and protecting care, and that all things work together for our good, and that we need have no fear.

In 2 Timothy 4:18 we read, "And the Lord shall deliver me from every evil work, and will preserve me unto the heavenly kingdom: to whom be glory for ever and for ever." Our Brother Paul had no such fear; he had no such doubt or anxious thought; he said, The Lord shall preserve thee unto the heavenly kingdom.

John 10:37, 38 -- "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; they shall never perish, neither shall any man pluck them out of my hand." These are our Lord's Words and have been a great source of blessing to me. When I realize the precarious condition of the Church, the terrible allurements of the flesh and the Adversary, I am sometimes made fearful -- and then I remember the Scripture assures us the Father is greater than all and He will not permit any man to pluck them out of His hand.

LONG-SUFFERING.

BROTHER DICKERSON: Dear Friends: It seems to be rather a joke that I should get this subject of "Long-suffering." (Brother Dickerson is over six feet high!) I do not think it is altogether necessary that we be so long in order that we need this grace, or to have it. The short ones need it, too: and we do not need to have a long face either, and go about telling how long we have been suffering, or how much we have endured from some whom we love so dearly. But still it causes a great deal of suffering, you know. I do not think there are any here who are guilty of these things, but sometimes we do find some of the Lord's people who do love to tell these things, and there is a great deal of suffering connected with that. Even the third party suffers -- the one who hears it suffers also. So we want to lie very careful how we cause others to suffer.

But that is not the thought connected with this subject -- causing the other ones to suffer. Long-suffering has a different meaning from that. There are a great many people who think also that our heavenly Father is so loving and long-suffering that he has arranged for about ninety-nine out of every hundred of His creatures to suffer for a long time in torment. That is a different kind of long-suffering from what we want to speak of this morning. Acknowledge of our heavenly Father's plan shows us that this is not true. It throws a different light altogether on this subject. When we begin to see something of our heavenly Father's plan, and the wonderful things He has in store for the groaning creation, we are made to exclaim, O, the long-suffering of our God! For six thousand years the human race has been trampling our heavenly Father's law under their feet, have been going contrary to His law for six thousand years, and still He is so long-suffering as to arrange a plan whereby He may still favor them, whereby He may still bless them! That is the kind of long-suffering that you and I are concerned about; that is the kind of long-suffering I want. And we have this beautiful grace of long-suffering demonstrated also in our dear Redeemer in His walk, in that when He was reviled He reviled not again: His heart went out to them who mistreated Him and misused Him; and we also have it in the life of Paul. I want to read a Scripture here: "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on Him unto everlasting life. (1 Timothy 1:16.)

Long-suffering carries with it also the thought of endurance -- and when we see what our dear brother Paul endured, then in that way we can see how he could be a pattern for us, and how we could follow him as he is following Christ.

A great many people talk about us following men, and following Brother Russell, and I have often said that I am following Brother Russell, because I have never been able to get ahead of him yet; he is leading all the way.

And in 2 Peter 3:15, we read that the long-suffering of our God is "salvation. We can all realize how necessary it has been, and still is, for the dear Lord to be long-suffering toward us. How often we fail and need to plead for his long-suffering. I am sure we all know how often we try to say we are going to do this thing and how often we say we will never be caught in this again, we are done with this, and then very soon again we have this very same trouble. And our dear Lord is so long-suffering with us, and kind -- kindness goes with long-suffering. 1 Corinthians 13:4, "Love suffereth long and is kind." I am sure we can all say that is the kind of love our heavenly Father has shown toward us. How kind He has been to us and how long-suffering He has been!

The dear Lord is preparing us for the great work of bringing salvation to the world in the next age. And it is very necessary that we have this long-suffering, in order that we may be able to know how to deal with those people when the proper time comes. It is very necessary that we realize something of the weakness of the human race, and how often we fall short; they are subjects of vanity, not willingly, as the Scriptures say. It is very necessary that we bear these things in mind and see what a gracious arrangement the Father has made that we learn these lessons. O, you say, you cannot see how that would concern us, about these people in the next age. But we are in the school now; now is our schooling time; now is the time for us to learn these things; and I will tell you they are not easy to learn. I have been trying to learn lessons now for about nine years. It is nine years since I received the truth. Before that time I was a Christian, but I did not know much about putting on these graces. Since that time I have been trying to learn lessons, and I tell you I lack yet; I lack long-suffering to a very great extent. And so if it takes us all of this time, then we must remember and bear in mind that it is going to take the world some time to get these things, and so it will enable us to be long-suffering towards them.

One way in which we may help to learn this lesson is to think of our heavenly Father, how long-suffering he has been toward us, and try to copy after him. When we think of getting out of patience, we should exercise this grace of long-suffering; and if we will just go over in our minds all that the heavenly Father has done for us, I tell you it will settle us for a time at least when we see how weak we are and how long-suffering he has been to us.

We should examine ourselves and see how warped and crooked we are, then we would not be surprised when we find the same thing in others. But if any think they are perfect, it is because they have not got a good and proper look at themselves. And if we will just take stock of our own conditions we will change our minds very quickly about the matter.

We should always bear in mind that even though we have been in the School of Christ a long time, it is still necessary for the Lord to be long-suffering toward us; if we have not learned to be long-suffering towards each other for a few days, or a few weeks, or a few years, as the case may be, how can we expect to be long-suffering toward the world? Now that is one way in which we can examine ourselves and come to some conclusion as to what our standing may be in the sight of our heavenly Father. We all here today, I trust, are preparing for the great work of lifting up and blessing all the families of the earth, and to all those who are faithful, power is going to be given, and if we cannot be long-suffering toward them for a short time, how do we know that we could be long-suffering toward the world for a hundred years, We have Scriptures which indicate that mankind for a hundred years will be given an opportunity to get back into harmony with the Lord, to come up this highway of holiness, up, up, up, to perfection, back to the Edenic condition, back to the tree of life, and we are the ones that are preparing for the way and shall assist in helping them back up this way. But, dear friends, if we find in our case; now that we have not been developing this beautiful grace that adorns the Christian character, I tell you we should be alarmed about the matter, and we should get busy and get it at once.

GENTLENESS.

BROTHER BROWN: Dear Friends: From a personal standpoint, I think the subject that has been given to me is very inappropriate for me, for naturally I think there is very little gentleness about me; all the gentleness that I possess this morning I have gotten from Christ. I want to say this morning that in the robe of which God has furnished me through Jesus Christ He has had to supply a great deal of gentleness. But, dear friends, the subject is a very beautiful one' indeed; it brings to my mind the thought of fruit bearing. I was reared on a farm in California, among the beautiful fruit trees there, and I want to say that before we can thoroughly, understand the fruit bearing that is given to us as the graces, we must first take up and consider something about the raising of fruit, how it is brought to its maturity. I read in the 15th chapter of our Gospel of St. John, the words of our dear Saviour, "I am the true vine and my Father is the husbandman. Ye are the branches . . . every branch that beareth not fruit he taketh away." Dear friends, we see that it is possible for us even to get into Christ and then not bear fruit, and if we do not bear the fruit, our dear heavenly Father is the husbandman and he is going to prune us off with his clippers and take us away. But I am glad for another thought. He says, "Every branch in me that beareth fruit, He purgeth it that it may bring forth more fruit." Why? "Herein is my Father glorified in that ye bear much fruit." And the way for us to bring forth much fruit is to develop in our Christian, characters all those Christian graces -- love, joy, peace, long-suffering, gentleness, etc. We must bring them all up. So I am glad to say this morning that as I look at the subject given to me, it reminds me of the beautiful Spring day after we have had all the frost and freeze of the winter, and we see in the Spring that the fruit tree begins to send forth the bud the first thing we see; -- remembering that the fruit always comes from the new growth; there is never any fruit born from the old growth; it always comes from the new. I think the apple tree will very beautifully illustrate the fruit of gentleness; and how beautiful it is to walk out in the apple orchard in the Spring, when the air is just sweet with its fragrance. We understand that in this Christian life of ours the blossom comes out very early, and not only that, but there is a rich fragrance even in the blossom; but the blossom is not sufficient, we must have the fruit; so we see that even though the blossom has been beautiful, and has shed forth much of its fragrance, it must fall off. But when the blossom falls off, we see the little fruit manifested. Then that fruit begins to grow, and, as the brother said awhile ago, what does it take to grow and develop that fruit, It takes sunshine and rain. O, how sweet it is, dear friends, after we have been justified in the blossom, and then we make our consecration, the blossom falls off. How beautiful and how grand it is for us, dear friends, to have the warm love of God's sunshine come down into our hearts! How glorious it is to have the sweet showers of blessing come on us!

But so many folks get the thought that the only way for them to get blessed is for the Lord to give them something good. I want to say that the quickest way up is always down. I used to live in California, and worked in the gold mines there; we never struck the rich lead until we got to the bed-rock; and that is where you and I want to get this morning in order to develop the fruit of gentleness; we want to get to the bed-rock; we want to get clear down as far as it is necessary for us to go, and then, thank God, we can start up. So, how sweet it is to get sunshine and showers, and then as a result of the sunshine and showers the fruit begins to develop.

But I want to speak a word of encouragement just here. There are so many people who, after they have made their consecration and started out in the Christian race, because they cannot walk as someone else who has been in the race for twenty or thirty years, think they are making a failure. Not so. As remarked a moment ago, as soon as a blossom falls off, then we see the small fruit appear on the stem, and then this fruit begins to grow and develop. But listen! Did you ever stop to think that the fruit never ripens until it is full-grown? Did you ever notice when you go out in the apple orchard in the summer that you never see any golden cast on the apple until after it is full grown? Here is where we make a mistake. Our beloved Pastor represented to us the other day how we run to the mark, and then after we get to the mark we must stand. Now if you will excuse me for the expression, I do not consider that we get to the mark until we get full-grown. But it is one thing to get the apple full grown, and it is quite another thing to ripen that apple: Listen, dear friends! You take the apple when it is full grown and it is very full of acid, it is very hard; but it is an apple just the same, and it is growing. Even after the apple is full grown, it is still pithy, and still hard. Here is where so many fall along the way; they need to be taught and educated along these lines.

Even when we reach the mark and are full grown, we are aciduous. When we reach the mark and are full grown, we are yet hard. The apple gets its softness, its mellowness, after it is full grown. And if you find there are acid natures about you, and you are still hard, do not get uneasy. I remember our dear Redeemer said on one occasion, the stars shall fall as the fig-tree is shaken of its untimely figs. What did Jesus mean to say by that? I used to live among the fig-trees. There is no fruit that sticks so tenaciously to the tree as green figs. You go to the fig-tree with its green figs and shake it vigorously and the figs stick fast; you shake it more vigorously, they still stick; you have to shake with all your might to shake these figs off, and they stick so tight that when they are shaken loose they fly in every direction. So many of us attempt to shake off the green figs. Do not shake them, dear friends, but let us do as our dear heavenly Father has done, instead of trying to shake them off, let us try to help them until they get full grown. Let us try to bring about those conditions that will ripen, and soften, and mellow them. You take the fig when it gets ripe and you do not have to shake it at all; it falls off itself. Those of us who have started out in this Christian race and consecrated ourselves to our dear heavenly Father, He will not shake off; He will not shake us while we are green, but He will bring to us the experiences that are necessary to ripen us; and, thank God, when we get ripe there will fall off many things about us that ought not to be -- many things about us that are contrary to the divine nature; but I thank God that Jesus has furnished me a covering, and covered these all up until Jehovah does not see them now, but Jesus is bringing to me the necessary experiences to ripen and soften me; and I want to say that if you will get a brother or sister in a repenting and softening way these things of the world will just fall off of themselves; do not try to shake them off. There are too many who have been shaking all along the way instead of having these things brought about that will ripen them and bring them to that point where they will fall off. Many of us who have reached the mark, if such there be, may yet be hard, we may yet be aciduous, but, thank God, our heavenly Father is going to bring to us the necessary experiences to ripen us, and I declare to you when we reach the end of the way, all of these things will have fallen off, if we will be faithful; not only fall off, but be ready to enter into that joy.

Now just a word from the poet and I am done. I have had many ups and downs in life.

I have had quite an experience as a Methodist preacher awl as a Holiness preacher, and, thank God I have even had experience as a preacher of the Truth. I want to say that six years ago I came into this experience, and now I can sing with the poet this song: I am dwelling on the mountain,

Where the golden sunlight gleams
O'er a land whose wondrous beauty
Far exceeds my fondest dreams;

Where the air is pure, ethereal,
Laden with the breath of flowers,
They are blooming by the fountain,
Neath the amaranthine bowers.

I can see far down the mountain,
Where I wandered weary years,

Often hindered in my journey
By the ghosts of doubts and fears,
Broken vows and disappointments
Thickly sprinkled all the way,

But the Spirit led, unerring,
To the land I hold today.

I am drinking at the fountain,
Where I ever would abide

For I've tasted life's pure river,
And my soul is satisfied;

There's no thirsting for life's pleasures,

Nor adorning rich and gay,

For I've found a richer treasure,

One that fadeth not away.

Tell me not of heavy crosses,

Nor the burdens hard to bear,

For I've found this great salvation

Makes each burden light appear;

And I love to follow Jesus,

Gladly counting all but dross,

Worldly honors all forsaking

For the glory of the cross.

Oh, the cross has wondrous glory!

Oft I've proved this to be true;

When I'm in the way so narrow

I can see a pathway through;

And how sweetly Jesus whispers:

Take the cross, thou needst not fear,

For I've tried the way before thee,

And the glory lingers near.

Is not this the land of Beulah,

Blessed, blessed land of light,

Where the flowers bloom forever,

And the sun is always bright?

GOODNESS.

BROTHER MOFFATT: I will say, dear friends, that if the preceding brethren expressed themselves as being unable to stand forth as examples of these qualities or fruits which they discussed. I am far more unable to set myself forth as an example of goodness, except in one sense. I should say that I stand before you this morning as an example of the goodness of God, and I thank God for that. And that is a subject we can talk about. If I should undertake to talk about my goodness I am afraid that I could not entertain you for even a minute and a half, much less ten minutes. I have seen people who could talk about their goodness for hours, but I might have been more able to do so fifteen or twenty years ago. I could have done so then to a greater extent than at present.

In our Manna this morning we had something right along the line of the goodness of God: "Thou crownest the year with thy goodness." Thus at least we can look back on the year which is past in which the harvest has been progressing, and say that that has been the case with the Lord's people; there has been growth and development, and the goodness of God has been manifested to us all wonderfully. There is no doubt about that. But I think again, dear brothers and sisters, that this passage is specially applicable to the glorious end of the Millennial age. Then it shall be said that the year has been crowned with His goodness -- wonderfully crowned with His goodness -- and the little hills dropped fatness.

Now friends, of course, I feel it is unnecessary to discuss very long the goodness of God, because we all very likely appreciate it. I want to talk a little while this morning about the goodness of certain ones who have preceded us in this way, and I believe we can manifest goodness. I do not say we can ever get to be good here; not at all; we will not be good until we are absolutely perfect, and when God shall look on us and say that we are good. But I say we can develop goodness, because if that is not the case, it would not have been placed among those fruits of the spirit that we are to cultivate. Now, have there been any examples? Are there any examples that we can all to mind to assist us in developing this quality of goodness that is so pleasing to God? I think we can. We can take, for example, our dear Brother Paul. I will not go back to the Lord Jesus Christ. I am bringing up someone who is a little nearer to our own standard. Perhaps Paul did not start as low down as some of us did, but he is certainly nearer to us than our Lord Jesus from the position from which he started. Paul was undoubtedly before his departure a first-class example of the development of all the fruits of the spirit, and a goodness is one of them. The question arises, What constituted the goodness of Paul? The goodness of Paul was manifested in doing the will of God. That was it. That may seem to be a trite saying, but let us go back.

We remember that goodness is love in action -- love manifesting itself in action. Let us take Paul as he was found by Jesus on his way to Damascus; the vision came and he fell prone before the Master. And what did he say? "Lord, what would thou have me to do?" Paul wanted to be good, or manifest goodness right off. And he did, because as soon as the Lord Jesus told him what to do, to go into Damascus, and to abide there, and he would be told what he should do, he obeyed the heavenly vision, and he continued to obey the heavenly Father from that time on, and the goodness of Paul, developed more and more in doing his Master's will. Now that was the general sense in which he manifested Goodness. A particular sense in which he manifested goodness was this: that he did that particular thing which he was called on to do. What was that? He was called on to go forth to the Gentiles, and he was called on to suffer great things: "I will show him what great things he must suffer for my sake." Paul, dear friends, fulfilled that, obeyed that to the end, suffered for the Lord's sake, obeying the will of him whom he served. Paul was constant in giving advice to others. And, dear friends, I am thinking now about the elders of the congregations! I am privileged to serve the congregation at Tampa, as one of the elders, and I know there are quite a number of the brethren here who serve the congregations in that capacity, as leaders and elders of the congregations, and we come to the thought, as to what might constitute goodness in the manner they are developing the Ault of the spirit called "goodness." I am reminded of the advice of Paul to the Ephesians on the occasion of his last parting from them (Acts 20:28). Paul is telling them how to develop goodness: "Take heed therefore to yourselves, and to all the flock over the which the Holy Spirit has made you overseers, to feed the Church of God which He has purchased with His own blood." That will apply to the Pilgrim brothers, and to the elders of the various congregations as well. That is the way they are to manifest

their goodness especially. They are not called on to go forth and collect money for this hospital over there, or to see if they cannot help out the prohibition candidate on the dry ticket. That is not the way. That may be a certain form of goodness, and those who have no other estimation of goodness may very well enter that field, but that is not for us, for we have been called upon to do something else, and that is what? Feed the Church of God. Now I feel that I have often been neglectful along that line, and have felt that almost anything would do for the sheep, and I would go along all the week and think, well I will have something, if it is my turn to address the congregation, to speak to them on the things of God, and which pertain to our salvation or the plan of God, but perhaps I would let things run along and not make much preparation and think, well, it will be all right, and I will have something to say when the time comes. Well, I would have something to say, and get up and go through with some form of words, but was I feeding the flock in that way, that is the question. Our duty and privilege in the development of goodness as far as we are concerned require that we should give to the flock of God the very best that is in us. That is our business. That is the way in which we are to manifest our goodness especially, and the service demands the very best that we have to give. That is the thought I have in that connection; that is part of the goodness in connection with the leaders and elders of the congregations.

Now in regard to all. "Do good unto all men, as you have opportunity, and especially to the household of Faith." I am reminded that we think sometimes we cannot do anything better for men than to carry to them the message of salvation, to bring them these glad tidings. Our dear Colporteur brethren are engaged in this work in a special manner as evangelists. All the Lord's dear people are anxious to do all they can along that line.

TEMPERANCE.

BROTHER GREIG: Dear Friends: A portion of our topic, Temperance, is, as the Diaglott says, Self-control. We all believe that to be one of the essentials in running the race toward the prize of our high calling, and we have no better words with which to introduce the subject than the Apostles in 1 Corinthians 9:24, "Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they did it to obtain a corruptible crown, but we an incorruptible." This word "temperance" has been recognized in the world as along the line of prohibition of liquor, etc., but as we see the significance of the word from the Apostle's standpoint, it means the control of all the affairs of our lives, not only our hands, and eyes, and ears, but our whole body; and we believe this is going to be one of the essentials of this Christian race, particularly in this evil day in which we live. We have to put the brakes on sometimes and we have to be able to know how far to go, and how far not to go. And during this evil time when the hosts of the Adversary and the minions of darkness are about us, bringing suggestions to our minds and trying to pervert the Lord's Word to some other course, we are to bring the element of temperance to our assistance.

I remember the story of an Irishman who had been addicted to liquor, and the preacher told him that was his worst enemy. Well, he said, the good Book says we must love our enemies. The preacher said we must love them, but it does not say we must swallow them. Some people swallow their enemies; they go farther than the Lord's injunction.

I remember there was a little slip brought to our attention of the liquor dealers of the world during the time of the prohibition campaign, and they had on it how many barrels the barrel-makers made, how many bushels of grain they used, and they totaled the matter up in a great sum of money. They said. Our government would fall to pieces if all of this money were taken away. We do not believe that was the kind of temperance the Apostle spoke about.

As we read in Proverbs, those who control their spirit are greater than he that takes a city. So our warfare is not against outside things, but against the inside things, which we must subject. As the Apostle tells us in the succeeding verse, "I therefore so run, not as uncertainly; so fight I not as one that beateth the air. But I keep under my body and bring it under subjection: lest that by any means when I have preached to others I should be a castaway." It is not how many sermons we preach, not how many books we sell, not

how many good works we do, but it is the development of this character which shall be set in the kingdom that shall be the object of our warfare. Some of the brethren will say, Look at the faults in Brother So and So, and begin to point them out, and as it were, "hit below the belt," but we have someone to fight -- our old man, and he must be brought under, subjected, every time he would raise his head.

We will see great occasion in the next few years to control our thoughts and our actions. "Know ye not that they which run in a race run all, but one receiveth the prize. So run that ye may obtain." The Apostle gives a picture here where he divests himself of all encumbrances, and forgets the things that are behind, and presses towards the mark of the prize of the high calling. We do not run for a mile, or for two miles, but we run right along to the end. And one beauty about this race is, we do not have to think that we must finish by our own strength; we have one who is mighty to help us, and he is always with us during this time. As we understand we are in the time of the Lord's "parousia," that He is present in the air with us, and that He is able to succor and give us aid, and not permit us to be tempted beyond that which we are able; He is able to give us grace to meet all conditions. A great many people have an idea that the temperance subject is Gospel. That is as far as they see it, and that is the end of the Gospel. But the end of the Gospel is not merely to prohibit certain things, but it is to obtain a character like our Lord's. When our Lord was here we do not believe He got up on a corner, and preached in this manner, but He used the element of temperance -- good sense, and reason. He did not use any of those fanatical methods of proclaiming the gospel. He used the methods of the Lord, and the Lord's methods were reasonable ones, always right ones, temperate ones, and as the Apostle tells us, this is moderation. Let your moderation be known to all men. This moderation, should characterize all of us. We should grow that fruit of the spirit more and more day by day, and we have the Lord's example, and that of the Apostles, and all the runners before us, and we can run that race with celerity, forgetting the things that are behind. When we forget a thing, and our affection is on another, there are detractions; and by God's grace if we are in this race, and fight the good fight we will come off victors through our heavenly Father's grace.

MEEKNESS.

BROTHER EMERSON: Dear Friends: I feel that meekness is something of especial importance to all of us, especially at this time. I found in Webster's Dictionary that meekness was submission to the divine will -- patience and gentleness from moral and religious motives. The Century Dictionary says, Meekness is self-control, and gentle, not easily provoked, or irritated, forbearing under injury or annoyance. And the Prophet says, "Seek righteousness, seek meekness, it may be ye shall be hid in the day of the Lord's anger." And that is the reason why I think it applies particularly to us. It is spoken for us in the day of the Lord's anger. The fact that we are in the evil day, and as one of the brothers stated, after the fruit is grown, then it must be ripened, and we believe that these testings that are coming on us are for the ripening of the feet members of the Body of Christ -- if we have reached the grown state.

Now, how are we to attain this righteousness? We are first justified by faith, and then present our bodies a living sacrifice, holy and acceptable to God, because He has justified us, and He says this is a reasonable service -- that it would be a reasonable thing to do. Then we are to learn meekness, submission to the will of God. Are we doing this? Are we submitting to the trials and testings that the Lord is bringing to bear on us?

How are we to learn these? The Saviour says, "Learn of me for I am meek and lowly of heart." You remember when he was about to be crucified, Pilate asked him if he had anything to say, and he said, "You know I have power to crucify you, or power to save your life." What did Jesus say? "Pilate, thou couldst have no power against me, except it were given thee from above." Now we know not what is before us. We know that we are in this day of anger, the day of great trial and tribulation, and can we follow the example of our Saviour, and when these trials come to us, can we say that nothing can come to us except it were of the Father's permission? Can we be submissive to this:

Dear brethren, you remember what our Saviour said again when He was being betrayed, and Peter took the sword and cut the ear off the High Priest's servant, "The cup which my Father hath given me, shall I

not drink it?" Did He oppose this? No. When our trials come, when we perhaps are buffeted by our friends at the present time, and are evil spoken of, can we do this? or will we fight against it with carnal weapons, and bitter words, and such as that? if we do do that, we are not following the footsteps of our dear Savior; and if we have not the spirit of Christ we are not His. Submission to our Lord's will is something, especially for us at this present time. I believe this refers particularly to us who are living at this present time. Some may say, that was right for our Saviour, but can we do these things? Is it possible for fallen man to do this? You remember Stephen was being stoned to death -- he was not an Apostle but a disciple -- and he said, "Father lay not this to their charge." Can we do this when we are opposed and spoken evil of? Can we say to our heavenly lather, Lay not this to their charge? Are we able to say that they know us not, even as they knew not our Saviour? We are in the testing time. and meekness is one thing we must have, and God is bringing to bear on us testings and trials that we may know how to attain this. How are we to attain it? The first thing is to understand our faults and our weaknesses. You remember the Psalmist says, "Who can understand his errors?" It is for us to see our errors, not others. - What should be our prayer! "Cleanse me from secret faults." We have our secret faults, faults we might not see; our neighbors may know them a great deal better than we do. Cleanse us from these. And what does He says? "Keep back thy servant from presumptuous sin." Does that mean rebellion against the trials and temptations, etc., that the Lord permits to come to us? Let us not for one moment ever object to one thing the Lord sees fit to permit to come to us. All things work together for good to those who love God and who are called according to His purpose. And let us remember that meekness is the ripening of the fruit. When we have attained righteousness in the sense that we are justified in the sight of God, and have reached the mark, then comes the testing, then comes the trial of our faith. Our faith is what is being tested.

The amount of faith we have, determines whether we have meekness or not, and without faith it is impossible to please God. Is our faith strong enough to believe that all of these trials and testings are working for our good, as well as the stones the Lord is applying to grind away our errors? Are we using the world's weapons as Peter did when he cut off the High Priest's servant's ear? Many of us perhaps have cut off the ears of some. Somebody else might have found those ears. We have been rebellious and said things we should not have said. Why? Because we failed to realize that their eyes were blinded, and could not see. Let us be very careful about this. Let them not have dominion over me -- these presumptuous sins -- and then shall I be upright, and I shall be innocent from the great transgression.' Presumptuous sins, presuming that God has made a mistake in permitting these tests to come to us, these circumstances that are around us -- "Lord you have made a mistake, I am too good a man to pass through all of these trials. Why do you permit them to come to me?" Everyone of us who rebels and gets angry about these things has the wrong spirit, is presuming God is making a mistake. Let us remember that we are in the sifting time. And a thousand, you remember, will fall at your side and ten thousand at your right hand. So let us seek to cultivate this spirit of Meekness.

FAITH.

BROTHER McKISSICK: Dear Friends: In looking for a definition of Faith, our dear Brother Parker has helped us out by pointing us to the most concise one that can be found in any standard work -- God's Word. In the 11th chapter of Hebrews in the 1st verse, we read, Now faith is the substance, (sub -- under, and stare -- stand), the understanding, of things hoped for; the ground-work or evidence, or manifestation, or confidence, in things not seen, as set forth in this standard work, His Word.

Faith, therefore, is the acquiring of an understanding of the good things to come, the ground-work of which is God's Plan, as revealed in His Word, and this we find to be yea and amen. And Peter admonishes us to take heed unto the more sure word of prophecy, as unto a light that shineth unto a dark place; but we are told that it shineth more and more unto the perfect day -- the good things to come.

Faithful Abraham believed God. It is the belief in God, and it was accounted unto Him for righteousness. It is said of love that there is no grace that is of more vital importance to the establishment of joint-heirship with our Lord in glory than that of faith, for we find that without faith it is impossible to please God. God's dealings with Israel we find to be types and examples, written for our admonition upon whom the ends of

the ages meet, and Paul, urging us to walk by faith, uses the children of Israel as an example of unbelief. In Hebrews 3:6-13, Paul sets forth that we are to hold fast the public confession of our hope, or of our faith, and to rejoice in the same, holding such firm unto the end. And he continues, "Harden not your hearts, as in the day of provocation, in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works for forty years. Wherefore I was grieved with that generation, and said, they do always err in their hearts; and they have not, known my ways (my instructions, my leadings, the experiences I have given them whereby they might attain to the promised land.) So I aware in my wrath, they shall not enter into my rest. Take heed, brethren, lest there be in any of you an evil heart of unbelief, departing from the living God."

Faith is the outward manifestation of confidence in our Father and, secondly, confidence in His Plan. Faith is cultivated by the seeing eye and the hearing ear. By the eye of faith we mean, grasping the precious promises, looking unto and gaining an insight into God's plan; and by the hearing ear we mean that heart attitude which is pleasing always to God, and valises the faithful to become the recipients at His hand of the revelation of Himself, His character, His plan, the deep things of God. The end in view always manifests the character of the author of the plan; and so by looking into His plan, by faith getting a grasp upon it through these precious promises, we see the wonderful beneficent end He has in view, not only for the Church, the glory to be like her Lord, but the glory also for all mankind, each of His intelligent creatures. In attaining unto our reward, the high calling, we are given faith as a shield in the good fight of faith, and we find that each victory won, each vantage point gained in the fight, the shield enlarges. Why! Because with increased capacity will come increased need to meet the fiery assaults, the fiery darts, of our Adversary, which are coming thicker and thicker until the end of the victory for the Body, the Church. We see that we need faith, and now we have the power, the mind, of God, the Holy Spirit, the Comforter, the Strengthener, to enlarge each time the shield of faith. You remember when Peter was about to deny his Lord, and his Master understood it, he said to Peter, Satan bath desired to sift thee as wheat, but I have prayed for thee that thy faith fail not. He did not pray that the temptation, and testing, and trial, and humiliation would be kept from Peter, and that he should be shielded from it, but that he should be given the faith and strength to meet the situation. And so the Comforter is given to us to strengthen us in time of need. The very word "comfort" denotes with strength. The Holy Spirit is the strengthener. We remember our Lord when He symbolized His consecration to death, it is said of Him then, Jesus was led of the Spirit, the Comforter, into the wilderness, to be tempted of the devil, and when He came out victorious at the end of that forty days, the narrative says, then went He up in the power of the Spirit; He was strengthened by the Comforter. And so we walk in the footsteps of our Master down through the misunderstanding on the part of others, as the disciples misunderstood Him down through His Gethsemane experiences, down to the parting, and down through the combination of Church and State until at last He came to the cross that we have taken up, the finish of our sacrifice, and we will have need of faith every step of the way until the last victory is won by the faithful overcomers. This is the victory that overcometh the world, even your faith. Now faith has a great recompense of reward -- to be like Him. When faith has finished her course, to see Him as He is, will be the great recompense of reward of our faith.

LOVE.

BROTHER G. B. RAYMOND: Dear Friends: I have been thinking while sitting here that the brethren have already finished my part of the subject. You know the Apostle says that love is the sum of all the Christian graces -- those are not the words he uses, but that is the thought he expresses -- and that love is the principal thing; that all of these Christian graces develop in us the divine love -- joy, peace, long-suffering, goodness, temperance, meekness, faith.

Those all together are just the other way of saying love. And when we have grown these fruits of the spirit, or when we have acquired these different graces, then it is, and only then, that we shall be able to exemplify love as the Lord would have us do. We may have a little love; we may be able to show some love day by day; but only until we have put on all of these good things the brethren have been speaking about will be the time when we can show what the love of God really is to our fellow-beings.

Love is the principal thing. Now there is a passage of Scripture -- I don't know that any of you would possibly think of this chapter -- that I would like to read a few verses from. I do not suppose anyone here could possibly imagine a passage of Scripture I would be likely to select from which to read something about love. But I will tell you, it is that good chapter 13 -- thirteen verses and the thirteenth chapter. I like those thirteens -- if they happen to fall on Friday, especially.

"Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal." Now some of the Lord's dear people are saying now and then, Oh, I wish I could tell what I have in my heart and what I feel of the love of God, and of the goodness of God, and of the mercy of God, etc. Now then it would not do you any good to tell it unless you really possessed it. A school-boy can learn a piece to speak; a baby, a tot, can be taught to rehearse, parrot-like, certain verses, but that is not it; it is not the words; it is the principle, that is the thought. Though I speak with the tongues of men and of angels -- and I cannot speak with the tongues of angels, but we used to think we wanted to be angels, so that we could sing with the., tongues of angels, but we have long since ceased to desire that. But though we could speak with the tongues of angels, and have not love, we are become as sounding brass and tinkling cymbals. And though I have the gift of prophecy and understand all mysteries and all knowledge" -- that is about as much as any of us ever get is it not, "And though I have all faith, so that I could remove mountains, and have not love, I am nothing," What, nothing! Nothing. You and I have often sung, "O to Be Nothing, Nothing." Most likely we were nothing when we were singing. We thought there ought to be something we ought to have that we did not have, and we sang, "O to Be Nothing." We had everything else -- we thought. And really, that is the only thing we did have. "O to be nothing, to be nothing." Now this is the way to be nothing -- to have no love; then we are nothing.

"And though I bestow all my goods to feed the poor." Some of the Lord's professing people are trying to buy their way into the kingdom of God. They would be willing to part with their earthly treasures if they could be sure that by so doing they could have a home in heaven. "Though I bestow all my goods to feed the poor, and though I give my body to be burned (ready to be a martyr even) and have not love, it profiteth me nothing." That means just what it says -- it profiteth me nothing. You and I sometimes think, I will do this and I will do that, and then the other thing, and the Lord knows how much more I would do, but I cannot do it, and I will do this, and that, and then -- what, Well then He will accept me and I will be all right. Have we any love in there, What is the motive back of all these actions! Is it love? If the motive is not love, it is nothing. You might give all of your goods, you might give your body to be burned, you might have all faith, you might be able to speak with the tongues of men and angels, and still not amount to anything. You say, that is an old chapter; I thought, perhaps, you would give us something here this morning that we have not heard lately. Well, now maybe you have not heard this lately; it may have gone in one ear and out the other. That is not hearing. Hearing is doing -- not the hearers of the word are justified and pleasing unto God, but the doers. Not to hope they will do it, or imagine they will do it, and do not do it, but those who do it. Now have you heard this? That is the question. If you have, then you are doing it. If you are not doing it, then you have not heard it, although you may have read it every month in the year, and every day in the month, and every hour in the day. It is old, and that is the reason we like it; it is good.

"Love suffereth long and is kind." Our brother told us about that. "Love envieth not." You say, I have been in the racecourse a long time, and now I am at a point where I am fighting, and you do not mean to imply that I would envy anything or anybody! No, I do not; I would not surmise evil concerning you, dear brother, but there is a possibility that I might have an envious thought in my mind here this morning, and it need not concern money, or houses, or lands, or things of this life. I might have an envious thought come to me this morning about spiritual matters.

"Love envieth not." "Love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own." O, you say, I am going to have what belongs to me. Well, love says, you do not need to have it. "Love seeketh not her own." "Is not easily provoked." When you and I are provoked, we try to make it out that there was a great provocation -- that was an especial provocation; that is because we remember the Apostle here says Love is not easily provoked, and we do not want the Lord to see that we do not have the love necessary and proper; so we say that was a righteous indignation. We have got to get out of it

someway and keep our love. Let us be careful now. Now I say this for myself; I want to be careful. I am one of that kind of fiery fellows, and I am liable to be provoked pretty quick. "Is not easily provoked." Of course I am not giving the definitions. If our dear Pilgrim Brethren cannot do it in ten minutes I cannot hope to do so. I will just have to hit it high and let it go at that.

"Love thinketh no evil." Now when you and I are saying we have reached the mark, listen! This is what we want to say right now when we are saying we have reached the mark; let us remember this little clause in this verse -- "Thinketh no evil" -- about our Lord, that means of course? Is that what it means, "Thinketh no evil about the Lord?" That is love of course. That would be treating the Lord very nice. "Love thinketh no evil about the brethren." Is that it? We want to be very careful how we say we have reached the mark and still have evil thoughts in our minds against the Lord and against the brethren, or regarding the world even, and until you and I can eliminate these evil thoughts, we had better be a little careful how we say we are standing at the mark. Come now, "Love thinketh no evil." That is not qualified, and don't you dare qualify it either.

"Love rejoiceth not in iniquity." Of course that is so. Of course we have gotten up to that point. "But rejoiceth in the truth." Are we rejoicing here this morning? Our brother has been telling us about this joy, and I am sure it is this joy that is filling our hearts to overflowing this morning -- the love which rejoices in the truth.

"Beareth all things, believeth all things, hopeth all things, endureth all things. Love never falleth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease" -- tongues shall cease.

(Bro. Raymond's ten minutes were up).

At this point in the program, Brother Bundy again sang the "Vow Song."

Brother Wise: Dear Friends, very little regarding the Vow has been said during this convention, but if our heavenly Father has vouchsafed some special strength to enable us to fight in this hour of trial should not we all avail ourselves of it? It matters not what you or I should think, but it does matter a great deal whether we are indeed conforming our lives and our wills to the will of our dear heavenly Father. And so if our dear heavenly Father in this special time of our trial has given us this "Vow" for an extra protection, to give us extra strength, shall we not avail ourselves of it? It seems Satan loves to take advantage of those who have not taken this Vow in a most remark-able manner at this present time. Are you ashamed, dear brethren, to let the fact be known that you have taken the Vow? I think it would be very fitting at the close of this morning's service, that all who have taken the Vow should arise to their feet. (In response to this almost the entire congregation arose.)

On behalf of those who have not taken the Vow, we love you just as much as we ever loved you, but we want you to enter into this rest, joy, peace, and strength, that we recognize you have not entered into because of this wonderful privilege, because of this wonderful protection which our heavenly Father has thrown around about his dear ones. And so I trust you will in time, and in not a very distant time, see that this is your privilege also, that you may make your vows known. You can use the word "vow" or word "resolution," it does not matter about that, but let us take advantage of this protection which our heavenly Father has given to us.

Brother P. S. L. Johnson: I wish to say, brethren, that I am most heartily in sympathy with the Vow and have taken it. I would like to call attention to one thing in it which is generally being overlooked, and I believe it is the most important thing in the whole Vow. Through opposition to the last clause at least it is overlooked. It has been attacked mainly on account of that last clause, I believe. Attention should be mainly focused on the first few clauses wherein the scrutinizing of our thoughts and words and acts is set forth. Brethren, let us keep that one thing before our minds, and we are sure that every other feature of the

Vow will be fulfilled; -- day by day to examine our thoughts, our motives, our words, and our acts, and seek to bring these into conformity with our heavenly Father's will, is the chief thing in overcoming.

Undoubtedly our Adversary has raised more or less objection to the last clause in the minds of some, to the intent that the other parts of the Vow be hidden from the mind, and thus through disagreement with the least important thing he would minimize the importance of solemnly looking after our motives, and thoughts, and acts, day by day. The habit of examining our conduct of the day at night before retiring will prove most helpful in character development. How- any consecrated child of God, whose eyes of understanding are illuminated with God's Word, and with regard to present conditions, should oppose any feature of this Vow is to my mind utterly unexplainable. Surely our consecration itself includes these things here enumerated, and if we had even high ideals of worldly conduct before us, we would find that the clause which has been most objected to would be unobjectionable.

2:30 P.M. -- Colporteur Meeting.

The entire afternoon was devoted to the consideration of colporteur methods experiences, etc. Brother Dickerson acted as Chairman for the afternoon. The first speaker called upon to address the friends was Brother Wm. Hollister, who said:

"My dependence upon the Lord is my greatest help. If I depended upon myself I would not have success." He brought out the thought that if each colporteur would look to the Lord for help at the beginning of each day, then he would not be over elated because of selling many books, or depressed if he happened to sell but a few; it would all be just what the Lord had done for him in answer to his prayer.

He also said that one ought not to think of one's self as a book agent. or that you expected people to give you something; rather have the thought in mind that you are an ambassador of the Lord, and that you have something to give them.

He further stated that colporteurs should not talk too much, but to close the sale as quickly as possible.

He also endeavored to impress the fact that the colporteurs should not feel discouraged when they fail to sell or deliver a book, but rather, feel that all the time you are giving them something, and not asking for anything.

Brother Dickerson: We will now ask Brother Emerson to talk to us a little while.

Brother Emerson: I find that when I get very close to the Lord before starting out and after reading the Bible, I go out more enthused and have better success. If you go to the door full of the love of God, and they can see it in your face they will think there is something remarkable about it and conclude that you are not a book agent.

I suggest that all new colporteurs learn Brother Cole's method.

I have adopted a method of selling the six volumes. In my order book I have a cut of the six volumes in the front part of the book; and if I come to a party that could take the six volumes as well as the three, then I show him the cut of the six volumes and tell him they contain over three thousand pages and that they sell at about 36 2-3 cents per volume. Many men especially will take six volumes for \$2.20 where they would not buy one volume at 35 cents. If from the appearance of the people they do not seem able to purchase the six volumes, I do not show them the cut of the six, but turn to the back of my order book and show them a cut of the three volumes. I find this method especially helpful in the rural districts.

I try to impress upon the minds of those I sell to the importance of reading the books.

Do not go into the work with merely the thought of making expenses, but get right into the harness and have a LIVING faith. Of course, if you have a family depending upon you, then that is out of the question.

Suppose you come to a dark day, has He not said. "I will never leave nor forsake you?" Do not take offense at what they may say to coil; for you may eventually sell them the whole set if you give them a good impression.

Brother Dickerson: Do not undertake to work all day, lot take time for study and for your own development. Six hours is about enough for me I sell almost as many nooks, and do not get so tired that I cannot go at work the next day with lots of vim and a natural smile. If you are tired out whet you start the next day, you will have to put on a forced smile and people will know it. However, don't let the old man persuade you that you are tired all the time; make him hump along occasionally.

A count was then taken of those who expected to enter the work, and twelve stood up, signifying their desire and intention of soon entering that field.

Brother Robert Hollister then related his experience in canvassing his friends in the offices where he worked. He stated that it was hard to start out, but was surprised to sell about three hundred books among his friends in three days, and therefore recommended that the new colporteurs begin the work by canvassing all of their friends.

The meeting then turned into a sort of a colporteur question meeting, and several interesting questions were asked. One was, "If people ask you, Is this Millennial Dawn, what do you reply?" A number of answers were given, but the general conclusion was that one should never deviate from the truth, but if it was possible to turn their mind on the subject, to do so, for many people who are prejudiced against Millennial Dawn think Studies in the Scriptures are fine. It was suggested that probably the best way to answer the question would be, as given by Brother Magnuson: "Millennial Dawn? Do you want Millennial Dawn? I can supply you with Millennial Dawn or the Studies in the Scriptures or Bibles -- whatever you desire."

Another interesting question was: "If they ask who the author is, what is the best answer to give?" The general consensus of opinion was that the best way is to come right out and say, "C. T. Russell."

Further advice was given along the line of the ministers, whom it was suggested should be avoided until you were through canvassing the town, then if you desired, go back and see them as a class, and you could say that you were calling upon the ministers of the city, etc. It was suggested that it would be well to look them up in the directory, or make inquiries before starting out. If you should stumble onto one and you did not wish to canvass him then for the Studies, you could ask him if he was in need of any Bibles, concordances, the Diaglott, etc.

The reason for avoiding the ministers is because they will spoil your sales. Notwithstanding the fact that they have all had the first volume sent to them, they are prejudiced and have not studied it to find out what it contained.

6:30 P.M. -- Discourse by Brother G. B. Raymond.

Subject: "Training for the Kingdom."

DEAR. FRIENDS: The text to which I shall direct your attention for a few minutes, and some thoughts which may be suggested by the reading of it, and the instruction thereof, is found in Revelation 5:10 -- "And has made us unto our God kings and priests, and we shall reign on the earth."

The immediate context of this Scripture fixes the application and fulfillment at the Millennium. I want to call your attention to a few verses in connection with this text, -- Revelation 5:9-12 --

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;"

"And hast made us unto our God kings and priests; and we shall reign on the earth."

"And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousands times ten thousand, and thousands of thousands: "Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."



*Beloved!
"If ye do these things,
ye shall be Kings and Priests"
Let us get busy -
G. B. Raymond.*

Beloved! "If ye do these things, ye shall be Kings and Priests" Let us get busy. G. B. Raymond.

You see the context places the application and fulfillment of our text in the next age. The Revelator is here using the words, "us" and "we" in the same sense in which the other New Testament writers use these words. I will not take the time to call your attention to the special way in which these words are used in the New Testament. The reference is to the Church, the Body of Christ; the reference is not to you and not to me. I want you to get that point in mind. The reference is to the Church. Well, you say, that is me; I am part of the Church. Well, if you are then it means you, but there is a question there -- if you are? Simply because you have read the Dawns, and because you take the Tower, and because you have done a little work here and there, that does not signify very much. We get into the habit of thinking that because we meet in a convention now and then, and because we have professed consecration, that we are "it." But you see there is more about it. And so when you and I use these words, "we" and "us," let us give them the proper significance. These words are applicable to the Church, and if we are fortunate enough to be over-comers, even unto the end, then we shall sit with Him in His throne, otherwise we shall stand by around that throne -- quite a difference.

"Made us kings and priests." This implies ruling and teaching. So, dear friends, we call your attention to our opportunity, to our privilege, to our high calling, what these all may mean to you and to me, and in doing so I will ask your attention to the reading of some Scripture: Revelation 1:5, 6 -- "And from Jesus Christ, who is the faithful witness, and the prince of the first begotten of the dead, and the prince of the kings of the earth: Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God His Father; to Him be glory and dominion for ever and ever." There is the same thought again. This is the opportunity, this is the privilege we have; this is the high calling which has been given to us.

Revelation 20:6 -- "Blessed and holy (this is a pretty strong passage) is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years." This is another statement of our opportunity, of our privilege, and of our high calling.

Again, 1 Peter 2:9 -- "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him that hath called you out of darkness into His marvelous light." What are we? If we are anything we are a chosen generation, a royal priesthood, a holy nation, a peculiar people. Now are we?

A part of the work of the Church in the future age is to fill the priestly office. Now the work of a priest is one of mediation, is one of intercession, is one of instruction in righteousness. What does this prove? Why, the first thought that comes to my mind is this: it proves -- and that is what you and I have been asked to prove from the Scriptures; we have been asked many a time to prove from the Scriptures the authority we have for the future probation for anybody. Here I find authority for it. It is not the only place, but it is one place -- the work of a priest is what? Intercession, instruction in righteousness. What does that mean? It means future probation, that the glorious work of evangelization will go on after the sleeping billions of Adam's race have been released from the prison-house of death -- the grave. After they have come forth they are to be instructed, lifted up, blessed, given the opportunity which God has in store for the world of mankind. Here we have future probation in the thought of the Church in the coming age being priests as well as kings. The fact that these offices of king and priest exist logically implies that there will be subjects to rule and learners to teach, otherwise these words would be meaningless and the titles an empty sound.

While the Church shall rule the nations with a rod of iron, our work will not be one of destruction, but one of blessing and salvation. We read in Isaiah 26:3, "Yea, in the way of thy judgments, O Lord, have we waited for thee; the desire of our souls is to thy name, and to be remembered of thee. With my soul have I desired thee in the night; yea, within me will I seek thee early, for when thy judgments are in the earth, the inhabitants of the world will learn righteousness." Are God's judgments in the earth? No, God's judgments are in the Church. It would be a very easy matter for you or me to show to any open-minded man that the judgments of the Lord are not in the earth at the present time. Well, then, it will be at some

future time. What is the proposition suggested? Future probation. And that is what this text proves. "When the judgments of the Lord are abroad in the earth the inhabitants of the earth will learn righteousness."

Now, necessarily, in the short time that we have we must treat this subject briefly. We cannot develop the thought as we would like to do if we had more time, and so I will ask you to consider with me the second general thought contained in this text, to my understanding, our training. What are you and I to be instructed for? To be kings and priests. What do we need to fit us for such a grand position, for such a grand and glorious work? We need a training. In this world, men who occupy high positions are sought. And from what kind of people are they sought? From those who have had a special training along that special line. If we are to be members of the Royal Priesthood, fitted for such an exalted and responsible position, we must go through the training, the trials, and temptations, and siftings, and polishings, and grindings of this present life, to fit you and me, it may be, for this high and exalted position.

1 Peter 4:12-14 -- "Beloved, think it not strange concerning the fiery trial which shall try you as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings." Have you had any opportunity to rejoice? Rejoice inasmuch as you have been called to this high calling, -- is that what the Apostle said? No. He does not say that here. Rejoice inasmuch as you have pretty near reached the place where you will accept the crown, -- is that the question? No. Rejoice that you have come as far in this way as you have? No. What does he say? "Rejoice inasmuch as ye are partakers of Christ's sufferings."

Now let us get at this a little. Have you any good reasons to rejoice along the line of this text of the Apostle? Have you partaken of the sufferings of Christ? The question is not, Are you willing to do it? But the question is, Have you done it? Now just look back a little bit and answer this question for yourself. You know what the sufferings of Christ are; if not, you have the opportunity to know, because you have the New Testament record. Now this is not any flint tram proposition; this is not anything you can come up to God Almighty by awl by and say, "Lord, you know I was willing to enter into your sufferings, yep I know I was there with a pure heart and desired to follow you in all your sufferings. Of course, I cannot really say that I ever had any real sufferings like Jesus had." You cannot? Then what right have you got to rejoice? Come, now, that is the proposition. It is not what you are willing to do, but what you are doing. If you and I are willing to do the Lord's will, we will soon get an opportunity to get busy. "Rejoice inasmuch as ye are partakers of the sufferings of Christ; that, when His glory shall be revealed ye may be glad also with exceeding joy." Now we are to rejoice, and by and by if we rejoice for the right thing, in the right way, and at the right time, we shall have an opportunity- for exceeding rejoicing. I do not know what that will be; I do not need to know yet; it will be something greater than we have experienced here.

Our training. That is the thought. Our training is going to take us right along down the line Jesus went. Our training: is going to bring us rigid into the same position in the world as our Saviour occupied. Listen (verse 1-4): "If ye be reproached because ye deserve it" -- that is more like me. Yes, I imagine it is more like you, too. I have seen the time in this little convention, since I came to Nashville, when I needed to be reproached for the old man Raymond. There was one good dear brother who was gentle enough to give it to me, too. Praise the Lord for that! I got one lesson here. if I do not get any more. The best of it all was he did not know when he gave it to me, either. "If ye be reproached for the name of Christ" -- then what? "Happy are ye." Now you can tell whether or not the reproach you had was for the name of Christ. Did it make you happy? If you were reproached and you did not feel happy over it, then you can make up your mind it was not for the name of Christ. For the Apostle says, "If ye be reproached for the name of Christ happy are ye" -- not that you may be happy, not that you should be happy, but that you will be happy and you will know it. "For the spirit of glory and of God resteth upon you."

1 Peter 4:1, 2, 13: "Forasmuch, then, as Christ has suffered for us in the flesh." What is the point, brethren? The point is, brethren, our training. You say, is it all going to be suffering? Well, mighty near it. Right here in the training school it is nearly all suffering. Well, won't there be any chance to rejoice? Yes, rejoice all the time, because you are suffering, because you are in the training. "Forasmuch, then, as Christ has suffered for us in the flesh, arm yourselves likewise with your own mind" -- no, not with your own mind,

but "with the same mind." What mind is that? The mind of Christ. "For he that hath suffered in the flesh has ceased from sin." Do you get that? "That he no longer should live the rest of his time in the flesh to the lusts (desires) of men, but to the will of God." How should he live to the will of God, What does that mean? It means that he should be doing God's will. Well, what will that be? Oh, that is easy found out from the Word of God; you can find that out easy enough.

Verse 19: "Wherefore let them that suffer according to the will of God (not according to their own account, but according to the will of God) commit the keeping of their souls to Him in well doing." Of course, well doing is the outcome of well-thinking. I like the thought our dear Brother Johnson gave us on the vow. If you think right you are bound to do right: all the actions, all the words, come out of the thoughts, the thoughts are back of it all. And so you and I are to commit ourselves to God in well doing, "As unto a faithful Creator."

Well, why do you put such stress, some of our friends might say, on these two words, and especially on the latter one, "doing." I put such stress on that one, dear friends, because you and I are so apt to hide behind the thought that if we think well, want to do well, expect to do well, hope to do well, desire to do well, that God will excuse us if we do not do well. But He won't do it. I believe there is as much danger to the Lord's dear people today in trying to hide behind good intentions and bad works as there is from any other one thing we have to meet in our Christian experience. We are all too apt to say Oh, the spirit is willing, God knows that, but the flesh is so terribly weak. Of course, God knows that, too; everybody knows it. Now, God knows your mind your heart, your thought, your purpose, your intent is to do well, then He, or any reasonable man, even a man of this world, would expect you and I once in awhile to make a mistake and do well, wouldn't he?

1 John 3:3: "And every man that hath this hope in him" -- not every man that has read about it, not every man that has heard about it, but every man that has this hope in him. You see that is the great trouble with you and me; we are in the truth, but the truth is not in us very deep. This is the proposition, speaking to the man who has the hope in him, "purifieth himself." That is, he tries to. Of course, I am qualifying what the Apostle says. The Apostle says that he does purify himself. How much does he do it, How well does he do it, and how far does it reach? "Even as He is pure."

I will tell you, dear friends, these are the kind of Scriptures that scare me. I don't know how they affect you. Oh, you say, Brother Raymond, don't talk that way; you will discourage some weak one. Well, the Lord will take care of the weak ones; it is you folks that are strong I am after tonight. I cannot hurt a weak one. Some of the dear friends have an idea they can keep somebody out of the kingdom. That would be a great slam on God Almighty, if you or I could keep some of His dear children out of the kingdom. We could not put them in to save our lives, and indeed we could do nothing to keep them out. But you might stumble them. Is it possible., Does not the Lord have power enough to keep His own when He knows them? I should think so. I would rather take the chances of stirring up things a little. We are living too far down the age to speak mealy mouthed about these things any longer. We are living too near down to the close of the age to be walking on eggs, and handling this matter with gloves. If you and I enter in we have a little pressing to do.

This is the chosen channel to show forth His praises. Shall we shrink from our cross, from our trial, from our difficulty, from our Gethsemane? Shall we do it? Shall we put away the bitter cup He hands us to drink, Shall we refuse to complete the baptism with which we are baptized, and which He has permitted us to enter into? Shall we shun the sufferings, the persecutions? Shall we shun the scorn of the world? Shall we all be afraid of it? I say, let it come in bunches, the sooner the better. Surely we will not go back on the Lord. You say, No, do you put it that way? Yes, that is the way I am putting it. Seeking to get out of His pathway is going back on the Lord. "That was a good way for Him to walk, no doubt; of course, He does not expect us to walk that way down here in this refined and highly-cultured time of education, etc. He expects to make this thin; rather popular and just smooth it over, and rub people the right way." You never found the Lord ever rubbing people the right way, did you? You cannot show me a single passage in the New Testament that says so, not one. When the Lord had the truth to speak. -- and He had

it with Him all the time, -- He shot it right at them. Did He say, "Now, Peter, you go out and tell those people that I did not mean what I said; you know I spoke on the impulse of the moment." Did he? Well, I do not think he did. He held it up; he showed them what they had to do; he showed them the path he walked in and he asked them to walk in the same path, the same way. Shall we shun the cup which our Father has given us to drink, -- get cold feet and back away from it? Having run this far now, shall we turn around and say: "No farther, this is as far as I will go?" "No, Brother Raymond," you say, "I would not think of it." I know you would not think of it, but will you do it without thinking of it, If you do not do it, you have got to think about it, and that is the reason we are calling your attention to these Scriptures. It is not that you and I would deliberately sit down and say, "I will not go any farther with this matter; this is getting too severe for me." We would not say that, any of us, would we, I want to say right here that I have found great danger now, in these very days in which we are entering, that we shall in some way or other, without thinking about it, let this matter get away from us. You say, "How can it get away?" You remember the Apostle warned us on this point. He says, "Take heed." What have you and I got to do before we take heed? We have got to think. "Let no man take thy crown." It is yours now, but if someone else gets it then it is not yours. There is the danger. You and I are too easy with this proposition. I know I am, and I judge you are practically the same. With all there is at stake, we treat it too lightly, we hold it too loosely, and it stands us in hand to stir ourselves, to examine ourselves, to see where we are, and what our standing is. The Master is opening our own eyes to our own weaknesses that we may have patience with the poor world over whom we shall rule. I like the thought one of the dear friends brought out the other day, that we map know how to rule ourselves. First of all, we must learn how to rule ourselves in order to fit us for the work, train us for the Royal Priesthood. O, what a glorious proposition! Can there be anything in our experience that could come to you or me that would serve to turn us from our course, I am persuaded that there is no experience that could come to us which could turn our course if we have our wits about us, if we keep our minds awake and thinking on these things.

Luke 19:17 -- "And he said unto him, Well done, thou good and faithful servant, because thou hast been faithful in a little, have thou authority over ten cities." Because thou hast been faithful. You remember what the Apostle says in another connection, "It is required in a steward that a man be found faithful." You say, "I knew that before." Well, what have you done about it? It is not what you knew about it, it is what you did about it. (1 Corinthians 4:2.) "Moreover, it is required in stewards (notice that word "required," not that the Lord is pleased to have you and I faithful merely. Not that the Lord would be somewhat disappointed if you and I should not be entirely faithful, but it is required in stewards) that a man be found faithful." Anything short of that, then, does not meet the requirements. Anything short of that shuts you and me out of being stewards. Well, you say, I run as faithful as I can be? You are? Well, then, the Lord will most likely accept you as a steward. Well, I only hope I am as faithful as I can be. Now you are getting so far away from the proposition that the Lord will not accept you as a steward. It is required in stewards that a man be found faithful. Now the Lord is bringing us along down this line, training us for this supremely high position, for this place where he is to use us, to permit us to enter into the joint-heirship, and he is taking us down through the pathway of suffering and trial, and of testing, and we are right down where we can almost see the end. Now then we will not ask who: we might think the Lord's estimation of us would he at this time, but ask what our own estimation is of what we are this evening? Do you think you have had trials, and testings, and siftings, enough so that you would make a real good, first-class, impartial judge of the world of mankind? If you do not think so, you see you have some way to go yet. And when we see we have something to do, if we are wise, and expect to win, we will get busy and do it. And that is my whole purpose here tonight, dear friends, to stir up your minds, and my mind, that we might be more energetic, more zealous, more careful, more thoughtful, more Christ-like. That is my whole purpose; I have no other.

Have we any examples that we might look to? Yes, we have some examples. Let us note one or two. 1 Corinthians 9:23, 24 -- "Know ye not that they which run in the race run all, but one receiveth the prize. So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible." Now our example: "I therefore so run, not as uncertainly. So fight I not as one that beateth the air, thus I endeavor to keep my body under" -- is that what the Apostle said, "And hope to bring it into subjection" -- is that what he said, No, dear friends,

the Apostle had a high appreciation for that which he had started out to attain unto. The Apostle was a fighting example for you and for me. He was of the earth earthy to start with; he was a man like you and I are. Of course, I do not wish to say that we are equal to the Apostle in any way, but he was a fallen human being. What does he say, "But I keep under my body." He had got past the point where he had to say, "I try to do it, I hope to do it, I expect to do it, I want to do it," but he says, "I do it." What do you say, What do I say? "And bring it into subjection." One brother said this morning that he was following after Brother Russell as he had not been able to get ahead of him yet. So you can take the Apostle as a pretty good example. Of course, you all, dear friends, may be keeping your body under, it may be I am the only one in this room that does not always do that. You may all be able to say with the Apostle that you bring it into subjection. Sometimes I have to admit that the old man gets me, the new man, by the neck, so to speak. I say, there is an example for me. "I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." What a sorrowful, sad, terrible experience that would be. You are all preachers -- every one of you; you preach the truth to somebody else, the glorious gospel of glad tidings, and then by and by to have the Master say, "Step aside; move on; down and out" -- would not that be a terrible thing? Verse 23: "And this I do for the gospel's sake, that I might be partaker thereof with you." O, dear friends, let us get right in dead earnest about this proposition. Let us lay aside every weight and the sin which doth so easily beset us, and run with patience the race which is set before us, until with the Apostle we can say, "I have kept the faith, I have finished my course with joy." That would be a pretty fine thing to say, wouldn't it? "Henceforth there is laid up for me a crown of righteousness, which the righteous judge shall give to me."

Now we will pass over some things, and come to our encouragement, and I will treat this very briefly. 1 Corinthians 10:13 -- "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that you are able." Your temptations are no worse than mine. You may think they are. Mine are no worse than yours. We all have a way of thinking that no one else has quite as hard an experience as we have. As I said a while ago, our experiences are practically all the same. "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape," -- and shove you into it. Is that it? No, no, he will not shove you into it; he will not make you so that you shall not fall, but when the temptation comes, he will provide right there the way of escape, but it is up to you and to me to avail ourselves of it, and if we do not avail ourselves of it, down we go. Then we say, "God did not hold me up, he did not keep me, he did not give me the way of escape." O, yes he did. "But will with the temptation also make the way of escape, that you may be able to bear it." That is the way he is going to make us able to bear it; he is going to give us the way of escape and expect us to have good enough common sense to go in the way and escape.

Here is an encouragement, -- the Lord has opened up an avenue of escape far every time of trial for you and me. It is not that we are fighting against a stone-wall with no possibility of having any way out. The Lord is on our side, and He is more than all that come against us; but we have to do our part. Mark that! The Lord is not going to fight our battles for us. Every overcomer has to do the overcoming himself. God opens the way, but you and I have to do the work.

Courage then, beloved. Are you still in the race? Are you still on the fighting line, seeking to go in the narrow way that leads up to the throne of life, to the end? That is the way He consecrated for us to life. Praise Him! Take up your cross now, fix your eye on the prize. Very soon you may wear the crown.

1 Timothy 1:2, 12 -- "It is a faithful saying; for if we be dead with Him" (that in the wily it is faithful), if we be dead with Him. Well are we not dead with Him, Well, the Apostle says, if we are, not we think we are, we hope we are, we try to, or want to be. The Apostle says if we are, -- then what? "It is a faithful saying; for if we be dead with Him, we shall also reign with him." You see the question is on your part and my part. On God's part there is no question there. If we be dead with Him -- that is the question. If we can answer that satisfactorily, then we shall reign with Him. What a glorious proposition He has given us, an avenue for escape in every time of need. His strength is sufficient for us, and if we avail ourselves of it, if we suffer with Him, if we are faithful; if we be dead with Him, then the other part of it is guaranteed.

The other part of it is punitive. Yes, the other part is settled; the other part of it is his part to the finish. O, beloved, what a prospect! No people ever had the opportunity that you and I have right now. No people in all the world's history ever had the opportunity that we have. Have you tasted that the Lord is gracious? What a gracious calling that is to be kings and priests, to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prisons to them that are bound, to give unto them beauty for ashes, and the oil of joy for mourning. Tell the old, old story of Jesus and His love, and when in the scenes of glory we sing the new, new song -- if we do -- it will be the old, old story that we have loved so long. Amen.

8:00 P.M. -- Discourse by Brother J. H. Brown.

Subject: "Being Conformed to the Image of Christ
by Walking in His Footsteps."

DEAR FRIENDS: I want to assure you tonight that when I heard I was to speak in the Symposium, it surely was a surprise to me; then when I learned that I was to speak tonight, I do not know but that I was more than surprised. I can say tonight that even though I have the widow's mite to put in, I am going to put it all in.



Now the little talk I shall give you, for about thirty minutes, I shall divide into two parts: First, I want to speak of "Following in the Footsteps of Jesus," and, second, being "Conformed to His Image." I utter as my first Scripture Christ's own words, "if any man will come after me, let him take up his cross daily and follow me." I offer, as my second text, Romans 8:29, "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son." And I offer as a text on these two 1 John 3:1, "Behold what manner of love the Father hath bestowed upon us that we should be called the Sons of God; therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not appear what we shall be; but we know that, when He shall appear, we shall be like him: for we shall see Him as He is."

Now, dear friends, in following in the footsteps of Jesus, I want to say there is one step we must take that Jesus never took. We understand that Adam when he was created by God was on the perfect plane. We learned that when he sinned, he fell to the plane of sin and death, and on that plane he begot all of his children, on that plane all of his children were born, and therefore our Father Adam could not give to us a life better than he had

himself; his life was a fallen one, and we received a fallen one also. But we learn that when Jesus came, He took not upon Himself the nature of angels, but He took upon Himself the seed of Abraham and became a man. So, dear friends Jesus was on the perfect plane like Adam was, but here we are. We will let the perfect plane be represented by the top of the table, and here we are way down on this plane of sin and death, represented by the floor. How are we going to commence to follow in the footsteps of Jesus? We must take a step that Jesus never took -- the step of justification by faith. To what intent do we take the step of justification by faith? To the intent that we may lay down our lives in sacrifice with Him and then follow in His footsteps. So, in taking this step that Jesus never took, we must take it by faith. No one can actually take this step from the plane of sin and death up to the plane of perfection, and live actually, until the Millennial age. So we find that when we take this step by faith and come up to the plane of justification it is only a reckoned justification, it is not, an actual justification. Therefore Jehovah has to furnish a covering, or robe of righteousness, for us. And I am glad to say tonight that when we come to Him by faith He justifies us by faith and lifts us from this plane of sin and death up to the plane of perfection of life reckonedly; He slips the covering over us and hides all of our imperfections.

We might illustrate it, in three different ways, Let us suppose that in my birth I inherited much of depravity, and so have only twenty-five per cent of the original image left. We will say somebody else was born with sixty per cent of the original image, and someone else was born with seventy-five per cent of the original image. Nothing short of perfection will please Jehovah. But inasmuch as I would be born with only twenty-

five per cent of the original image God counts to me seventy-five per cent of Christ's righteousness, He counts me pure, and I stand pure in His sight. I am glad it is the same way with the one who is born with sixty per cent of the original image in him; God counts to him forty per cent, and places perfection out opposite him. And the one born with seventy-five per cent of the original image God counts twenty-five per cent to him, and sets perfection opposite him. So I am glad tonight that after we have had this perfection set over to us, we may start out in the narrow way. Then God requires only twenty-five per cent of me, and counts seventy-five per cent to me. Let us look at the 7th chapter of Romans and see how beautifully Paul has fixed that. I am glad that Paul says, "When I do good, evil is present with me." "Yea," he says, "the things I would do I do not, and the things I would not, that I do. Yea, it is not I that doeth it, but this sin that dwelleth in me." I am so glad it is the new creature Paul speaks of here as the "I." I am glad Paul says again, in the 6th chapter of 1st Corinthians, "If any man be in Christ he is a New Creature; old things have passed away, and behold all things have become new." I am glad it is the New Creature Jehovah is dealing with; if He was dealing with the flesh, it would surely be a failure; but God looks on the heart; He looks on the New Creature, lie does not look on the flesh. So now, dear friends, we want to say that, just as we take this step and some up to this plane of perfection of life, reckonedly, we can lay down our lives jointly with the Lord. I am so glad that when Jesus made His consecration and symbolized it with His baptism at the hands of John it says the heavens opened and the Spirit came down in bodily shape as a dove, and settled on Him, and the voice said, "This is my beloved Son, in whom I am well pleased." Now just so it must be with you and I; we must make our consecration; we must lay down our lives, just like Jesus laid His life down; and we are going to get the same anointing that Jesus got, but listen! I remember how the Psalmist says, "How beautiful it is for brethren to dwell together in unity; it is like the precious oil that was poured on Aaron's head and ran down over his beard, even to the skirts of his garments." We read again that Jesus received not the spirit by measure, but that when that holy Spirit was poured out on Christ He received the whole Spirit; He did not get it, in measure. But I am so glad that as the oil was poured on Aaron's head back there, the typical oil, so when this Holy Spirit was poured on Christ, the real Head, that the whole Spirit was on Him, the Head, just like all that oil was first poured on Aaron's head, and after it was poured on his head, the head did not retain it, but it began to run over his beard, then over his shoulders, and kept coming down until finally it needled the hem of his garment..

For three and a half years Jesus had the anointing of the Spirit but. He did not retain it, but finally on the memorable morning we see that little company standing out there on the mountain with Him, and two men appearing with Him in white apparel, saying, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you to heaven, shall so come in like manner as ye have seen Him go into heaven." Dear friends, He took the anointing to heaven with Him, but we remember that the testimony is that when they heard this they turned back and went to Jerusalem and went into an upper room, and there they tarried for ten days, and on the morning of the tenth day, they heard a very great sound, as the sound of a rushing, mighty wind, and it came in and filled the whole house where they were sitting, and there appeared unto them as of cloven tongues of fire, and they were all filled with the holy Spirit. Dear friends, that company that was gathered back yonder constituted prospectively the upper part of the Body of the Lord Jesus Christ, which we might represent as the shoulders, and there, dear friends, on this tenth day, that antitypical anointing oil, the holy Spirit, began to run down off the head on to the Body; and I am glad to say tonight that as each one of us have come in and taken our prospective places in the Body of Christ, the anointing of the antitypical oil has just run down over us, and here we are down at the close of the Gospel age, being, as it were, the feet members of the Body of Christ. I am so glad the anointing has not ran out; though I may be one of the skirt members of the Body of the Lord Jesus Christ, I am sure tonight that the anointing has passed over me; I feel it in my heart in the joy, and pence, and gladness, that, his came to me; I know that I have received the anointing; and I am glad as John said, "The anointing which ye have received of Him abideth in you." I do not care what the trial, or trouble, or turmoil, or the heartaches, it will abide with us if we will abide with it. Jesus said, "It is expedient for you that I go away; for if I go not away the Comforter will not come; but if I depart I will send him unto you." Was it expedient that the meek and lowly Jesus, who walked up and down the dusty road, climbed over the rocky mountains of Jerusalem, healed the sick, and opened the eyes of the blind and even rained the dead, should go away? Was it expedient that much a glorious one as He should go away? Yes. Why? He says, "If I go not away, the Comforter will not come; but if I depart, I will send Him unto you." And then, you remember,

He said that the Holy Spirit would guide us into all truth and show us things to come. I am so glad that while I wondered, as it were, in by-paths and sought God here, and sought Him there, and even though I had Him when I had the experience, as I thought, of holiness, that the holy Spirit has kept leading me and guiding me, until tonight I know I have the truth. I know that God has opened the eyes of my understanding, at least a little, so that I have been able to see some of the good things of God; I have been able to see some of the wonderful things of His plan; I have been able to see something of the lengths, and the breadths, and the heights, and the depths, of that wonderful Plan of God.

So now we see what it is to follow in the footsteps of Jesus. We must lay down our lives, like he laid His down; we must get the anointing the same as He got it, but you must remember that just as soon as Jesus got the anointing He was led of the Spirit out into the wilderness, and there He was tempted of the Devil forty days. My dear brother and sister, if Jesus found His wilderness place, and if we are going to take up the cross daily and follow Him, if we are going to be His footstep followers, we must find our wilderness, too; we must have our day of temptation. But I am glad that the same Spirit that anointed Him has anointed us, and inasmuch as it kept Him, it will keep you and I, if we keep it. And then dear friends, not only that, but after the temptation He started out to do the service of the Father. How did He do it? We understand that Jesus is the antitypical bullock, and we remember how the Chief Priest slew the bullock, put the blood into a dish, and how he passed into the first apartment of the Tabernacle, how he would set the dish of blood down and then go and get two hands full of incense, beaten fine, and go to the golden altar and sprinkle that incense on the coal in the censer on top of that altar, and that the smoke would ascend up and pass beyond the veil and become a sweet smelling savor unto God. We understand that Jesus' humanity was the antitypical bullock, and the New Creature was the antitypical High Priest, and had to slay the bullock. I am glad that just as soon as Jesus Christ was slain there in picture at His baptism, and received the anointing of the Holy Spirit. God reckoned Him as though He was actually the New Creature, as though He was actually dead. He entered into the first apartment of the Tabernacle, and as in the first type, He set the blood down, and then what? Then His two hands full of incense, beaten fine, represented the trials and troubles and disappointments along the way. For the three and a half years that He was laying down His life, He was standing at the golden altar burning incense. O, yes, that loving service that He yielded up to God, was, as it were, a sweet smelling savor, and passed beyond the veil of death, and went into the Father's nostrils, a sweet smelling savor. So with you and I. We are the antitypical Lord's goat. You remember on the atonement day, there were two sacrifices, and now this is the antitypical atonement day, and there are two sacrifices here to be offered. There are two sin offerings to be made in this antitypical atonement day, Christ the antitypical bullock first, and now the Church, the antitypical Lord's goat, the second one, and it is our privilege to make our consecration, our baptism, receiving the Spirit, and then lay down our lives, as it were, in sacrifice, and then the Lord reckons us dead, and then what? Then Christ, being the High Priest, takes us into the first apartment of the Tabernacle, and there He lets us, during our Christian race, stand at the golden altar and burn incense. But, as I said a moment ago, this would not be acceptable in the sight of God if it were not for the imputed righteousness of Jesus Christ. So it is our privilege to stand at the golden altar and offer up incense. Dear friends, I am glad that Jehovah has made it possible that our incense, mingled with His, is acceptable unto Him.

Now, dear friends, we realize that as Jesus started along the way He was buffeted here and there. You remember how He said, "The servant is not greater than his Master; if they persecuted me, they will also persecute you." Then He says, "Men will cast out your name as evil, and even separate their company from you." But then He says, "Rejoice and be exceedingly glad, for so persecuted they the prophets which were before you." So when we come to make our consecration we make it to what end? Some people may get the thought that when we make our consecration we make it to the end that the Lord is going to pour out His sunshine of love, and His showers of blessing, and that we are going to have, as it were, flowery beds of ease to get to heaven on. But not so. When we make our consecration, we make it to the end that, if possible, our best friends are going to separate their company from us. The servant must not think himself greater than the Master; "If they rejected me, if they turned me down, they will do the same way." Who was it that persecuted Jesus? Who turned Him down? Who was it that rejected Him? The world? No, it was not the world. We read, "He came to His own, but His own received Him not; but as many as did receive Him, to them gave He power to become sons of God, even as many as believed on His name."

It was Christ's own people who rejected Him. So it is with us. If we make our consecration, if we consecrate our all to the Lord and start out in the service of Him, many of our closest friends will reject us. Yes, sometimes our father will reject us, sometimes mother, sometimes children, sometimes wife, sometime husband, refuse to go with us. So it means much for us to lay down our lives in sacrifice with the Lord Jesus Christ. Why? Because He says they are going to hate you, separate company from you. But when they do this, then rejoice and be exceeding glad, for great is your reward in heaven.

So now let us remember that when we start out in our consecration, we make our consecration to the end that we are going to be separated possibly from our best friends, possibly from the church we have been a member of, and all of those things. Why? Because that is the way they did with Jesus, and we are to be footstep followers of Him. I haven't the time to tarry here, but must pass on.

You realize that Jesus said, as was represented yesterday afternoon, in the baptismal service. "I have a baptism to be baptized with, and how am I straightened until it is accomplished." Now the very same baptism that Jesus was baptized with is the same one we must be baptized with. And the very same baptism that straightened Jesus will straighten us. It will take the same kind of baptism. What was the baptism? It was the baptism of death. Now listen! The sacrifice Jesus yielded up was what kind of sacrifice? What kind of a death did Jesus die? A sacrificial death. He did not die to sin, but He died for sin. So with yours and mine; our death must be a sacrificial death. A great many people think, and I need to think as a holiness preacher that I could consecrate my bad habits to the Lord, -- the things that were wrong. Why, dear friends, those are not what we consecrate to the Lord; we consecrate the right things, we consecrate the just things, we consecrate the lawful things. That life Jesus consecrated was the life Jesus could have kept till now had He wanted to. Not only that, but, for thirty years Jesus lived under the Mosaic Law and proved Himself worthy of that life, and then after He had proved Himself worthy of that life He gladly laid it down in sacrifice. And so with you and with me, dear friends, we have to lay down the reckoned perfect humanity. That is what we bring and consecrate to the Lord. So I am glad that I have gotten above commending my bad habits to the Lord; I am glad that I have gotten above consecrating these evil and wrong things to Him. I want to consecrate the very best I have. So it was with Jesus; He consecrated the very best He had, and surely it was good, was it not? It was that He had left after thirty years under the Law, and He kept the Law, every jot and tittle, and then after it was His, He laid it down and bought you and I with it.

So, again, we remember the two that came to him and wanted to sit, the one on the right and the other on the left. He says, "Ye know not what ye ask. Are ye able to be baptized with the baptism I am baptized with? Are ye able to drink of the cup that I shall drink of?" "Yes, Lord." Just so it is with us. We must say "Yes" too; we must drink of the same cup Jesus drank, and be baptized with the same baptism He was baptized with, and then what? Then we will get to sit somewhere in His Kingdom. May be it will not be at His right hand, it may be at his left, but yet somewhere in the kingdom, we do not know just where, -- anywhere, even a doorkeeper will be good enough for me. If I can just get to keep the door of the kingdom of the Lord Jesus Christ that will be good enough for one. So I am glad truly to drink of the cup Jesus drank, I am truly glad to have the privilege of being baptized with the same baptism He was baptized with. But I want to say if I should have the covering or imputed righteousness with only my twenty-five per cent, if that much, of perfection, O how short I come. But, I am glad tonight that Jesus has covered me with his robe of righteousness, and tonight I stand a hundred per cent in the sight of God -- twenty-five per cent of my own and seventy-five per cent of his. But here is the thought -- to use a different figure: suppose one hundred pounds is perfection, and I can pull only twenty-five pounds, but if I cannot put part of them off on the Lord, can I? No, I must first come to twenty-five pounds, but if I cannot pull but twenty-four pounds, then Jesus pulls seventy-six for me. And this is the thing that enables you and I to come off more than conquerors in His name. Paul says, That I would not do I do, and that I would do I do not, and yet it is not I, but the sin that dwelleth in me. But Christ's righteousness covers this imperfection for me, therefore the Lord judges me from the standpoint as the new creature. But listen to Paul as He goes on farther. He says. Then I find in my mind two wills, one is the will of God and the other is the will of the flesh; therefore with my mind, the new creature, I serve the will of God, but with my flesh I serve the will of sin. Then he says O wretched man that I am! Who shall deliver me from this body of sin, or this body

of death? Brother, are you looking for deliverance? I am. When? Well, you remember the Apostle Paul says on one occasion, "Our redemption (deliverance) draweth nigh." Paul says, "O wretched man that I am, who shall deliver me from this dead body, or this body of sin. I thank God through Jesus Christ, our Lord." Yes, dear friends, through the Lord Jesus I am going to get deliverance when I pass beyond the veil, if I am so lucky as to get that passport. My resurrection began in my consecration, and I have been raising a little each day, and the last thing that shall take place in my resurrection will be my change. Now if you will excuse, me with reference to myself tonight, there is nothing that would give me greater pleasure than to please God in every word, and every thought, and every act every day; but it is so often that I come short. I do not care how close I might live to God today, at the close of it I can look back and can only shake my head and say, I wish it was better; but, thank God, the beautiful morning of that day, if I am faithful, this body of sin, this body of flesh that has gotten in my way so at times, shall go to the tomb and this new mind shall yet a body that will be in perfect harmony with it, and then, thank God, the idol of my heart today I will accomplish then, and I will then be able to serve God in every thought, and word, and deed.. So I want to say to you tonight who have been able to pull only twenty-five pounds, or twenty-five per cent, do not get discouraged; press on. Jesus says, I will give to you seventy-five per cent. He is asking you to pull only twenty-five pounds. Those of you who have fifty per cent, do not get discouraged; Christ has given you fifty per cent and all He is asking you to do is to pull fifty pounds, but, of course, I admonish you to pull your fifty pounds. But I am glad that Jesus gives you the other fifty. Those of you who have been so lucky as to have seventy-five per cent of the original image of God should not get discouraged, but press on. I am glad that God gives you even the twenty-five per cent, and counts you perfect. And under that counting we are all able to fight the good fight of faith and come off more than conquerors. "There is therefore now no condemnation to .them which are in Christ Jesus." Who is in Christ Jesus? It is the New Creature. "If any man is in Christ Jesus, he is a New Creature, old things have passed away, behold all things have become new." "There is therefore, now no condemnation to those who are in Christ Jesus, who walk not after the flesh, but after the spirit." Dear friends, which is it the new mind or the old mind that is walking? It is the new mind. My mind is to do the will of God, like it was with Paul. "With my mind I serve the Law of God." Therefore every day, every hour, every moment my mind is to serve the Lord, but like it was with Paul, when I would do good, evil is present with me, and sometimes I find not to do even the things that I would do. So I am so glad tonight that it is possible for us to follow in the footsteps of Jesus by having this covering and this assistance, this fifty, or twenty-five per cent counted to us by the Lord Jesus Christ. But I learn in following Jesus that He had a Gethsemane, and you and I must have our Gethsemane somewhere along the way, and it may be with us as it was with Jesus, as Brother Sullivan so beautifully set forth; it may be while we go out to pray, some of our friends will go to sleep on us, and we will come back and find them asleep. Then we can say to them as Jesus said, "Could you not watch with me one hour?" We can go and pray again; and I am glad if we are faithful, even though our friends sleep and become of the great company, it need not affect us; we can be faithful to our consecration. The same anointed Jesus will enable us to go through it, just like He did. So when we find our Gethsemane, do not get discouraged. We find that Christ's Gethsemane came just before the end. O, I fear that this last week of years may possibly prove to most all of us our Gethsemane. Are we willing to go alone? Are we willing to pray alone? Are we willing, though our friends go to sleep on us, to be faithful like Jesus was.

Now about the image of Christ. How are we going to be changed from this vile condition of ours to the glorious image of His? Turn to the third chapter of Malachi, and we find something about it there. Speaking of Jesus, he says, He shall be as the refiner's fire and as fuller's soap. All down this Gospel age, this prophecy has had more or less of a fulfillment, but we understand it applies especially to this harvest time, this forty years. Yet we can look back with the eye of faith, the eyes of our understanding, and see that Jesus came in 1874; he was the Messenger of the Covenant whom we were looking for. When e comes as the Messenger of the Covenant, it states He shall sit as a refiner and purifier of silver, and He is like a refiner's fire and like fuller's soap. There is no soap that has the cleansing power of fuller's soap. There is no fire, dear friends, that is heated so hot as the refiner's fire. Jesus is now going to sit as a refiner and purifier of silver. Now we ask the question, How does the refiner and purifier of silver sit? He takes his crucible, and places it in the fire, and then takes his metal, the gold ore, and places it in the crucible, builds a fire under the crucible, and then with his fan or bellows begins to blow it, and he heats it to an intense

heat. And just as soon as the fire gets hot enough, he sees the dross begin to be consumed; and as soon as the dross is consumed he sees a faint image of himself reflected in that hot, molten metal, and the more the dross is consumed the more is the image reflected, and the test to him, when the dross is all gone is, when he can see a perfect image of himself reflected in the metal. Just as soon as the perfect image is reflected, then he takes the perfect metal off the fire, because if he would leave it any longer the gold would be consumed. That is just the way Jesus is going to sit, just like the refiner and purifier of gold and silver. When we make our consecration and turn ourselves over to Him, He becomes the high priest, becomes the goldsmith, the purifier of silver and gold; He takes us, puts on the crucible, and heats that fire just as hot as necessary to purify the gold, and not any hotter, because the gold is precious in His sight; He wants to use it, and He is careful not to consume the gold, but only the dross. You and I are more precious tonight in the hand of Jesus than the gold in the hands of the goldsmith. Though He puts us in the fire, He sits very close and only heats the fire as hot as necessary. Would you want Him to sit with the fire not hot enough, and not get out all the dross? No, dear friends. For my part I want Him to heat the fire just hot enough to consume all the dross, and I want Him to give me grace sufficient to stand it, so that I shall not complain and murmur. Suppose the goldsmith should put gold in the crucible and begin to heat it, and then the gold would begin to complain, "O this is too hot; O that hurts; don't make the fire quite so hot; it is awful; I cannot stand it." If that would be the case, the gold would never be brought to the point where the goldsmith could use it. So it is with you and I. When we make our consecration, and the Lord puts us in the crucible, do we begin to flinch and to complain, and shrink and draw back, or do we say, "Lord, heat it hotter if necessary; help me to endure the heat; I want the dross all consumed; I want all the imperfections taken out; I want you to bring me to the point where I will reflect your image"? As the goldsmith sits, just so Jesus sits near the crucible, and we are there in its heat and in its fire, and He looks in and says, "As soon as the dross of our hearts begins to be burned away, then He begins to see a faint image of Himself, and more and more, as the dross goes, as the imperfection is taken away, the image becomes brighter, and brighter, and clearer. If we will be faithful in leaving ourselves in His hands, after awhile He will see a perfect reflection of Himself in the gold, and then He will take us out of the fire. Don't you be uneasy, He will not keep you there a moment longer than is necessary. He will not make the fire hotter than necessary, but just hot enough to take the dross out. So I admonish you to leave yourselves in His hands, let Him heat the fire just as hot as necessary. I wish we had the time to take this up and see how each one must be heated, it may be this thing, or that thing, but I am just going to leave it with you; I am going to let you do the examining yourself. When it is necessary in your case that the Lord should heat the fire a little hotter, will you say, 'Ouch, don't heat it quite so hot?' I hope not, dear friends. Now I am going to leave the question with you, and I want you to examine it for yourselves. How much hotter must the fire get? I exhort you to leave yourself in His hands, and just so sure as you do the image will be reflected. So I do not wonder the Apostle says, "Whom He foreknew, He did predestinate to be conformed to the image of His Son." Just so sure as you leave yourself in His hand, just so sure the image will come out, and then you will look like Him. I do not wonder John said, "Behold what manner of love the Father hath bestowed on us that we should be called the sons of God, and it doth not appear what we shall be; but we know that when He shall appear, we shall be like Him; for we shall see him as He is."

Amen.

CONCLUSION.

Brother Wise: I am sure it is with a good deal of reluctance that we bring this, what I believe to be one of the grandest. Conventions ever held, to a close. It has been my happy lot to attend at least twenty-two different conventions, and I am sure of all those I have never enjoyed any as much as this one. I have been thinking while one of the brothers was speaking tonight of a peculiar condition that existed in Nashville during the last few days. There have been a great many jewels here, but the people of Nashville did not realize it. We recognize the fact, and it is no wonder there was such a brilliancy, or such an exhibition, so to speak, of the graces of our dear Saviour.

And then another thought was, there has been a wonderful light here in Nashville the last few days. They are all reckoned as lights, and individually we are very small candles, so to speak; but when you bring three or four candles together it rather illuminates things, and so Nashville has been illuminated.

Tomorrow we separate to the Four winds, each light going to its own place, each going out to its various trials, sorrows, -- and various joys, too, I trust, each one entering in the work in its own capacity. The Lord has permitted us to be here for a purpose. We have been drinking in, and now it is our happy lot to give out. One peculiar thing, dear brethren, is that the more we give out the more we get in. As a rule when we empty ourselves in giving to others we have less ourselves, but in our Christian experience it is different: the more we give out the more we have to give.

We have been polishing one another during the past few days, haven't we? I believe we have. The Lord reckons us His jewels, precious in His sight, but it requires that we be polished, you know, and we are polishing one another. We are polished more today than we were a few days ago. Now we are going out and let the world know that we have been polished, and the brethren also. And so when we bring such a feast as we have had here to a close, there is always an amount of sadness as we contemplate it. It is not best that we always remain as we are now. We are still in the flesh, and as our brother has been saying, there are greater heights and greater depths of God's love that we must attain unto, and the Lord has given us this special meaning for that special purpose, and also to help us exemplify the wonderful character of our dear Redeemer.

Brother Bundy: Throughout the Convention we have heard so many expressions of love and consideration for those who are absent, would it not be well if each one present be delegated to take the Christian love and greetings of the Convention as a whole to each class here represented! I move that this be done.

(A rising vote was taken upon Brother Bundy's notion, and carried unanimously.)

Brother Harrison: Let me suggest that, we certainly owe a spirit of love and thankfulness to the dear friends here in Nashville, and let us recognize that and include them also, together with our dear Chairman. Our Chairman can just sit down while we take a vote on that. Now, the suggestion is this: that as many of us as recognize the loving devotion and faithfulness of our Chairman and of the friends in Nashville who have borne the burden of this Convention, will please stand.

(Carried unanimously.)

Brother Emerson: I wish, as representing the Nashville class, to extend to you all our hearty appreciation of the many good words we have heard respecting our efforts to entertain you. We are so glad to have had you with us, and wish we could have done much more. We hope that sometime in the future we might have the pleasure of having another convention, and we will seek to make it even more pleasant than this if we are able.

The convention then closed with prayer and by singing.

"BLEST BE THE TIE THAT BINDS."

Announcements

PREVIOUS REPORTS.

THE supply of Reports of the previous Conventions is nearly exhausted. However, we still have a few hundred copies of the "COMBINED REPORT OF THE NIAGARA FALLS AND NORFOLK CONVENTIONS," which we will send out as long as they last, at the bargain counter price of 15 cents per copy.

PUT-IN-BAY REPORTS.

We have a few hundred copies of the Put-in-Bay Reports left, but as there are calls for them every day, they will soon be gone. The price of these is 75 cents per copy. If you wish any of these old reports, send in as soon as possible.

NASHVILLE REPORTS.

We did not have a large supply of these reports printed, so if you hear of any of the friends that want a copy, kindly tell them to send in their order at once. Price, 50 cent, per copy.

SYSTEM FOR MEMORIZING SCRIPTURE TEXTS AND TOPICAL BIBLE MARKING.

This is a Card System for Memorizing Scripture Texts, and was mentioned by one of the speakers at the Put-in-Bay Convention and attention called to it on page 146 of that Report.

A card system for training the mind to remember various things is used by the United States Government in its Post Office Department, especially in the Railway, Mail Service, and has been found very helpful in assisting the mail clerks to remember the various towns, railroads, etc., in the counties to which they are obliged to send mail. A similar system is also used in many Medical Colleges, which enables the students to remember the drugs and their symptoms. It was while studying medicine that the Publisher of this Report became acquainted with the Card System, and having found it so helpful in learning about drugs and their symptoms, he tried it with the Scriptures and found it equally helpful, and having called the matter to the attention of many others, they too have found it helpful.

The scheme is to try to memorize fundamental Scripture texts which you feel you would especially like to be able to quote, giving verse-and chapter, should someone ask you for a reason for the hope that is within you, or if you are delivering a discourse or conducting a Bible class.

Cards about two by three inches are used; on one side is written the text you wish to memorize and on the other side is written the reference where it is to be found. Read the text and then see if you can tell what the reference is on the other side. Begin with a few and gradually day by day add another card and all the time going over those you have learned. At the end of a year you will be surprised how many texts will have been firmly fixed in your mind. However, you must keep at it, even if you go over only a few each day. You can carry a few such cards in your vest pocket or in a purse, and thus you may be able to redeem much time otherwise lost on street cars, waiting for people, etc.

Since the Put-in-Bay Convention, we have had many inquiries concerning these cards, and therefore have had printed for all who would like to adopt this system, a series of 100 cards, each having printed on it a different verse, and on the reverse side the proper reference. These contain texts on about ten different subjects; such as, the ransom, which are printed on red cards; faith, printed on blue cards; restitution, printed on green cards, etc., etc.

This first series of 100 cards is now ready, and the second and third series, etc., will be gotten out if the demand for same warrants it. The first series is 35 cents for the 100 cards. If others wish to adopt this system, the Publisher of this Report will be pleased to supply them as above stated at 35 cents per set of 100 cards. Of this hundred cards, about fifteen are on the ransom, about nine on restitution, about twelve royal promises, some on the wages of sin, some on faith, etc., etc.

Some of the friends like to mark their Bibles in accordance with the colors used for printing the cards. Wax pencils (not crayons) are used, and the particular text is lightly marked over, which does not efface the text, for it can be read through the marking, but it at once catches the eye. The ransom texts are marked red, the restitution are marked green, the faith texts are marked blue, the royal promises are marked purple, etc., etc.

We do not handle wax pencils, but you can secure them from any stationery store.