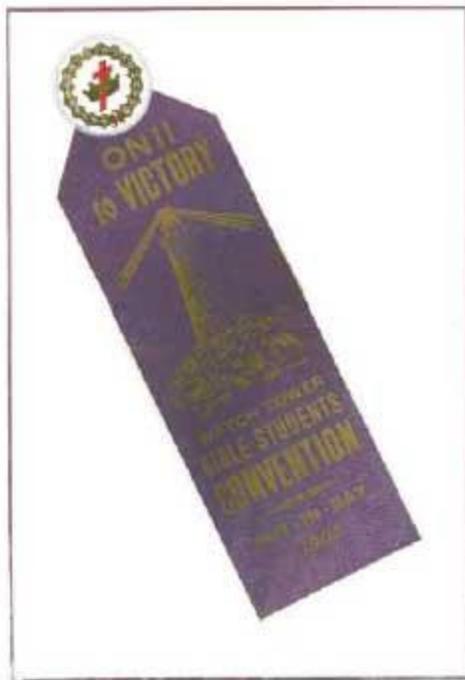


SOUVENIR

Notes from
Watch Tower Bible and Tract Society's
Convention
1908



ON!!!
To VICTORY

PUT-IN-BAY CONVENTION

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 bath been hid in God." "Wherein he hath abounded toward us in all wisdom and prudence, having made known unto us the mystery of His will, according to His good pleasure which He bath purposed in Himself; that in the dispensation of the fullness of the times He might gather together in one all things, under Christ."

Ephesians 3:4, 5, 9, 1:8-10

(A MENTAL TRIP)

ALL BELIEVERS IN THE "RANSOM FOR ALL" WILL BE CORDIALLY WELCOMED



Bible Students' Convention

HOTEL VICTORY

PUT-IN-BAY ISLAND

OHIO

August 29--September 7, 1908



Under the Auspices of the

WATCH TOWER BIBLE AND TRACT SOCIETY
ALLEGHENY, PA.

SEATS FREE

NO COLLECTION

PROGRAM

BIBLE STUDENTS' CONVENTION

August 29--September 7, 1908

SATURDAY, AUGUST 29

3:00 P. M. -- Grand Opening Rally
BROTHER RUTHERFORD CHAIRMAN

Opened the Convention with an Address of Welcome Salutation by the President of the
WATCH TOWER BIBLE AND TRACT SOCIETY
General Praise, Prayer and Testimony Service

SUNDAY, AUGUST 30

9:00 A. M. -- Praise and Prayer Service.
9:30 A. M. -- Discourse by Brother John Harrison.
10:30 A. M. -- Praise and Prayer Service.
11:00 A. M. -- Discourse by Brother M. L. McPhail.
2:00 P. M. -- Praise and Prayer Service.
2:30 P. M. -- Discourse by Brother B. H., Barton.
3:30 P. M. -- Praise and Prayer Service.
4:30 P. M. -- Discourse by Brother C. T. Russell.

MONDAY, AUGUST 31

9:00 A. M. -- Praise and Testimony Meeting.
11:00 A. M. -- Discourse by Brother O. L. Sullivan.
2:00 P. M. -- Praise and Prayer Service.
2:30 P. M. -- Discourse by Brother George Draper.
3:30 P. M. -- Praise and Prayer Service.
4:00 P. M. -- Discourse by Brother Isaac Hoskins.

TUESDAY, SEPTEMBER 1

Sunrise Prayer, Praise and Testimony Service.
9:00 A. M. -- Praise and Prayer Service.
9:30 A. M. -- Discourse by Brother W. M. Hersee.
10:30 A. M. -- Praise and Prayer Service.
2:00 P. M. -- Praise and Prayer Service.
2:30 P. M. -- Discourse by Brother A. E. Williamson.
3:30 P. M. -- Praise and Prayer Service.
4:00 P. M. -- Discourse by Brother A. E. Burgess.
8:00 P. M. -- German Meeting.

WEDNESDAY, SEPTEMBER 2

COLPORTEUR DAY
9:00 A. M. -- Prayer and Praise Service.

9:30 A. M. -- Address to "Harvest Co -laborers" by Brother C. T. Russell. Funeral Sermon for
Genesis Stewart. Colporteur Testimony Meeting.
2:00 P. M. -- Praise and Prayer Service.
2:15 P. M. -- Colporteur Testimony Meeting.
4:00 P. M. -- Brief Addresses from. Several Successful Colporteurs on Successful Colportering
Methods.
8:00 P. M. -- Scandinavian Meeting.

THURSDAY, SEPTEMBER 3

Sunrise Meeting.
5:00 A. M. -- Discourse by Brother Frank Draper.
9:00 A. M. -- Praise and Prayer Service.
9:30 A. M. -- Discourse by Brother F. H. Robison.
10:30 A. M. -- Praise and Prayer Service.
11:00 A. M. -- Discourse by Brother H. C. Rockwell.
2:00 P. M. -- Praise and Prayer Service.
2:30 P. M. -- Discourse by Brother E. W. Brenneisen.
3:30 P. M. -- Praise and Prayer Service.
4:00 P. M. -- Discourse by Brother J. D. Wright.

FRIDAY, SEPTEMBER 4

9:00 A. M. -- Praise and Prayer Service.
9:30 A. M. -- Discourse by Brother P. S. L. Johnson.
10:30 A. M. -- Praise and Prayer Service.
11:00 A. M. -- Discourse by Brother J. F. Rutherford.
2:00 P. M. -- Praise and Prayer Service.
2:30 P. M. -- "Baptism and Its Import." Discourse by Brother B. H. Barton. Followed by
Symbolical Water Immersion in the Pool near Hotel Victory.

SATURDAY, SEPTEMBER 5

Sunrise Prayer, Praise and Testimony Meeting.
8:00 A. M. -- Question Meeting.
9:00 A. M. -- Praise and Prayer Service.
9:30 A. M. -- Discourse by Brother F. W. Williamson
10:30 A. M. -- Praise and Prayer Service.
11:00 A. M. -- Discourse by Brother M. L. Herr.
2:00 P. M. -- Praise and Prayer Service.
2:30 P. M. -- Discourse by Brother F. A. Hall.
3:30 P. M. -- Praise and Prayer Service.
4:00 P. M. -- Discourse by Brother Samuel Kuesthardt

SUNDAY, SEPTEMBER 6

9:00 A. M. -- The Fruits and Graces of the Holy Spirit. Ten-minute addresses by sixteen brethren.

Put off all these: (1) Anger; (2) Malice; (3) Envy; (4) Hatred; (5) Strife. Put on these: (6) Meekness; (7) Gentleness; (8) Patience; (9) Brotherly Kindness; (10) Love. Be ye clothed with (11) Humility, and add to your (12) Faith (13) Virtue, and to Virtue (14) Knowledge, that (15) Grace and (16) Peace may be multiplied unto you.

2:00 P. M. -- Praise and Prayer Service.

2:30 P. M. -- Discourse by Brother C. T. Russell, Followed by a Breaking-of-Bread Love Feast.

8:00 P. M. -- Discourse by Brother O. L. Sullivan.

MONDAY, SEPTEMBER 7

9:00 A. M. -- Discourse by Brother W. E. Van Am-burgh.

10:00 A. M. -- Discourse by Brother J. A. Bonnet.

10:45 A. M. -- Farewell Praise and Testimony Meeting

Publishers Preface

Dear Friends:

Each year, since the beginning of the publication of the "SOUVENIR NOTES" of the proceedings of the Conventions of the Watch Tower Bible and Tract Society, has witnessed a growing appreciation on the part of the friends generally for such a report.

Some of the friends are partially deaf, others stone-deaf, while still others are blind, paralyzed, and in a variety of ways incapacitated from attending the Conventions, and personally appropriating to themselves the grand truths there dispensed. Those who are permitted to attend, soon learn what leaky vessels we are, for unless some notes are written down, on reaching home and trying to tell the stay-at-homes some of the blessings, they find it difficult as a rule to tell much more than the subject and text of a discourse.

Again, there are friends living forty-five or more miles from any others of "like precious faith," and so through the medium of the Reports, they can mentally attend the convention, and get a blessing.

However, in addition to getting a general impression of the convention, we wish to impress the importance of giving special study to the discourses contained herein, for they are the result of much thought and study on the part of the Pilgrims. It would take one Pilgrim several years to visit the various places these Reports go, and deliver a single discourse, yet through the medium of the Report he can reach all by delivering it once. Some of the friends have already realized that these are SPECIALLY GOOD discourses and have even taken them up, in their classes, paragraph by paragraph, and have received rich blessings there-from.

A few words on the "History of the Report" may be of interest. We began the publication of these "Souvenir Notes" after the Niagara Falls Convention in 1905. At the close of that convention, we were all admonished to go home and let the blessings overflow upon others. We tried to do that by writing a long letter to some who could not attend, asking them to pass it on to others, but we found we had received so much ourselves we wanted others to have, that a letter would not answer the purpose. We then struck off about 139 copies on a mimeograph, but they were soon gone, and requests came in for more. We then found it possible to print a small booklet of the same report and about fifteen hundred copies were sent out.

Soon after this, our dear Brother Geo. M. Huntsinger, an expert court stenographer, offered his services, if other reports were prepared. We have therefore been able to report verbatim, practically every discourse, of the General Conventions since that time.

In view of the fact that the various means have been provided for the publication of these notes; also that several have been brought into the light of Present Truth through it, we have felt that it was one of the Lord's agencies in this "Harvest" period for the strengthening of the "feet members"; especially, when we have had no desire to publish anything of ourselves, but merely to act as amanuenses, in recording what "That Servant" and "Fellow Servants" desired to tell us.

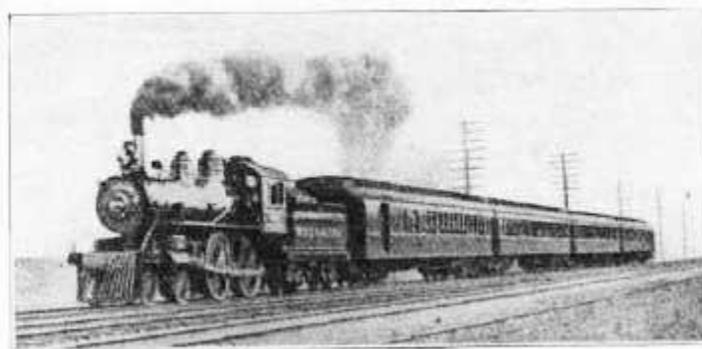
The work of producing the report has been growing, year by year, and as we do not hire help for the detail work connected therewith, but are assisted voluntarily by many of the friends, which makes it possible to get it out at such a low price, we are not able to answer many letters that come in, much as we would like, but trust you will accept the Report as an answer.

It will doubtless surprise some to know that the Report for last year, 1907, required over four and a half tons of paper, and the postage for mailing it was about seven hundred and forty dollars.

The discourses are first taken down in shorthand (Brother Huntsinger doing nearly all that work) while the speaker is speaking. Then after the Convention is over, the shorthand notes are transcribed on the typewriter, first dictating the notes into a graphophone or to the one who operates the typewriter. This typewritten matter is then carefully read and sent to the printer, who sets up the matter and sends us a galley or first proof, which is corrected and returned with instructions for making up in pages. Copies of the page proof is then sent to us, which is again read for corrections, and then returned to the printer. The Report is then printed on large presses which print from eight to sixteen pages at one time. Several thousand copies of each page are printed, all of which requires a number of pounds of ink. We mention some of these details so that you will understand why it requires about six weeks to produce the report for, in addition to the work mentioned above, all the records have to be kept, orders entered, wrappers addressed, and finally the packing and shipping of the reports, which are sent off by the wagonload.

Contrasted, however, with these temporal weights, prices, etc., are the spiritual benefits derived therefrom, which cannot be weighed or priced, for the jewels of truth, brought forth from the great treasure house (The Word of the Lord) are beyond the price of diamonds or rubies.

While the Convention proper did not start until Saturday afternoon, August the 29th, yet it began about noon of the 28th, so far as the Chicago Class, and those traveling with them was concerned, when they left Chicago to the number of 460. About one hundred and twenty-five were from the Chicago Ecclesia, the remainder hailing from all parts of the West, Northwest and Southwest, even from California, Washington and British Columbia. The Wabash railroad provided a handsome train of thirteen modern cars, and probably never in the history of the world did such a large number of consecrated followers of the Lord travel in one body. The railroad officials remarked that it was the finest crowd they had ever handled.



The trip to Toledo lasted about eight hours, and to say that we had an enjoyable time is putting it very mild. Besides passing back and forth through that long train (about two blocks long) visiting

with these we had met before, and getting acquainted with others, much of the time was spent in singing various hymns.

Upon arrival at Toledo we were met by many other friends from various points, and with them embarked on a special steamer chartered by the Toledo friends. After about three hours and a half on Lake Erie, we arrived at Put-In-Bay Island about 2:30 o'clock in the morning. Most of the friends went direct to Hotel Victory, while the others went to private hotels and boarding houses. There were about 3,500 in attendance at the Convention, about 2,800 of whom found accommodations at the Hotel Victory.

The hotel is beautifully situated in a natural park at the highest point of the Island about a ten-minute car ride from the business section of the Island, and overlooks Lake Erie in several directions.

The following clipping from the paper of a nearby city will give a good idea as to how the Convention impressed strangers:

"Never in all its eventful history, has the capacity of Hotel Victory been put to so thorough a test as that which it is now undergoing. The lodging and feeding of its present army of guests comprising Bible students -- in conference there -- formed an apparently difficult problem, but, aided by other island hotels, and boarding cottages, all of which have been filled by the overflow -- its managers have proven equal to the task. Suffice it to say that the people finding places, and plenty to eat. In addition to the regular bed furnishings, at the Victory, three or four cots to a room were in some cases found necessary, wagonloads of these having been shipped here for this purpose. Under existing circumstances the public were glad to find any sort of accommodation and express themselves pleased with the efforts made in their behalf. Wherever spare rooms could be found, many of the visitors were taken into private homes, never before opened to the entertainment of summer guests.

On approaching the grand piazza at Hotel Victory, the observer's attention is first attracted to the big letters outlined in electric light bulbs -- "W. B. T. S., Welcome" -- appearing over the entrance. These letters stand for the title "Watchtower Bible and Tract Society," under the auspices of which the convention is being held. The piazzas, hotel office, parlors, lobbies, hallways and court are found crowded with representatives of this society, forming altogether one of the most genial, social, as well as eminently pious contingents probably ever brought together at a summer hotel. Titles, creeds, social distinctions, all are here subordinated to the idea, and purposes of Christian charity, and universal brotherhood, and the "D. D.'s" the "reverends," and "Professors," together with their wives are known only as plain "Brother and Sister Jones, Smith or Brown."

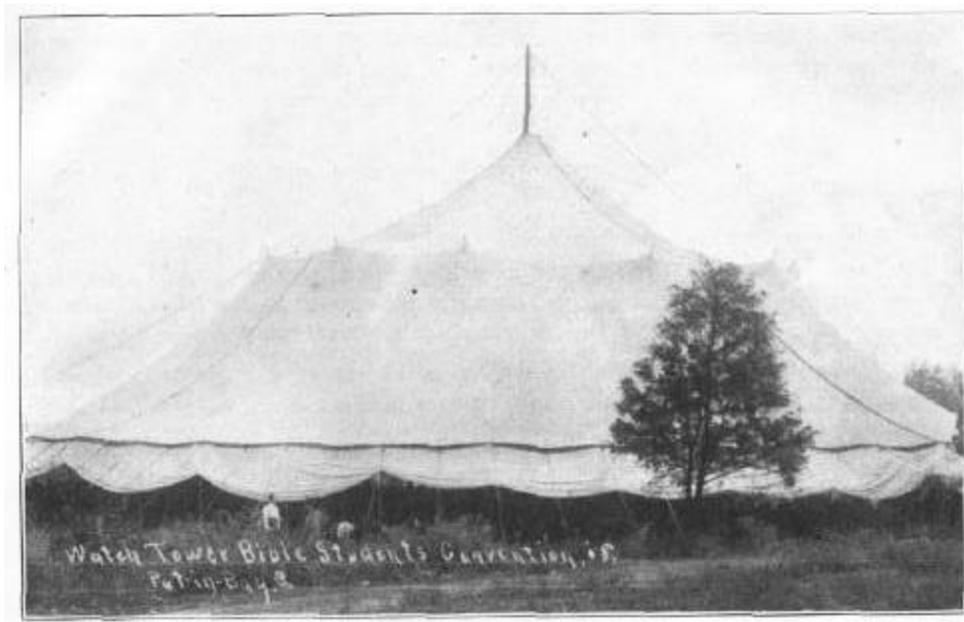
At the rear looms into view a circular tent or pavilion, large enough to shelter 4,000 people. On one side is a platform, twenty-five or thirty feet square, and four feet high. The platform is carpeted and contains a piano, speaker's stand, chairs and floral decorations. Here is where the brethren hold their daily sessions of song and prayer, of testimony and exhortation; and here on Sunday afternoon was held a meeting of a most remarkable character. Every foot of space in the great auditorium was occupied, and the open sides were hemmed around with a standing crowd of those unable to find seats. Occupying the platform was the "brother" who led the meeting; a pianist, a number of cornet players, and an expert musical director. Hymn books -- "Millennial Dawn" -- by hundreds had been

distributed throughout the audience, and when the instruments had sounded the prelude, the song tide rose full and strong, taken up as it was at the first wave of the baton, by the great choir formed by the entire audience. Most of the selections were favorites well known to lovers of the "Gospel Hymns," and as the music gathered force, rolling upward, and out-ward, the effect was thrilling. Only those who in years gone by had attended the world-famous Moody and Sankey meetings could recall anything of a musical nature grander, or more soul-inspiring. It was no trifling matter for the musical director to keep in time-touch so large an aggregation of singers, but he threw his whole soul into the work, and his success was phenomenal.

Throughout the long sessions, from 9 a. m., until nearly 6 p. m. -- broken by only five minutes' intermission -- the interest manifested was unflagging. Looking into the faces of the people, young and old, the deep earnestness, and undying faith, the burning zeal for God and His cause, and joy in His service, were unmistakable. Compared with the gay, thoughtless, frivolous, and often reckless crowds seen at this gay resort, the contrast was probably never more sharply drawn.

A leading speaker introduced as "Brother Russell, whom we all know and love," -proved to be a writer and lecturer of note, Mr. C. T. Russell, of Pitts-burg. Only twice in his life, the speaker said, had he been privileged to attend so great, and so remarkable a gathering -- one occasion in the City of Glasgow, Scotland, where 4,200 people were present and a thousand were turned away, unable to gain admittance. Brother Russell's discourse from the words -- "Let us come apart and rest awhile," was full of pleasant thoughts, and refreshing ideas.

The convention is cosmopolitan in character, its representatives hailing not only from all parts of the United States, but from Canada. the West Indies and Europe.



The tent proved to be a success, beyond all expectations. Its acoustic properties were so good that many of the speakers could be heard by one standing twenty-five or thirty feet outside the tent. Many of the friends began to draw lessons from the tent itself, some of which are as follows:

White -- Symbol of purity.
Form of a Pyramid -- Symbol of perfection.
Round -- Symbol of God's unending Love.
Made of seven strips -- Symbol of perfection or 7,000 years.
Speaker's stand under union of sixth and seventh strip.
Made in' four sections -- Symbol of the four divine attributes.
Supported by one large pole -- Christ.
Twelve auxiliary poles around center pole -- Apostles.
Forty small poles at edge of tent. Forty stakes outside tent.
Ropes from main pole in center fastened' outside to pine trees.
Seats in four sections -- Aaron and Moses class, Kohathites, Gershomites, Merarites.

While some of the arrangements at the hotel were, not up to the standard the friends expected they would be, yet we realize that our Heavenly Father was providing it all, and He could have arranged for the very best of everything had He seen it was for our good. What He did provide, however, served to show us how much of the fruits of the spirit we had developed, because love, patience, long-suffering, gentleness, etc., were called out on duty many times. The following case will serve to illustrate the matter: Some of the friends were walking through the park in front of the hotel and noticed some men with a wagon picking up the benches and carting them off. The thought came to them, "Well, won't they even let us have the benches to sit on?" However, soon after-wards these same friends went into the big tent and one of the first things they noticed was some men placing those same benches in the tent for our convenience. Other cases could be cited, but they all serve to show that when we think we are strong along a particular line, the Lord calls us out on duty on that particular grace, and we find we do not have as much love, patience, gentleness, long-suffering, etc., as we supposed.

All during the Convention the weather was good, and both going and re-turning the Lake was smooth.

The entire music of the Convention, including the solos, was from "Millennial Dawn Hymnals." The song service at the various sessions formed a prominent part of the convention and were greatly appreciated by the friends. They not only sang in the tent, but they kept it up in the hotel until bedtime.

We pray the Lord's richest blessing upon this report as it goes on its mission to the Household of Faith. Yours in His Service,

DR. L. W. JONES, 2024 Washington
Boulevard, Chicago, Ill., U. S. A.



**SOUVENIR
NOTES FROM**

Bible Students' Convention

PUT-IN-BAY ISLAND

O H I O

SATURDAY, AUGUST 29th.

3:00 P. M. --Grand Opening Rally. Address of Welcome by Brother Rutherford, Chairman.

Convention opened with singing of hymn No. 32, and prayer by Bro. A. E. Williamson. Address of welcome by Bro. J. F. Rutherford, Chairman.



Beloved in the Lord: We are glad to welcome you in the name of the Watch Tower Bible & Tract Society to this, the greatest convention of the Lord's people that has ever been held this side the vale, and in all probability no greater will ever be held. We rejoice to come here today, dear friends, to praise the Lord. For some time past, since we knew the convention was to be held here, our minds and our hearts have been turned to this place, and we have looked forward to this (late as the beginning of great blessings that shall flow out to this people, in the next ten days. For some months past we have been out in the battlefield, fighting the common enemy, but we have come here today, dear friends, and from this day on for the next few days at least, to fellowship with each other, to strengthen each other, to build each other up in the most holy faith. We come here particularly, and above all things else, to sing praises to the Lord, and to give thanks to Him who has done so much for us.

The prophet says, "Let them glorify the Lord, and declare His praises in the island." And, dear friends, it is rather suggestive that this convention is being held on an island. An island is a stable place, a desirable place, in the turbulent seas. Symbolically, the sea means the disturbed element of society; and certainly the Lord's true chosen people, above all others, are the stable ones in society now; and certainly none have such cause to praise Him today as those who have consecrated their lives fully unto Him. Is it not suggestive, furthermore, that this great number of people, assembled here as one family, as they are, will for the next ten days, be housed practically under one roof, and over that roof written the word, "Victory." Dear friends, we all desire the victory, and by the grace of God we will win the victory and come off more than conquerors, yea overcomers through the merits of Him who loved us, and bought us with his precious blood.

We find also that this island in the midst of the beautiful sea is named, "Put-In-Bay." That suggests to our minds another thought: That a bay is a haven of rest from the storm that beats upon the sea; and we all desire to reach that grand haven of rest, and by the Lord's grace we will reach it, and there be with Him in glory forever and ever. We hope and pray that every heart in this convention today, and henceforth, is overflowing with, the spirit of love -- love for God supreme; love for the brethren, gladly and willingly laying down our lives for each other; love for truth and righteousness, and, sympathetically, love for the entire groaning creation now in darkness waiting for the manifestation of the glorified sons of God. We rejoice to welcome you here on this occasion. To every one who is a believer in the atoning blood of Jesus Christ, we extend to you a hearty welcome, and we bid you here today, on this beautiful island, unfurl the banner of truth, and in the language of love, let us wave it, and sing praises to the Lord, and give praises to Him who has bought us, and who has brought us here for this glorious convention. We are glad to welcome every one here, and especially welcome the dear colporteurs. We are glad to see your sunburned faces and smiling countenances, which give evidence to the fact that for some time past you have been out in the field at work -- in the harvest field and that the glory of the Lord is filling your hearts as a result thereof. History discloses to us that at the great battle of Balaklava, there was a noble band of soldiers, six hundred, long made famous in poetry and song, who laid down their lives on the battlefield because they loved their king. But, dear friends, the history of those famous men will pass from the earth, as all history must, which is based upon human blood wrong fully shed. And in the ages to come, the peoples of earth, in literature, poetry and song, will sing the praises of the Lord, and also give praise to another noble band of six hundred, who laid down their lives on the battlefield, because they loved the King. We are advised now that there are about six hundred who are actively engaged in the colporteur service, going forth daily fighting the good fight of faith. These at the same time are being opposed on every side by the adversary, who is firing his wicked darts, even bitter words, at them from every standpoint, -- yes, darts behind them, darts to the right of them, darts to the left of them, darts in front of them, volleyed and thundered, but on to fight the noble six hundred.

In the name, dear friends, of the Lord, and of this Society, we extend to you a heart-felt welcome, and we bid you God-speed. We assure you of the love of the Society, of the love of every one engaged in the harvest work, of every one who loves the Lord, and the glory of the Lord's name, and we rejoice that so many have been permitted to take up the banner of the cross, and distribute the literature that is already bringing blessings to many of the families of the earth, at least.

We do not forget the sharpshooters, either. You know in all battles they need sharpshooters. Neither would we forget the volunteers who are doing a noble work. We bid you, dear friends, a hearty welcome. We rejoice that you are engaged in the greatest enterprise in which it has ever

been your privilege to engage; we thank the Lord that you are here, and hope your hearts are filled entirely with love.

We believe, dear friends, that this is the first great convention of the Lord's consecrated children at which about, if not quite, all of those who are giving the most of their time to the pilgrim service, have had the opportunity to assemble themselves together. We welcome you, dear brethren, in the name of the Lord, in the name of the Society and in the name of all the dear friends. Your hearts today are united in love, but may your coming together on this occasion unite your hearts closer together than ever, if possible, that you may be better enabled to serve the Lord and His flock. We rejoice to have ' everyone here who loves the Lord and we hope everyone's heart is filled with love.

Now we are sure, dear friends, that wherever the Lord's people are gathered together, there the Lord Himself is. We cannot conceive of the Lord being everywhere at the same time; but He is present here, without a doubt. We have asked Him to be present and, according to His promise, He is here. Let us fully appreciate today the great and wonderful privilege we enjoy of being in the presence of the Lord, the Master of the harvest, and may each one of us conduct ourselves with dignity in keeping with the high office to which we have been called and in which it is now our privilege to serve in a measure.

It has been suggested also, that the Devil has taken up his headquarters on this island for ten days. In all probability that is true. You know we are told in the Scripture that when the sons of God came to present them-selves to the Lord, Satan also came. He is always present, seeking what he can do. He has been opposing the development of the Church for nearly nineteen hundred years; he is seeking harder today to overthrow it than ever before. But, dear friends, we have the assurance from the Lord's word that if we resist him, he will flee from us. This gathering of the Lord's children is absolutely invulnerable to the attacks of the adversary, if we WILL so have it. Let us put the emphasis on the WILL.

But, dear friends, if we have come here with our hearts filled with the spirit of criticism, with the spirit of back-biting, with the spirit of hatred, with the spirit of fault-finding, with the spirit of pointing out the mote in our brother's eye, when we have one in our own as large as this tent pole -- if that is the spirit animating us, just to that extent the devil is going to control every one in that condition; but we hope nobody is here with that spirit. Let us lay aside every vestige of criticism, and let us remember that this poor old human race is in a deplorable condition, and let us remember the language of the apostle Peter when he says, "Above all things, have fervent love among yourselves, for love covers a multitude of sins." Let us put away from us forever any of the spirit of criticism, the spirit of fault-finding, the spirit of back-biting, if we ever had it, and fill our hearts entirely with the love of the Lord, that our mouths may speak forth His praises and love upon every occasion. If we do this, dear friends, this convention will close with more glad hearts and more saints near the kingdom by far than ever before. We have the opportunity here to develop character; let us take advantage of it.

Now, dear friends, we are going to assume the authority to speak for you for a moment, because we feel assured that everyone in this audience will endorse every word we are about to say. The Lord very graciously provided for the convening of this large number of His children; it was not possible for us to come together on this occasion if He had not provided the means; therefore we give the glory to Him and declare His praises upon this island. But He has used one instrument

above all others to bring us together. We rejoice to honor him whom God honors. If we are ashamed to honor him whom the Lord honors, certainly the Lord would not be very well pleased to honor us, because the Lord knows more about honoring His servants than we do. Therefore; dear friends, we are glad to welcome in our midst today our beloved Pastor, him whom we love very dearly indeed. Our hearts are welded to him with love; we love him devotedly because the Lord loves him; we love him because the Lord is using him to bring to us food from the storehouse, meat in due season. Our hearts are overflowing today with love for our beloved Pastor, and we rejoice that we are permitted to have him with us on the opening day of this great convention. We are quite certain that every heart here today goes out to him in love and in sympathy. Let us remember, dear friends, that we all have our trials, that we all have battles to fight, and that our beloved Pastor has his, as well as we, and let us all rejoice in the privilege of extending to him our love and our sympathy, assuring him that we are rejoicing that the Lord has given us an opportunity to work by his side in the harvest field. Our beloved Pastor will be present in a few moments to address you. We know that you much prefer to listen to him than to any of the rest of us, although the Lord's word sounds good, no matter where it comes from; it is the Lord's word that is good, rather than the instrument through which it comes. We are going to ask every one in the audience who approves the statements the Chairman has made concerning our love and sympathy for our beloved Pastor, and who desires to express that love in some manner, when he comes on the platform, to arise and join in singing "Blest be the tie that binds our hearts in Christian love," and all who feel disposed to shake hands with the brother shall do so by giving him the "Chautauqua" salute. We cannot all shake hands with him at once -- neither could he stand it; we do not want to exhaust his strength in that manner.

Salutation by the President of The Watch Tower Bible and Tract Society

After Brother Rutherford's address the hymn was sung, "Blest be the tie that binds our hearts in Christian love," in the midst of which Brother Russell ascended the platform. He was greeted with the Chautauqua salute, the waving of handkerchiefs, and he returned the same, waving his own to the enthusiastic gathering. On being introduced by the Chairman he said, in substance:

Brother Russell's Salutation.

"I am here on this occasion to offer you salutation. I salute you in the name of our great heavenly Father, in the name of our great Redeemer and Lord, and in the name of all the dear brethren and sisters who are interested in Zion's Watch Tower and the truths which it continues to present to the best of its ability."

We report briefly Bro. Russell's further remarks, in which he stated he considered it a blessing indeed to have the privilege of greeting so many, of whom he supposed a large proportion were fully consecrated to the Lord. He expressed himself as thinking it a most wonderful thing indeed that so many had laid their all upon the altar for sacrifice, for most of the Lord's people, no doubt, had found by experience, by actual inquiry among their acquaintances and friends, that very few would be willing to say that they had made a full, complete consecration to the Lord, and while

this was saddening to the heart, yet it demonstrated the truth of the Lord's own statement, that the "elect" class would constitute only a "little flock."

He remarked it was not an uncommon thing for audiences of that size to be convened, but that it was a very uncommon thing to see an audience of that size composed of individuals, most of them not wealthy in this world's goods, who were attending for their own personal edification and not as paid delegates from large and wealthy congregations.

He expressed gratification that the dear friends had come together for personal benefit, and felt sure they could not have come with a desire to shine before the world, for nothing connected with the truth had that tendency. Rather, as the Apostle says, "We are counted fools." But this is merely the estimation of the world, which estimation is foolishness in God's sight. We have taken God's side and this is the foundation of our confidence and of our rejoicing.

Brother Russell stated that this was the only meeting in the whole world, so far as he knew, composed of so many whose hearts, as well as heads, were so thoroughly convinced in harmony with the Bible. While they were free from error and superstition, nevertheless they had come into a most abject bondage, bond-slaves of the Lord. On the one hand free, on the other hand bound; bounden by their minds and by their hearts; bound by love -- "Blest be the tie that binds" -- bound in that after their acceptance they are not permitted to do a single thing out of harmony with His will; that upon these conditions is a man permitted to be the servant of the Lord. The speaker urged that they let nothing come between them and this spirit of service

"Oh, let no earth-born cloud arise
To hide thee from thy servant's eyes."

We are not bound for a day or a week or a month, but to the end of our journey, until we die. "Be thou faithful unto death," is the divine condition imposed for the obtaining of the crown of life. It is a full surrender to all eternity. He made the statement that it was no doubt true that those who had been in this condition of bondage for ten years had more joy, more rest in the Lord, than those who had been in that condition for only one year; that as our experiences increased, our blessings increased, from grace to grace, from glory to glory, in our hearts now, in our whole being now; and that by and by there would be the attainment of the glory that God hath in reservation for them that love Him.

Brother Russell then closed by exhorting the dear friends to be faithful, to keep their eyes on the final and glorious hopes and promises, on the grand consummation of our hopes, that we might be permitted to share in "the resurrection of the dead," and that each is assured of a share in the glory upon condition that he continue to share in the sufferings of this present time.

SUNDAY, AUGUST 30.

9:00 A. M. -- Praise and Prayer Service.

9:30 A. M. -- Discourse by Brother John Harrison.

Subject: The Good Fight.

My Dear Friends: I esteem it a great honor as well also as an exalted privilege, to greet you in this first service this morning. We come to you this morning, dear friends, with a message recorded in 2 Timothy, 4th chapter, 6, 7 and 8 verses (2 Timothy 4:6-8): "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but to all them also that love His appearing."



These words form a part of the last charge of the great Apostle to the Gentiles, to his son in the gospel, Timothy. They form a glorious climax to one of the greatest lives recorded in the annals of men. The Apostle Paul had few peers and but one superior, the Lord Jesus Christ whom he served. I think I voice the sentiment of this vast audience in that statement. We stand and look at this gigantic character, rounded up in these few words, as the crowning piece of his utterances in life, and we stand amazed, and wonder how he was able to express the words of the text in saying, "I am now ready to be offered, the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." I say, as we look at this character, we are amazed, and wonder how he attained to that. We look at our own little lives, we measure the common affairs of life as they come to us day by day, and we see the imperfections, the defects that are in us, upon the right hand, and

upon the left hand, and we almost fail in heart, and in faith, as we look yonder to the point where the Apostle stood as he gave utterance to the words of the text, and we say, How can I ever attain to such a glorious estate as that? We are forgetful sometimes, I fear, of the way by which this attainment was reached. Paul was not always able to say this and appropriate the words of the text. No, he had his day of conflict, he had his hour of trial, he had his moments of despair. (See 1 Corinthians 9:27.) Yes, it was by no path strewn with roses that Paul attained unto that estate; it was not by an easy path that he came hither. By no means. It was a rocky road, it was a rough path; there were many besetments upon the right hand, and upon the left hand, and sometimes I fancy the Apostle felt he was almost completely overwhelmed by the Adversary, as he came in like a mighty rushing tide upon his soul in hours of conflict. When we come to consider the man, when we come to think of the type of the man, we are not surprised that the Lord Jesus set His heart on Him and said, "I have chosen thee as a vessel to the Gentiles. Thou shalt suffer much for me." (See Acts 9:15, 16.) The very type of the man is manifested in his pharisaic life, which has in it much to attract attention; a man of no mean type; a man born in a city by no means a mean city; a man

boasting of citizenship not only as a Jew, but also as a Roman; a man highly educated in the teaching of his day, brought up at the feet of Gamaliel; a man full of wisdom, of zeal, of understanding of the things of his day; and he had set his heart and his mind in the execution of that which before God he thought to be right. And so zealous was the man, who afterwards became the Apostle, in defense of the things which in the sight of God he thought to be -right, that he persecuted the Saints, even to strange cities. He was diligent in hailing men and women, and bringing them to death. It is a remarkable fact, dear friends, that Saul of Tarsus is the only name recorded in connection that Saul of Tarsus is the only man recorded in connection with the death of Stephen, the first martyr, for the gospel of Jesus Christ, giving his consent to that death, holding or caring for the clothing of the men who cast the stones which crushed out Stephen's life. This is somewhat of a brief description of the character of the man before he was taken captive by the Lord Jesus Christ.

Smitten down at noon-day, on the way to a strange city to bring men and women to judgment for the faith of the Son of God, blindness is his portion, led by the hand of another, until mercy speaks, and as scales dropped from his eyes, he was to begin to see things anew. It is in regard to this new life that the Apostle speaks in the words of our text, where he says, "I have fought a good fight, I have finished my course." What kind of a fight? The very words of our text state that it was not by an easy way the Apostle had attained to the altitude of faith, as announced in the text. "I have fought a good fight." That means there was something to contend with, or the fight would not have been on. . You cannot fight without an adversary. It is utterly impossible to have a conflict without a foe. And the Apostle recognized that he had them in great numbers. He had mighty forces contending with him, and he sums them up in three classes -- the world, the flesh, and the devil -- or adversary. Three classes of antagonistic foes confronted this man, who was called from henceforth to be a man of God, a follower of the Lord Jesus Christ, a defender of the cross of Calvary. And here was a transformation. What a mighty turning about! And it was from this moment of turning about that course began which he said he had run; it was from the moment he turned in the way, and set his face in the opposite direction from that of a persecutor of the followers of the Lord Jesus Christ, that the mighty conflict, which he said he had closed with a good fight, began.

We sometimes in our imagination sit and muse over certain characters, and wonder how they ever made such attainments. And it is for the benefit and special encouragement of our hearts this morning that we call your attention to these things. As we suggested a moment ago, the Apostle Paul did not attain to that altitude of faith and confidence in God at one stride, nor did he attain it by many strides of easy processes, but it was a life of conflict from first to last, from beginning to end. Yes, a life of conflict. What do we know about the aspirations of Saul of Tarsus as a man? He was a man like other men, as he says himself; he was a man of like passions with us. We want to imagine Paul as one of the brethren among us, of like passions; highly endowed with powers, mental, moral and physical, with all the channels and possibilities of life open before him, a comparatively young man, and then we may begin to conceive something of the things that confronted him. Educated in all the intricacies of the law, a man who had been brought up at the feet of Gamaliel, the great and noted teacher in Israel in those days, and thoroughly equipped for the duties and responsibilities of Jewish life, he had something before him to look to, and then he evidently was equipped with the ordinary learning of the sciences and arts of his day. A goodly heritage evidently was his, if we speak after the manner of men. What might have been his ambition, I dare not say. I can imagine him with aspirations like other men, to attain to a goodly fortune, a goodly earthly estate, for if there was anything that inspired the heart of a Jew it was the

hope of a glorious earthly estate, ultimately at the head of all the nations of the earth as to nationality. Paul was only an individual member of that nation who anticipated a place at the head of all nations. Well, would he not have a right to aspire to a goodly estate as a member of his own nation? Yes, he indicates as much in some instances. (See Philippians 3:4, 5.) How much his heart was set upon that, I know not, and you may know not, but we know one thing, that he sacrificed it; it went out of his life forever. Whatever ambitions he may have had as to the founding or establishing of a home of his own, as is most natural with every man who comes on the face of the earth, I know not. I do not know what Paul's ambitions may have been, or what his aspirations as to the future, with a home of his own, and a family of his own about him, were, but I do know this, that it went out, that it was eliminated, if it ever had a place in his affections; it was cut off and forever left behind as a thing of the past, if it ever was in his affections at all. (See Philippians 3:8). I do not know what may have been his ambitions and aspirations as to his relationship to his nation in an official capacity. You know that men have ambitions along those lines, not only of wealth and of home, but of recognition, in honor preferred by his fellow men. Paul evidently had a right to have ambitions along this line -- political ambitions, if you please, aspirations to hold office, standing as one regarded as worthy of trust and confidence by his fellow citizens; and for aught I know, his ambitions may have been very much along that line; but I know this, that it was eliminated. Yes, he tells us in one place his estate was a goodly one. He says, I have counted it as nothing -- counted it all as dross -- For what? For the sake of the gospel of Jesus Christ, and for the glory of God. What a wonderful triumph that was! Simply to get the consent of the mind to cancel every ambition, every hope, every desire of the human heart for the things that naturally belong to it, is in itself a mighty conquest, and few there are who are able to make it. I want to say to you, dear friends, this morning, few there are who are able to make such a complete sweep of the things of the earth as the be-loved Apostle Paul seems to have done when he entered upon this race, and that is one of the secrets of his success in running the race. This is the very foundation stepping stone of the glorious triumph, announced in the words of our text this morning. The fact that he eliminated out of his life and set aside all the ambitions of an earthly type was the very foundation stone on which he built his life afterwards, recognizing the fact that it was done for Christ's sake, and for Christ's sake alone. Not many men can measure to the altitude of character simply to say, "I am dead with Christ; dead to the world." But as I have studied this character, in the light of his own writings, and in the testimony of other writers, I have said, this Paul of all men, seems to be able to say with truthfulness, "I am dead with Christ, crucified to the world, and made alive unto God." Just then began the greatest conflict in bringing the powers of being into subordination to the will of God, for when he had accomplished this work of eliminating self, and putting Christ in command, then began the battle. Do you remember what he said, It is in the 8th chapter of Romans: "For the law of the spirit of life in Jesus Christ has made me free from the law of sin and death." What a wonderful recognition of fact! But how had he been led to experience this reform from the law of sin and death to the law of life, which is in Christ, Why that must have been attained by a marvelous grasp of faith in the mind.

Now, my dear friends, I am wondering this morning if there are not some here who can sympathize in experience with Paul. When you first heard of this way, did you fall in with it easily, or were you inclined, to persecute it somewhat? I think I know of one at least who was not inclined to accept it cheerfully. I presume I speak the experience of many others. Well, then you can have some sympathy with Paul when he got his eyes open finally to the fact that all these days of earnest, zealous persecution of the Saints were in direct antagonism to the God whom he thought he had

been worshipping and serving acceptably. What a wonderful conflict of soul there must have been in the mind, as he turned thus about and recognized the fact!

Pardon me for a little personal experience, but I have had so much joy in this experience of Paul that I cannot refrain. For some months, after withdrawing from the Methodist Church, in which I had been a minister for something over thirty years, I met some of my personal friends and relatives according to the flesh; they looked at me in amazement; they said to me, in familiar words, "Why John, have you been wrong all your life in your preaching?" I said, "I think so." "Well, it is funny that you would be wrong all your life, and not know it, and just find it out now." It may have seemed funny to them, but it was a very serious matter to me. And they seemed to think it was a remarkable thing that a man would acknowledge he was wrong when he saw it. That seemed to be one of the most peculiar features of the whole affair, with them; and they wondered how it was that a man could preach for more than thirty years, and then acknowledge he had been wrong. "Well," I said to them, "I have a most remarkable example in the person of the Apostle Paul. Paul had been zealous, O, so zealous for what he thought was right, even to the persecution of the Saints unto death, and then he stood up, like a man, in the presence of his environments, and said, 'I have been wrong, and I am going to turn about.' If Paul could endure such a thing as that, I guess I can; he is a pretty good example, and not, by the way, bad company to be in at all." And I am so glad that God, my heavenly Father, and my blessed Savior, enabled me to take that stand, and that I am here today in this glorious environment, in the hope of one day, with Paul, being able to say, "I have fought a good fight." Praise the Lord for the prospect that lieth before every honest child of grace who is willing to put his trust in Him implicitly, even though it does cost friends.

Now, do you not suppose it cost Paul something when he came to the conclusion that he had been wrong during all of these weeks and months and years that he had been persecuting Christ and His followers, Yes, friends, it cost him perhaps more than it cost you or me, but he did not flinch. No, he said, "I count these things as but offal that I may win Christ." And then you remember that remarkable statement when the brethren entreated him that he should not go up to Jerusalem again, how his soul waxed earnest under the grace of the Lord Jesus Christ which is always available unto those who put themselves wholly into subjection to it -- you remember how, when they entreated him, and he was about to de-part from them, and did not expect they would see his face any more, he said: "I know not what is before me, I do not understand other than this, the holy Spirit witnesseth to me continually that there waiteth me bonds and afflictions and stripes." And on one occasion, he said, "I even go bound in spirit to Jerusalem." And yet he was willing to go. Though the Apostle to the Gen-tiles, he could not forget his brethren in the flesh, and he yearned for them; and in one instance, he declared that he could wish himself to be accursed from Christ that Israel, his brethren in the flesh, might be saved. Fight? Yes, a terrible fight, a fearful conflict! He got rid of all the ambitions of the flesh, and the desires of the earthly, and then began his antagonism with the world, and the great adversary of souls. Do you remember what he said he had endured at different times? (See 2 Corinthians 11:23-33.) In perils by land, in perils by sea, in perils in the world, and perils of false brethren; three times he received forty stripes, save one, at the hands of the Jews, his own brethren, for whom his soul was crying out intently that they might be saved, and yet they spared not, but poured upon him the stripes. And yet we do not find murmuring or complaining, nothing of the kind. These are some of the things he endured; these are some of the things he suffered. But I presume the hardest conflict of his life, and we find in our own, is the conflict with false brethren, those who have supped with us; those who have shared some of these wonderful things that our Father has, in his gracious abundance, provided for us. I say there,

perhaps, was the hardest conflict the Apostle had to endure -- perils among false brethren. I do not mean his Hebrew brethren; I do not speak of his brethren according to the flesh, but his brethren according to the spirit, for these seem to be they of which the apostle was speaking. And I want to say to you, dear friends, as I go up and down the earth, in my pilgrim travels, there is nothing that so touches my heart and so saddens my soul as to come in contact with one who was once in full unison along lines of faith, and to see that he is getting out here, a deflection to the right hand, or a deflection to the left, something he has found that he thinks is better than the best he ever had before; and yet when we come to look at it, and compare it with the gracious record of God's Word, we find oftentimes that it is completely antagonistic, and, to say the least, out of harmony with the record of the Word. And then when we see those actively engaged in disseminating this bitterness, this bad food, among others, and striving to lead them astray, just as Paul evidently felt towards those of his day whom he declared to be false apostles transformed into apostles of Jesus Christ, so our hearts are sad when we meet with such. I presume that was among the causes of the greatest grief and the deepest sorrow of the Apostle's heart in remembrance of that fact. Why? Not simply because of the severance of fellowship between his own soul and their souls, but because of the danger he saw in advance in connection with that thought which he suggests in one place, and says, "It is a fearful thing to fall into the hands of the living God, for our God is a consuming fire." (Hebrews 12:29.) And he said that would be the lot of those who had thus departed from the faith, and were seeking to destroy the faith in others, and so we have like experiences along our race course. But, dear friends, time flies when we get to talking of these things, which are of such vital interest to us.

I want to call your attention for a moment to another thought for the special encouragement of those this morning who feel they need encouragement because of their own weaknesses, infirmities and insignificance in the race course. Now, I meet in little groups here and there, up and down in the earth, and it is no unusual thing for me to meet with one who will begin to complain, and say, I do not see how I can ever be an overcomer, how I can ever win the prize. Well, I sometimes ask this question: Sister, or brother, Who put you into this race? Is it your own choosing? I remember that our Master said, "Ye have not chosen Me, but I have chosen you." (See John 15:16.) Now sister, brother, who put you into the race? by what authority are you there? Well, it must be admitted that it was the Lord, if they are in the race at all. Then why are you complaining against God, the Father, who put you in there? That is the question I would have everyone settle who is discontented or' dissatisfied with the race. I think perhaps there is a little difficulty right here. Instead of settling it as Paul evidently did, they look at somebody else; they look at a brother or sister over there, concerning whom they think it is an easier matter for them, and say, "If I had their place, I think I could run it a little better." That is a grievous mistake for anyone to make. Our heavenly Father knew you before He called you. He knew all about you; He knew just how crooked and knotted and gnarly the stick was before He had it cut out of the forest. But I want to tell you, He knew something else; He knew exactly where He wanted that stick -- or that stone, which would probably be a better figure -- to fit; and He knew that if you were submissive in His hand, He could easily shape you as a living stone to fit an exact place or niche in the Temple, builded up under Christ, that would be to His glory. Now the only question is, Will you let Him do it? Or will you go to dictating to Him how it shall be done, or when it shall be done? It is for you to settle, too; I cannot settle it for you. I could not run your race, to save my life, and I do not believe you could run mine. I think our heavenly Father understands the whole situation as no other one does. He understands thoroughly what was in Paul when He called him, and He knew just what place He had for Paul to fit, and so He had for you and I the same knowledge, and the same thought in mind when He called

us, and asked us to be submissive in His hand for the polishing and fitting. Therefore the exhortation is, "Take heed, let no man take thy crown." It is yours -- assigned to you --and if you do not want it, do you know what God will do? I will tell you what has been my thought on that. He will hunt out of the quarry of humanity another stone as nearly like you as it is possible to find two alike. What for? Because He must have one to fit the place. God help us to recognize this fact, and, Paul-like, first eliminate out of our lives every ambition, every desire, every motive, that would leave the least flaw on our new creature -- let it all be eliminated and cast out, and like Paul may we be enabled to say, "Forgetting the things that are behind, I press towards the mark for the prize of the high calling which is of God in Christ Jesus." And I want to say to you, dear friends, it is my candid opinion that no soul will ever be able to stand where Paul stood when he uttered the words of the text until he has done that one thing-- cut out everything from the life that would in any wise claim a place in the affections, the desires, or the ambitions of life. It costs something to do it, but it pays the largest dividends possible when the work is accomplished. Thank God for the fact! And then what? Why, we must not only have ourselves liberated from that which is binding us, but there must be there the pressing forward. If Paul had stood there where he had eliminated these things, he never would have been where his experience declares him to be in the text of the morning. Press forward -- it costs something. Here is a great antagonist to the right; but don't you know our path does not go to the right? It is straight forward. Too many of us want to get out into the road instead of keeping in the narrow path. The lions are not in the path. No, they are chained off, over there, and over there, and it is only when we get outside the narrow way of duty that we have the greatest trouble. Our Lord Jesus Christ traveled from beginning to the end the path you and I are expected to go over. He knows all about it. I used to wonder how it was that Christ was tempted in all points like as we are, yet without sin. That was when I was a Methodist preacher. Why did I wonder that? Well, I thought Christ was perfect, and I knew I was not perfect, and I wondered how a perfect being could be tempted in all points as an imperfect being is tempted. Now, you see I had not studied the Bible very much, don't you? I will tell you, brethren, I had studied what men had said about the Bible more than I had studied the Bible, and that is the secret of trouble in all these great camps of Babylon. What was the trouble? I was not acquainted with the Word of God. Had I been, I would have known that the temptations of the Lord Jesus Christ were not upon the plane of a man, but consecrated humanity brought a new condition of things, and it was on the plane of the New Creature that He was tempted as we are, yet without sin. He was tempted in all points as we are, as New Creatures. When I saw that, I began to have some hope, I began to see I had a Savior that to me was unparalleled in relationship to anything I had ever dreamed of before. In all points tempted as we are as New Creatures, and therefore He is able to succor us as New Creatures, and we need have no worry; those lions on the way cannot come near us as long as we are hid under the covenant relationship with God in Christ; He is our righteousness; He is our shelter; He is our protection. And you remember He gives us that beautiful picture of the hen and chickens, in what He says to Jerusalem; and what He promised to Jerusalem, if they had been willing, is ours, and more too, if we are willing. Don't you remember, "As a hen gathereth her brood under her wings, so would I have cared for your children, but ye would not." (Matthew 23:37.) Now, I hope it will never be said of any of us that we will not. What a wonderful sheltering place that is against all the powers of the adversary; all the fiery darts of the enemy fall harmless and ineffective at the feet of Him who is thus sheltered and protected under the cover of His wings. Thank God!

Now let us look again, just a little along the same line. We have stood many times, evidently all of us, and looked at this wonderful character, so marvelously rounded out, as in the words of our text this morning, and we have said, Will it be possible for me to attain unto that estate, I do not know; I have for some years thought this was one of the special mercies of our heavenly Father, in

permitting this royal soldier of the cross to have such a glorious experience in the closing hours of his life. Evidently the Apostle Paul had had his last trial in a Roman court, evidently he had been sentenced to be executed. If there is any dependence to be placed in tradition, we are informed that he was be-headed, and I have thought that before penning the words of our text he had passed through the ordeal of his last trial in a Roman court, and had been sentenced to be executed, and was apprised of the fact, and in reviewing his life, and looking at the sheltering of the blood of the covenant that had been over him from the day that he entered into covenant relationship with God in Christ Jesus, his soul was permitted to see out into the future, as well as retrospectively over the past, and he was enabled to say, "I am ready to be offered, and the time of my departure is at hand. No more conflicts, no more besetments, no more trials, no more doubts, all is clear and serene before me, I am ready to be offered." God help us to be ready when the time may come. We know not how soon it may be, for you or for me. We may not have the warning that Paul had, but let that be as it may, when and where it will, whatever God may see is best; but let us be able every day of our lives to say, "I am ready now to be offered, and the day of my departure is at hand; I have fought a good fight." It has been a fierce one -- it was a fearful one, Paul might have added, but it has been accomplished, the victory is now mine. I was able to say back yonder, "I count all things but dross that I may be able to win Christ, and I see now the goal is reached, and I am ready, there is nothing more to be done, I await only His time; I have fought a good fight; I have finished my course; I have kept the faith." O, brother, sister, what crowning glory in these words, "I have kept the faith"! Faith of what? The faith of the Son of God, faith in the atoning merit of the Redeemer, faith in a risen Christ, faith in a coming Messiah, faith in a coming Kingdom, in which I hope to have a place, said the Apostle. Glory be to God for such a prospect! I reach out, with the fingers of faith, and take hold of it, and claim it as mine, and you claim it as yours, as the privilege I believe of every anointed Son of God and child of grace. Thank God for the outlook! Therefore he could say, Not that I expect the crown now, but henceforth, in the future, in due time, the Lord, the Righteous Judge, will give it to me in that day. What day? This day. Thank God, this day. It was that day to Paul. Paul told of things that would come upon us in the ends of the ages, but oh! what wonderful things we see today as we look back to the ends of the ages there, we upon whom the ends of the ages have come here. The ends of what ages? Why, the last end of the age which Paul knew the first end of. We are in the ends of the ages. As Paul stood in the ends of the ages, the last end of the Jewish age and the first end of the Gospel age, so we stand in the last end of the Gospel age, and the first end of the Millennial age. What wonderful things! Will it not be glory when the last member is gathered, and we see some of the things Paul saw when he was caught up to the third heaven and heard things unutterable, things not lawful to be spoken at that time? But oh, thank God, many of them are lawful to be spoken now, and you and I can talk freely about them, and anticipate them in their ultimate fulfillment. And it seems to me that just a little beyond, only a little way, we will see and hear and talk and rejoice in all of these things that Paul saw back there in the other ends of the ages -- not in these. God help us to be ready, having fought a good fight. Paul said, The Righteous Judge will give it to me in that day. And when we get through with this little harvest work that God has assigned to us, we will receive it in this day. What a glorious fact! What a stimulus for our faith! What a wonderful support for our confidence! May our confidence grow stronger, and our faith grow brighter, and our hope grow firmer, and our rest in Him become sweeter, as the days go by! Amen.

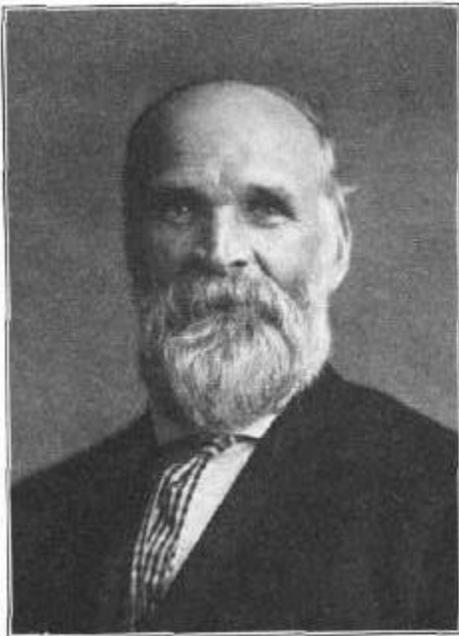
10:30 A. M. -- Praise and Prayer Service.

11:00 A. M. -- Discourse by Pilgrim

Brother M. L. McPhail.

"Great Evils of Evil Speaking and Judging."

JAMES 4:11, 12: "Speak not evil, one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy. Who are thou that judgest another,"



Brother M. L. McPhail

This text, my friends, shows the kind of adverse speaking that is here condemned. It is not so much the abusive and scandalous language that is here condemned as it is the love of faultfinding and judging. The faultfinding and judging spirit is utterly un-Christian, as well as un-Scriptural, and he who is guilty of these things is guilty of disobeying God's word from the beginning to the end.

What does it mean? It means that he who is guilty of these things has been paying an amount of attention to the conduct of others that would have been better bestowed upon his own; it means also that he has been paying attention, not in order to help, but in order to criticize, and to criticize unfavorably. It shows, more-over, that the selfappointed faultfinder or judge -- I say selfappointed, because God never appointed him -has a very inadequate estimate of his own frailties and short-comings; for if he knew how worthy of blame he himself was, he would be less ready to deal out blame to others. Faultfinding, or judging, is a sure sign that he who' is addicted to it, is

ignorant of the immensity of his own shortcomings. No one who knows himself, who sees himself as he really is in the looking glass of God's Word, and sees his own weaknesses and imperfections and shortcomings, will be eager to be severe upon the faults of others, or to use the functions which require full authority and perfect knowledge for their fair, just, impartial and full performance. To find fault, or judge, is to betray in one's self an amount of self-ignorance. The faultfinder, or judge, it matters not who he is, is an ignorant person; he is a self-complaisant person; he is a selfrighteous per-son. Just let me call your attention to a little illustration. You remember the account of the Pharisee. "God, I thank Thee that I am not as other men; I am so good, and other men are so bad; because, Lord, you don't know this, I thought I would come and tell you about it." Now it would not have been so bad, my friends, to tell how good he was, if he had only let other people alone. But he would not let other people alone; he had to tell God how bad other people were. He could not even let that poor Publican, whose heart was breaking, alone; he had to give him a dig. "I am not like this Publican." Our Lord knew as well as he that he was

not like the Publican, but our Lord knew the Publican was a thousand times better man than he. You know that our Lord compared the Pharisee to a whited sepulchre, and you could not give a man a worse character than that. What is more obnoxious than a corpse in a state of putrefaction? Open the sepulchre door, look in and see it full of dead men's bones. That is what that man was morally, and yet he was thanking God he was so good! Now, my friends, had he seen himself as he really was, do you think he would have made a prayer like that? No, he would have made a prayer more like the poor Publican, "God be merciful to me a sinner." It does not make any difference who the faultfinder or judge is, he puts himself in the place of that blind Pharisee.

Faultfinding, or judging, my friends, betrays an ignorance of human nature, which would certainly be corrected by a little more self-inspection, and that generosity toward others which a thorough knowledge of one's self always excites in a just mind; but over and above all of these, faultfinding and judging is an invasion of the Divine prerogative; it is an invasion of the prerogative of God; it is not merely a transgression of the royal law of love which says, "Speak evil of no man," "Judge not," "Cover a multitude of sins," "Love your neighbor as yourself" -- I say it is not simply a transgression of the royal law of love that tells us these things, but it is the setting of one's self above the law, as if it were a mistake, as if it did not apply to one's self; it is a climbing up into that judgment seat on which God alone has the right to sit, and the publishing of judgment which he alone has the right to pronounce. This is the aspect of it, or the view of it, on which the Apostle lays the most stress. "He that speaks evil against his brother, and judges his brother, speaks evil against the law, and judges the law." The Apostle gives us to understand that this conduct is no less a presumption than for a man to quit his station as God's subject, who ought to be a doer of the law, and to usurp the place of a lawgiver or judge, whose office is to determine what ought to be commanded, prescribe to men their conduct, to call men to account for it, and to pass sentence on the guilty.

To what law does the Apostle refer when he says, "He that speaks evil against his brother, speaks evil against the law" -- and so on? Well, the Apostle calls it the law of liberty, the perfect law, the royal law, the law of love. No one who knows the law of love, and has at all grasped its meaning and scope, can suppose for a moment that the observance of it is consistent with faultfinding. What does the law of love say? I might call your attention to many things, but I will call your attention to one thing. The law of love says, "Love your neighbor as yourself." Now the question is, if I love my neighbor as myself, it means this, that I will take just as much interest in his welfare as in my own; I will rejoice just as much in his prosperity as in my own. And I will be just as sincerely grieved at his calamities as at my own; and I will love his good name and reputation just as much as my own. Now if a man loves his neighbor just as much as himself, how many faults would he find against him? How many severe judgments would he pass against him? Not a single one.

The faultfinder or judge, who loves to take a microscopic view of the faults of others, usually does all he can to cover and conceal his own faults; but if he had the love of God in his heart as he should have, he would be just as eager to cover the faults of others as his own. Men do not ordinarily censure themselves with rigor and severity. Men are not very forward in condemning themselves for the things they do. Have you ever noticed how tender we are toward our darling selves? But I say, my friends, that if we loved our neighbors just as our-selves, we would be just as backward in pronouncing severe judgment against them as against ourselves, and we would be just as backward in speaking evil against them as against ourselves. But the fact is, we should be far more backward about pronouncing evil judgment against others than against ourselves. Why? The reason is this:

we are well acquainted with the motives and principles from whence all our actions flow; we are well acquainted with our own motives and intentions in all that we speak or do; but the case is entirely different when we undertake to judge others. We cannot know, we cannot read, the hearts of others. The heart being the hidden man, is known only to God, before whom all things are naked and open, and to a man's own self, and that is one great reason why we are told that we must not judge one another.

While the Bible tells me I must in a way judge myself, it just as plainly tells me I must not judge you, and that you must not judge me. The Bible tells me that I must be severe in a way toward myself, but it just as plainly tells me that I must be kind and loving and lenient toward you. Our Lord knew that our natural tendency would be to be kind and loving and lenient toward our darling selves, and to be harsh and severe toward others. And if we have gotten beyond that, we can thank the Lord for it, because that is the natural way, or the way of fallen human nature.

Moreover, inordinate self-love has too often a great influence upon the judgment which men pass upon themselves, and the corruption of their wills and affections upon the judgment which they pass on others, so that they seldom judge aright; nine times out of ten they are wrong; as he who has the jaundice, with objects ever so white, judges them yellow; so the eye of the mind affected with the corruption of the heart, puts another color on that which, is most candidly spoken or done. Frequently men are found fault with and judged for what it is their duty to do; frequently men are condemned for the very things for which they should be commended. But now, as I said before, my friends, if we have the love of God in our hearts, we would be just as backward in pronouncing severe judgment against others as against I ourselves; and there are great reasons why we should be more so, aside from the consideration I have already mentioned, namely, that we know our own motives, our own intentions, our own principles, but we do not know those of others.

The question might be asked, my friends, if a man with the love of God in his heart knows anything to the detriment of others, what is he to do with it. Is he to hold it secret, or is he to publish it abroad? Is he to keep it to himself, or is he to tell it to others? Now I will answer that question, my friends, with two texts of Scripture. The Apostle Peter (1 Peter 4:10) says, "Above all things, have fervent love among yourselves." And he gives this reason for its necessity: "That love will cover a multitude of sins." Now the Apostle knew there would be a multitude of sins inside the Church to cover -- not outside, but in the Church. He knew the members of the Church would all have their weaknesses and shortcomings and imperfections, and that there would be great need for the exercise of this sin-covering love. He knew also that those who have the love of God in their hearts would be ready to cover; and you usually find it the case that persons who do the uncovering have little or no love. Ninety-nine times out of a hundred the man with the love of God in his heart covers the faults of others; he will never uncover them unless the necessity be urgent, and the utility be great. A man never makes himself great by making another less.

But the question might be asked, suppose it is absolutely necessary to uncover a man's faults, then what must one do? Well, our Lord tells us what to do. This Bible, my friends, is a perfect rule book; we have a rule for everything here. In the 18th chapter of Matthew, beginning at the 15th verse (Matthew 18:15), our Lord says, "Moreover, if thy brother trespass against thee, go and tell everybody about it; tell this one, and that one, and the other one, and if you cannot tell as many as you would like to have know it, write to a good many about it. Be sure and get the word circulated. Don't stop until you think everybody knows it." Is that what our Lord says? No, but that is what

some people do -- people who profess to be Christians, too. Well, if our Lord does not tell us to do that, what does He tell us to do? "Moreover, if thy brother trespass against thee, go and tell him" - - do not send for him to come and see you, you go and see him. "Tell him his fault between thee and him alone." Do not say in a crowd, "I have a crow to pick with you," and be-gin picking it. There are only two who are to know any-thing about the picking, and if more than two know about the picking, somebody has broken the Bible rule. "And if he hear thee," then what, "Then thou hast gained thy cause; thou hast gained satisfaction; thou hast gotten a victory over thy brother; thou hast gotten him to get down on his knees and apologize to you and tell you what a bad man he is, and what a good man you are." Is that it? No, that is not it. Well, if we are not to gain our cause, or gain satisfaction, what is the good of bothering with it, Well, my friends, our Lord tells us to go and gain something a thousand times better than our cause. What are we to gain? "GAIN THY BROTHER." Well, what is meant by gaining the brother? Why it means that the brother trespassing against you has gotten himself into trouble, and you want to try to get him out of it. That is what it means. It is difficult for people to see that the offender inflicts a worse blow upon himself than upon the offended, but that is always the case. It is always the offender that gets himself into trouble.

Let me give you one little illustration. Take the case of the Apostle Paul. You remember when he was going down to Damascus to persecute the Christians, how he was apprehended by our Lord, and our Lord said to him, "Saul, Saul, why persecutest thou me, It is hard for those whom you are persecuting." Is that it? "It is hard for Stephen, and it is hard for those other men." Is that it? No. "Saul, it is hard for you." So it is hard for every faultfinder and judge; he does not know he is hurting himself, but he is. "It is hard for thee to kick against the pricks."

Paul might have answered, "Well, what do you mean, Lord," "I mean this, that you or anyone else who undertakes to persecute any of my followers, are simply like a stupid yoked ox, kicking against the sharp pricks; when the ox kicks against the sharp pricks, it does not hurt the pricks, but it hurts the ox. And you or anybody else who persecutes my followers, put yourself in the place of that stupid ox."

Let us remember that, my friends. I would like to give more illustrations, but my time is confined to one hour, and so I will have to do a good deal of cutting, for it usually takes an hour and a half, or an hour and three-quarters, for me to give the talk that I am trying to give this morning in an hour.

Now, He says, "If thy brother trespass against thee, go and tell him his fault between him and thee alone, and if he hear thee, thou hast gained thy brother." Then He goes on to say, that if he will not hear, then take with you one or two others, that they may try to restore him; and if he will not hear the one or two others, tell it to the congregation, that they may restore him.

But now, my friends, supposing that men will not follow this Bible rule, supposing they will not follow our Lord's plan of redress for grievances, then what? They constitute themselves transgressors, and should be treated as disorderly persons. You will usually find it the case, my friends -- I have found it so -- that those who are not willing to follow the Bible rule, are very apt to distort, exaggerate and misrepresent matters, place them in a false light, with a view to injuring the brother, and therefore they should be stopped in their bad work by those who believe in following Bible rules, by refusing to listen to them, and by reproving them for their wrong-doing.

You will usually find it to be the case also, that those who speak evil against a brother, or judge a brother, pre-tend to be very much in love with the brother. "Oh, I love Brother So-and-So very much. Yes, I do. Yes, I love him." My friends, that is not the case; love does not act in that way. They neither love the brother nor the Lord as they should. If they loved the Lord they would be ready to do what the Lord tells them to do. What does the Lord say? "If you love me, you will keep my commandments; if you love me, you will do what I tell you; I have told you to speak evil against no man, and if you love me, you will not speak evil against anyone. I have told you not to judge; if you love me you will not judge. I have told you if you have anything against a brother to go to him alone, and if you are not willing to do these things it proves that you do not love me, it matters not how much you may profess." If they loved their brother, they would not be swift to bear, anxious to speak, or eager to believe false reports concerning him, but they would be ready to do just what the Bible says, namely, COVER A MULTITUDE OF SINS.

Another thing, my friends: You will find that those who speak evil of a brother, or judge a brother, make the fault much larger than it is. They represent a mole hill as big as a mountain, and they can never aggravate another's faults enough. It puts me in mind of this: you have seen boys making soap bubbles. I used to make them when I was a boy. They make very large bubbles out of a mere speck of water. A speck of water would represent the fault to begin with, but before the fault-finder gets through with it, it gets as big as the boy's bubble -- and usually full of air.

It puts me in mind of another thing: you have seen those spy glasses that have a big end and a little end. When they want to see the faults of others they put the little end to their eye: "Oh, such horrid things! My! if they could only see themselves as I do, wouldn't they do better? Oh, my! I cannot let that pass. I am going to tell others about it. I will tell myself; if I don't tell myself, I will be sure to tell others anyhow!" When they want to see their own faults, they turn the big end of the glass to their eyes, and say: "Oh, those things don't amount to anything; I am going, to dismiss them from my mind entirely; I am not going to think about them any more."

It puts me in mind of a story I heard when I was a boy, about two Irishmen. They were out in the hills together, and one says to the other, "Pat, do you see that pig way over yonder?"

"Where?"

"Why, over on the hill yonder; don't you see it," "Oh, yes," he says, "but I can hardly see it."

"Yes, but when you put this glass to your eye, it brings it so close that you can plainly hear it grunt."

So when the faultfinder or judge, my friends, gets a microscopic view of the faults of others, it so enlarges them that the faults themselves talk -- that is, in his mind.

Now, then, my friends, if with full knowledge of the royal law of love, the faultfinder or judge still persists in framing and expressing unwisely opinions against others, then he is setting himself up against the law, and above the law, as if it were a mistake, as if it did not apply to one's self; he is by his actions condemning the law as if it were a bad law, and could not apply to him.

Here is the position taken by the faultfinder or judge -- and I am sure there is not anyone here today who would like to take that position: "This book contains wonderful rules for my brother; these

rules are good for my brother, and I am determined to see that he keeps these rules, too; I am going to see that he toes the mark. Of course, it is different with me; I am above these rules, you know; the Bible tells me not to judge, but I am going to judge anyhow; the Bible has told me not to speak evil against anyone, but I am going to speak evil anyhow; the Bible tells me to cover a multitude of sins, but not a sin will I cover, but I am going to do a good deal of uncovering. The Bible tells me to love my neighbor as myself; you just catch me loving anybody as well as my darling self." That is the position, my friends, taken by the faultfinder or judge. It does away with the Bible. It is a literal throwing away of the Bible.

Faultfinding, or judging, my friends, brings another fail in its train. Indulging in the habit of prying into the acts or motives of others, leaves the faultfinder, or judge, little time, and less liking for searching into his own acts and motives. If he would frequently and seriously consider himself, he would be less ready to deal out blame to others; and the more constantly he busies himself about the supposed shortcomings, or delinquencies of others, the less likely he is to investigate and realize his own grievous faults.

Another argument the Apostle uses is this: that we are, for the most part, very unfit and unqualified judges of one another. That is, we lack the necessary qualifications. What qualifications should we have, my friends, Suppose I undertook to judge you, or you undertook to judge me, what qualifications should we have? Let me mention three. First, full authority from God so to do. We must know that God has told us to judge one another, and we must be able to give the book and chapter and verse that says so. That is the first qualification. The second qualification is, omniscience -- perfect knowledge. We must know all about the acts of others, we must know all about their motives, their intentions, their principles, the secret workings of their hearts. The third qualification is, we ourselves must be absolutely free from sin. Our lives and characters must be blameless, perfect, and our hearts must be overflowing with love for those whom we judge. Now, my friends, how many of those qualifications have we? Let us consider this a moment. I am going to ask some questions. Brother Rutherford, I want to ask you a question. I want Brother Rutherford to give me the book and chapter and verse where it says that God wants us to judge one another; where it says that God does not know how to attend to His own affairs, and would like to have us help Him out a little!

BROTHER RUTHERFORD: I cannot do it.

BROTHER M'PHAIL: Have you been studying your Bible?

BROTHER RUTHERFORD: It is not in my Bible.

BROTHER M'PHAIL (Continuing): He says it is not in his Bible. Perhaps you do not have the question. I will state it again. I want someone to give me the book and chapter and verse where it says that we are to judge one another; where it says that God does not know how to attend to His own affairs, and would like to have you and me help Him out a little! Well, if you do not give me a text, I will conclude that we have not the first qualification.

The second qualification, my friends, is omniscience. Do we know all about the hearts of others? Do we know all about their motives, their intentions, their principles? No, we do not know our own hearts half of the time. You know it says when our Lord comes to the earth, He will judge the

people righteously -- implying that there has been a great deal of unrighteous judging done here on earth. Do you not know, my friends, that the judges of these courts cannot judge the people righteously? Why? Because they do not know enough. There is not a man living who knows enough to judge another at the present time. Many a man has been punished for the crime of another; many a man has been severely punished who would have gone free if our Lord had been judging him; and many a man perhaps has gone free who would have received a severe penalty if our Lord had been judging him. It is not because these men were not sincere, it is simply because they do not know enough. When our Lord comes to the earth, He will know enough; He will be omniscient; He will be able to look at the hearts; He will know who is to blame, how much to blame, and what penalty to attach. And is not that one more reason, my friends, we are told not to judge one another? He says, "Judge nothing before the time." And I am just as sure as I am alive, dear friends, that the man who judges before the time, will not judge when the time comes. "Judge nothing before the time." Keep down from the judgment seat a little longer, then after a little while it will be easy to get up there. The Lord will say, "Get up on there." But if you want to get on that judgment seat in the millennial age, you want to keep down now.

Suppose our Heavenly Father would say to everyone here this morning, "I want you to judge Brother McPhail, and I want you to judge him righteously; to the one who judges him righteously, I will give a high place in the Kingdom; I will make him high in the resurrection, and I will put him close to the Lord. But the one who judges aim wrongly, unrighteously, I will send him to the second death." How many of you would want to under-take the job on those conditions? Not a single one. You could not get one out of ten thousand who would be insane enough to attempt it. Then if we cannot undertake it under conditions of that kind, because we would fail, we had better keep our hands off altogether.

Now the third qualification, are we absolutely perfect, How many of us would like to throw stones this morning, my friends' That passage is said to be spurious, but it is in harmony with the rest anyway, and so I will quote it: "Let him that is without sin first cast a stone." I presume, my friends, there are not very many here who would want to cast a stone; our lives are not perfect, they are very imperfect. Therefore, you see, we have not the third qualification. We have not a single qualification. Wonderful judges we would be! Is it any wonder the Apostle says, "Who art thou?" "Who are you that judges another man's servant?" It is presumption; you don't know enough. The Lord has told you not to judge, anyhow. He says, "There is one lawgiver, who is able to save and to destroy; who art thou that judgest another?" The Apostle gives us to understand that while God has promised the kingdom to Christ and the saints during the millennial age, he positively refuses any man to usurp that function at the present time, and I am sure that the person who does it will get himself into trouble. "Who art thou that judgest another," Give the book and chapter and verse; you profess to be a Christian; use your book of rules before you judge. Can you find it in the Bible? Since we must all give account to the great lawgiver and omniscient Judge, we should consider, my friends, that our proper business is to look well into ourselves, to attend to our own characters, and conduct, in order that we may be able to pass successfully his scrutinizing gaze. That is our proper business, my friends, and if we attend to that as we should, we shall neither have the heart nor the time to inquire much into the shortcomings or failings of others. The Apostle Paul says, "I fight not as one that beateth the air." Whom did he fight, Did he fight himself, or others? Which was it, Why, he says, "I keep under my body, and keep it in subjection, lest after preaching to others, I myself might become a castaway." The Apostle gives us to understand that his body was his enemy, and there is where he had to do his fighting; and there is where you and I have to do

our fighting; and if we are ever to reach the goal of the prize, we had better get down to business and fight -- fight the right fight. The man who quits fighting himself and begins fighting others, has quit the good fight, and begun a bad fight that God never told him to engage in at all.

Another thing, my friends. The faultfinder, he who judges others, thereby lays a foundation for his own judgment. Do you not know, dear friends, that our Heavenly Father will treat us just as we treat others, Do you know that He will be just as kind and loving to us as we are to others, and He will be just as harsh and severe to us as we are to others. We read in His word, "Blessed are the merciful." Why are the merciful blessed? "For they shall obtain mercy." But will not the unmerciful person obtain mercy? No, my friends, God has no mercy for the unmerciful person. Read the parable of the unmerciful servant. Listen to what James says, "He shall have judgment without mercy, who showed no mercy." God has no mercy for you if you have it not for others. And so our Lord says, "Judge not that ye be not judged, for with what judgment ye judge, ye shall be judged, and with what measure you mete, it will be measured to you again." You are going to get what you give. God is not going to give you some -thing different from what you give, but He is going to give exactly what you give; and surely if it is right for us to speak evil of others, or try to injure others, then it is right for God to exercise His judgment against us.

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" If you could attend to your brother's mote, and your own beam at the same time, it would not be so bad, but in your anxiety over your brother's mote, you neglect your beam; you forget you have a beam, and as it is of a great deal more importance to get rid of a beam .than it is of a mote, you are neglecting the most important thing. And how unreasonable, how unchristian, it is for you, whose first duty it is to begin at yourself, to spy out' and take a microscopic view of the faults of others, and to deal with them with severity, and, as usual with faultfinders and judges, to take no account of, and to excuse and cover and to indulge in much greater crimes yourself! "Thou hypocrite, first take out the beam that is in thine own eye, and then shalt thou see clearly to take out the mote that is in thy brother's eye." What is it but the greatest hypocrisy, or a pretense of zeal against sin? If you would attempt to do anything of this kind with good judgment, and decency, and authority, in the first place begin at home, and by the time you get through with yourself, you will have had so much practice in the rectifying and remedying of faults and defects, that you will have become proficient in the art.

What does our Lord intend to teach us? I have just one little illustration:

If you would help to make the wrong things right, Begin at home; there lies a lifetime toil.

Weed your own garden fair for all men's sight, Before you plan to till another's soil.

Do not talk about the weeds in other people's garden, while your own is full of them.

Fix up your own garden, get all the weeds out of it, And when they pass, they will say, "Oh, what a nice garden! I am ashamed of mine; I will have to go and fix up my garden, too."

Now, what does our Lord intend to teach us by this illustration? What is a mote? A mote is a particle of dust, a speck, a spot; anything proverbially small. What is a beam? Is that something small, too? I think our Bro. Rutherford compared it to one of these tent poles. Well, it could be bigger than one

of these tent poles. Now, why did our Lord give us this illustration? Our Lord's words are purposely hyperbolic, or exaggerated, in order that the dullest perception might be able to discern his meaning, which is, that the faultfinder, or judge, has faults a thousand times larger than those he is making so much ado about in his brother. Here is the point, my friends: there is a brother down there; he has something in his eye; and I just wish he would come up here so I could take it out. "I have been looking at you, brother, and you don't know how it is bothering me. I just wish you would come up here, and let me take that out, won't you?" Perhaps I have got five or six hundred pounds of wood, or some other material, in this eye of mine, that I am paying no attention to. That is the illustration, my friends. Is it any wonder that the Lord called them hypocrites? No. Our Lord often gives us illustrations of this kind. Do you remember how He talked about their straining at a gnat, and swallowing a camel? Now people tell me that a gnat is the easiest thing in the world to swallow. Of course, I never tried it, but that is what they tell me. But here is a party who could not swallow his brother's gnat, but has no trouble whatever in swallowing his own great big, crooked camel, that went over as easy as an oyster.

We have seen that it is wrong to speak evil of or judge a brother, but now the question is, Would there be any-thing wrong in listening to evil speaking, or judging, and slander, and things of that kind? Yes. You know the receiver of stolen goods is just as obnoxious to the law as the person who takes them away; and the Bible clearly teaches us that the one who listens to evil speaking, without protest, is just as guilty in God's sight, as if he originated it, and the same penalty is attached. Let me call your attention to an illustration. I would like, if I had time this morning, to read a little quotation from the Watch Tower on this point. You will find it in the July 15, 1905, issue, and I advise you all to read that, because I cannot stop to quote it.

(The quotation referred to by Bro. McPhail is as follows, and we insert it here for convenience of reference.)

"And let us note, too, that those who hear slanders and thus encourage slanderers in their wrong course, are PARTAKERS OF THEIR EVIL DEEDS; guilty partners in the violation of the Master's commands. God's true people should refuse to listen to slanders and should point the offender to the Lord's Word and the ONLY method therein authorized. 'Are we wiser than God?' Experience teaches us that we cannot trust to our own judgments and are on safe ground only when following the voice of the Shepherd implicitly.

Rather Reprove Them in Love.

"If any Brother or Sister begins to you an evil report of others, stop him at once, kindly, but firmly. 'Have NO fellowship with the unfruitful works of darkness but rather REPROVE them.' Refuse to have any share in this violation of the Master's commands, which does great mischief in the Church. Supposing the Brother or Sister to be only a 'babe' in spiritual matters, call attention to the Lord's ruling on the subject. (Matthew 18:15 and 1 Timothy 5:19.) If the conversation is not directed to you but merely in your hearing, promptly show your disapproval by withdrawing.

"If, after having his attention called to the Master's command on this subject, the slanderer still persists in 'evil-speaking,' 'backbiting' and telling you his 'evil surmisings,' reprove him more sharply, saying as you go, 'I cannot, must not hear you; for if I did, I would be as criminal in the matter as you are -- violating the Lord's command. And even if I were to hear your story, I could

not believe it; for the Christian who does not respect the Lord's Word and follow His plan of redress for grievances, shows so little of the Lord's spirit that his word cannot be trusted. He who twists and dodges the Lord's words would not hesitate to twist and misrepresent the words and deeds of fellow-disciples. If to any extent you listen to such conversation or express 'sympathy' with it or with the gossip or slanderer, you are a partner in the sin and in all its consequences."

Take the 15th Psalm. (Psalm 15) We read, "Who shall abide in Thy tabernacle, or who shall dwell in Thy holy hill!" Notice it does not say, "Who will get into the tabernacle!" or, "Who will get into the holy hill!" but, Who will stay in after he gets in? It is one thing getting in, and it is another thing staying in. Now who does He tell us will stay in? He says in the next verse, "He that backbiteth not with his tongue, nor takes up a reproach against his neighbor." We see then, my friends, that neither backbiters, nor evil speaking, nor listening to evil speaking, is a small thing, and that the person who is guilty of these things, if he does not stop them, will not get into the kingdom.

What is meant by taking up a reproach against a neighbor? Why, to receive, to admit, to endure, with-out opposition. When a man quietly permits evil speaking, judging or slandering, gives no cheek to it, he is just as guilty in God's sight as if he originated it, and the same penalty is attached to him. To take up a reproach against a man's neighbor is a transgression of the royal law of love. The royal law of love requires not only to do no hurt to my brother, but also to suffer no hurt to be done to him, which it is in my power to prevent or to remove. Consequently, when the good name of my brother is invaded by another, and I patiently bear the reproach, I make myself guilty; I am become as bad as the slanderer himself. To take up a reproach against a man's brother or neighbor, is a sure sign of an unloving disposition. If we have the love of God in our hearts, dear friends, we will not believe anything against a brother, until we have full proof that he is guilty, or until it has been proved against him in a Bible way.

Let me give you a little illustration, my friends: Take the earthly court. The office of the judge and jury is to do justice to all concerned. It is not love but justice; and in order that they may be able to do justice they must hear all the evidence, and carefully weigh it. Well, now, suppose we have a very important case, and the judge, after hearing one side of it, says to the jury, "Well, I think these persons meant what they said, I think they were honest, I think they were sincere, don't you?" "Yes."

"I think that they told the truth, don't you?" "Yes."

"Well, we will just decide this case now. There is no use of bothering with the other side at all; we will just settle the matter at once."

What would you think, my friends, of any town that had a judge or jury of that kind? What would you think of the judge and jury? They would want to get rid of that judge and jury as soon as they could, and get an-other judge and another jury.

But what would you think, my friends, of the person who is aspiring to be a judge with Christ for a thousand years, who would be guilty of the same thing as that dishonest judge? How many judges of that kind is God going to have in His kingdom? A man that cannot be honest here with his brother, cannot get into the kingdom. Sometimes you will find Christians who will receive evidence that worldly courts are too honorable to accept. It is hearsay evidence. Here is a man who

pre-tends to know something about the case. The judge says, "Well, get up on the stand. What do you know?"

"I know a good deal."

"Well, tell us some of it."

"Well, So-and-so said that So -and-so did so-and-so, and So -and-so can prove that So -and-so did so-and-so, and So-and-so is willing to prove so-and-so."

"Well, we don't care anything about So-and-so. Tell us what you know."

"I told you, you know, that So-and-so said So-and-so did so-and-so, and So -and-so can prove so-and-so."

"Is that all you know! Get down off of there. You don't know anything."

And so, my friends, here sometimes you will find one brother or sister going to another and saying, "So-and-so said so-and-so said Brother So-and-so did so-and-so, and So-and-so can prove that So -and-so did so-and-so, and so-and-so is willing to prove that So-and-so did so-and-so -- and on it goes. How many judges of that kind is God going to have in His kingdom? Does our Lord judge a man before He hears him? Some people ask the question, " Well, supposing a brother high up in the truth should come and tell us something against a brother, wouldn't we believe it then!" No. If an angel from heaven would come and tell you, you have no right to receive it. Here is our book of rules, the Bible, dear friends; go by that, and you will come out all right.

As stated before, my friends, if we have the love of God in our hearts, we will believe nothing to the detriment of another. We are not to listen to one part of the evidence; we will not receive the evidence of an enemy; we will not believe anything against a brother until he himself has acknowledged the wrong, or until it has been proved against him in a Bible way. And when forced to believe evil of another, we will accept the fact with manifest reluctance; we will take no pleasure in reporting it; we will make many excuses for it, and will spread the broad mantle of love over a multitude of sins.

You, perhaps, may have noticed how very backward loving parents are to receive evil reports concerning their children. Why? Because they love their children. You go and tell the mother of a fault of her absent son, and you have got to produce the clearest evidence before she will believe your report. She wants to know whether you yourself witnessed the things of which you speak, or whether the persons who informed you were unprejudiced, or whether there might not be some facts in connection with the case that would give it a different aspect; and whether, after all, it was not some-body else's boy rather than her boy. She will say "I don't believe my boy would do that; I won't believe that until I have to." But on the other hand you go and tell her about the noble conduct of her boy, some-thing good the boy has done, and instantly you will see the glad conviction beam in her eye, mantling all her features with sun and joy, and before you get very far with your talk, you will hear her tongue coming in like that (Bro. McPhail illustrating by rapidly moving his fingers) and if you get a word in edgewise after that, you will have to hurry, because she will get her first, second, third, fourth and fifth breath quickly about that time; she wants to tell

you all about the good qualities of that boy: "I raised that boy; that is just like him. Why, that is only one of a hundred things I could tell you about him. Just wait until I tell you about that boy." Then she begins, and you say, "I am in a hurry today." "Well, don't you be in a hurry today, it will not take me more than three or four hours, and I will talk fast."

Now then, my friends, what is it that makes her so unwilling to believe what is said against him, and to receive without abatement or qualification, all that is uttered in his praise? It is love. Yes, that is love. Oh, some people say, that is the love of a mother. Yes, that is the love of a mother, and I am glad we have mothers of that kind. It would be rather an unnatural mother who would feel good when her child did bad, or feel bad when her child did good. But I want you to understand that that is the kind of love the Bible tells you and I to have. We are to have the love that would cover a multitude of sins. Do not imagine it is love to be eager to listen to the faults of others, or what is said about this one, or that one. That is not love. That is the kind that the Devil has.

Some years ago I had rheumatism; I have stiffness now. For three months I was on my bed, and could not get off; after I got off my bed, and began to walk a little, I got dropsy, and it swelled up my limbs. About that time, Bro. Russell asked me to take a trip east as far as Philadelphia, and then down to the Indianapolis convention. Now, my friends, there was not a single place I went but some brother or sister had an infallible cure for my disease. One sister would say: "Well, I am going down the street now, and I will get that; I am not going to have you that way." I would say, "Oh, no, never mind." But she would say, "Oh, no, I will not have you that way," and she would put on her hat, and down the street she would go. By the time I got to Allegheny, I must have had at least twenty infallible cures, which I had to throw away to take an infallible cure that Bro. Russell had. And when I got around to Indianapolis, I must have had at least fifteen more infallible cures. I could not begin to tell you what I had. I had electric belts -- it would make you laugh if I would tell you all, but I am not going to tell you all the things I had. Now, dear friends, there was love there. They got just as much credit from the Lord as if they had cured me a hundred times, and I appreciated it just as much as if they had cured me, and I thanked them just as greatly from the heart, as if they had.

Shortly after that, I had a fall right on the shin bone here, and that was worse than the rheumatism. In going around, when I would talk, I would have to get my feet up on a chair. I remember that when anything was wrong with this shin, how all these members got down to help, sympathize with it (illustrating with hands). There is an illustration of the body of Christ, dear friends. When one member suffers, what are the others to do? When one member suffers, they all suffer. Don't you think, dear friends, that there is something wrong with them if they are not suffering when one is suffering? Don't you think so? When one is honored, they all rejoice, my friends. There is no envying in the true body of Christ. What would you think, my friends, if when this member was sore there, another member would do that? (Illustrating by slapping his shin with his hand.) You would say there must be something wrong with that hand. My friends, don't you think there is something wrong with the brother or sister who will either speak evil against a brother, or listen to others when they are doing it? Don't you think there is something sadly wrong about them? What would you say? That is exactly the position, my friends. When one member suffers, all suffer with it.

I am not going to ask you to make me a promise, nor am I going to make you one, but were I going to ask you to make me a promise, it would be this: that you will never speak evil against another

as long as you live; and more than that, that you will never listen to others while they are speaking evil of a brother, as long as you live, without a protest, without opposing it. And do you know the reason why I would want you to make that promise? It is because I am anxious for you to get into the kingdom. I presume it would surprise us if we knew how many the wrong use of the tongue kept out of the kingdom. The prophet says, "Who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill?" Here is the answer: "He that backbiteth not with his tongue, nor taketh up a reproach against his neighbor." You see that neither the backbiter, nor the one that listens to the backbiter without protest will be permitted to get into the kingdom.

I want to quote a text from the Scriptures, and close; and I never want you to forget this text of Scripture, nor where it is. 1 Peter 3:10: "For he that will love life, and see good days," -- well, who does not love life, my friends? and who would not love the life that God has promised in the future? And who does not love good days? And who would not love the good days promised in the future? Well, what else does it say: "Let him refrain his tongue from evil, and his lips that they speak no guile." Is it possible that life and good days depend on the proper use of the tongue? That is what Peter says. If you want to get into the kingdom, watch your tongue, "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." Amen.

2:00 P. M. -- Praise and Prayer Service.
2:30 P. M. -- Discourse by

Pilgrim Benj. H. Barton.

Subject: "The Highest Motive."

DEAR Brethren and Sisters: We know it is customary to take a text and then to preach a sermon from that text, but this afternoon we will reverse the usual order and put our text at the end of the sermon. We have a special reason for doing so. Very frequently the text that has been announced is a passage well known, and some have almost thought exhausted by various speakers, so that those in the audience have been tempted to think, "Well, I wish you had chosen something else, I do not see what you will ever get out of that." And I am sure, dear friends, that that is the case with our text this afternoon. It is a very wellknown text, and seemingly a very simple one, and now I am inclined to think that if I were to tell you what it was, it might prevent you from really enjoying the full depth of what we have to say. So, dear friends, our entire discourse will be to prepare you for the text, and then whether you remember a thing we say or not, we hope you will remember the text, and we are sure you will get a blessing.



Brother B. H. Barton

We have found from God's Word that every single member of the human race will have to spend eternity in one of four conditions. I have sometimes thought that probably the Lord meant to illustrate this by the statement we have in the second chapter of Genesis from the 10th down to the 14th verse, inclusive. You remember we read there, "And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison; that is which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good: where there is bdellium and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is which goeth toward the east of Assyria. And the fourth river is Euphrates." We know, dear friends, that describes a geographical fact respecting the garden of Eden, and yet we find very

often under these geographical facts various lessons relating to God's great plan typified or illustrated; and I think very likely it is so in the case of that river. We remember that sometimes in God's Word, peoples are compared to rivers. We remember how, in the 10th chapter of Revelation, 15th verse (Revelation 10:15), we read, "The water whereon the woman sitteth are nations, and kindreds, and tongues, and peoples." And so, dear friends, it seems to me that probably God intended the river that flowed out of Eden should represent a race of people, the human race. That river had its origin in Eden. The human race had its origin in Eden. That river flowed out of it. The human race has gone out of Eden because of sin. After that river left Eden, it was divided into four parts; and since the human race has left the garden of Eden, it has been in process of being divided

into four parts. We remember the first part was the branch of the river called Pison, which flowed into the land of Havilah, where there was gold, and the gold of that land was good. We remember in our Tabernacle studies gold was used to symbolize the divine nature. There is one division, in God's providence, of this human race that is going to attain the divine nature. We remember the second division of the river flowed into the land of Ethiopia; and we remember that Ethiopia from time immemorial has been a symbol of servitude; and so there is a second division of the human race, the division of the human race that is going to constitute the servants before the throne, the palm-bearers of Revelation. And then again, we remember there was a third division of that river, represented in the great restitution hosts. There was a fourth division of the river called the Euphrates. Euphrates was the river that Cyrus dried up. So there is to be a fourth division of our race that is to be dried up in the second death as unworthy of any place in God's great universe.

It is your desire and my desire that we might be in the class represented by the Pison branch of the river, the class that may be heirs of God and joint-heirs with Christ, the class that may be partakers of the divine nature. But there is a question here, dear friends, and the question is this: Why do you desire to be a partaker of the divine nature? Why would you rather be in that class than to be amongst that restitution host? Why do you prefer to be in that chosen company rather than amongst the great multitude that shall stand before the throne, with palms in their hands? There must be a reason; there must be a motive. What is your reason? what is your motive? Suppose we ask you to think that over for a moment. I do not want you to answer the question to me, but in your own mind and heart answer that question. What is the real foundation motive that prompts you to desire to be of that elect company?

Well, dear friends, the text that we have chosen answers that question. But let us consider some of the motives that have been entertained by some. We may imagine someone saying, "Well, I will tell you why I want to be of that class. It is because I want the very best. Others may take the second best, but I want the very best." Dear friends, I say that if you have no better motive than that, and never obtain any better motive than that, you will never be one of that company, for that is nothing more or less than selfishness, and selfishness will never win the prize. It seems to me that the Christian battle is very much like the natural warfare. You know how it is in natural warfare: -- two armies come face to face, they give battle, and the one army is defeated, and what becomes of the defeated army? Does it immediately vanish? No, it merely retreats a few miles, entrenches itself in a new position, and now it has to be dislodged from the second position; and then when it is dislodged from that position, it retreats a few miles farther and fortifies itself in a new place, and now the same enemy has to be fought on a third ground. And so, dear friends, in the Christian warfare. First of all, we had a battle with selfish pride; it was that selfish pride that wanted us to live in better houses than other people could live in; that wanted us to wear better clothes than other people could wear, and we fought that spirit and gained the victory; but what became of that enemy? Did it disappear entirely? Oh no, that is selfish pride retreated away a short distance, and formed on new ground, as it were, and now it was the same selfish pride that made us feel, "Well now, I want a reputation for being able to quote Scripture, and I want the brethren to point me out as a man who knows more about the Bible than others know about it. It was the same spirit, only on new ground, as it were; and we fought it along that line, and we gained the victory there also. But now that same selfish pride takes a third position. It says, "Well, other people may be satisfied with restitution, and others may be satisfied to be in the great multitude class, but as for me, I want the best place, or nothing; I must have the best place of all."

"Well," some one may say, "that does not describe my position; I don't think I would be satisfied with any-thing except a place in the "little flock," but it is be-cause the Lord has invited me to it; He has called me to it, and I have had my mind and heart set upon it for so many years now, that I am afraid I could not be satisfied with anything else. I am afraid, since the Lord has invited me and chosen me to that, I could not be con-tent to have a place anywhere els e; if God had not invited me, it would have been different; I suppose I would have looked forward to being satisfied with restitution; but my heart has been so centered on these better things that I could not be satisfied with anything but that now." I want to say, dear friends, there again is a mistake in our motives. For somewhere around seventeen years my heart has been centered on spiritual things; I have looked forward to the day when, if faithful, I hope to be counted worthy of a place at the side of my dear Master. I am sure no one could have thought more constantly, or longed more intensely for what it would mean to be a joint-heir with Jesus in His heavenly throne; and yet, dear friends, I want to say here this afternoon, and mean it too, that if ' I could awake and find there was some mistake about it, and there was nothing but restitution for me, I would be perfectly satisfied, thoroughly contented. Now mind you, I do not intend to say that I expect there will be any mistake about it; I am sure there will not be; but I say, suppose there was; I am positive I would be thoroughly satisfied. You and I cannot conceive what restitution would mean. It seems to me sometimes that restitution is even going to be more than you and I can imagine a place at the side of our Savior would mean.

I remember some time ago, while I was at home, that thought came to my mind, and I thought what a wonderful change will take place in this earth when restitution will have done its work! I tried to imagine what restitution would be like, and in thinking it over, I got Webster's Dictionary, and thought to myself, I am going to start in this dictionary and cross all the words out that will not be needed when restitution is complete. And I crossed out the doctors, the dentists , the undertakers and the policemen; and I crossed out the cemeteries, the hearses, the funerals, the coffins; and I crossed out the pills, powders, bandages, crutches and remedies of all kinds; and I crossed out all the prisons, hospitals and asylums; and I crossed out all the warships, cruisers, torpedo-boats, and the guns and cannon; and I crossed out all the poverty, distress, suffering; and all the rheumatism, neuralgia, consumption, diphtheria; and I crossed out all the cyclones, earthquakes, drouths, deserts and wildernesses; and I crossed out all the thorns and the thistles; and I crossed out all the thieves and the murderers; and I crossed out all the locks and the keys and bars and bolts, and conflagrations and calamities. And when I got through I had hardly any of the dictionary left. I never realized before that such a large part of the dictionary is built up of words descriptive of sorrow, suffering, sin and death.

Then I thought to myself, Now, if this is what the Lord is going to take away, what is He going to give in its place? What will it mean to be on earth under conditions like that? Now, I feel satisfied there will be none on this earth who will be mourning because they happened to miss the high calling. The Prophet puts it, "Sorrow and s ighing shall flee away." We do not expect there will be beings on this earth who through all eternity will be sighing because they find themselves deprived of a Heavenly position. I am sure there will be some who will be sorry be-cause they failed to take this time to show their love for the Lord, solely because they wanted to serve Him and honor Him, but their sorrow will be for that, and not be-cause they find themselves residing on the restored earth. And so it will not do to say that we will not be satisfied if we find ourselves here, but on the other hand, we would be perfectly satisfied, we would be thoroughly contented. Any place in God's

great universe would be a satisfying portion, whether it be amongst that little company, whether it be amongst the great host, or whether it be amongst the restitution class.

But, I imagine someone saying, "Well, I will tell you my thought in the matter: I want to be of that little company, but the reason I want to be of that class is because I want to be with the Lord; I want to be able to see Him face to face; I want to be in His very, presence; I want to be able to enjoy that communion, that fellowship with Him that will be the delight of those who occupy a place with their Master." But, dear friends, I want to say even that is not an adequate motive for desiring a place in that glorious company. Did you ever stop to think what fellow-ship and communion the human race, when brought to perfection, will enjoy with God, Did you ever reflect how sweet that communion will be? You and I cannot appreciate it as the result of experience; we can only take it upon faith. We know, dear friends, that we have communion with the Father, but it is not because we feel it. Our feelings are unreliable; some feel it in one way; some in another, but we believe it, not because we feel it, but we believe it because God's Word says it, irrespective of feeling. Did you ever think that a perfect man will not only have that communion with God, but he would feel it? It would not be a matter of faith with him merely, but it would be a matter of feeling as well as a matter of faith, for what communion Adam must have enjoyed in the garden of Eden with God! Think how he must have felt that communion! Think how sweet that fellowship must have been with Him! And think, dear friends, what it will mean with the human race when it has been brought back to that position! There are only two human beings who ever felt that fellowship peculiar to a perfect man, father Adam and our Lord Jesus Christ. This, dear friends, is one of the things that caused our Savior the severest experience of all His life. We know that we are called to suffer with Jesus, but we realize that His sufferings were far more acute, far beyond anything that we could possibly suffer. I think this was well illustrated in one of the pictures of the Old Testament. You remember how in Exodus, 12th chapter, 8th and 9th verses, when the Lord was telling Moses about the offering of that Passover Lamb, He made the statement that they should not eat that Passover Lamb raw, or sodden with water. The word "sodden" means boiled, and they were not to eat it raw or boiled with water, but must eat it roasted with fire. The Lord was very particular on that point. That is emphasized again in 2 Chronicles 35:13. You remember that there the Lord says, "The Passover Lamb they roasted, but the other sacrifices they boiled." This sacrifice of the Passover Lamb represented the sacrifice of the Lord Jesus, the one of whom the Apostle says, "For even Christ our Pas sover is slain for us." That sacrifice was to be roasted. But on the other hand, the sacrifices that represented what you and I offer were not to be roasted, they were to be boiled. What would that indicate, This, dear friends: you know it takes twice as hot a fire to roast anything as it does to boil it; it takes only a little over 200 degrees boil anything, but it requires more than 400 degrees to roast. Dear friends, it seems as though that fact tells us the sacrifice of the Lord Jesus Christ was twice as severe as the sacrifice we have to make. We can readily understand how that would be so. We see His perfect nature enabled Him to suffer to an extent that we cannot suffer. He was a perfect man; as a perfect man, all His senses were perfect. He had the sense of taste perfect, and we do not have. Think, dear friends, what an awful thing it would be for a perfect man to have a perfect taste in this imperfect world! Perfect taste requires perfect food and perfect cooks, and there are neither in the world today, and were not in the days of our Savior. If you and I, with imperfections in our taste, can detect improperly-cooked foods, if we can detect the wrong arrangement of our food, and if we can detect that fruit is too ripe, or not ripe enough, then how much more so a man with perfect taste! Think what our Savior must have suffered because of that. Every meal of which our Savior partook must have been a trial, a painful experience, to Him; and yet He kept it all to Himself; He never complained; indeed He was so ready to accept their

invitations to meals that some of them seemed to intimate, as our Lord once expressed, that He was a glutton and winebibber. "This man seems to be so anxious to come to our homes, He must be thinking of His stomach" -- failing to realize that if our Savior had consulted His own pleasure He would never have gone there at all; He would rather have gone out and eaten some of that wild fruit, which probably would have been more palatable to a perfect taste than the improperly mixed and improperly cooked food that was put before Him. But why was it that He loved to go there? Because of the opportunities it gave Him to proclaim the Gospel. But think what it cost Him to accept every such invitation!

Then, dear friends, with respect to other senses. He had the sense of smell perfect. You and I today have enough unpleasant experiences along that line. Think what it must have been with our Savior, living as He did in those Eastern cities, with narrow and uncleanly streets! Travelers from Europe have so frequently spoken of the filthy condition of those cities. Then how must a man with a perfect smell endure it! Think what that cost our Savior!

Then think how His perfect hearing would enable Him to hear more unpleasant noises, and His perfect sight enable Him to see more of the disagreeable things than any of the rest of us. And then His perfect mind and perfect being enabled Him to suffer to an extent the rest of us could not. He could know more intimately indeed what the human race was going through than any of the rest of the race possibly could.

But, in addition to this, we realize His pre-existence added to His suffering. You and I have never known any-thing better than this. If we had ever lived under better conditions, in a better world, and then had to come here, how much more trying, how much more unpleasant it would be than it is at the present time. So, dear friends, think what it cost our Savior. He had never had His word doubted in Heaven; he had never been mistreated there; He had never been unkindly dealt with during all those ages He had spent with the Father. Think what our Savior suffered in coming down to this earth!

But, dear friends, this is not what I wanted specially to mention in connection with the severity of our Savior's sufferings. You recall, for instance, that toward the end of His life He said to His disciples on one occasion, "What meaneth this, 'He was numbered with the transgressors'," The Savior could see that prophecy applied to Him, but He was in doubt as to what it meant. He could not understand it. "I see how this prophecy applies to me, but how am I to be numbered with the transgressors? Surely that is something I am not to pass through; I cannot understand that." Probably I am putting words in our Lord's mouth, or thoughts in His mind, that were not there; He realized that He had to stand that; that it was to be part of His experience. But what it meant He could not understand. And it seems as though from that time onward He was looking for the fulfillment of that Scripture. You remember, for instance, when they came out with Judas to take Him, He said, "Why are ye come against me as against a thief and a murderer, with swords and staves?" It almost looked as though that was the way He was being numbered with the transgressors. You remember, dear friends, shortly after that they delivered Barabas in order to hold our Savior. Probably that was the way He was being numbered with the transgressors? No, that was not the way. You remember also how later they crucified Him between two thieves. Was that the way He was being numbered with the transgressors? No, that was not it, either. You recall how, when He hung there on the cross, suddenly our Savior cried out, "My God, My God, why hast Thou forsaken me?" As much as to say, "Why, dear Father, what does this meant I expected

men would forsake me, I expected men would leave me, but I did not expect you to forsake me. What does this mean, Father?" Dear friends, we see what it meant. That was the place where He was numbered with the transgressors. In order to pay the penalty of the sins of our race it was not only necessary that He should 'die, but that He should die like the sinner, an alien from God. It was not only necessary that He should die, but necessary that He should die with the favor of God withdrawn from Him. There it was that He was numbered with the transgressors. But, dear friends, you can imagine what our Savior felt when He went through that experience. You remember He was in such agony when He cried out that way that those around could not understand what He said. You remember they said, It sounds as though He were calling for Elias. Our Savior was a perfect man; as a perfect man He had the perfect gift of speech. No one could pronounce their words more accurately than could Jesus, and yet, though He spake in the language of the people, they could not understand Him. They thought He was calling for Elias. What did it mean It meant that His soul was in such agony He could not properly control even His words at that moment, and thus He muttered in that incoherent way, "My God, My God, why hast thou forsaken met" Dear friends, this is one of the experiences, I believe, you and I will not have to go through. It was necessary for Him because He was the ransom sacrifice for the sins of this world. It was necessary in His case, but you and I have the promise of God that, "I will never leave thee nor forsake thee." And if all the feelings in our nature should seem to indicate that God had forsaken us when the time came for us to die, we could say "I know He has not, because I believe God's Word, and I will not believe the feelings in my being contrary to His Word." Remember the Lord Jesus could trust His feelings; He had a fellowship that extended farther than anything could possibly extend with us, who are such weak, earthen vessels, and the consequence was that there was no doubt in our Savior's mind as to what that experience meant -- the Father had left Him, and Jesus cried out, "It is finished" -- the prophecies concerning me have been finished.

And, dear friends, we see it was that very thing which caused the death of the Lord. You know that, as a usual thing, crucifixion was a horrible thing, horrible especially as it was such a slow and lingering death. There the poor, helpless victim hung on the cross, sometimes for days, suffering the most unutterable agony; as he hung there in that helpless fashion, at times even the very vultures of the air would gain courage and fly down and pluck out his eyes as they realized his inability to help himself. The Jewish law was far more humane than any of the other laws of earth, and the result was it specially stated that no one should be permitted to hang on the cross after sunset, and so we find that towards the close of the day they came to take the Lord Jesus and the thieves down, not only because it was the close of the day, but because it was drawing towards the beginning of the Sabbath. And, you remember, they found the Lord Jesus already dead. How was it that our Savior died so quickly? Well, dear friends, the Bible shows us the reason for it. Our Savior died of a broken heart. You know we often speak of people dying of a broken heart, but we generally use it in a figurative sense; they have had some great sorrow, some great affliction which was so severe that they speak of it as a breaking of the heart, but there is such a thing as a literal breaking of the heart. It is something, however, that very seldom occurs. Very few doctors have any record of such a case. The walls of the heart are so strong that it is almost impossible to burst them, but it is only in the case of a very weak heart that it occurs at all. Is it possible that our Savior died of a literal broken heart? Yes, dear friends, our Savior's heart literally burst; the shock of the Father's withdrawing Himself killed him. We have three scriptures which refer to that. There are two in the Psalms. There is one Psalm (the 22d) which prophesied about our Savior. In the 16th and 18th verses it says (Psalm 22:16-18): "They pierced my hands, and my feet." That has reference to our Savior's crucifixion. "They parted my garments among them, and cast lots upon my vesture." That

all true of our Savior. Now listen to the 14th verse (Psalm 22:14) "My heart is like wax; it is melted in the midst of my bowels." That awful experience burst our Savior's heart as if it had been of wax; it just melted, the blood burst forth and our Savior's death occurred. Now the 69th Psalm, 20th verse (Psalm 69:20), has the same thought. This again refers to our Savior, because it says, in the very next verse, "They gave me also gall for my meat, and in my thirst they gave me vinegar to drink." Now listen (verse 20): "Reproach hath broken my heart." In taking upon Himself the burden of our sin, and the reproach that accompanied it in being cast off temporarily from the Father's presence that He might die in our place, in order that we might stand before God in Jesus' place, our Savior's heart was broken by that experience.

In the gospel of John, we have the evidence that this was fulfilled. You remember when the Centurion saw that Jesus was already dead, he thrust a spear into His side, and forthwith there came out blood and water. In the actual bursting of the heart, the blood runs out into the abdominal cavity, and if the body is opened, it is just as if blood and water were pouring forth. That is the evidence that these two prophecies were fulfilled.

But now, the point I want especially to make is this: How wonderful must have been the fellowship Jesus had with the Father as a perfect man! How glorious and how sweet it must have been! True, Jesus did not see the Father face to face during that time, and yet the fellowship He enjoyed must have been wonderfully sweet, and I think that fellowship is the fellowship the human race is going to have with God when the time comes, when the Tabernacle of God is with men, and God Himself shall dwell with them. And so, I say, the communion that the human race is going to have with God when they are brought to perfection, is going to be so sweet and grand and glorious, that it will really exceed what you and I can conceive it is going to be like to be with Him face to face, to be in His very presence in heaven. So I feel sure that is not an adequate reason that we should want to be of that little flock.

"Well, then," says some one, "I will tell you the way it is with me; I want to be of that class because I want to help uplift the world, because I want to assist in bringing the world back to perfection, back into harmony with God; because I want to be one of those who shall restore life and blessing to mankind." But, dear friends, did you ever think that there is a flaw in that, too? Are you most desirous of seeing the world uplifted, or are you most desirous of doing it? You know that to a large extent, that is the spirit of the world. There are men today who are willing to make a great sacrifice to do a great work, if they can do it; they want to be at the head of it; they want to do it. But, dear friends, which is the most important, to uplift the world, or to see the world uplifted? Why, I say, it will be far more glorious to see the world uplifted than to do it. I am sure it would be proper and right for us to put the matter like this: We might say, "Dear Lord, the thing I long for is to see the world brought back into harmony with you. I want, dear Father, to see the world brought up to the place where sorrow and sighing shall flee away. I want to see the world brought to that place where there shall be no more death, neither sorrow, neither crying, nor any more pain, and, dear heavenly Father, if you should see that I would be a proper instrument to share in that work, I will rejoice to share in it, I will take delight, dear Father, in sharing in that work, but I am so anxious to see that work done, and I am so anxious that the work should be done right, that if you see I am not a fit instrument to share in it, if you should see that I would mar that work, why do not put me in that company and spoil the restitution arrangement, just to gratify me; I am far more desirous of seeing the world raised to that place than that I should be one who should do it." I am sure that appeals to me as the proper spirit we should show in this matter.

Now, says another one, "I will tell you the way it appears to me. I want to be of that little flock because the Lord wants me." That is right, dear friends, I am sure. But why are you glad the Lord wants you? That is really the question that is before us this afternoon. Why are you glad the Lord wants you to be of that elect company? Now, dear friends, we come to our text. In this text the Lord Jesus tells us why He wants us to be glorified with the Father, why He wanted to be raised to that wonderful height the Father has promised. It is found in the 17th chapter of John's Gospel, the first verse (John 17:1), and it reads like this, "These words, spake Jesus and lifted up His eyes to Heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee." Why did Jesus want to be raised to that position? That He might glorify the Father, as He said a little later, in substance, "Father, I have glorified you on the earth; I have done the work you have given me to do, but, Father, I want to glorify you more, and I know, dear Lord, in that position, I can do it." Dear friends, as it seems to me, the only reason I want to be of that class, rather than of any other class, is because in that little company I will have the capacity, and I will have the power, and I will have the position that will enable me to glorify my Heavenly Father more than I could do on any other plane, or in any other condition. This, dear friends, is what the Lord desires we should do today; it is the thing we will want to do, if our hearts are right, to glorify Him. We would not want to be seeking our own glory; that is the spirit of Babylon. You remember the way it is stated there in the Book of Revelation, "how much she hath glorified herself." But you and I should have the spirit that has an eye single to God's honor and glory; we should be of that class that is seeking to glorify God in our body and our spirit, which are His. If, dear friends, our heart's desire and ambition today is to glorify our Heavenly Father, then we are the proper ones to be united with Jesus in glorifying the Father in a higher sense and on a higher plane, beyond the vale.

Notice the way our Lord Jesus followed this out in the first three verses of this 17th chapter: "These words spake Jesus, and lifted up His eyes to Heaven and said, "Father, the hour is come; glorify Thy Son that Thy Son may also glorify Thee. As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou has given Him. And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."

I want you to specially note this last verse. I have been inclined lately to take a different view of that verse from what I once did. You know we have generally looked at that verse as though it said, "Why, to get life eternal is by knowing Thee, the only true God." But it does not say that; it does not say that eternal life is the object of knowing God, but it says just the reverse of that. It says, knowing God is the object of having eternal life. Notice the word "that." It is the same Greek word which occurs three times in these three verses, once in the first, once in the second, and once in the third. It is a word which really means, in order that. "These words spake Jesus, and lifted up His eyes to Heaven and said, Father, the hour is come; glorify Thy Son that (in order that) Thy Son also may glorify Thee. As Thou hast given Him power over all flesh that (in order that) He should give eternal life to as many as Thou has given to Him. And this is life eternal that (in order that) they might know Thee, the only true God and Jesus Christ, whom Thou hast sent." As though the Lord Jesus would say, "Dear Heavenly Father, I want to be glorified, in order that I may glorify you, because, dear Father, when I am glorified, then I will have power over all flesh, as you have promised, and I will reign with my Church in that glorious Millennium, and I want to do that in order that I may give eternal life to as many as Thou has given to me. And, dear Father, I want to give them eternal life; I do not want to give them temporary life, but eternal life, and I want them to get eternal life, in order that they might know Thee, the only true God. Dear Heavenly Father, I was the first being that you ever created; you brought me into existence before you brought any

other being into existence, and, dear Father, away back there, in the ages of the past, I learned to love you. I realize what a wonderful Father and Creator I had; and then, dear Lord, the next thing I knew in your plan you had something else I never thought of, and how much more wonderful it made you than you were before. And then, in a little while, you had something else, something remarkable, and then by and by, you brought to light the wonderful plan you had in connection with the permission of evil in your universe, and, dear Father, the way I see that new beauties are unfolding in your plan year after year, if we are going to know you perfectly we will have to live forever to do it; it will take all eternity to fully know you, dear Father, and that is why I want the human race to have eternal life, that (in order that) they might know Thee, the only true God, that they might realize what a Creator, what a God, our Universe has; if they live a million years they would know you better than they did at that time; if they lived five million years they would know you better than they did the first million years; but, dear Father, I can readily see now that if they are to know you in the full sense, the larger, grander, better sense, they will have to live forever to do it. "And this is life eternal that (in order that) they might know thee, the only true God and Jesus Christ whom thou hast sent."

Notice, dear friends, our dear Savior did not merely want them to know of Him, but He wanted them to know that God had sent Him. We have thought so much of the sacrifice our dear Savior has made, and surely, dear friends, we cannot overestimate the grandeur, the beauty, and the wonderful nature of that sacrifice, but in looking at the sacrifice of the Lord Jesus, so many of us have been inclined to underestimate the part of the sacrifice the heavenly Father made, forgetting that God's part of the sacrifice was the greatest part, so that our Savior could say, "For God so loved the world that He gave His only begotten Son." I am sure, dear friends, the heavenly Father would far rather have been hanging on that cross than to see His Son hanging there; I cannot help but think it cost the Father far more to see His chiefest Son, His grandest Son, going through that agony than if the heavenly Father had been the one Himself. But He could not pay the penalty for the world's sin; He was immortal; He was divine. His nature made death out of the question, and therefore He sent His Son, who should pay the penalty for our race.

I think this was illustrated so well in the case of Abraham and Isaac. You remember how God came to Abraham, in the days of old, and told him to go into the land of Moriah, and there offer up Isaac, his only son. And you remember Abraham had the ass saddled, and he and Isaac and two young men started for the place of sacrifice. And the third day they lifted up their eyes and saw the place of sacrifice afar off. Now that is mentioned as a wonderful illustration of faith. It was, but the remarkable part of it was not that Abraham offered up Isaac. There might have been other fathers who would, had they been asked to offer up their sons, on the spur of the moment would have done it. But where was there a father who would have taken a journey of three or four days and never wavered in his determination? Where was there a father who, long before he reached the end of that journey, would not have fallen under that trial and turned back? But not so with Abraham; no wavering manifested itself in his faith. At the end of his journey he was just as willing to offer Isaac as he was at the beginning. Think how on that journey Isaac must have become dearer and dearer to him. Think how, as they went along, and he looked and beheld Isaac, and saw the grand traits of character then manifested in him, how his love for Isaac must have grown. At last they reached the place of sacrifice, and there Isaac said to his father, "Father, here is the fire and the fuel, but where is the lamb for the burnt offering?" You will notice Isaac did not yet know he was the one that was going to be sacrificed. At last Abraham told him, "Isaac, you are the one God wants me to offer. You are the one to be slain on the altar."

"What, father, me?"

"Yes."

"All right, if God wants me."

And Isaac got upon that altar. But, dear friends, whom do you think suffered the most, Abraham or Isaac? Isaac suffered intensely, but it was only for a short time; think how Abraham suffered from the time they began that journey! Think of the awful suffering Abraham must have gone through as they pursued that journey, and he realized that this dear son was the one who was soon to be sacrificed upon that altar. And, dear friends, we learn from the Scripture that Abraham's sacrifice of Isaac illustrated God's sacrifice of His Son. There is not anything in the Scriptures, so far as I know, which gives any hint that our Savior knew anything about His sacrifice until just before He came down to earth to suffer in man's stead. We know God had spoken about it in the Old Testament; we know our Savior would understand, or did understand, that He would have some part in the deliverance of the human race, but there is not any reason to suppose He knew His part would be to suffer, to die, until the very moment came; just as in Isaac's case, there was no thought in His mind that He was to be the victim until the place of sacrifice was reached. So now, dear friends, we can readily see that just as Isaac was slain in the mind of Abraham before that journey had begun, so the Lord Jesus, as the Lamb of God, was slain in the mind of the Father even before the foundation of the world. Our Savior way back in the days of Moses probably did not understand what He was to suffer, but the Father understood it, and, dear friends, we can-not help but believe that even though the Father knew what the consummation would be, even though the Father knew what the result was to be, we recognize it could not help but be a very painful matter to Him, it could not help but bring suffering to His divine heart, as He thought of what His only begotten Son was to pass through for the sins of the world. But, dear friends, we understand that this was what our dear Savior was desirous the whole human race should realize; He wanted them to understand that He was the one God had sent to be the Savior of the world. We rejoice and honor the Son; we rejoice and honor the Father, and when we honor the Son we honor the Father, but when we honor the Son who was willing to die for our sins, we must not forget the Father who is back of the great plan, the one of whom we read, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." This, dear friends, was the spirit of our Savior, the spirit that sought the glory of the Father in heaven; the spirit that sought the honor of His Father's name. Our Savior said in one place, in substance, "I seek not my own glory; there is one that seeketh, and judgeth; there is one that seeks my glory, that seeks to glorify me, and He is one that shall judge what shall be done in my case. I am seeking, not my glory, but the glory of Him who sent me."

So, dear friends, we rejoice in everything that will exalt our heavenly Father and His glorious character in our hearts. I trust that our little talk this afternoon may help to lift our motives a little, and that we may realize that while it is a glorious thing to think of the future, the most glorious part of all is that then we will be able to bring glory to the Father's name as we can-not possibly do today. Someone might say, But is it not written of our Savior that He, for the joy set before Him, endured the cross, despising the shame, Yes. What was the joy that was set before Him? Part of this joy was the deliverance of the human race; part of that joy was the joy of buying the world of mankind back from condemnation. But why did He want to do all of this, Why was that such a joy? Why was it a joy to our Savior to think of the human race coming back into harmony with God,

Why was it a joy to Him to think of the human race being delivered from all the suffering and pain? Dear friends, the chiefest part of the joy was the thought of how the human race would be able to glorify the Father. Then our Savior sought to glorify His Father, and He thought likewise to do for the human race everything that could be done to put them in a position where they could also glorify the Father, so that all creatures in heaven and in earth might sing praise and honor and glory to the Father who planned it all. And may we have the spirit that will say always, with the Lord Jesus, "Father, when the hour comes, glorify this Son, that this Son also, being exalted to the right hand of the majesty on high, being endowed with heavenly powers, being entrusted with all of the things that accompany that immortal nature, might be permitted to share with the Lord Jesus in lifting the world up to a position where they might glorify you to an extent they cannot possibly do today. So, when the hour comes, glorify this Son too, that this Son also may glorify you." Amen.

3:30 P. M. ---Praise and Prayer Service.

4:30 P. M. -- Discourse by Pastor C. T. Russell.

Text: "And Jesus said unto them, Come ye yourselves apart into a desert place and rest awhile." Mark 6:31.

IN only two other occasions have I ever addressed larger audiences than the one now before me. One of these was in 'the city of Glasgow on the occasion of my last visit there, when it was estimated that 4,500 were present and over 1,000 turned away; but my audiences are usually mixed ones and never before have I had the extreme pleasure of addressing so large a con-course of people consecrated to God -- Bible students. As the things of the world go this is a very astounding assemblage, because we have come together not for worldly pleasure or recreation, but in strict accordance with the words of our text we have turned aside from the busy scenes of daily life and strife to fellowship with the Lord and with each other -- "to build one another up in the most holy faith" --to encourage one another, to lift up the hands that hang down and to strengthen the feeble knees and to bid those of fearful hearts to be strong in the Lord and in the power of His might. While we trust a physical refreshment will result from this turning aside we specially hope for spiritual refreshment and the rest of soul which began when first we found the Lord and which has been increasing ever since as we sought to know and to obey Him more fully.

We are trusting to His promise that He is both able and willing to cause "all things to work together for good to those that love Him" -- to the called ones according to His purpose -- we have come here with this confidence and I am sure that many of us already feel well repaid. In-deed, it is always so with those who have given their hearts fully, completely, to the Lord and who are seeking to know and to do His will. They can realize the Father's smiles and the gracious promises which are to be fulfilled in Christ Jesus, and with these as offsets to the trials and difficulties of life they are privileged in all conditions to rejoice -- even in tribulations, for, as the Apostle says, "Tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; be-cause the love of God is shed abroad in our hearts." (Romans 5:3-5.) Is it any wonder then, dear friends, that as I look into your faces and see them beaming with the heavenly light that I see joy divine, It is no wonder. The wonder, on the contrary, would be if any other condition should obtain. You, like myself, I am sure, have come hoping, praying that the Lord will pour out a blessing such as we shall not be able to contain -- a blessing which will continue to increase and expand and which, when we return to our homes, will overflow on the dear children of God not privileged to be with us on this occasion.

Ways of Turning Aside.

We need to get the right standpoint of view. When the Lord used the words of our text in addressing His disciples He did not mean that they should turn aside from sin, for they had already done this, else they would not have been His disciples. So with us. It is not the thought that we have come hither for a brief season of religious worship and turnings aside from sin -- from lying, cheating, short weights and measures, from filthiness of word and spirit, from malice, envy, strife, evil speakings and surmising. No, thank God, we trust that all of us have learned the impropriety of

such things long ago and that we left them behind when we accepted our Lord's invitation to follow Him as soldiers of the cross -- followers of the Lamb.

Our turning aside to this beautiful wilderness for rest does not mean, to the majority of us, either a turning from self-will and its troubles and trials and conflicts to rest in the Lord by a fullness of consecration in our hearts to Him; so far as I am able to judge, dear friends, a considerable majority of us have already taken this step -- have not only turned from sin and been accepted as children of God through the merits of Jesus, but also in addition have presented our minds, bodies, hearts and wills to the Lord, with the agreement that we will carry out this consecration faithfully through the remainder of life, seeking not our own wills, but the Lord's. Quite probably, however, some believers have come hither longing for the rest which our Lord promised to His true followers, saying, "Come unto Me all ye that are weary and heavy laden -- take My yoke upon you and learn of Me, for I am meek and lowly of heart and ye shall find rest to your souls." We hope, indeed, that some of our number are in this attitude -- seeking a closer walk with God and further divine light shining upon the road which leads men to the Lamb.

The Lord's promise to such is that He is willing that they should thus present themselves; and it is our hope, our confidence, that those seeking will find and that to those who are knocking the Lord will graciously open the way and that they may become His in fullest and completest sense and He theirs by the same covenant.

It is my pleasure this afternoon, dear friends, to know that I am addressing those who appreciate these words of the Apostle, "Ye know your calling, brethren." Ye know the object of the call -- Ye know the method of the call -- Ye know the conditions of the call - Ye know how ye may make your calling and your election sure and how ye might fall and lose all the blessed things which God has promised to those who love him and who respond to the terms of this call. As the Apostle said, "I will put ye in remembrance of these things though ye know them and though ye be established in the present truth."

"The Hope of Your Calling."

I would, dear friends, that it were within my power to picture before your minds the glorious hope of our calling. The Apostle calls it a "high calling." and again, a "heavenly calling." The Apostle Peter speaks of this calling as consisting of "exceeding great and precious promises." He tells us that these are given to us that through the operation of our minds and hearts our course of life should be so changed from grace to grace, from knowledge to knowledge, from glory to glory, that eventually we might become partakers of the divine nature by participation in that great blessing promised. "The First Resurrection." (Revelation 20:5) It is because it is impossible for the tongue to describe this great honor and dignity that the Apostle declares, "Eye hath not seen nor ear heard, neither bath it entered into the heart of man the things which God bath prepared for them that love Him; but God hath revealed then unto us by His spirit, for the spirit searcheth all things, yes, the deep things of God."

Our calling consists of two parts, one belonging to the present life and the other to the future. What we have just been considering relates to the later, which we hope to enter upon in our resurrection "change." "In a moment, in the twinkling of an eye." In the end of this age, when the last member of the elect Church shall have been called and shall have responded fully and completely to the

terms of the call in the present life and thereby have been prepared for the glory of the Kingdom and joint heirship with the Lord.

But the hope of our calling in the present life is the hope that we shall faithfully endure the trials and disciplines and tests which our heavenly Lord may see fit and proper to subject us to -- that these trials and tests may not discourage us, may not sour and embitter us, may not make us hard-hearted, but, on the contrary, that they may ennoble us, sweeten our characters, broaden and deepen our hearts' affections toward others and that thus we may become copies of God's dear Son, our Lord Jesus. Alas! how valuable it is to us to have this knowledge respecting the hope of our calling in the present life and in its glorious outcome. How this knowledge and hope are an anchor to our souls, sure and steadfast, entering into that which is within the veil, preserving us from shipwreck, discouragement --from our own fears and from the adversary's allurements and threatenings.

Well may we, dear friends, as students of God's Word, blessed by the glorious light that is now shining, well may we apply to ourselves the Master's words, "Blessed are your eyes, for they see; and your ears, for they hear;" and again, "To you it is given to know the mysteries of the kingdom of heaven," but to all outsiders these things are spoken in parables and dark sayings, that "hearing they might hear and not understand." Thank God that we are not any longer outsiders, that we have heard the Master's voice, that we have accepted the Lord's grace provided for us in our Redeemer's sacrifice. We have heard the invitation, "Present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." -- Romans 12:1.

We accepted the offer, gave our hearts entirely to the Lord and entered into the holy place --into the family of God --into the brotherhood of Christ -- into prospective jointheirship with the King of Glory as members of His Bride Class. It is because we have entered this first fruit of our inheritance in Christ that we have such holy joy and fellowship in turning aside to this beautiful place to refresh our hearts and minds and to strengthen and encourage one another as iron sharpens iron.

The Apostle's expression, "This one thing I do," implies: (1) That there was one all important thing which was worthy of his whole life, of his very best endeavors, and (2) That any division of his interests, a scattering of his powers would in some way be detrimental and a hindrance to the attainment of that one thing which he considered to be in every way paramount. In the context he tells us that he counted all other things but loss and dross in comparison to 'this one thing, this one pursuit, this one life -work. He intimates that he endeavored to forget anything and everything else that he ever knew lest his education and its exercise in any other direction should in any way distract his attention from this one all important matter. He said that he sought to forget the things that were behind and reaching forward to those things which were ahead as a great prize worthy of every effort and the failure to attain which would be an irretrievable loss. He does not state that the loss of this prize, this high, heavenly calling, would mean eternal torment. Oh, no! There is nothing of this kind in the Apostle's writing, for he said that he had not shunned to declare unto them the whole counsel of God. The doctrine of eternal torment is not the teaching of God, but on the contrary the doctrine of devils, and it came to us from the dark ages and through our forefathers, who were so grossly deluded that in burning one another at the stake they verily thought that they were doing God service. It was not something the Apostle was fleeing from, but striving for -- the prize of our high calling in Christ Jesus.

"If We Suffer With Him."

Distance lends enchantment to the view. Looking back our Lord and the Apostles are applauded as wise, holy, self-sacrificing servants of God, yet to the people of their day they appeared fanatical extremists. Andrew, Peter, James and John were so infatuated with the Gospel of Jesus that they first of all had Him for their guest, let Him speak from their fishing boats and finally forsook all their boats, nets, fishing, etc., and sought to walk in His footsteps. They followed a man whom the learned D. D.'s of their day, the . priests and Pharisees, all declared was a fraud and fanatic.

His invitation to them was, "Follow Me and I will make you fishers of men." But when they found Jesus the world said of them that they were fools, lacking common sense, and that He was doubly responsible in that He encouraged "ignorant and unlearned men" to act after this insane fashion. Their folly was still more thoroughly demonstrated to the multitude when calamity overtook their leader, Messiah, when He was crucified. To the worldly-wise this justified all the expressions of folly, ignorance, etc., which had been hurled against them.

Saul of Tarsus was another extremist -- of wealthy family, of liberal education, and of excellent social standing, because honored with the title and privileges of a Roman citizen. As soon as this man came into proper touch with the doctrines of the Nazarene, as soon as he was convinced of their truth and acted in accordance with his convictions to be a servant of Christ, that soon his name was cast out as evil until he himself said, "We are counted fools all day long; " that is to say by everyone and all the time; others said he was mad, mentally deranged-that no sane man would forsake good earthly prospects such as he enjoyed in order to serve the cause of a crucified one, in the hope that he would ultimately be with the crucified one in His Kingdom and share His glory.

Why should it be thought a strange thing if the worldly view of matters today has not changed on this subject? Why should we think it strange if our names should be cast out as evil and we should be counted fools for seeking to walk after the same course as Jesus and His Apostles? It was our Lord Himself who said that if we would be His disciples that it would be necessary to take up our cross and follow after Him and that we must expect no better treatment than He. If the religious people of His day called Him Beelzebub, what more can we expect at the hands of a similar class who are filled with a spirit of envy and are fearing the undermining of their cherished institutions? Our Lord declared "Whosoever will live godly in this present time will suffer persecution," evilspeaking, etc. Who-ever is not prepared for this gives evidence that he has not been shod with the sandals of the preparation of the Gospel of Peace.

"Vocation or Avocation -- Which?"

It is wholly a matter of standpoint as to which is wise and which is foolish -- the world or the Lord and His faithful footstep followers. From the world's standpoint our position is a foolish one -- it is unwise to exchange the advantages and privileges of the present life, which are real, actual, tangible, for a future life which is ours by faith only. From the world's standpoint it is unwise to exchange a certainty for an uncertainty, a possibility for a hope.

But now we take the other standpoint and with the eye of faith consider "the things which God has in reservation for those that love Him." It is wise for us to sacrifice every earthly interest to gain

"this pearl of great price." From this standpoint of the Word it must seem foolish to be chasing after the things of this life, which bring little satisfaction even if gained -- which are gained by a very few and which if gained are but transitory. Bunyon has well represented the worldly, self-seeking spirit, grasping for honor, of men, titles, earthly riches. He pictures these, we remember, by a man on the seashore with a rake laboriously accumulating a pile of seaweed, corks, etc., things of no value, while neglecting the things of great value, the kingdom for which Bunyon's Christian was seeking and running as in a race-course.

The question is one of vocation or avocation. The worldly thought is that religion is not to be despised, but that it is to be made a vocation only by those who are set apart as the clergy and that they follow it only on business lines of a justifying salary. The world claims that each well-balanced man or woman should have an 'earthly vocation or business that somehow would represent money, honor of men or social position, and that practically all of one's time and energy should go to this earthly project and that religion should at very most be an avocation or temporary employment -- for a passing hour or occasion. As, for instance, the world would commend and hear of religious worship once a week, as being wise, proper, profitable.

The Lord's consecrated people, on the contrary, take the opposite view, namely, that we should live for the future, for the eternal condition -- the seeking of the things to come should be our real vocation and the things of the present time should be treated merely as matters of temporary necessity, as our avocation or temporary employment; just as with the Apostle Paul tent-making was an avocation or temporary business, while the preaching of the gospel was his vocation or temporary employment.

"Christian's Calling or Vocation."

The world, including the nominal church, fails to comprehend that the Church of Christ is a called out "little flock." As Jesus said, "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." These are the called-out from the world; as our Lord declared, "Ye are not of the world, even as I am not. If ye were of the world the world would love its own, but because ye are not of the world, therefore the world hateth you." Our Lord tells us that we are called with a view to our ultimately receiving an inheritance with Him in His Kingdom, and that mean-time we are to be His representatives and ambassadors in the world. "Among whom ye shine as lights." He tells us "hereunto were ye called" that ye might receive the inheritance, but that our faithfulness in the present time under present adverse conditions and in contact with the world of mankind blinded by Satan will be tested and proved, that our loyalty to the Lord, to righteousness, may be fully demonstrated. "The Lord, your God, doth prove you whether you doth love the Lord your God with all your heart or not." Only believers are called to this vocation and it is optional with them whether those believers who accept the call and make a full consecration to the Lord receive the begetting of the holy spirit, called in the Scriptures "the anointing." This anointing is the special commission of the Christian calling -- He is anointed to preach the good tidings, to bind up the broken-hearted with the gracious promises of the Lord's word. Our Lord Jesus is the Head, the First of this royal priesthood thus authorized and accepted. As soon as He received the anointing of the holy spirit at His baptism it was His commission to preach His good tidings. Similarly the anointing of the holy spirit is their vocation to begin their ministries of Christ, ambassadors of God. We read, "The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings to the meek;

He hath sent me to bind up the broken-hearted, and to proclaim the acceptable year of the Lord" -
- that during this Gospel Age God will accept such sacrifices as would come unto Him through
Jesus, as would count their offerings "holy and acceptable."

"Bear a Song Away."

So then, dear friends, we have turned aside to this beautiful spot to rest just as Jesus and the apostles did in the olden times. We are still engaged in our vocation as special ministers, servants to the Truth -- all of us -- not only those who preach publicly but all who have been anointed to the holy spirit and who find exercise for their vocation in a more private way on the train, on the boat, at the fireside, in the shop or mill, in the parlor and dining-room, or wherever we may be our vocation is the proclaiming of the love of God and of the glorious facts that He is now selecting a "little flock" from among the redeemed world for the blessing of all mankind during the Millennial Age.

MONDAY, AUGUST 31

9:00 A. M. -- Praise and Testimony Meeting.
11:00 A. M. -- Discourse by Pilgrim Brother O. L. Sullivan.

"OVERCOMING EVIL WITH GOOD."

DEAR FRIENDS:



BRO. O. L. SULLIVAN

"Be not overcome of evil, but overcome evil with good." (Romans 12:21.) This 12th chapter of Romans is one of the most instructive chapters in the Bible. This is one of the most fundamental propositions in the Bible, or that confronts the world, -- overcoming evil. This question now confronts every spirit-begotten one, and it will confront every man, woman and child on earth, or that has ever been born. The Church must overcome evil within itself now. The entire world must overcome evil later. And when we consider the brief space of time left, it becomes indeed an immense question to every one of us. Only six years remain of the present dispensation, and WE KNOW IT. If it almost disqualified the early Christians for the ordinary duties of life, it is no surprise that it affects us similarly now.

That evil is in the world no one is bold enough to deny. That evil has overcome the good in the world, the thoughtful must admit, for it is a fact. 1 John 5:19: "The whole world lieth in wickedness."

A New Order.

The saints are not of the world, either from Satan's standpoint or from God's standpoint. We hear the Master saying (John 15:19), "Ye are not of the world." We hear the Apostle Peter's warning (1 Peter 5:7-8), telling these that Satan is their adversary, and that sobriety and vigilance are necessary, for he, as a roaring lion, seeks to devour them. Again, in Philippians 1:27-29, the Apostle exhorts them (1) to carefulness as regards their conversation, and (2) to unity and steadfastness of spirit, and (3) the necessity for perfect harmony, "striving together with one mind." These need not be terrified by the adversary. The inference is that the experiences of these are going to be terrible. So were the closing scenes in Christ's life terrible, and it is our privilege not "only to believe on Him, but to suffer with Him for His sake," says the Apostle. They are a new order. They have passed from death unto life. (John 5:24.) Again, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death (is still under the curse)." (1 John 3:14.) They are new creatures. (2 Corinthians 5:17-18.) Concerning these the Apostle points out, "Ye are not in the flesh, but in the spirit, if so be the spirit God dwell in you.

Now if any man have not the spirit of Christ, he is none of his." (Romans 8:9.) He ere indicates what constitutes them new creatures because they are begotten again, because of God's spirit dwelling in them, because they are begotten of the mind of God, the spirit of God, the disposition of God. When we receive the spirit of God then we are recognized as new creatures in Christ, recognized as no longer flesh beings but as spirit beings. Here then is the test. Those who have the spirit of Christ must have been begotten of it. Those who have not the spirit of Christ are none of His. "But we have the mind of Christ," says the Apostle. (1 Corinthians 2:12, 16.)

Depends On Faith.

This whole transaction on our part is one of faith. Its force and strength depends on our faith. But from God's standpoint it is just as real as when we are laid in our coffins. We must realize our new relationship, --that from God's standpoint, and from Satan's standpoint, we are no longer thought of nor treated as members of the human family, but as members of a new order, members of the body of Christ. We have taken the step into Christ. (Romans 8:1.) The great question then, with every one of us, is, have I taken this step which -alone can bring me into this happy condition,

Understanding Necessary.

Everything depends upon our understanding.

(1) Our new relationship to the Lord, His headship, and ourselves as members in particular of His body. (1 Corinthians 12:25-27; Romans 12:4, 5.)

(2) That we are now of the family of God, and as such He compares us to a building, built upon Christ, patterned after Christ, fitly framed together. (Romans 8:29; Ephesians 2:19-22.)

But we must understand and act accordingly. (Psalm 32:9.) "Be ye not as the horse or mule which have no understanding." Again (Ephesians 5:15), "See that ye walk circumspectly, not as fools, but as wise." Now with Bible in hand let us notice briefly the context. In verse one the Apostle states the conditions upon which we have attained our new relationship. (1) By the "mercies of God," "Saved by grace." (Ephesians 2:8.) "Mercy," "favor" of God in thus preparing for us such a necessary, mighty Head for our deliverance. (2) By presenting our bodies living sacrifices. Well, some one may say, we are only to "present our bodies" for sacrifice, we are not commanded to do the sacrificing. Yes, that is true, but in avoiding one error we are liable to rush into another. So let me ask: What prompts us to present our bodies for sacrifice? Is it not faith and desire? Then if faith and desire fail not, they will keep you on the altar until consumed, -- "faithful unto death." (Revelation 2:10.) So we see our cooperation is continually necessary. (1 Corinthians 3:9.)

Time Required.

In Romans 12:2-3 the Apostle shows the transforming work has now begun, but it requires time for the mind to become completely renovated, so as to know and to do the perfect will of God. In Romans 12:3 he points out that our progress depends upon our being able to confine our thoughts upon these heavenly, better things, "not to think beyond what he ought to think" ("himself" does

not belong in there -- see Diaglott). That is, progress depends upon feeding the mind on proper diet. The "new mind" will not feed on those worldly husks. Everything depends upon whether you fill the mind with worldly or heavenly food, and, as the Apostle suggests, this matter also depends on your faith, -the degree of faith. "As a man thinketh so is he," says Solomon. (Proverbs 23:7.) Think on the things which are true, honest, just, pure, lovely, and of good report. (Philippians 4:8.) Turn from bad reports. Can you do so? Turn from the unlovely spirit who brings them. Are you doing so?

Our New Relationship.

Romans 12:4-8 - He then calls attention to our new relationship, -- our Lord Jesus the Head, and we the fellow members of one body, the same body, saying: "We are the body of Christ and every one members one of another," and compares this to our own bodies, to show that it is just as complete and perfect and as real a unity in God's estimation, as our own bodies are to us in our estimation.

Again he points out that our work, as members of the body of Christ, differs as much as that of the different members of our own bodies, and that each should seek to confine himself to his respective office, and that we all need the help of each other just the same as every member of our own bodies needs the help and cooperation of every other member. This all means very much. We must learn to reckon ourselves as God reckons us, -- to think of ourselves as God thinks of us.

Faith Again.

Romans 12:6 - He here calls attention again to the necessity of faith. Faith to grasp this relationship and make it real, insures rapid growth. It is real on God's part. On our part it all depends on our faith, -- the proposition of faith says the Apostle. Some will never learn to think of themselves except as individuals. Have you,

What to Expect.

Romans 12:9-16 - The Apostle here lays down certain rules of conduct, showing what we should expect of this new mind as regards the brethren.

(1) Love must be real: no double dealing, no make-believe, no put on. Love is the principal thing, -- without it you are only as "sounding brass or a tinkling symbol." (1 Corinthians 13:1-3.) The command is that "ye love one another," says our Master. (John 15:17.)

(2) Hate evil, cleave to that which is good.

(3) Our affections for each other must be only kind, brotherly, -- no sensuality. "With brotherly kindness be tenderly affectionate (Diaglott)." This point needs special attention. "Cleave to the good, not the good one."

(4) Not lazy, not slothful. Don't encourage yourself along that line, but on the contrary be fervent in spirit, that is, boiling hot, energetic, anxious.

(5) Be hopeful, be patient, be prayerful, be hospitable, --divide with the saints; distributing to the necessity of the saints.

(6) Do not render railing for railing, but contrary-wise, "bless and curse not, etc."

Vs. 17-20. He gives certain explanations, showing what we should expect of this new mind as regards the balance of mankind:

(1) It would recompense to no man evil for evil or railing for railing; no, not only not to our brethren, but to NO MAN. That disposition belongs to the fallen flesh, and to Satan.

(2) It would not only provide honest things, but would do so in the sight' of all men, -make men know you did so.

(3) Its desire is for peace, and to live peaceably with all, not only our families, but all. The only thing preventing this would be your unwillingness to compromise the truth.

(4) It would not avenge itself, -- that is, it would not forcibly take just or righteous satisfaction for a wrong suffered. It would rather look to the Head, -- give place unto the wrath of God.

(5) Instead of indulging the avenging spirit, it would lead us to give an enemy necessary food or water. It would lead us to acts of mercy; that is, you would de-light, if occasion presented itself, to bring an enemy the greatest possible blessing, -- the bread and water of the truth.

What All This Indicates.

Conduct of this kind towards the brethren and towards the balance of mankind shows a great transforming work has been done, for no mere human can do thus. It shows that the mind, the spirit of God, is filling you, controlling you. Why? For this is the way He treats his enemies. (Matthew 5:43-45.)

Overcome.

Now we come to the text. (Romans 12:21.)

The Apostle then, in the language of our text, exhorts us to overcome evil and not to be overcome. Don't you see? It is a question with every one of us of overcoming, or of being overcome; a question of being conformed, or of being transformed; a question of life or death to every new creature, to every begotten one. There is no middle ground. But, how are we to do so? Ah, he does not leave us in doubt, but tells us how, saying, "Over-come evil with good." First let us consider

Evil.

Satan is the author of all evil. The prince of darkness, the prince of devils, is the present god or ruler of this world, and under his leadership evil has overcome good in the world. (1 John 5:19.)

Important Question.

How then can we hope to overcome evil in ourselves, if for 6,000 years not one has succeeded, of themselves, in doing so? Is not evil greater than God, and does not this show that it is so? No. Good and good only is greater than evil. God is good. Therefore good is great. God is light; evil is darkness. As light chases the darkness away, and it can only creep back as the light gives place, so

good is greater than evil. Nothing is great, per se, except God. Satan is powerful because God created him so, -- gave him at first largely of his own power, highly endowed him. Satan is evil. Therefore evil is great because God had given to Satan great power. Anything is great as it is supported by power.

Why Evil Overcame.

The reason why man created in God's likeness and image, and pronounced very good, has been overcome with the evil, is this: The good was left unsupported; God withdrew his support from fallen man, while Satan has supported evil by a great and mighty empire. (Ephesians 6:12): "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world." "Wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." (Ephesians 2:2.) Therefore, unassisted, man is powerless.

Power of God.

The Christian's only hope, therefore, is in God's support, which he has promised to those who consecrate their all to Him and trust in Christ. (Ephesians 1:6, 7, 12.) "To the praise of the glory of His grace, wherein He hath made us accepted in the beloved; in whom also we have redemption through His blood, the forgiveness of sins, according to the wealth of His power." What is it all for? "That we should be to the praise of His glory who first trusted in Christ." (See also Ephesians 2:7, Diaglott.) "That in the ages which are approaching (eternity), He might exhibit the surpassing wealth of his favor, by kindness towards us in Christ Jesus." He has prepared a mighty Head and put Satan and all else under His feet, expressly for the purpose of delivering these. (Ephesians 1:18-23.) "And gave him to be the head over all things of the church which is His body." But this arrangement is of value only to those whose eyes are open to understand, those who have the faith. (Ephesians 5:15.) Do you know Christ as your head? Some even of the consecrated can never be made to think of themselves except as individuals. So it is no great surprise we listen to the Apostle's prayer for the most advanced Christians, "sealed sons of God," asking for them the further opening of their understanding to comprehend these very things. (Ephesians 1:13, 17-23.)

Spiritual Discernment.

Brethren, we will never understand these mighty things of ourselves, or from a human standpoint. (1 Corinthians 2:14.) We will never understand (1) the hope of this invitation to joint heirship and God's eternal glory. (Ephesians 1:18; 1 Peter 5:10.) (2) The "wealth of the glory of God" in thus being able to take such as you and I are, and through Christ to exalt us to His own station. (3) You will never understand the surpassing greatness of God's power to us who believe, or the necessity for such power being exerted, or the mighty exaltation coming to us, or the depth from which you are being lifted, or the absolute necessity for the complete submission of our wills to the will of the Lord, or that just such a mighty Head (Jesus) is absolutely necessary to our deliverance, or really that we have any such a Head, and that we are actually probationary members of His body, unless this power of spiritual discernment, the new mind, be greatly strengthened. (Ephesians 1:19.)

(4) We finally, actually, realize our relationship to our Lord, as members in particular of His body. (Ephesians 1:22-23.) This means much. Now every aspect of life is changed. We now rejoice to be counted worthy to have fellowship in His sufferings. This is our only hope. Under such an arrangement we are perfectly safe, if only we can be made to realize it. "Greater is He who is on our part." "If God be for us who can be against us?" Then our only hope is to avail ourselves of the power of God. (Romans 8:11.) "If the spirit of Him who 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 that dwells in you. The spirit of God is a powerful thing. It was the power of God exercised in behalf of our Lord that brought him up from the dead. It is the same power of God of which we must avail ourselves, and through it the new mind will find strength to conquer.

Faith Indispensable.

We must come back again to the very foundation and you the whole thing rests on our faith. Faith to recognize God's truth, (1) That Satan is ruling, (2) That Satan has caused all evil, (3) That God is a higher ruling power and can and will destroy both sin and Satan, (4) Faith to recognize that both God and Satan are real, but God is the more powerful, and that lie is for us. Why? Because we have been accepted as members of the body of Christ, and as such are fully protected and cared for. All of our affairs have become His affairs and there are no accidents in our lives. We must have faith to accept things as of God (2 Corinthians 5:18), faith to thus take hold of God and His promises through Christ, faith to turn loose of Satan and the present evil world and finally faith to abide thus in Christ. Understand every affair of life shall be overruled for your good. (Romans 8:28.) Evil can only be overcome with good. Faith, then, to take hold of good and to turn loose the evil, is the one principal quality on our part, the one that is indispensable. Evil can only be overcome during the present reign of Satan by these two forces, faith and the power of God.

It requires faith,

(1) To take hold of the above conditions (2) To abide in those conditions; that is, (a) be in the world and not of it; in the flesh and not walk after it. (b). Deny yourself things right for you to enjoy. (c) To take up the cross and actually go out in the work and wear out what human power you have in the service of righteousness.

An Exception.

You may say that some, missionaries for example, are going out in the work who have not made such a consecration, perhaps, or, possibly some have gone out for selfish motives. Well, we answer, they stand no chance of overcoming. (1) We must have the mighty power of God working in us, transforming us, which raised Christ Jesus from the dead. Then (2) we must have the faith. A want of faith is fatal. The main thing with us on our part in overcoming is faith. Why? Because faith puts us in the right attitude of understanding and cooperating of relationship and desire.

Other Things Considered.

Rules governing our conduct.

But you say, are there not other necessary rules to guide us in our conduct? Oh, yes. We must follow the same course in overcoming evil in ourselves as is pursued by the Almighty in removing it from the world.

God's Plan of Removal.

(1) Place restraint upon the source, Satan will be bound 1,000 years. (2) Practice chastisements. "Just recompense of reward." (Hebrews 2:2.) "Judgment will be laid to the line." (Isaiah 28:17.) (3) Flood the soul with the good. The knowledge of the Lord and the glory of the Lord shall fill the earth as water covers the mighty deep. (Habakkuk 2:14; Isaiah 9:11; Jeremiah 31:34.)

Thus we see, as the Apostle states in our text, evil will finally be overcome with the good.

A Great Principle.

Our text contains a great principle; namely, evil can be overcome, rooted out, destroyed, with good, and, it might be added, not otherwise. The only way to overcome evil is with good. Evil may be suppressed, but not destroyed, by an unjust use of power, on the same principle that two wrongs never make a right. It may be smothered down, but it will burst out afresh and with added fury. Punishment may, when just or righteous, do great good. God punishes, but it is a righteous punishment. To amputate a finger or pull a tooth is a punishment, but may be a great blessing if circumstances justify. On the same principle Solomon declares that to spare the rod is to spoil the child. Evil in its absolute sense does not mean suffering or punishment, yet the infliction of unjust punishment, or unjust suffering, would be evil, because of its unjustness, sinfulness. So in its absolute sense, then, evil means sin. All sin is evil. All evil is sin.

Selfishness.

Selfishness is evil, because it leads to the rejection of righteous or just authority, and thus brings, entails, unjust suffering or punishment upon others. Selfishness is the evil root from which all the graft, dishonesty and crime in the world has sprung. To it all earth's woes are traceable. Its removal means the overthrow of the present reign of sin and death, and the destruction of the present god of this world, Satan, its author.

So we see clearly that to selfishness in ourselves, the Christian's special attention should be directed. To overcome it in our words and acts and in our thoughts is our special desire and object. This means not only a sweeping and garnishing, by taking the step of full consecration, but also a filling of the good. (Matthew 12:43-45; Ephesians 5:18.)

Selfishness manifests itself in many forms, but wherever it rears its unsightly head, it presents the same evil, unrighteous, unjust visage. It means the lifting up of self at any expense to others. Nothing is too good for self, but most anything is too good to spare for others. Pride, ambition, vanity, presumptuousness, passions, both mental and animal, are the illegitimate offspring of this harlot mother, whose sire is Satan. We all desire to be thought of as important, as necessary, as

wise, as pretty, etc. All this springs from selfishness, is sin, is evil and must be crowded out, overcome.

Evil in the World and its Removal.

God has taken upon himself the task of removing sin, evil, from the world. He has told us his plan of action, has told us it can only be done as in our text, "Overcome evil with good." So we are not surprised to find the very foundation of the whole work is laid in love. "God so loved the world." (John 3:16.) Force will be used, but only the righteous enforcement of love's demands, the power of love exercised.

God's Methods.

But on searching more particularly as to God's methods of removing sin from the world as a guide to our-selves at this time, we find they are exact, simple and few; that they form precisely and exactly a guide to us in our present warfare. (1) Just restraints placed upon the source. (2) Just chastisements. (3) A filling with the good. We have united our all with Him in advance, have become his bond servants by a vow, a covenant, have entered His school, and are seeking under His direction and by His help to overcome sin within ourselves, hoping and expecting to become joint-heirs in a kingdom now being organized for its complete overthrow.

Can It Be Done and By What Means?

Can we ever overcome sin within ourselves? We are assured it can be done. How? (1) By His help, through His spirit working in us, energizing us, transforming us; by availing ourselves of the power of God; the spirit of God is powerful. This requires faith. (Romans 8:11; Ephesians 2:10.) (2) By our cooperation. This requires faith. "Wherefore my beloved as ye have always obeyed, not as in my presence only, but now much more so in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." It is God working in you. (Philippians 2:12, 13.) But you are cooperating also. (1 Corinthians 3:9.) (3) By His Word instructing us. What are the instructions from His Word? Now this brings us again to the rules governing our conduct. Keeping in mind His example, we are not surprised to find His Word directing us in our endeavors along the same line He is Himself pursuing, and will pursue, in the reign of Christ.

Rules For Us.

Just restraints placed upon the source. What is the source to us begotten of a new mind? It is the fallen, depraved appetites and affections of the flesh. To the world unbegotten, the source of evil to be restrained will be Satan himself; but to us begotten ones. Satan's devices, under the Lord's direction, are only necessary helps.

Must Understand.

We must understand this, that in our new relationship to our Lord we have nothing to fear from Satan so long as we abide in Christ; that is, keep in mind our relationship to Him as members of His body, and accept all occurrences in life as of Him. (2 Corinthians 5:18.) Can you do so?

But we must exercise this new mind and place restraints upon our flesh, with its affections and desires. (James 1:12.) The Apostle assures us, "If we through the spirit (this new mind) do mortify (deaden) the deeds of the body we shall live." (Romans 8:13.) "For as many as are led by the spirit of God (that is, by this new mind) they are the sons of God." (Romans 8:14.) This is the warfare spoken of in Galatians 5:17, "For the flesh lusteth against the spirit and the spirit against the flesh, and they are contrary one to the other." "They, that are Christ's have crucified the flesh with its affections and lusts." (Galatians 5:24.) The old flesh is hanging on the cross but not dead, -- keep it there until it does die literally, "faithful unto death." (Revelation 2:10.)

(2) Just chastisements. These chastisements are to be practiced on the new mind, not the flesh you crucify; the new mind is to be disciplined. You must examine closely and prayerfully your conduct, your motives, your thoughts, and place restraints upon yourself at point of last failure. Look carefully to see to what extent you had sympathy with the evil in your heart. "Judge yourself," watching your thoughts, not drifting but struggling, not sleeping but watching, on guard. This represents your attitude. (1 Peter 5:7-8.)

Now What Remains.

(3) A filling of the good until it chokes out the evil; the flesh restrained and undergoing crucifixion; the new mind being disciplined and growing by thus keeping the flesh under, and keeping out of sympathy with its fallen tendencies. There remains but one thing to do, namely, by prayer and fasting and supplication to draw nigh to God with a pure heart, coming boldly into His presence, until He turns loose in our souls the great sluices of the water of life, the holy spirit, and we are filled with it, and it inspires our every desire. "Be filled with the spirit." (Ephesians 5:18.) Thus we avail ourselves of the power of God. We cannot have our hearts occupied, filled, with two things at the same time. So to whatever extent we are filled with the good, to that extent there is no room left for the evil. Our effort is to not divide mental space with evil, to not allow an evil thought a place in our affections, to not sympathize with evil.

Two Indispensables.

Let me here call your attention to two indispensable things in carrying out this endeavor.

(1) Study the Word, read, read, read; quit talking; no time for fault-finding. The Church is not reading enough. Brethren, many are neglecting the very food prepared for us by the Lord for this time. These are idling, talking, fault-finding, misunderstanding, maligning those who are struggling, watching and praying. God have mercy upon us and help us to see the fearful, frightful, subtle divisions going on in our own ranks. This is the only thing I have complained of they will say. Everything is all right except this. Brother, it does not require a multitude of things; one is enough to destroy your chances. My wish is that of the Apostle, not that you were almost, but altogether free from such an evil spirit as this. For cannot you see there could not possibly be any selfishness in -tended anywhere? Cannot you see that only your own good is being sought? Cannot

you see we have entered the "evil hour" and conditions are different? God help us all to see. God save us all. God help us to "awake thou that sleepest and arise from the dead," and to get light on this one point also, whatever it is. Everything depends upon what we are feeding upon. You feed now on envy, fault-finding, evil-speaking and very soon you will find yourself pursued by a hissing brood of poisonous devils, feeding and fattening upon your influence. God save the Church. Keep your mind on the truth. Feed on it. "As a man thinketh so is he." Think on things that are true, honest, just, pure, lovely, of good report. (Philippians 4:8.) Evil reports, unlovely things, are of the devil. Have nothing to do with any evil report. Love and trust the brethren, if the heavens fall, for this is the command. (John 15:17.) Of course you will be maligned and misunderstood by those who do not heed this command, but God will take care of us, only let us be sure that we give no occasion for evil speaking.

(2) Now we come to the second indispensable for those who are to be of the kingdom. Keep with those who have the same mind, the same hope, the same desires. Have nothing to do with those who bring an evil report, even though they may claim to walk with us. (Hebrews 10:24, 25.) "What concord hath light with darkness? How can two walk together unless they are agreed?" (2 Corinthians 6:14-18; also 7:1-12.) Thus, flooded with the pure water of truth, and strengthened by the warmth of association, the evil soon gives place to the good. There is no room for it, for every nook and corner of your soul is filled with the good.

God's Love.

"God so loved the world." God will therefore in a just and righteous way restore man's original nature, which was pronounced "very good." But how will He do it? Just as we have stated above. Evil will be re-restrained, the good encouraged, until finally evil will be overcome, crowded out, destroyed by the good. Evil could never be overcome with evil. Unrighteousness can never be corrected by injustice. Hate can never be overcome except by love. There is nothing greater than evil except good. Nothing could overcome darkness except light. So we see God's plan for the overthrow of Satan's empire is an exact likeness of the plan we are to pursue at this time.

The Church's Object.

During the Gospel Age the Church's interest centers not on evil, sin in the world, but evil in ourselves, sympathies with evil. "Herein is my Father glorified that ye bear much fruit." (John 15:8.) The great work with each of us is with ourselves; "bear much fruit," not convert the world. We have a new mind but it must use the brains of this fallen flesh, and operate through the members of this fallen body, the appetites and desires of which are as contrary to the new mind as much as darkness is opposed to light. In fact the new mind is itself a very small thing at the beginning. Therefore much remains for it to accomplish.

(1) It must grow, become strong; a new life has begun; but the will does not come to the standard of perfect love at the beginning. How? The Apostle tells us (1 Peter 2:1-3), (a) "Lay aside," begin by throwing off, "malice, guile, hypocrisies, envies and evil speaking." (b) Desire the sincere milk of the Word. (c) Remember you have only tasted; in order to grow, you must drink deeply. Again he tells us what to do (2 Peter 1:4-10), saying if we do these things we shall never fail. It is the will that decides what shall be done.

(2) The new mind must prove loyalty. How? (a) By voluntarily choosing good, (b) by willingness to endure hardness.

(3) The new mind must be polished and purified. (a) By patiently enduring the grinding process, (b) as gold tried in the fire of experience. (1 Peter 4:12; 1 Peter 1:6-8.)

(4) The character must be established, so that through-out all eternity you would not deflect from the mill of the Lord. Suppose you should be admitted to the glorified Church with any spirit of distrust of the brethren; don't you see it would work havoc? Don't you see your temptation now is mistrust, speaking evil of the very best and most advanced ones? Don't you see we are being tested?

Our Weapons Powerful.

The means employed in our overcoming as we have al-ready seen are: (1) God's help, availing ourselves of the power of God through Christ. (2) Our cooperation. This means faith and desire. (3) God's Word, giving the rules governing our conduct. Now let us briefly rehearse

God's Power.

We must keep in mind "Without me ye can do nothing." Again, "I can do all things through Christ who strengtheneth me." (John. 15:5; Philippians 4:13.) Take David and Goliath as an example. (1 Samuel 17:45,47.) David came in the right manner, so must we; God's power more than offset Satan's power. The power behind us, supporting us, determines what we can do. The President of the United States, for example, as a citizen only would be as powerless as others, but with the power of the government behind him he can do much. Take an ambassador as a further example. I saw a poor old sheriff who had a powerful 200-pound man handcuffed. It was the power of the state behind him which made him able. God is this power supporting us, "God for us." Oh, think how secure you must be if only your faith can grasp it!

God's Word.

The instruction from God's Word and the influence therefrom more than offsets the words of the world and the influence therefrom. The world calls us "fools" (1 Corinthians 3:18), but God's Word calls us "wise virgins," the "beloved of the Lord," and tells us why it is so.

Our Cooperation.

The exercise of this new mind will more than offset the desires of the flesh. God will energize it. "If ye do these things ye shall never fall." What is it that decides what shall be done? It is the new mind. Now turn, please, to 2nd Peter 1:4-10 and see what the things referred to are. Ah, yes, sincerity, steadfastness, genuineness, abounding in faith, virtue, knowledge, self-control, godliness, brotherly kindness, charity. Those who are making proper use of God's power and His Word, and are cooperating to the extent of their ability, shall achieve a complete victory and reach the grand climax of love, -- not merely attain it but abound in it.

Helps Not Hindrances.

In conclusion, let me remind you, Satan is directing all the forces against us, but the Lord overrules all these things to our good. (Romans 8:28.) They have a contrary effect from what Satan intends. They prove to be helps and not hindrances. Yes, he means evil against us, means to destroy, devour us by these very things, but we say in the language of Joseph, "As for you, ye meant evil against me, but God meant it unto me for good." (Genesis 50:20.)

Flesh Rebels.

Our fallen flesh rebels at sacrifice and cries out for ease and earthly pleasure, but the new mind stills its claims by pointing out that these things perish; they do not satisfy, for the canker of sin is hidden in every one of them; besides it points out that it has given up these things and is now looking after the better things.

"Not for ease or earthly pleasure,
Nor for fame my prayer shall be;
Gladly will I toil and suffer,
Only let me walk with Thee."

2:00 P. M. -- Praise and Prayer Service.

2:30 P. M. -- Discourse by

Brother George Draper.

"The Ransom: The Fact and Philosophy."

DEAR FRIENDS: I call your attention to 1 Corinthians 3:11: "For other foundation can no man lay, than that is laid, which is Jesus Christ." Our subject for this afternoon, dear friends, will be. "The ransom; the fact and philosophy." If you wish a more detailed account of this subject, I advise you to read the first chapter in the fifth volume of Millennial Dawn; and if you wish to know still more about it, read the 16th chapter of the fifth volume, and then after you have done that, I think you will want to read the other five volumes.



I dare say that all present recognize the necessity of comprehending the fact as well as the philosophy of this wonderful doctrine of the Ransom. We realize there are very few of the Lord's people, comparatively speaking, who comprehend this subject; very few of the Lord's people, those who have named the name of Christ, believe in the doctrine of the ransom at the present time, simply because they have not comprehended the fact and philosophy of this glorious doctrine, which is the fundamental principle, the foundation, for all Christian faith. The declaration is, "Other foundation can no man lay, than that is laid, which is Jesus Christ," and if we do not comprehend this glorious doctrine in its fullness, then we lay ourselves open to all the various wiles of the adversary, which have come in like a flood at this present time, and which we find have led many people astray concerning this matter.

This subject has been brought particularly to my attention from meeting with the Rev. D.D.s and the ministers, who seem to be very conscientious on every subject, and yet when it comes to the doctrine of the ransom, they are ready and willing to lay it aside, declaring that if man ever fell at all, he fell upwards, and the faster he falls from his original condition, the better it will be for him and all concerned. I call your attention to one particular instance this afternoon, which impressed this thought on my mind very much. That a minister who would talk to a congregation of about three thousand people for an hour and forty minutes, denying the doctrine of the ransom the whole time that he was talking to those people, and there was not a one in that audience, outside of myself and the dear brother that was with me, who comprehended that he did not believe in the doctrine of the ransom. At the close of the service, some of my friends, whom I recognized as Christians, but not men of God, because there is a wonderful difference between a Christian and a man of God -- some whom I recognized as Christians, but mere

babes in Christ, who believed in Christ at that time, asked me what I thought of the Rev. D.D., and I said, "Well, he does not believe in the Lord Jesus." "Oh yes," they said, "you misunderstood him. That is Dr. from St. Paul; he believes in the Lord." I said, "I do not care where he is from, he does not believe in the Lord." So some of my immediate friends said, "Now, Mr. Draper, we would be glad to have you to come down with us, and ask Dr. -- if he believes in the Lord." I said, "for your sakes I will do this, but not for mine." I went down with them, and was introduced to the Rev. D.D. and said, "Do you believe that Jesus Christ, by the grace of God, tasted death for every man, to he testified in due time?" He says, "No, I do not believe any such foolishness as that, and the quicker you get rid of that idea the better it will be for you." And he says, "There is no one but a backwoodsman who does believe it any more; all our best men have set it aside." So I was glad, dear friends, that I was yet a backwoodsman.

Now we realize, dear friends, that this is the condition that not only this Doctor is in, but is the condition that about all the D.Ds. in this world are in at the present time. So we will thank God we are not D.Ds. We recognize from the teachings of the Scriptures, that if there be no ransom, if Christ did not die, then the Scriptures are a farce from beginning to end. And yet when this minister told those people that he did not believe any such foolishness as that, I expected some of those people would hold up their hands in horror at such a statement as this, but to my surprise, one of them came to him and said, "Well, if that is so, then the Bible is not any better than any other well-kept history, is it?" "No, sir," he said, "it is not." I said, "If that is so, the Bible is the worst book in existence, because it comes to us purporting to be of divine origin, and if it is not what it claims to be, then it is the worst book in existence."

But we are glad, dear friends, that there are so many in our presence this afternoon who comprehend that the Word of God is true, that the doctrine of the ransom is true, and that after a little while, even the D.Ds. will know it is true, when the knowledge of the Lord shall fill the whole earth, as the waters cover the great deep.

Calling your attention to the philosophy of the ransom, dear friends, first we notice from the teachings of the Scriptures, that God created man in His own image -- upright; that man fell from his original perfection, and that he fell into sin, into degradation, into death. We recognize that this called for a ransom, a corresponding price, the death of our dear Redeemer and Savior, and we are glad to recognize that Christ died for the ungodly. But we find when man fell from his original perfection that God had foreseen this condition; God had recognized this condition, so He had left the earth in an unfinished condition; and we read in the Scriptures, "Cursed be the earth for Thy sake." And in this particular sense, we can recognize the love of God in that He left the earth in an unfinished condition. Suppose the Heavenly Father had finished the whole earth, and made it a paradise, in place of planting a garden eastward in Eden. Suppose he had finished the whole earth and brought it up to a paradise condition, and then we had to die and leave the earth -- what a terrible catastrophe it would be! Death is terrible enough, sad enough, even in the present condition, with all the imperfect workings of earth, and it would be still more sad had the Heavenly Father perfected the earth six thousand years ago. We hear so many people say the earth is all right, it is the people in it. Now they are very badly mistaken. The world is just as badly out of joint as the people in it, and we are glad it is, because if the world was perfect, and the people in it were imperfect, they could not appreciate that perfection in the first place, as our dear Bro. Barton showed us yesterday, and they would hate to leave

this condition much worse than they do now. But we realize the earth is just as badly out of condition as the people in it. When we look out into the world, we see its terrible condition. When we read of the cyclone, the earthquake, and the pestilences, and the various conditions of the earth, we ask our-selves the question, Is this the working of a perfect earth? And certainly everyone present would answer no. So we realize that the earth is out of harmony, and the people are out of harmony, and this glorious doctrine of the ransom brings to our attention that when the knowledge of God's glorious truth shall fill the whole earth as the waters cover the great deep, it will be so timed that the earth will be brought to perfection for man's everlasting home.

We find when man rebelled against God he was driven out of the Garden of Eden's kingdom, that he could not have life everlasting, and in this we recognize God was loving in not perpetuating a life that was out of harmony with Him. How many of the Lord's dear people can recognize that God is love, from this standpoint?

According to the orthodox idea, according to the teachings we were taught from our childhood, God is going to perpetuate every life, regardless of whether it is in torment or in bliss; but the Scriptures show to us that God is love, and we recognize that God would not perpetuate a life in an imperfect condition; hence when man rebelled against God, he was driven out of the Garden of Eden's kingdom, and the Lord placed cherubims and the flaming sword at the east of the garden to keep the way of the tree of life, lest man should eat of the tree of life, and live on even in his fallen condition. And when we look out into the world today and see the depth of degradation to which man goes in thirty-five short years, and the height to which man attains in about the same period of time, we ask ourselves the question, What would be the condition of the world at the present time, had man lived forever? Well, we could not conceive of the terrible condition that the world would be in; so we are glad the Heavenly Father did not perpetuate that life which was out of harmony with Him, but cut it off; and so man was driven out of the Garden of Eden kingdom, and there commenced to battle with the world in its imperfect condition, with the briers, and thorns, and thistles, and the various other imperfect conditions, and to sustain life as long as he possibly could, when we read that Adam lived 930 years and died -- went down into oblivion. And so far as he was concerned, there was not a ray of hope for him. The only hope that lay for him was in the obscure promise that the seed of the woman should bruise the serpent's head; this was the hope that lay for the human race.

Now we find 1656 years of earth's history have passed by, and still there was no visible manifestation of the fulfillment of this promise that the woman should bruise the serpent's head, and who that promised seed should be was a mystery for four thousand years; it was a mystery to us until a few years ago. We are glad it has ceased to be a mystery to us now; we are glad we have come to know the wonderful things of our God to the extent we have. What little we know of God's wonderful plan of salvation makes us feel abashed when we stand before an audience like this and try to tell it, for we can feel so much more than we can tell you; we recognize that we only can tell it with a stammering tongue.

When man was driven out into the unfinished earth, the Heavenly Father did not follow him out into the world and say, " You rebelled against my law in the Garden of Eden kingdom, but now I am going to give you some more law; I want to see what you will do with that." Not at

all, dear friends. The general idea is that the world is under the laws of God, that God has been trying all of these thousands of years to save the world, but I am glad that we do not have that idea any longer, because God never tried anything. It would have been nonsense for the Heavenly Father to have followed that pair of rebels out into the world and said "Now you have rebelled against my Garden of Eden kingdom, and I want to give you some more law, and see what you will do with that," because he knew what they would do. Suppose there was a criminal in this land, and he was tried in the courts and found guilty, and, then the courts would say to that criminal, "Now we know that you are guilty of having violated the laws of this land, but we are going to give you some more law and turn you loose and see what you will do with that." What would we think of such a court as that? So the Heavenly Father did not follow man out in his depraved condition to give him a law -- not at all. He had violated God's law, and was driven out of the Garden of Eden kingdom, driven out of the presence of Jehovah, and there he could maintain his life as long as was possible for him to do it, under his fallen condition, when in course of time he died; but the obscure promise made that the seed of the woman should bruise the serpent's head, was absolutely true, and the human race has been looking forward with longing hope and desire for that time to come when this promise should be fulfilled. Thank God we do not have to wait much longer.

We realize that in course of time the angels who had beheld the race in a fallen condition, and who were very much interested in the creation of man, when they sang for joy over the earthly creation of God, saw man in his dilemma, and undoubtedly actuated by love, tried to lift man up out of his fallen condition. Now, do you think that the Heavenly Father would let them try to see if they could save a few people from eternal torment, No, not at all. The Heavenly Father does not try any-thing. What has the Heavenly Father been doing for the last six thousand years? Whatever He has been doing, He has not been trying; He has been doing. Well, what has He been doing? He has been demonstrating to the human race. Here was an opportunity for a demonstration; the angels desired to try to lift the human race up out of their fallen condition, the Heavenly Father in His infinite wisdom gave them an opportunity to try; demonstrating to the world of man-kind, and to the angels as well, that there is no other name given under heaven, or among men, whereby we must be saved, except through faith in the Lord Jesus Christ. In the place of lifting the human race up, they intermingled with the human race, and we read that the sons of God beheld the daughters of men were fair, and took them wives, so many as they chose, and then we find that there was a race of obnoxious beings brought into existence, called Nephilim, mighty giants, men of old, men of renown. We realize that the angels made a failure, and in making that failure they demonstrated their own inability to lift the human race up, as well as demonstrating their own inability in other respects; and so when the sons of God beheld the daughters of men that they were fair and took them to wife, they rebelled against God's law. How can we say that they rebelled against God's law? I answer, dear friends, that they rebelled against God's law in these things: the law of God declares that the angels of God neither marry nor are given in marriage, and when they married they violated that law, and hence became rebels, out-casts from God's favor, and they were bound down under chains of darkness until the great judgment day.

Now some four hundred years later God called Abraham, and said, "Now Abraham, look up to the north, to the south, to the east, to the west, and all the land that thou seest, will I give unto thee and to thy seed, after thee, for an everlasting possession; and in thee and thy seed, shall all

the families of the earth be blessed." This looked as though God intended to keep His original promise to mankind, and so we recognize, dear friends, that the whole world has had a hope along that line. Now, then, when this promise was made to Abraham there was none that comprehended it; even Abraham himself could not comprehend it, but we at this present time can comprehend that glorious promise, can see how God intends to fulfill that promise, that Abraham's seed shall bless all the families of the earth.

So time went on; we read that 430 years after the Abraham covenant, the law covenant was added because of transgression, and the question arises immediately, Had there not been transgression for three thousand years up to that time? We answer, yes. Then why should the Scriptures declare the law was added because of transgression until the promised seed should come? We answer, that God has a due time for every feature of His plan, and just at the proper time the law covenant was added to the Abrahamic covenant, because of transgression. And when we look out into the world today, we can thank God that that law covenant was added. Why? We answer, because had that law covenant not been added, the world would have been in a terrible condition. The Apostle Paul, expressing this matter, says the law is our schoolmaster to bring us to Christ; and so the Jewish people went right out from the Abrahamic covenant into the law covenant, and said, "All the things written in the law we will do" -- and then they did not do it. And did God punish them because they did not keep the law? I answer, no. Well, why did He punish them? Because they did not keep it as well as they could, dear friends. Now the question arose, will God punish the world because they are not all Christians? Certainly not. Will He punish the world because they are not all believers?

Certainly not. Well, why will He punish the world at all, then? Because the world is not doing as well as it could do, and living up to the law of reason to the best of its ability; hence they are bringing on themselves a severe judgment in many instances. We would be glad to warn them of this time to come, but they have not ears to hear. They are rebelling against the light of reason, not against the light of revelation. Very little do they know about the light of revelation; very little does the nominal church member know about the light of revelation. But they are rebelling against the light of reason. So when the Jewish people accepted the law covenant, they stepped out from the Abrahamic covenant, and the Apostle Paul declares that the covenant he thought was going to be unto life he found unto death, and the law covenant slew them. Why so, dear friends? Because they were still under sin, and hence they had stepped out from under the Abrahamic covenant, that promised them all a blessing unconditionally, into an additional covenant, a law covenant, that said if they would do these things, they could live by them. Then they could not do them.

Now the question arises, why did God add the law covenant? Was it because he wanted to see if he could save some of those people? We answer, no, the law was added just as the Apostle Paul said, because of transgression, until the promised seed should come. The transgression was becoming greater and greater all the time, man was going down the broad road that leads to destruction very rapidly, hence the law covenant was added on to take a class of people and hold them up in a higher condition than the remainder of the world of mankind, to act as a schoolmaster to bring them to Christ; and had that law covenant not been added, we recognize it would have been a terrible thing.

Go back with me for a moment to the fall of man. We find that man started in perfection, and in 1,656 years was in such a degraded condition that he was destroyed from the earth with a flood. Now coming down the stream of time to the first advent of our dear Redeemer, under the same condition, and what would you have? The logical conclusion is, that there would not have been a man in the world who would have known enough to receive our Lord at His first advent. So the law was added because of transgression, to hold a class of people up into a higher condition, until the promised seed should come, to prepare that class to receive Him at the first advent.

And then the law had another feature, dear friends. The reflection of that law shone out around about to a class of Gentile people so the Apostle Paul could say that when the Gentiles which have not the law, do by nature the things of the law, these having not the law, are a law unto themselves. And you know we have always been told how the Apostle Paul said the Gentiles were all a law unto themselves. Paul never said anything of the kind, dear friends. What did Paul say? Paul said, when the Gentiles do by nature the things contained in the law -- not before. Now I will ask you, do you think the woman who takes her little child and throws it into the Ganges river, and thinks she is appeasing the wrath of the Almighty God, is doing by nature the things contained in the law? That would be the most unnatural thing that could be thought of instead of being the natural thing. So that class of people are not doing the things contained in the law; and Paul does not say they are a law unto themselves. All the D.D.'s can take a sentence and parse it, until they have parsed everything out of it, and yet they have read this passage of Scripture thousands and thousands of times, and never noticed the preposition when -that it was when the Gentiles do by nature the things contained in the law, that they are a law unto themselves, and not before.

Then we realize the Heavenly Father was not trying to save the human race by law, but we recognize that the law was a schoolmaster to develop the class of people, to bring them to Christ; and the reflection of the law, shining around about the Gentiles, developed what is termed the Cornelius class. Cornelius was doing by nature the things contained in the law; he was a devout man, prayed daily, and gave much alms, and it was necessary for Peter to go down to Cornelius and tell him words whereby he might have eternal life. Suppose you would meet a devout man, a man who prayed to God daily, and especially a man who gave much alms, and you would say, "I will give that man a tract." They would say, "What do you want to give that man a tract for? He is already saved. Why don't you go out and give that to the heathen?" But it was necessary for Peter to go down and tell Cornelius words whereby he might have eternal life. All of his devoutness, all his prayers, all his almsgiving, would not have amounted to anything, so far as eternal life was concerned; but it did give him a good foundation, my friends. He was doing by nature the things contained in the law, and hence he was counted a law unto himself; and Cornelius was doing by nature the things contained in the law much better than the majority of the Jewish people who had the written law were doing them.

Now we have come to the particular feature of our lesson, where the most interest is. The angels had tried to lift the human race up, and had made worse than a miserable failure of it. The Jewish people had tried to fulfill the law, and made a failure of that; they could not keep the law. And now how was the human race going to get eternal life? Through the obscure promise

that the seed of the woman should bruise the serpent's head, is the way that the human race was to get eternal life. Now, then, the mysterious part begins. As we said before, the angels could not lift the human race up. There was not a man in the world who could keep that perfect law, and the Scriptures show us that the dear Redeemer, who was with the Father before the world was, the "Logos," the beginning of the creation of God, left the glory which He had with the Father before the world was, and though He was rich, yet for our sakes He became poor. Now here, dear friends, is where the Lord's people make a mistake, declaring that our dear Redeemer only appeared to become poor, declaring He was always rich on His Father's side, that He was divine, on the Father's side, and human on His mother's side, and so on. The Scriptures declare that though He was rich, yet for our sakes He became poor. He was not poor on His mother's side, and divine, rich, on His Father's side. Not at all. He actually left the glory which He had with the Father before the world was; He was made flesh, dwelt among us, and then laid down His life in sacrifice, after becoming a man; He humbled Himself and became obedient unto death, even the ignominious death of the cross. Now why was it necessary for our dear Redeemer to die on the cross? We answer, that it was necessary for Him to (lie on the cross, to redeem those who were under the curse of the law. The Jewish people had gotten themselves into a difficulty, into a dilemma -- they had gotten out, from under the Abrahamic covenant, and gotten under the law covenant, and they were under a curse. So our dear Redeemer must be made a curse for them. He did not have to be made a curse for you or for me, He could have died in any other death, and redeemed you and me, but the only way He could have redeemed the Jew from under the curse of the law, was by dying the ignominious death of the cross, because it is written, "Cursed is every one that hangeth on a tree."

So we realize why our dear Redeemer now had to hang on a tree; we comprehend why He had to be made a curse. And now we realize that our dear Lord consecrated Him-self wholly unto the Father, laying down His life in sacrifice, and that when three and a half years after His consecration, at the close of His ministry, He cried, "It is finished." He took the sinner's place; He went down into oblivion; He went down into the tomb.

Now, then, the question arises, What became of our dear Lord? Listen to the various answers: some tell us that our dear Redeemer went off to Paradise with the thief that day. Others tell us He went to preach to departed spirits in prison. And some tell us one thing and some another. But all of them with one accord declare they do not believe He was dead; they will believe anything else than that He was dead. They think it would be a terrible doctrine to believe He was dead. But what do the Scriptures say about it, dear friends? The Scriptures declare: "For I delivered unto you the first of all that which I received, how that Christ died for our sins, according to the Scriptures; and that He was buried, and that He rose again the third day, according to the Scriptures." (1 Corinthians 15:3, 4.) But do not the Scriptures say something about our Lord going off to Paradise with the thief? We answer, no, dear friends. In the 23rd chapter of Luke, 42nd verse (Luke 23:42), you remember the account of the thief. And, strange to say, we have to give that thief credit for knowing more about the Lord's plan of salvation than the Rev. D. D.'s know about it today, because he said in his petition, "Lord, remember me when Thou comest into Thy Kingdom." And if a D. D. were offering a prayer today, he would pray, "Take me off to Thy Kingdom as quick as you can" -- that is, if he knew he had to go anyway. The thief on the cross had heard about this Kingdom, and our Redeemer's fame had gone throughout all Judea, and when he was hanging there on the cross, as a drowning man

would grasp at a straw, he probably decided in his mind, "Now this is certainly a wonderful character, He is manifesting the greatest composure I have ever seen; He is a wonderful man, and maybe He is a King, and maybe He is going to have a Kingdom. It won't do any harm to put in a request anyway." The thief turned to the Lord, and said, "Lord, remember me when Thou comest into Thy Kingdom." And the Lord said unto him, "Today (He could not say it any other day; the thief had not asked Him the day before He was on the cross, and the thief could not have asked Him the day after, because the dead know not anything, and so that was the only day He could say anything to him -this dark day, when I am being crucified as a malefactor, a disturber of the peace) I say unto thee, that thou shalt be with me in Paradise." Where is Paradise? Why, the whole earth shall become the Paradise of God. When? When He comes in His Kingdom. And so we recognize that that request will be answered.

But is there not something said about the Lord going to preach to departed spirits in prison? We answer no, nothing of the kind. Somebody has added the word "departed" to the text. In 1 Peter 3:18, we read: "For Christ also hath once suffered for sin, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the spirit (not in the spirit); by which he went also and preached to the spirits in prison." Well it is by something that our Lord preached to those spirits in prison, was it not? Yes. What was it by? It was by His humbling Himself, by His humiliation, by His leaving the glory which He had with the Father before the world was; though He was rich, yet for our sakes He became poor, He laid down His life in sacrifice, and by this act He preached a wonderful lesson to those spirits in prison. And were they not constantly crying out to Him, saying, "We know Thee, who Thou art, the Holy One of God." Yes, dear friends, they did know who He was. It was by something that He preached to those spirits in prison, but it was not by going off to preach to those spirits in prison, for He was dead, and there is no work, device, knowledge, or wisdom, in Sheol, whither thou goest. I remember hearing a Rev. D. D. talking on this subject, where are the dead, some time ago. He said when our Lord went down to Sheol He stood on the gulf -- a very peculiar place to stand, you know -- and he made a proclamation to those wicked people over on the other side of the gulf, and says, "I do not know what He said to them, but I am satisfied He did not give them any encouragement." So, dear friends, we realize that such a class of people as that could not comprehend the death of Christ; they do not believe our Lord was dead at all. As this gentle-man expressed it, He was there preaching to those spirits in prison, and He had Sheol all pictured out, with the good people on one side, and the bad people on the other side, and a great gulf fixed between, and our Lord stood on the gulf.

But we recognize, dear friends, from the teachings of the Scriptures, that our dear Redeemer was dead. Now we have the question fairly before us. If our Lord took the sinner's place, where was the sinner? If you can prove the sinner was off in Paradise, with thieves, then that is where our Lord went. If you can prove that the sinner was wailing in Hell, then that is where our Lord went; if you can prove that the sinner was off preaching to departed spirits in prison, there is where our Lord went. But the Scriptures emphatically declare that the sinner, or the whole world of mankind, who are dead, are in oblivion. I quote you from Revelation 1:18, saying, "I am He that liveth, and was dead, and, behold, I am alive for evermore, and have the keys of hell (Hades, oblivion, the tomb) and of death." Notice our dear Redeemer has the keys of the two conditions, both the keys of death, and the keys of Hades; the first key He will use will be the key of death, and the whole human race is in death, but the whole human race is not in

Hades; so the next key used will be the key of Hades. Those that are now in their graves shall hear the voice of the Son of Man, and come forth. So we realize that our dear Redeemer was not off preaching to the departed spirits in prison -- nothing of the kind.

Now we see the Scriptures emphatically declare that our Lord poured out His soul unto death, made His soul an offering for sin.

A lady came to me in one city where I was, after this lesson was given, and said, "I appreciated your lesson very much, but I do not think you laid enough stress on Divine healing. Do you believe in Divine healing,"

"Why, yes," I said, "I think if the Lord wanted to heal anybody He could do it, but I would not ask Him to heal me."

"Why wouldn't you,"

"Because I have made a consecration to death, and I am not going to dictate to the Lord how it shall be accomplished."

She said, "The Bible says, 'He that believeth in me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father.'" (John 14:12.) Then she added, "I read of a man who was raised from the dead up in Michigan the other day. What do you think of that?"

I said, "I would not be surprised if the delusions and deceptions would be so great that all but the very elect would be deceived."

She said, "I don't see anything very deceptive about that; I think that is grand."

I said, "Lady, I would like to have you apply your text . The text says, 'He that believeth on me, the works that I do shall he do also; and greater works than these shall he do.' Did our Lord raise the dead,"

"Yes."

"Did not the Apostles raise the dead on a few occasions?"

"Yes."

"And did not our Lord heal the blind, and the lame, and the halt?"

"Yes. ""

"The Scriptures say greater works shall ye do. Now where are the greater works,"

She says, "I don't see how anybody could do any greater works than raise the dead."

So you see, dear friends, she proved more than she wanted to. She did not know that text proved so much until after she had quoted it. It proved a little more than she expected it to. She could not conceive of how there could be anything greater than raising the dead, but the text said, "Greater works than these shall you do, because I go unto my father." She did not take into consideration the rest of the story, dear friends, that "I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." (John 14:2, 3.) "The hour is coming in the which all that are in the graves shall hear his voice and come forth." (John. 5:28.) And we, dear friends, will be privileged to have a part in that glorious work. I said to her "Don't you think that would be a greater work than raising a man up in Michigan," So, dear friends, we realize that some of the Lord's dear people get bewildered about this matter. We feel sorry for them; we will be glad when the great adversary of all unrighteousness is bound and the light .of the glorious liberty, of the gospel of Christ shall shine from sea to sea, and from the rivers to the ends of the earth.

Then we see that our dear Redeemer was dead; He was as dead as the vilest sinner that ever went into the tomb, or else He did not take the sinner's place; and God raised Him from the dead, seated Him at His own right hand, far above all principalities, might and dominion, and every name that is named, not only in this world, but also in that which is to come. Now this transaction of death began about six thou-sand years ago, and we look out into the world today, and we see the millions and millions of humanity still going down, down, down the broad road that leads to destruction, the whole world of mankind is in this condition; the saint and the sinner all alike are going in the same way, every one going down into death. You and I have a hope, I am glad to recognize, dear friends, and that hope lies beyond the tomb.

To illustrate this, a lady said to one not long ago, in our home town, "Mr. Draper, I like to hear you preach, because you never stop to tell any anecdotes or stories, and you always preach the Bible, but there is one thing about your doctrine that I cannot go."

I said, "You are getting along remarkably well, lady, if there is only one thing. What is that one thing, Probably we can clear that up too."

She said, "I cannot go this second chance."

I said, "Neither can I; I don't know who could." "Well," she said, "Don't you teach that people are going to have a second chance?"

"Oh, no, we do not believe people are going to have a second chance; we believe people are going to have an individual first chance."

"Well," she said, "Haven't we all got a chance to live?"

I said to her, knowing her very well, "Have you had a chance to live?"

She said, "Yes."

I said, "Why didn't you take it?"

"Well," she says, "of course I have not had an actual chance to live."

No, dear friends; there they are in that terrible condition. But we can certainly praise God that he has shown us his wonderful plan of salvation, and we can recognize that all the opportunity we have had to live is by faith in the blood of Christ; and so our heavenly Father, in his infinite love, has said concerning a class of people, that the new covenant is sealed with the precious blood of Christ. Anything that is sealed is pretty hard to look into, is it not? Suppose I had a letter here that belonged to our dear brother, and it was sealed. I could not tell what was in it. Suppose the brother would open the seal, read the letter and tell me something that was in it. I have the utmost confidence in our brother, and I would believe there was just exactly in the letter that which he told me. Why? Because I have the utmost confidence in him. So, our dear Redeemer is the one who prevailed to break the seal, and open the book. He has told us what is in the book, and we believe Him. We cannot prove it to anybody else, cannot show it to anybody else; you have tried it, dear friends, and so have I. I have tried many times to break the seal of other people; and I never broke the seal to a single person in my life. So you see, dear friends, it is only the Lion of the tribe of Judah who prevailed to break the seal and open the book. He has shown us what is there, and He says, if you believe in this covenant, sealed with the precious blood of Christ, I will make you the children of Abraham -- engraft you into the Abrahamic promise, so that you may become heirs of the Abrahamic promise. Now if you can exercise faith in this covenant that is sealed, although you are dying, and your friends are all dying, and the whole world is dying, the whole world is going down into death -- if you can believe in this new covenant that was sealed with the precious blood of Christ, I will put a great premium on that belief. And to whom does He say that? He says that to those who are exercising faith in the new covenant. And He says something more to them. If you have exercised faith in the new covenant, if you recognize by faith that you have been bought with a price, even the precious blood of Jesus, the Lord says to you and to me, "I beseech you, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Now see how reasonable this is. To illustrate: Suppose you had a particular article that you wanted to sell, and you would sell it to some one this audience, for instance, and receive the money, and then you would refuse to deliver the goods. Why ever body in this audience would say, "That is the most reasonable person I ever saw in my life; he has sold that article and received the price, and now refuses to deliver the goods." And yet the Scriptures emphatically declares that we are not our own, having been bought with price, even the precious blood of Jesus. There are those today who have come to a realization of that fact, any who deliberately refuse to deliver the goods. But those who do deliver the goods, whose are they? They belong to the Lord Jesus, don't they? Now then, we have the question fairly before us, dear friends. Our dear Redeemer, representing the bullock, took his own blood under the vail, and sprinkled it before the mercy seat. When? Somebody says, When He arose, when He went into the heavenly court, and took His own blood, and sprinkled it before the mercy seat. Well, whose blood is he sprinkling now before the mercy seat? Your blood and my blood? We answer, no. Why not? Because you recognized when you were bought with a price, even the precious blood of Jesus, and delivered up that blood, that it belonged to Christ, and He is not offering your blood, nor my blood, but He is offering His own blood by purchase before the mercy seat. We have lost our individuality; we have lost our identity; we have lost our life, and Christ purchased that life with His own precious blood, and He is presenting that blood before the mercy seat. Neither you, or I, or any other individual is doing that, but He is graciously giving us this privilege, to present our bodies a living sacrifice, and it is the only reasonable thing the Lord's people can do, when they recognize they have been bought with a price, even the precious blood of Jesus.

Now then, dear friends, the question is , Will we be dead with Christ? Will we lay down our lives in sacrifice? This is the first step we have taken in the matter, and now we must continue to be faithful. How long? "Be thou faithful unto death, and I will give thee a crown of life." Then recognizing, dear friends, it is the Lord's blood that is being sprinkled before the mercy seat, that it is His blood by purchase, we call your attention to the 16th chapter of Leviticus, concerning the typical High Priest Aaron. When he laid his hand on the head of the bullock, and the bullock was slain, the High Priest took that blood in under the vail into the Most Holy, and sprinkled it before and upon the mercy seat. Then the same High Priest came out, laid his hands on the goat, slew the goat, took its blood in under the vail into the Most Holy, and sprinkled its blood before the mercy seat, and upon the mercy seat. So our dear Redeemer sprinkled His own blood before the mercy seat, and is sprinkling His own blood before the mercy seat, during the whole of this whole antitypical day of atonement, the Gospel age; and when the last drop of His blood has been sprinkled before the mercy seat, the Priests will all come out to bless the people.

Then we realize the reason there is such a long interval since our Lord's advent before the blessing of the people shall take place. Here the whole world of mankind have made a mistake; they are all in a haze concerning the matter, and do not know why it is, so they have had to arrange various devices whereby they could attempt to explain these things, and so as the prophet declares, the Lord's people had to enter into a covenant with death and make an agreement with bell, declaring that death is the greatest friend the Christian ever had, and the greatest enemy the sinner ever had. So you see it is certainly a covenant with death, and an agreement with hell that they make. But we who have come to a knowledge of the truth as it is in Jesus, can comprehend that God so loved the world that He gave His only begotten Son to redeem it.

Now, dear friends, we are taken into such close relationship with our dear Heavenly Father, that the Apostle John said (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." Are you not glad, dear friends, that the world knows us not, for the same reason it knew him not? It could not understand him, and it cannot understand us. Is not this a glorious proof to you and to me that we are a little bit like the Master, if the world does not know us? I am glad that the world does not know us, because if they knew us it would be a positive indication that we were not like the Master. We can rejoice that the world does not know us, does not comprehend us.

And then He goes on a little further and says, "Be -loved, now are we the sons of God; and it does not yet 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." This is the glorious hope held out to us. And then we recognize that when the entire Christ is completed the whole world of mankind will be lifted up out of sin and degradation, and will be brought up to the perfection that was lost in the garden of Eden's kingdom, and after they have all been brought up to that perfection, they will be turned over to Jehovah, because our dear Redeemer shall reign until He shall have put all enemies under his feet, the last enemy, death, being destroyed. And during this glorious reign the whole human race will receive one fair, individual trial for life under more favorable conditions than Adam had on his trial, six thousand years ago. And so, I any sure we can all praise God from whom all blessings flow. Amen.

3:30 P. M. -- Praise and Prayer Service.

4:00 P. M. -- Discourse by Brother Isaac Hoskins.

Subject: "The Value of the Divine Approval."



DEAR FRIENDS: It gives me a great deal of pleasure, dear brothers and sisters, to greet you at this time and place. My heart is glad, as I reflect on what all this gathering here means, as I look into your happy faces, and consider the motives of your hearts, that which has inspired you all to gather at this place, I cannot but think that in all of this we have the loving evidence of faith in God, faith in His Word, faith in that which we are believing and teaching as being Present Truth, and faith in one another as members of the divine family. Furthermore, my joy is full as I realize these various respects or things in which we have faith are not merely those which pertain to the present life and interests, etc., but things that reach out and pertain to things eternal. For instance, our faith in God is not merely that He is going to be good to us in this present life, and leave us desolate so far as the everlasting future is concerned. Our faith in His Word is not merely that it contains the wisdom that will help us to get along while in this life, our faith in present truth is not merely that it is some new thought, or some advanced thought, that pertains to the present life and its prospects; and finally our faith in one another is not merely in each other's intrinsic value, personal perfections, etc. No, our faith in these various respects goes out far beyond this. Faith in God that He is our heavenly Father, our eternal refuge, that in Him we have hope not only of the life that now is, but also which is to come. Our faith in His Word is that he is the heavenly Father speaking peace to us through Jesus Christ, our Lord, our faith in present truth is that it is the meat in due season to the household of faith; the truth that is specially needful at this time, by which the saints shall be able to stand in faithfulness even to death; and finally our faith in one another is that as members of the consecrated body of Jesus Christ we are prospectively joint heirs with our dear Lord in all the royalty and wealth of the kingdom of heaven. No wonder, dear friends, that our hearts are very full of rejoicing as we realize how rich is this foundation of our communion and fellowship represented in this great gathering at this time.

Now, dear friends, I trust that by the grace of God, this hour may prove of blessing and comfort to some of our hearts at least. You have already had the pleasure of listening to a number of very interesting discourses, and in this discourse the truth in which you are so deeply interested has been considerably covered from a number of standpoints, and I trust you will not be seriously disappointed if we make some repetitions, if we speak of some things that you have already been reminded of. Our theme is found among the words of our Lord re-corded in the 25th chapter of Matthew, and a part of the 21st verse: "Well done, good and faithful servant, enter thou into the joys of thy Lord." These words which are a part of one of our Lord's parables, are in-tended to represent, to us the mind, the disposition, the attitude of our heavenly Father toward certain ones

who have pleased Him, certain ones who have won His approval. We could not think, dear friends, of expressing the matter of divine approval in more simple or forceful words than in the words we have set forth here: "Well done, good and faithful servant." It is not our thought at this time to enter into the details of this parable, to take it up in a general way, but we wish to confine our thoughts to this particular part of it respecting God's approval, what it signifies, and the value of it.

The word "approval" suggests to our mind a certain standard, a certain measurement, or a certain set of conditions or requirements having been attained, or lived up to by certain individuals or classes, and therefore they have been commended, approved and considered as those who have done right. The word "approval" signifies that which has been approved, that which has been found worthy, that which is commendable. As we stop for just a moment and reflect what this therefore means to us, as the children of God, we find there is not any thought of greater significance or importance to the child of God than this thought of obtaining God's approval. Why so? Because the Scriptures represent to us that the heavenly Father is the great standard of all that is right, of all that is just, of all that is holy, of all that is good; and not only that He is the great standard of all that is right, true and good, but that He reserves for Himself to say who measures up to His standard, and who do not measure up to His standard; He reserves for Himself the right to judge and to condemn, as we have already seen in some of the discourses given here. For instance, we read in 1 Samuel 2:3, that the Lord is a God of knowledge, and by Him actions are weighed. Just think of that a moment, dear friends; that the heavenly Father is a God of knowledge, in contrast with you and me who do not have knowledge, and therefore by His knowledge He has a right to weigh actions, and to determine what is correct, what is worthy to be approved, and that which is not.

Again we read, "The mighty God, the Lord of Hosts is His name. Great in counsel and mighty in work. For Thine eyes are open upon all the ways of the sons of men; to give every one according to His ways and according to the fruits of his doings." And again, we read in the prophet Daniel, "For the Lord our God is righteous in all His works which He doeth." Again, the Apostle says, "Let God be true, though it shall prove every man untrue." It is not necessary to go all through the Scriptures and find all the references to this effect that God is the great judge of all. And from this standpoint, it becomes a matter of great importance as to what God thinks of you and what He thinks of me. We recognize, from the standpoint of these Scriptures, that all the precious hopes, all the joys, all the blessings that we hope to obtain in the future are dependable on how much He thinks of us, just what His mind is toward us, just what His judgment is respecting us, for the Lord our God is a God of knowledge and by Him actions are weighed. We find that those who are approved by Him, who measure up to certain requirements, certain conditions outlined in His Word, are said to have His favor. At least, He promises that they shall have His favor, that His favor means the continuance of life, eternal life to those who really have His favor in the genuine sense of the word. But, on the other hand, those who bring upon themselves His disapproval, bring also His curse, His disfavor, His condemnation. We do not need to go into de-tailed argument to prove that. Our observations and experience in life teach us, as we look over the world, that it is in a condition of opposition, a condition of rebellion, a condition in which they are opposing His will, his requirement; and right along with this condition, we find our race in a condition of condemnation, a cursed condition, simply because they have brought upon themselves His disapproval; and to have God's disapproval means to have His curse, His condemnation.

The Scriptures fully account to us for the condition in which we find our race today. They tell us that our heavenly Father did not originally create the race this way, but our first parents, when they came forth unto life, were brought forth in a state of uprightness, a perfect state, a condition in which God showed to them that they had His approval, His endorsement of all their actions, all of their ways, up to a certain point, and the reason why He endorsed them was because they were thoroughly and fully in harmony with His arrangement, and so He said that they were very good. That expression sounds very much like our text, "Well done." We are all familiar with the record of how when the race was in this state, they failed to measure up to the requirements of that time; condemnation came upon our race, and as the Apostle says, "By one man's disobedience, sin entered into the world, and death by sin, and so death passed upon all men, because all have sinned," because they brought His disapproval, because He can no longer endorse them. But now, today, you and I rejoice over the fact that, though this was the condition of the world in the beginning, and while condemnation came upon our race, and it has thus been all of these centuries and generations until our time, notwithstanding this fact, the great redemption has been accomplished through Jesus Christ our Lord, and God has purposed to roll back this great curse that has come as a result of His original disapproval. It is this fact, dear friends, that is at the bottom of this great meeting today. This is the basis for our fellowship in these glorious things we have today, the fact that a great redemption has been accomplished, that God has a purpose by which He intends to bring relief from this great curse, and this awful condemnation that has come as a result of original sin. Well, some one may say, How is this? How does it come, if God really did the right thing way back there, if our race was justly tried in Paradise, how is it God is going to provide another trial for them? The answer is very plain, when we come to get it from the Scriptures. It is not stated there in so many words, it is not there in exactly a b c form, but to the Bible student, to those who get the spirit of the matter, the fact is plainly revealed. The facts are that our heavenly Father, with all His wisdom, His love, knowledge and understanding, was able to recognize that our race in the condition in which they were brought forth in the first place lacked that experimental knowledge that would make them proof against disobedience; that because our first parents failed to appreciate sin, - what it was, its awful consequences, its awful results, that that was the reason why they disobeyed the heavenly Father: Because God knew that, and because He knew that certain great lessons that would come to the race because of sin and death would be of eternal value to them, therefore He chose to prepare a redemption upon this thought, that after having this awful experience with sin, with condemnation, with death, many of them would be prepared to choose a different course from what they chose in the first place when they lacked this experimental knowledge of sin and its awful consequences - sorrow, sighing, death, which all of us have experienced to some extent. As we have just seen, the Word of God is full of the thought that God has loving consideration in mind for our race, and we are told that in order to accomplish this redemption, sacrifice was necessary in order that the justice of God might be satisfied, and this was accomplished in the fact that the Lord Jesus, the perfect man, offered His life a ransom for many, a price which satisfied justice, and made it possible for our heavenly Father to restore them again into His favor -- as many as would accept of His blessing, His favor, upon such reasonable terms as He chose to lay down for them. It is this fact that rejoices your heart today and mine, the fact that we have this glorious hope, the fact that the great redemption has been accomplished, not merely for some, but for all mankind, and we find the Word of God full of it that, as by one man sin entered into the world, and death by sin, so another man, Jesus, shall undo all this work, this awful sin, and death, and that as a result of that great price we are told that God has appointed a day in which He will judge the world by that man, whom He hath ordained, Jesus Christ, the righteous.

This reminds us of the fact that way back there in the beginning was a judgment day; our first parents were perfect and upright in the Garden of Eden, and when God stated certain requirements, and laid down certain conditions; that was their judgment day; that was their trial time; and as a result of that judgment time or trial was a failure, and they brought upon themselves divine disapproval, and now, for the reason we have just explained, we have good reason to believe today that there has been another judgment day appointed, in which God will try our race again, giving them an individual trial, giving them an opportunity to prove whether or not they will individually, after having had all this experience with sin and death, prove themselves worthy of His favor. You know our Lord Jesus gave us a picture of that future dispensation, contained, I believe, in the 25th chapter of Matthew, saying, When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit on the throne of His glory, and before Him shall be gathered all nations and He will separate them as a shepherd separates the sheep from the goats, placing on the right hand the sheep, and on the left hand the goats. We need not go into details respecting this matter, the picture is so clear. It represents to us the situation that the whole world of mankind is to obtain at some future time, very near, we hope, a trial and that those who will win God's approval will be taken to their places on the right hand of our Lord, and those who will meet His disfavor will be given places on the left hand. These are the sheep and the goats.

Now it is not our thought to go into details particularly respecting God's plan for the world of mankind. We have merely glanced at it as a whole for the world of mankind. Our special thought and interest is in another feature, another part of the great plan, that part which relates not to all mankind, not to our race in general, but to some, to a few.

Well, is not God's plan made for everybody, and God is not a respecter of persons, and why do you say God has made a particular part of the plan for a few? Well, the Bible very clearly points out that God loves the world of mankind, the whole world, that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life; but while it states that God's love for mankind is universal, it also states that He has certain features of His purpose that do not relate to the masses of the world in general, as we have only to glance back of the plan of the ages and see how His favor has been to certain individuals. Way back in Abraham's time it was to Abraham, and to those particular individuals after him, up to Jacob's death, and then from Jacob's death to the first advent of our Lord we can see how God's favor was especially confined to one nation, and then since the advent of our Lord, we can clearly recognize God's favor has not been generally dispensed to mankind. I am sure there is not any of us here today who will assume the burden of proving that God's favor has been intended for all mankind at the present time, or that God's plan at the present time relates to all mankind. Where is the evidence? There is none, yet some of our Christian friends tell us that at the present time God loves everybody, to which we agree, and that He is trying to do everything He can for everybody at the present time, etc. No wonder some of our infidel friends answer by saying, If your God is helping everybody, and has a plan for everybody, and that plan pertains to everybody at the present time, we ought to see some manifestation of it. Where is your God? What has He been doing all the time? Why does He allow this condition on our race all of these generations, if His plan relates to the present time? Surely your God is handicapped; He is not doing anything. And we would have to agree that that would be a good argument, so far as we have gone. It is because so many are confused respecting the divine purpose; because they have ignored the exhortation of the Apostle Paul to rightly divide the Word of truth. And glad we are that we have been studying God's purposes from the standpoint of the plan of the ages -- great ages, dispensations, and times, during which we can see certain features

of God's plans have, one after another, been in process of being worked out, and so we are rejoicing today. There has been during this gospel age a special feature of the divine plan in operation, and that special feature relates, not to the world of mankind in general, but to a particular few of whom our Lord declared, "Narrow is the way that leadeth unto life, and few there be that find it." And again He said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Ever since our Lord came, the intimation of the Scriptures is that a particular feature of the divine purpose is the choosing of a kingdom class, of those who shall be joint heirs of Christ in the kingdom. Our Lord declared this when He made that promise to His disciples, when He said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Our Lord promised also that when the Son of Man should come, then they also should sit with Him upon twelve thrones judging the twelve tribes of Israel. We see there is a special class, a special favored few; we recognize that this great message, this special favor, that we are enjoying, and that many others have enjoyed during this gospel age, has not been to all mankind, for precious few of all the world have understood this mat-ter, as compared with the masses; that this 144,000 which the Scriptures speak about, while they seem to us to be a great number, yet compared with the masses, the twenty billions of our race are a very small number, indeed, a little flock. Now, the particular point we are interested in is, are we going to win God's approval, how are we going to get to that point where God will say unto us, "Well done"? Well, dear friends, the Scriptures point out that God has made the requirements, and that we will not hear that well done until we have fulfilled those conditions. Be sure of that. There is a great deal of confusion in the minds of a great many Christian people concerning this matter of winning God's approval. The Scriptures point out that we have a great work to do in connection with it, and it is respecting this work that there is so much confusion in the minds of many. The Apostle says, "Work out your salvation with fear and trembling." There is a positive statement that some kind of work is demanded, but respecting the kind of work, what the work is, is of great interest to us. There are some who say, "O yes, I am sure I could win God's approval if I only had the ability; if I only could declare God's Word with such power and eloquence as would bring the multitudes unto Him, surely that would win the divine favor, that would bring me the ever-lasting blessing of the Lord." Another says, "O if I only had a million dollars to put into the service of the Lord, I would do good with it, and I know that would please the Lord and win His approval, and that would secure the everlasting blessing of the Lord." Another says, "O if I only had been with Jesus when He was here on the earth, if I only had a chance to be where Peter was, or where John was, I would show Him such devotion and such love as would bring His everlasting approval."

Dear friends, I will speak respecting this latter point, respecting the ministering unto the Lord. Some seem to fail to recognize that they have that very privilege today, that they have the very opportunity, this glorious privilege, of ministering unto our Lord's body. When our Lord said, Inasmuch as ye have done it unto the least of one of these my brethren, ye have done it to me, He revealed to us that we have the precious opportunity today of serving the Lord, and surely it is one of the best ways of winning God's approval. But we wish to point out two Scriptures designating the important point we have in mind if we wish to win His approval. The Scriptures we wish to mention are these particularly -- The sacrifices of God are a broken and a contrite spirit, and that God is well pleased with such, and that His favor is specially upon such. Bear that in mind. This is the beginning of all God's approval, this broken heart, coming to a certain point, a certain crisis, where we realize that our hearts have already been emptied and broken, and all affection for earthly hopes and prospects are gone, and now the way is open for the Lord to take possession. And the

person who is in that position is represented by the Lord's Word as being in a most favorable condition.

Again, the Scriptures point out to us that a meek and a quiet spirit in the sight of God is of great price. We could mention a great many texts along this line, all of which go to show that the point God is looking for in you and in me is in respect to our own personal heart condition, that the conditions He has laid down in His Word are those that pertain to getting in a condition of harmony with Him, where He can approve of us, where there is no difference in our dispositions and our minds and the heavenly Father's Himself, because our hope is that we may be in everlasting association and fellowship with Him. And if there is any discrepancy, if there is any difference between us at the present time, that difference has got to be righted here, it must be made straight, and therefore the work of the Lord respecting the saints is pertaining to their own heart conditions. You know the Apostle says that we should add one after another of the graces of the holy Spirit to our character; that we are to add to our faith virtue, and to virtue self-control, and to self control knowledge, and to knowledge patience, and patience godliness, and to godliness brotherly kindness, and to brotherly kindness love. And continues by saying that if these things be in you and abound they shall make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ, and that there shall be an abundant entrance ministered to you into the everlasting kingdom of our Lord and Savior Jesus Christ. You see, dear friends, there is, as the Apostle lays out here, a work that you are to do and that I am to do, if we are going to win God's approval, and that work, first of all, pertains to our-selves; and if we have the work going on in ourselves, it is bound to spread out and take hold of those with whom we come in contact. If we have these various fruits we have just enumerated -- love, generosity, kindness, etc. -- they are bound to manifest themselves in assisting to build up one another in the most holy faith, according as we may have opportunity. What a wonderful thing it is that it is possible for such creatures as you and I to win God's approval. No doubt you have done some thinking respecting this matter. I have done a little thinking, and the more I thought and reasoned respecting our condition of imperfection, blemishes and depravity, and contrasted that with the glorious condition of our heavenly Father, with all of His wealth, His disposition, and His perfection, what a marvelous matter it is that we could render any service, or manifest any such conduct as would bring these words, "Well done, good and faithful servant." And we are instructed in the Scriptures that the power which enables us to proceed in this matter of carrying out this work of working in us the will of God is God's truth, is that which is revealed in His Word, is that which sets before us the various principles of righteousness, the various principles and arrangements by which God Himself is governed in all His doings, and in all His actions. Our Lord said in His prayer, "Sanctify them through Thy truth; Thy word is truth." Here we have the power. Sometimes we stop and think, How can I accomplish so great a matter as winning God's approval when I find myself so bound by imperfection, downward tendencies and depravities that seem to have such a hold of me? Now, dear friends, the power is in the Word of God. We call to mind here the words of the Psalmist, "The law of the Lord is perfect converting the soul." Why so? Were any of you converted by the ten commandments? I have a pretty good idea the majority of you were not. What does this mean, then? I answer, that the word of the Lord here mentioned does not necessarily mean the ten commandments, in the form they were given to the children of Israel, but the law here spoken of is the divine law, the divine mind respecting His creatures, the divine standard. This is the power working in us, changing, converting, transforming us. The thought is this, dear friends, that as we become acquainted with our heavenly Father, through His word of truth, and are being led by His holy Spirit, we find ourselves contemplating His goodness, contemplating the greatness of the

divine law, as manifested, not merely in the ten commandments, but in all of God's dealings with His creatures, as recorded in His Word, and that as we continue in such meditation it makes such impression on our mind respecting right and wrong, and respecting what we should do, that if we have honesty of heart and have already come to the Lord and won His favor, this contemplation, and this appreciation of His righteousness, the law of the Lord, results in gradually converting, changing, turning about our hearts, and making them more and more like that of the Lord. The law of the Lord is per-feet, converting the soul, converting our being, changing our sentiments. We all, as natural creatures, have certain sentiments that are out of harmony with God, and His principles of righteousness and truth, and the law of the Lord is the power working in us, revealing to us such sentiments, tendencies, or proclivities we have that are out of harmony with His great arrangement, and being of an honest heart, and endeavoring to come into harmony with Him, we have only to apply these principles to our daily conduct and the result is a gradual changing, a transforming. And then we realize that as we are more and more getting rid of certain depraved tendencies, certain tendencies, certain conditions that are out of harmony with the divine mind, we find ourselves actually more in harmony with God; while at the beginning of our Christian character, we have perfection counted to us through our Lord Jesus Christ. We find this condition of righteousness is becoming more and more ours, we are making it our own, as the law of the Lord continues to do its work, changing us, converting us. And so we are coming to appreciate what it is to actually have the divine approval. While we have it counted to us in the beginning, through the precious merit of Jesus, it becomes actually God's approval of us in proportion as we come actually into harmony with Him. You see then that the thought is, as God's children, continuing in the Christian way, continuing to appropriate this divine truth to our daily lives, there is a gradual changing, gradually entering more and more into the favor of God, the actual condition of those who are perfect. We appreciate this in our hearts, dear friends, as we go along in the Christian way. The Apostle says to the disciples, to those who have already been converted and sanctified, "Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." You see we do not get rid of all these unclean and perverse sentiments at the beginning of our Christian career. Those of our dear friends of the holiness class who claim they are actually holy when they believe in the Lord Jesus Christ, or when they get sanctification, are mistaken with regard to this matter. The Scriptures do not support that statement. The Christian is one who is exhorted to cleanse himself, even after he has believed in the Lord Jesus Christ, and it is the law of the Lord, it is God's truth working in us, to will and to do the divine pleasure.

Then, as we see ourselves getting nearer and nearer to the Lord in heart condition, we appreciate what it is to have His approval, we appreciate what it is to have the actual thing, we begin to appreciate the matter in the light of the Psalmist's words, when he says, "Because Thy loving kindness is better than life, therefore my lips shall praise Thee." These words, dear friends, do not pertain to men in general at the present time; they do not pertain to humanity in its condition of separation from the Lord; they relate to the body of Christ, those who have come into particular relationship with God, and with Jesus Christ through faith, through His Word, those who are experiencing this gradual change, this transformation; these are the ones who are coming more and more to appreciate God's approval and blessing, and to estimate it better than the joys, and riches, and ambition of the present time. These words of the Psalmist pertain to Jesus Christ and His followers, "Because Thy loving kindness is better than life, therefore my lips shall praise Thee."

If we should ask certain persons what they know about the divine favor, and place on the one hand earthly good things, earthly joys, prospects, honor, reputation, etc., and on the other hand, the favor of God, the answer would be that the whole scale would be turned to this present life and its advantages. The world of mankind has indeed heard of a God, they have heard about some that believe in a God, they have heard about divine providence, about the future life, about the divine life, but as for them-selves, they consider the present advantages are sure, and that such things of the divine favor are very uncertain, and therefore they would not think for a moment of exchanging present advantages, present earthly life, for that which we call God's favor. We find, furthermore, if we were to go to the majority of those who profess to be Christians, and ask them to balance this matter of earthly favor and divine favor, and ask them to tell us if they are willing to exchange their position on one side the scale with the place on the other hand, and you will find they will hesitate and eventually conclude that they will not do anything of the kind. The trouble with the majority of our dear Christian friends is that they do not appreciate divine favor. They have heard something about God, some-thing that is true and something that is not, and the great misrepresentations they have heard about Him make of none effect the Word, so that the great masses of professing Christians today are not in a condition of heart and mind to appreciate sufficiently and do not know sufficiently of the divine favor and blessings, or what it is to have God's favor and blessing, to make the sacrifice. But now at this time, we are considering how the matter is with us. We believe, dear friends, we have advanced way beyond a great many who have taken the name of Christ; we believe we have seen something of the heavenly love, we have heard the heavenly voice speaking peace to us through Jesus Christ our Lord; that this voice has declared to us the wonderful love of our heavenly Father, and how we today are balancing this favor of God's approval with earthly blessings and advantages; and while we find the test is going on today among God's children, as it has been all the way down the Gospel age, the Lord is applying the test to you and me as to whether we are really worthy of the divine approval. Our Lord said, "If any man come after me, let him deny himself and let him take up his cross and follow me." This is the test that is proving to our God today who are really His and who are really not His. Those among us who are merely glad to know there is no eternal torment, and there is a great, opportunity of blessing the future age, but whose hearts are not touched by the love of God to make their lives an offering for sin, these will go on their way rejoicing, but seem not to return to give thanks to God for the great blessings they have received in having the eyes of their understanding opened. And these, dear friends, are the great majority, we regret to say. Like the ten lepers who were cleansed, only one turned to give thanks, only one appreciated the favor, one appreciated the blessing of the Lord sufficiently to return; and so these do not sufficiently appreciate the blessing of the Lord to return and give themselves in sacrifice in His service. But the Lord is not dealing with any but those who do have sufficient gratitude to return to Him. As we said a while ago, God's plan for the present time is limited to only a few, and many Scriptures confirm this fact; and I suppose your observations confirm this also, and so the fact that the great number today who do not return to give thanks to God, do not return to offer themselves in sacrifice and service, proves to us this very fact; and the further fact that they do not return to give themselves to the Lord proves themselves belonging not to the Lord, but to the world. They place themselves clear outside Gods arrangement for the present time, His arrangement for the present time being His favor to those only who show gratitude, who have thankfulness, who have appreciative hearts sufficiently to lay hold of the divine favor, and realize that all they have belongs to the Lord. We find that the Lord is placing a particular premium on gratitude, on those who allow His love to constrain them to make themselves sacrifices for sin, to devote themselves entirely to His service, faithful, even unto death. We find that the terms given to this class are of one kind, pertaining to us today the same as they did in the days of the Apostle;

that Jesus Christ is the same great head that he was at that time; that He has the same spirit and the same instructions to give today that He had at that time. We find our Lord is not contradicting Himself in the manner of teaching His people, or teaching those who shall constitute His kingdom; He does not say unto one class, My commandment respecting you is that you shall love one another, and lay down your lives for one another, and then say to another class, My commandment respecting you is that you shall hate one another. So the very fact that we find there are such conditions amongst some of us today, only declares to us the fact that we have failed thus far to come up to the Lord's standard, because He has given but one law. A new commandment I give unto you, that ye -love one another. And to the extent we find the condition of strife and envy, and failure to obey the Lord's arrangement and spirit, we prove that we are coming short of the Lord's favor, and unless we advance, unless we go on, we Orin come short, and will not hear His "Well done, good and faithful servant." The sentiments of this particular Class this grateful class, are represented in the language of the Apostle Paul, when He said, The things that were gain to me, these I counted loss and dross for the excellency of the knowledge of our Lord Jesus Christ, for whom I have %Buffered the loss of all things that I might win Christ, that I might know Him, that I might know the power of His resurrection, being made conformable to His death. Only much as have these sentiments is the Lord dealing with at the present time. He has no use for any other kind. The particular purpose for which He is calling them demands that they shall be of this particular kind, that they in balancing His favor with the advantages and prospects of earth, find present prospects and riches are altogether insignificant in comparison with His blessing, favor and approval. This condition represented in the language of the Apostle Paul surely represents a very advanced state, one who can say that he gladly and willingly counts all things but loss and dross for the excellency of the divine favor, represents a very advanced condition of mind, and we are not to suppose the Apostle Paul attained this place in the beginning; and we are not to be discouraged, if when looking into our hearts and minds we really come short of this development. Nevertheless, we find in the beginning of our Christian experience there must have been a time when we balanced divine favor with the earthly advantages, and when the balance turned in favor of God's favor. And then we went forward, and appreciated more and more of truth, and lost more and more of our appreciation of earthly good things, until we came to the point the Apostle seats here, when he says: I count all things but loss dross that I might win Christ and be found in Him.

We wish to notice, at this point, that that which we are calling divine favor of the Lord that comes to the consecrated Christian, is not merely that which relates to the glory, honor and immortality, but the favor of the Lord that comes to the consecrated is one that takes hold of the present life, and has to do with the blessed pleasure we have in God's fellowship and communion at the present time. The true child of God who continues to progress has this experience; he comes to appreciate this fellowship with Him to such an extent that he finds himself in a calamity if this communion and fellowship is disturbed to any extent.

And so these sentiments are represented in the words of the song we sometimes sing:

"Son of my soul, my Father dear,
I know no night when thou art near;
O let no earth-born cloud arise
To hide thee from thy servant's eyes."

Dear friends, I trust that is your experience and that it is my experience; that we have gotten to that condition where we appreciate that fellowship with God, that communion with Him, to such an extent that any earthly matter which comes in to disturb it, is considered a calamity, and we have the willingness and disposition to do away with it. "If thy right eye offend thee, pluck it out." That is to say, if we have any habit, or anything that is hindering us from enjoying the divine favor, no matter how enjoyable it is, no matter how precious it is, if it is so precious and so good as that of the right hand or right eye, we should appreciate the divine favor to such an extent that we would be willing to suffer its separation forever. Praise the Lord, dear friends, if any of you are in that condition where you are willing to suffer the separation from your hearts of the most precious possession you have, in order to maintain the divine fellowship and divine communion. Those only who do appreciate it to that extent and maintain it finally hear that "Well done, good and faithful servant, enter thou into the joy of the Lord." Remember, we should consider thoughts relating to this matter at this particular time. We are entering a special trying period; we are living in the very close of this gospel dispensation, a period which the Scriptures everywhere represent to be one of great trial and testing, one of intense discipline, and how particular we should be in considering, "Now how am I to maintain God's approval? How am I going to win it?" It is only a few more years before we must hear the "Well done, good and faithful servant," or else hear the "Depart from me." Then as we consider that we are all looking forward to and longing for this particular moment, when we may hear this, "Well done, good and faithful servant," let us remember that these words can never come to us unless we hear God's words of approval every day; that this final great approval that we are looking forward to is depending -altogether upon our having God's approval every day in respect to the little things of life; that unless we are having our lives and conduct in such a condition of harmony with God, we cannot be developing towards that place where He will finally say, "Well done." Let us remember that this which God will say to us in the end is the final thing, that there will be no more trials after that, that there will be no more opportunities of our proving ourselves worthy or unworthy, we will have been tested to such an extent and have proven ourselves so thoroughly that He will not see it necessary to put us through any such trial hereafter; that will be the final "Well done," the final and eternal approval. So, let us endeavor to keep this in mind, that we cannot get that final approval unless we get His approval every day, as to our actions and conduct. Let us bear in mind that it is God's approval now that we should win. Sometimes I think we are liable to make a little distinction in the taking of a certain course and proceeding to do a certain thing; we stop and think what somebody else will think about it more than what God will think about it. Sometimes we think, "Well, I wonder what Brother Brown or Sister Smith will think about it, if I would do that," Now that is not the point for consideration. The point is not what Brown or Smith will think about it, but the point is, What is God going to think about it? It does not matter if the whole world does not think about it in a favorable light, if we have His approval; and if we do not have God's approval, we do not have anything. Let us, dear friends, more and more be diligent to make our calling and election sure, that we may if possible hear the "Well done, good and faithful servant, enter thou into the joys of thy Lord." Amen.

TUESDAY, SEPTEMBER 1



5:00 A. M. -- Sunrise Prayer, Praise and Testimony Service.

SHORTLY before 5 o'clock the friends began to gather on the sloping hillside in front of Hotel Victory and within a stone's throw of Lake Erie, for the first Sunrise Meeting. It was found to be an ideal place for such a meeting, and so two others, one Thursday and one Saturday morning, were held at the same place.

By 5 o'clock a large proportion of the friends had assembled. One of the lawn benches was pressed into service for a rostrum, and on it Brother Russell took his stand and opened the service by announcing Hymn No. 29.

DAWNING DAY.

Christian, the morn breaks sweetly o'er thee,
And all the midnight shadows flee;
Tinged are the distant skies with glory,
A beacon light hangs out for thee.
Arise! Arise! the light breaks o'er thee,
Bright from thy everlasting home;
Soon shalt thou reach thy goal of glory,
Soon shalt thou share thy Savior's throne.

Lift up thy head; the day breaks o'er thee;
Bright is the promised shining way!
Light from heaven is streaming for thee;
Lo! 'tis the (lawn of perfect day.
Rejoice! Rejoice! in hope of glory,
Counting all else but vanity:

Precious this truth;
O seek and hold it,
And send it forth that all may see.

Prayer by Pilgrim Brother Frank Hall. Hymn No. 19, "His Loving Kindness." Prayer by Pilgrim Brother John Harrison. Hymn No. 72, "Hail to the Brightness." Prayer by Pilgrim Brother E. W. Brenneisen.

The sunrise service was an impressive one. At that early hour about 2,000 joined in praise and prayer most reverently; then heard Brother Russell's theme, which is here briefly summarized:

"Unto you that fear my name, shall the Sun of Righteousness arise with healing in his beams." Brother Russell emphasized the thought that the Sun of Righteousness was promised to arise first and specially to those who feared the name of the Lord, who were ready for him, who were looking for him, just as those who were out and watching would get the first benefits of the sun's rays, the first healing beams. The brother expressed sincere appreciation of the fact that by the Lord's grace we were awake, for according to the Scripture testimony it was high time for us to arise out of sleep. How glad, he said, we all were that we had the privilege of living in this glorious dawn, this Millennial Dawn, the grand epoch looked forward to by all the prophets and seers of the past ages. The time in which the world is getting awake on subjects in general and then falling asleep again on the subject of religion. The Lord's Spirit had brought the light of the glory of God into our hearts because we were looking for him, and not because he is a respecter of persons. Election was made an accompaniment of character and not an arbitrary thing, done at caprice. He affirmed that many had often wondered that the favor of God would come to some and not to the others, not merely to the educated nor wise nor rich, but to those who were "feeling after God if haply they might find him." It was maintained that an affinity existed between the truth and the Lord's people, and to illustrate this point he described a box of sawdust in which were small particles of iron. If a magnet were run through the sawdust the result would be that the iron particles would adhere to and be drawn by the magnet, and that there would be small bits of the sawdust that adhere slightly, but which could be easily blown off with the breath. So, he said, it was with the Gospel message. When the truth was circulated among the general population a few were instantly attracted by the word, a few hung on, but were blown away by the next wind of doctrine. What made some of them respond and some of them not? It was because there was an affinity between the hearts of those responding and the key-note of the truth. They felt that its claims were such as were vitally applicable to their needs. These had been brought by heredity or experience to a position where they felt a drawing toward righteousness and toward the Lord, to a position where they would be termed "good ground."

Some of those who had heard the word gladly at the first advent of our Lord were tested and shaken off. So have all the testings shaken off some who never really had an affinity for the magnet of truth. Yet, it was explained, there might be some of the particles of iron which were covered with mud or dirt; this, however, would not affect their responsiveness; they would cling to the magnet in spite of the hindrance. So many of the Lord's people, those whose hearts are right, are found to be covered with various filthinesses of the flesh. Nevertheless they cling to the truth and are gradually sanctified by it, gradually cleansed of their filthiness of the flesh and spirit, subjected many times to the shaking process to see if they love the Lord their God with all their hearts. The affinity by which they are drawn was explained to be the remnant of the original harmony which existed between the heart of man and the heart of his Creator which, when touched, would respond to the note sounded through the Lord's Word.

The early morning discourse was closed with earnest exhortations that we let the very thought of the presence of the Sun of Righteousness spur us on and that we should rejoice that the Great Alchemist was transforming us from iron into diamonds to show forth the exceeding riches of his grace in the ages to come, when the righteous would "shine forth as the Sun in the Kingdom of their Father." Prayer by Bro. W. E. Page. Hymn No. 10, "All Hail the Power of Jesus' Name."

9:00 A. M. -- Praise and Prayer Service.

9:30 A. M. -- Discourse by

Pilgrim Brother W. M. Hersee.

Subject: "The Object, of All Teaching."

DEAR FRIENDS: This morning for a little while we draw your attention to 1 Timothy 1:5: "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." A little better rendering of this verse is as follows:



Brother W. M. Hersee

"Now the end of the command is love (or charity), which is [that is, proceeds] from a pure heart and from a good conscience, and from true faith." This renders it, you see, a little clearer than the King James version. "Now the end of the command is love, which is [that is, proceeds], from a pure heart (from no other source), and from a good conscience, and from true faith." And in addressing Timothy, Paul opens up by requesting him to remain at Ephesus, and to charge certain ones not to teach different doctrines, but to mind the same things. We find that Paul, in addressing Titus, also admonished him, saying, Speak thou the things which become sound doctrine, and in doctrine showing uncorruptness. This word "uncorruptness" draws to our attention the words of the Prophet, speaking for Jehovah, saying, "My word which goeth forth out of my mouth shall not return to me, void, but it shall 'accomplish that which I purpose." And therefore, dear friends, the thought is that of speaking forth the incorruptible word of truth, rightly

dividing it. It is necessary to do this in order to be thoroughly furnished, and this, dear friends, we realize many Christians fail to do. We thank our heavenly Father that He has provided for the Church some apostles, some pastors, some teachers, for this Very purpose. We thank Him for the divine plan of the ages brought so clearly to our attention. Many of the Lord's dear people have failed to rightly divide the teachings of the Apostle Peter, for instance, when He speaks of the three worlds. It is very simple for us today to realize the world that passed away with the flood and the present evil world, in which the whole creation is groaning and travailing in pain, even until now. We all bear witness with the apostle that within ourselves we are groaning -- that is, the Church. We do not groan outwardly, we groan inwardly, and because we are longing for the adoption, to wit, the body of Christ.

So, dear friends, to rightly divide the Word of truth, we find that the Lord in His Word has shown us the different dispensations, or periods of time. For instance, the patriarchal age, in which God dealt with such ones as Abraham, and Jacob, in which was given the glorious Oath-bound covenant, "In thee and thy seed shall all the families of the earth be blessed." of which the angels at the birth of our Lord sang, "Behold I bring you glad tidings of great joy, which shall be to all people." Yet, as the prophet declares, "The glory of the Lord shall be revealed, and all flesh shall see it together,

because the mouth of the Lord hath spoken it -- "By the mouth of all His holy prophets since the world began." Then we see, dear friends, rightly dividing the Word of truth, the Law was merely added because of transgression until that seed should come. Then in due time we recognize that our Lord Jesus took hold of the seed of Abraham, according to the flesh; but the seed according to the flesh is not the seed according to the promise, but He became the Head of that seed, according to the promise, by His resurrection from the dead. Then we see what this gospel age is for. The word "gospel" means "good news," and I know you all bear me witness that it is good news. This is the age of faith, this gospel age, in which is being heralded the glad tidings to as many as have an ear to hear to appreciate. After having gathered out a remnant of Israel at His first advent, the Lord has gathered out from among the Gentiles a people to bear His name, even as the wife bears the name of her husband. Our Lord became the Head of that seed according to promise, by His resurrection from the dead; so the Church will be a part of that seed, according to promise, by a resurrection from the dead. Paul draws that to our attention, saying, "If by any means I might be made conform-able to His death, that I might have part in His resurrection"

So it is along this line the Apostle Paul, in addressing Timothy, says, "Rightly divide the Word of Truth." We, therefore, see that it is necessary to rightly divide the Word of Truth given by inspiration, that we may be thoroughly furnished. Paul in his letter to Timothy tells us why the Lord Jesus Christ came into the world to save sinners, and we know that all have sinned. It was for this reason that our Lord gave himself a ransom for all. By the man Adam death is reigning, and God's justice needed to be appeased, and before it could be appeased, a ransom price must be given, so He gave Himself a ransom for all, to be testified to all in due season -- to the household of faith now, and in due time to the world of mankind in general. Dear friends, we see that the testimony to be given to the world in general is glorious, because the prophet declares that the glory of the Lord shall be revealed. You will notice that it says, "All flesh shall see it together," because the mouth of the Lord hath spoken it. The world during the Millennial reign of Christ will be required to exercise faith, but they will not be required to exercise faith the same as the Church in this gospel age is necessarily required to exercise faith. While it is necessary for us to rightly divide the Word of Truth, so as to be thoroughly furnished, this is not the end of the command. But the design of all teaching is that we may reach the end, the consummation, which is Love. Paul brings this clearly to our attention in his letter to the Corinthians, where he declares that one may understand all mysteries, and all knowledge, and yet be as nothing: showing that the end of the commandment, or the end of the teaching, or instruction, is that we may attain unto that condition which is love (charity).

The intention, therefore, is that, "Through knowledge the just (that is, the justified and consecrated) may be delivered." (Prov. 11:9.) That is to say, that they may be drawn out. The thought is that they may be drawn out to realize that all of this is a means to an end. The Apostle beautifully shows this in 1 Peter 3:8, saying, "Finally (telos, the end), be ye of one mind." What mind is that, dear friends, Why has the Apostle said, "Let the mind of Christ dwell in you richly", Then again, "They shall see eye to eye when He bringeth back the captivity of His people." Surely we are living in that time; and he proceeds to define the same saying, "Having compassion, one of another." I assure you, dear friends, you will all bear me witness that there is lots of room for compassion at the present time. The original here gives the thought of suffering -- that is, sympathy in suffering. And that is exactly the Apostle's thought; the members of the Body of Christ should have the same care, one for another, and when one member suffers, all the members suffer with it; or if one member is honored, all the members are honored, or rejoice, with it. Note the encouraging words of the

Apostle Peter: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you, but rejoice, inasmuch as ye are partakers of Christ's sufferings." The oneness again, dear friends, -- sufferings of Christ. Think how diligently the prophets searched and testified of these things, the sufferings of Christ and the glory that should follow. Yet the angels also desired to look into the same. We cannot wonder, therefore, that the Apostle charged Timothy before God and the Lord Jesus, "Preach the word" -- convict. That is the first thing. Just as it is written, "He will convict the world of sin and of a coming judgment." Now, we have all been convicted of that, have we not? Surely; and that is just the beginning. Happy are we who have been convicted of this. Reprove, rebuke, exhort, with all long suffering, and endure affliction, to take heed unto thyself, also unto the doctrine, teaching, continuing in them, for in so doing, thou shalt both save thyself and them that hear thee. That is to say, "He that hath an ear to hear, let him hear." Those are the ones referred to.

We also find, dear friends, the Apostle Paul instructing Timothy not to rebuke an Elder, and to avoid profane and vain babbling, and to endure hardness, to be gentle unto all men, -- patient, -- that is, to have cheerful endurance -- in meekness instructing them that oppose themselves. What a wonderful instruction the Apostle Paul gave Timothy, and how encouraging it should be to us all along this line. Patient, apt to teach. Finally, in closing his epistle, he informs Timothy that his departure is at hand, implying that much of the work would fall on Timothy.

While it is necessary that in doctrine we should take close heed, we must not forget this is for the very purpose that we may 'attend the end, which is love, the final consummation, which can only proceed from a pure heart. Blessed, therefore, are the pure in heart, and as Peter expressed it, "Seeing ye have purified your lives" -- How? By obeying the truth, and by obeying the teaching of the instructions contained in the Word of God. "Be ye full of love." So to attain unto perfect love, the heart must be pure; and the cleansing is through the washing of water by the Word. Our Lord expressed, "Now ye are clean, through the Word which I have spoken unto you."

We note also in our text that the Apostle expresses himself herein somewhat similar to his words in Romans 8:29-30, "For whom He did foreknow, them He did also predestinate, that they should be conformed to the image of His Son. That He (His Son) might be the first born among many brethren. Moreover, them whom He did predestinate (that is to say, the predestinated class), them He also called (that is, He had previously called them), and whom He called, them He also justified (that is, previously. The word also implies previously justified), and whom He justified, them He also honored." That is to say, many are honored with a knowledge of the truth, some are justified, others again among the justified hear the call and are called. Others respond to the call and are chosen, and then as the Revelator expresses it, "Be thou faithful unto death and I will give the crown of life." That class is the predestinated class. So the Apostle Paul in writing to Timothy in our text would naturally write similar to that in Romans, and we find it so. The Apostle Paul in Romans starts from the high standpoint and comes down to the point where they were first honored. So Paul in his epistle to Timothy starts from the high standpoint and works downward in this verse.

Let us, therefore, divide our text into four parts:

- (1) True faith.
- (2) Good conscience.
- (3) Pure heart.

(4) The end, which is love.

We will look at these, therefore, in their order. First, true faith. The original Greek gives the thought, not hypocritical, but in perfect harmony with the law and the prophets, the faith wherein righteousness is imputed; and right here we remember the words of our Lord Jesus to the apostles, "Beware of the leaven of the Pharisees," which is hypocrisy. You remember, He said, "You make void the Word of God through your traditions. And, therefore, this word, rendered "true," from the original Greek, bears the thought of not hypocritical. Our Lord afterwards informed them that He referred to the doctrines of the Pharisees and Sadducees.

This, therefore, is the first element, which leads to the second, that is, a good conscience. Probably, dear friends, the Apostle Paul, speaking in connection with the Jews under the law, which they thought was unto life, but which proved to be unto death, condemned them. He also speaks of the Gentiles who had not the law covenant. He said they were a law unto themselves, their conscience meanwhile accusing them, or excusing them. Now, dear friends, their conscience was not good all that time under that condition, was it I No, it could not be, because it was continually either excusing them or accusing them. But, dear friends, their conscience was continually disturbed more or less in that condition. But the thought here is a "good conscience." Now we would ask, how may this be attained? First, as the Apostle Paul draws to our attention. We are all convicted that the wages of sin is death, all convicted that we were all on the broad road to destruction at one time, and could not help ourselves. Both Jew and Gentile are all under sin and therefore only one door was open, and that was through faith in Christ; as the Apostle Paul, in his epistle to the Church at Corinth draws to our attention. First of all, I preached unto you how that Christ died for our sins, the just for the unjust, -- the unjust one was Adam and all that were in his loins; the just one was our Lord, who was made flesh, who was holy, harmless, undefiled, and separate from sinners, and who, therefore, had in his loins a race, but gave all that He had; which was included as a ransom price.

"Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as wool." Now through this gospel age, first through faith and obedience. we realize therefore the condition of sin; secondly, we realize that we are not able to deliver ourselves out of that condition; third, we realize that upon Him was laid our iniquity, and therefore our heart, our will, being Godward, when we hear the message of divine truth, we gladly accept it. It did not. take the Lord long to cleanse the ten lepers. And so, it does not take the Lord long now to cleanse those who are hungering and thirsting for deliverance. First, therefore, being justified by faith, we have peace through our Lord and Savior Jesus Christ. Now, anyone who is at peace with God,-surely must have a good conscience; it cannot be meanwhile accusing or excusing him while in that condition. Therefore, when they get into that attitude, when they receive the favors of our Heavenly Father, through our Savior and Master, they hear Him calling them, "I beseech you, brethren, by the mercies of God (unmerited), that ye present your bodies a living sacrifice." Notice, dear friends, it says, "holy"; there is where the good conscience comes in. Through the merit of Christ's sacrifice we are reckoned perfect -- not that we are actually perfect, we are very imperfect; we realize very keenly what we were by nature. Paul addressing us in connection with this good conscience says, "Having our hearts sprinkled from an evil conscience." Why does he use the word sprinkle? Why did he not say washed? Simply for this reason: it is an operation of faith; and while our hearts are sprinkled from an evil conscience, we still have a remembrance while here in the flesh more or less of what we were by nature; we also have a realization, such as the Apostle Paul draws to our

attention, "O wretched man that I am." Even now, when we would do good, we find it very difficult to do good. Why? Because of the flesh, and because everything from a natural standpoint is against us; that is to say, the world, the flesh, and the adversary, as Paul beautifully brings it to our attention in Ephesians, saying, "We wrestle not with flesh and blood, but with wicked spirits in exalted places." "It is God that justifies." At our leisure, and we have that, especially in the evenings, let us turn to Romans 8:33, and compare it with Isaiah 50:8, looking up the context. "Blessed are the pure in heart for they shall see God." We recognize that God loves not only the Church, but the world, and has gracious provisions for them in due time. As John expresses it, "Herein is love, not that we loved God, but that He loved us." That is to say, He loved us while we were sinners, for we were at one time a part of the world. We remember the words of the Apostle Paul to the Church at Corinth, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called, but God hath chosen the foolish things of this world to confound the wise." We were sanctified through the Spirit of the truth: "Sanctify them through the Truth, Thy Word is truth."

This, then, brings us to the fourth part; that is, the final consummation, which is the very object of all instruction, Love. The fulfillment of the commandment is love. We could with profit consider the testings after having reached the mark of perfect love. For instance, our Lord was at this mark at His consecration, and he remained at this mark all through His three and one-half years -- Who in the days of His flesh, when He had offered up strong crying and tears unto Him, who was able to save Him out of death, when He was reviled, what did He do? He did not say, "I will get even with you for reviling me." The Apostle draws to our attention, "Consider Him." The thought of considering means to meditate on. And I am sure, dear brethren and sisters, there is no one we could meditate upon with more profit than upon our Lord in the days of His flesh; and next, perhaps, to our Lord would be the Apostle Paul. You remember his words, "Follow me, even as I follow Christ." We believe, dear friends, that the Apostle Paul followed very closely in the footsteps of our Lord and Master. More than that, in his teaching and instructions, we find that the Apostle Paul manifested an equal care in connection with the churches whom he addressed. He even draws to our attention that those who were strong should bear the infirmities of the weak, and not to please themselves. We should endeavor to bear the infirmities of the weak, to endeavor to strengthen those who have not the same strong character to endure hardness as some others of the Lord's people that were put at the front of the battle, because they were more suitable for the work that the Lord had for them to do. It was for that reason, dear friends, the Apostle draws to our attention that the Lord has placed in the Body some apostles (twelve apostles of the Lamb), and they were especially kept in the Lord's care. Also he tells us that there are some pastors; and the Lord placed them there for that very purpose, and we believe that the Head of the Church has throughout all of this age appointed the various ones for the edifying and instruction of His people.

Looking at this from our Lord's standpoint, we see that all the trials and difficulties came from the time He was at that mark at consecration. He remained at that mark for three and one-half years. And we would naturally suppose that the severest trial that would come on the Lord's people would come after they had attained the mark; so the Apostle Paul draws to our attention, "Having done all to stand." That we would need to have the loins of our minds girded about with the truth. Therefore, we can see what the Apostle meant when he said to Timothy, Rightly divide the truth, take heed to thyself. I believe that the great enemy of truth and righteousness makes the severest attack on the Lord's people right after they have reached, in heart at least, the mark of the prize of the high calling. That is the time when the severest testing comes on them, because, according to

the Divine Word, they must have had considerable of the Truth, rightly divided, appreciated, before they could reach that mark for the prize of the high calling. Therefore, having the armor on, we should expect the enemy would attack them more severely than at any time before.

The Lord's people who are in the narrow way must expect, not only to appreciate justice, but also realize that they must not look for justice from those who are of the world, who know us not. On the other hand, while appreciating justice, they must endeavor to exercise justice, and at the same time exercise one of those elements of love, which is mercy, compassion, not only towards one another, but towards the world of mankind in general. The Apostle Paul could do this, for the simple reason that, when he was Saul of Tarsus, he persecuted this way, and verily thought he was doing God a service when he did it, and you remember the words of our Lord to Him, "Saul, Saul, why persecutest me?" Who was he persecuting? He was persecuting a few Christians, a few outcasts, so to speak, from the Jewish standpoint, a few whom he thought were disturbing the peace. Therefore, in all good conscience he was persecuting them, taking them prisoners; but when his eyes were opened to behold that when he was persecuting these he was persecuting Christ, when God saw fit to unveil this thought to him, then he changed. So the Apostle Paul was being prepared when he was Saul of Tarsus for the future work while on this side of the veil, as well perhaps as for the work on the other side. All of these things worked together for good in that sense. He could have more sympathy towards those who were persecuting him; he could have more sympathy for the human race at large than he otherwise could have, recognizing who Christ was. So, dear friends, perhaps many of the Lord's people may have thought they were doing right when they thought to trample down the truth, as it were; believing it was error, who later on received Present Truth, and it was a blessing to them; it helped to make them more sympathetic with those who in the future might persecute them, and speak all manner of evil against them falsely because of His name sake.

Seeing, therefore, these four steps, the first is: We must have true faith, that which is not hypocritical, but based upon that one foundation. No other foundation can any man lay than that which is already laid, Christ Jesus, who, by the grace of God gave the ransom price for all, to be testified to all in due season; and who rose from the dead through the mighty energy of Jehovah, who set him at His own right hand, and He appeared in the presence of God for us. Therefore, being justified by faith, we have peace with God through our Lord and Savior Jesus Christ.

Then next, consecration, presenting ourselves in His merit. We are bought with a price, we are not our own. Being accepted in the beloved, who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? Now the great enemy of truth will try to condemn us, make us believe we are going to fail. If through any of the weakness of ours through the fall, he will do so, and where do we go when these tests come? We go right to the Word of God, and through faith in His Word, and confidence and trust in Him who loved us while we were sinners, and must still love us, and thus gradually more and more shower His blessing upon us, and yet at the same time permit us to have trials and afflictions. For, "In the world ye shall have tribulation, but in me, ye shall have peace." For the very purpose that we may all by and by be made meet for the inheritance of the Saints in light; that by and by the whole groaning creation shall be brought forth, -- "I saw the dead, both small and great, standing before the great white throne." Then some of the members of the poor groaning world, having been taken out of it, will he able to sympathize and bring up, by processes of restitution, whosoever will of all the families of the earth. Then as it is written, "And the Spirit and the Bride say come, and let him that heareth say, come. And let him

that is athirst come, and whosoever will, let him take of the water of life freely." What a glorious time that will be! Now, Satan is not bound; we are still in the present evil world; darkness covers the earth, and gross darkness the people. There is only a little light shining here and there, -- "Ye are the light of the world." All the light that is shining here is from the Lord's people. Now all the trials of those who are in the narrow way, and who will make their calling and election sure, are for the very purpose of perfecting them for the future work of service. So, if it is for future work of service, and if all must have certain experiences here for that purpose, let us, by the grace of God assisting us, rejoice in tribulation, not that tribulations are pleasant by any means, but that they will keep our faith, our trust in the Lord. The Apostle James says to consider the patience of Job: "Though thou slay me, yet will I trust Him." Dear friends, we look back now at our Lord and Master, and from the human standpoint we could never see the love of God in what He suffered, but from the divine standpoint, we see that He was made perfect for His future work, through His sufferings. And so it is with those who will be with the Lord in glory, triumphant. They will all, on this side the veil, be made perfect for their future work of service by suffering. Therefore, it is for this reason the Apostle Paul could say, "I am filling up that which is behind of the sufferings of Christ." Yet, in his epistle to the Corinthians he draws our attention, and includes all the Church, when he says, The sufferings whereof we ourselves are partakers.

Now I trust we more and more will see this, so that when the trials and testings come upon us we will not be discouraged, but that, instead of being discouraged, we will realize that the Lord is for us, and that if He is for us, He is greater than all that can be against us, and rejoicing in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope, and this hope will not be put to shame, because the love of God will be shed abroad by the holy Spirit, which .is given unto us. And then, dear friends, when we reach that condition, having done all, to stand, clear to the end, we shall be saved with His great salvation; we shall receive an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. Amen.

10:30 A. M. -- Praise and Prayer Service.
2:00 P. M. -- Praise and Prayer Service.
2:30 P. M. -- Discourse by

Brother A. E. Williamson.

Subject: Deliverance in Trials.



Brother A. E. Williamson

DEAR FRIENDS: Our subject this afternoon is based on the 19th verse of the 18th Psalm: "He brought me forth also into a large place; He delivered me, because he delighted in me." This Psalm was written under very peculiar circumstances by the Prophet David. An explanation in regard to its writing is contained at the top of the Psalm, as those of you who have reference Bibles will notice. "A Psalm of David, the servant of the Lord, who spake unto the Lord the words of this song in the day the Lord delivered him from the hand of all his enemies, and from the hand of Saul." The deliverance which David experienced from the hand of Saul was evidently intended by God to inspire David with certain expressions which would typically represent the deliverance of a David class with which I trust nearly all of us here this afternoon are very familiar -- a class of persons whom the Lord has been selecting from amongst the nations of the world during this Gospel age, who shall become heirs of the Kingdom of Heaven, as God had anointed David, the actual David, to be the inheritor of the Kingdom of Israel. And as God over-threw Saul and all the other lesser enemies who attempted to interfere with the Divine purpose and to prevent David from becoming a King of Israel, so God proposes to overthrow the devil and every lesser enemy who has been seeking to interfere with the attainment of the Kingdom by that special class, the Body of Christ, which is seeking at the present time to make its calling and election sure. I am certain from the reading of this 18th Psalm that David was not describing his actual experiences in connection with the overthrow of Saul at all, because the first eighteen verses of the Psalm describe, in what would seem to be the most extravagant language, things which are represented as having happened to David himself. David never had these experiences so far as the historical record goes. So we must believe God directed David to describe to us the experiences of his antitype, of which we trust that we ourselves are a part, if we have fulfilled the conditions which the Lord has laid down for us, and which we are striving to live up to by His grace.

There is a great deal more we could say on this particular portion, but our time is so limited that we are obliged to go at once into the significance of the expression David uses with regard to the blessing the Lord has richly prepared for this antitypical David class.

There are two special separate phrases in the text: "He brought me forth into a large place." A large place, then, is one of the blessings which has been the experience of the Lord's people who are seeking to be the antitype of David, and to be the inheritors of the Kingdom of Heaven. The second phrase is: "He delivered me because He delighted in me." A deliverance, then, because the Lord

delights in us is an experience that it is our privilege to enjoy if we are of the faithful David class. In what sense is this first phrase "He brought me forth also into a large place," applicable to us? I answer that the phrase, "A large place," specially emphasizes freedom, release from bondage. Every one of us as members of the human race were in the bondage condition. We were under the great bounden state of death, by reason of Adam's sin, and we by the grace of the Lord heard that wonderfully refreshing invitation which Jesus tittered in the 11th chapter of Matthew, verses 28 to 30, where He says, "Come unto me all ye that labor and are heavy laden, and I will give you rest." And when we, by the grace of God, came to Christ and recognized that e was able to take away from us the laboring condition, the burden state, the condemnation of death, when Jesus broke the bonds that tied us down to the state of death and condemnation, we had rest; we had liberty, the condit ion of freedom that is properly described in this text, as being a large, blessed, refreshing place that God graciously gave to us when we could not find it in any other way. But we did not stop there, dear friends. We knew that there was more in the large place than would be experienced by merely justification by faith. We had the first blessing, the blessing described in the fifth chapter of Romans, first verse, "Being there-fore justified by faith, we have peace with God through our Lord Jesus Christ." We had that, but we wanted more, and the lord gave us more, and the Apostle de-scribes what that further blessing is, and what the richness of the large place of the present time may be, in that same fifth chapter of Romans, second verse, where the Apostle goes right on, after describing justification by faith, and says, "By whom we also have access into this grace wherein we stand, and rejoice in the hope of the glory of God." That is the blessed large place, dear friends, which every child of God who properly appreciates the privileges of the present time, is permitted to remain in, -- the blessed privilege in which the most of us here at the present time are permitted to enjoy. The large place of God's peculiar favor is to have taken a step beyond mere justification, and by reason of the favor we receive in our justified state, we take the step of consecration. We gave ourselves to the Lord, and when we gave ourselves to the Lord, the Lord gave us some -thing so blessed, so transcendent, so wonderful, and gracious, that it is almost impossible for us to really conceive the wealth of favor the Lord manifested in it. The Lord has given us the privilege of rejoicing in the hope of the glory of God. When we were justified, dear friends, we were not rejoicing in the hope of the glory of God; we could have rejoiced, if we had understood it properly, in the hope of the glory of restitution, in the hope of the glory of being brought back again to the condition of perfection on the human plane, which Adam had lost in the Garden of Eden; we could have rejoiced in the justification and freedom from sin, cleansing from unrighteousness, which does not bring to us anything more than a hope respecting a favor here on the earth as restored perfect human beings in the time God has appointed for the work; but those who have made a covenant of consecration to the Lord, those who have given themselves wholly and unreservedly to do the Lord's will, rejoice in the hope of the glory of God, rejoice in the sense that they have taken hold upon a heavenly inheritance, upon a glorious privilege of being seated with Jesus Christ in His throne in a heavenly condition, reigning with Him throughout the Millennial age, and pouring out blessings upon all members of the earth who shall then be richly converted, strengthened and granted favor at the Lord's hand. And the Apostle Paul in writing his letter to the Ephesians, second chapter, fourth to sixth verses, calls our attention to this blessed favor of this peculiarly large place we are permitted to enjoy today if we have made a proper covenant of consecration to the Lord. This is what the Apostle says, "But God who is rich in mercy for His great love wherewith He loved us, even when we were dead in sin, bath quickened us together with Christ (by grace ye are saved;) and hath raised us up together and made us to sit together in heavenly places in Christ Jesus." It is a large place that God has given to us who have properly appreciated His favor and grace; He has made us to sit together with Christ in heavenly places. What does it

mean? What does this peculiar language signify that the Apostle here makes use of, I answer that the Apostle is reminding us of the fact that we by God's grace are called to be spirit beings; we are called to have fulfilled to us that blessed suggestion of the Apostle Peter, in 1 Peter 1:3-5, "Blessed be God, even the Father of our Lord Jesus Christ, who, according to His abundant mercy, has begotten us again by the resurrection of Jesus Christ from the dead to an inheritance incorruptible undefiled which fadeth not away, reserved in Heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the last time." God has graciously reserved in a heavenly condition an inheritance for everyone who maintains his faith in the Lord, and his covenant of consecration, unto the end of his Christian experience. That individual who has thus been called to be an inheritor of a heavenly blessing is the individual who must be prepared for that inheritance at the present time. It is absolutely necessary in order to be in the glories of the eternal Kingdom of Heaven, in order to have fulfilled to us the completeness of the picture of David, as in the type, the one who ruled over Israel in the purpose of God in a typical sense -- if we are going to fulfill that picture in the Kingdom of Heaven, and rule with Jesus Christ over the whole world, it is necessary that we shall be prepared for that glorious inheritance by our experiences today. And that class of persons who are today seated with Christ in heavenly places, whatever that experience means, will be the class of persons that shall be seated with Christ in the glorious completeness of the heavenly place in God's due time. Well, then, how shall one occupy today such a wonderful position as is described by that text, Seated with Christ in heavenly places, I answer that the way one fulfills it is by realizing what Paul meant in Colossians, first chapter, first three verses: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on earth. For ye are dead and your life is hid with Christ in God." Here the Apostle reminds us that we are called to a heavenly inheritance, and if we shall attain it, it is necessary we shall recognize that as human beings we died when we made a covenant of sacrifice, and placed ourselves on the altar of the Lord, and when we did thus die as human beings, we were from that moment to be inspired with spiritual hopes, spiritual aspirations, spiritual longings; and we were to let these spiritual thoughts so thoroughly permeate our minds that we would be properly said to be thinking and doing so far as possible along spiritual lines, even while we are in this present life. The Apostle reminds us that this is necessary in order that we should reign with him in the glories of the future. But now this form of expression is sometimes so stated that it goes above our heads so that we do not really appreciate what is the practical application of such a statement to our present life. We hear the expressions, "Seated together with Christ in heavenly places," "Set year affection on things above," and "Forsake your father's house and your own people," and we understand these are symbolical expressions, and that they mean something that is very important; but some-times in our eagerness to grasp what is intended we fail to realize how we are to apply the expressions. Dear friends, we want to apply the matter in an exceedingly practical manner, to have the blessings of the large place which our text suggests as being possible in the present time; we must recognize that to be seated with Christ in heavenly places is to take thought respecting our heavenly inheritance from things of our daily lives.

I had the privilege of talking with a dear sister not long ago, when I was on a tour through Ontario, who emphasized to me the practical difference along the line of making applications to daily life of the requirements of our consecration. She told me that she had not made a consecration for a long time because she did not know how to bring it down to daily life. She had heard the phrase made use of at a baptism service that a person properly consecrated must give up everything he has, and she said, "If I gave up every ambition I have, I would simply have to sit down in my parlor

and read the Dawn and the Bible all day long, and then I would never be able to get my housework done." Now, dear friends, that is one of the practical difficulties. How can we set our affections on things above, and at the same time attend to the housework, and the office work, and the farm work, and the shop work, and all the other incidentals that pertain to our still being in the flesh, I suggested to the sister it was like this, as the Apostle stated it in the 10th chapter of 1st Corinthians, 31st verse (1 Corinthians 10:31), "Whether ye eat or drink or whatsoever ye do, do all to the glory of God." Now there does not seem to be any particular relationship between eating and drinking and setting our affections on things above, but, dear friends, if when we go to the table and recognize that it is necessary to provide sustenance for our physical nature, in order that we may be able to do whatever is required to be done during the day, if we shall have our minds filled with the thought that we want to use that physical sustenance for the strengthening of our bodies for the Lord's work, that is setting our affections on things above. When we are thus seeking to make use of the mere temporalities in order to develop spiritual characters, we are seated together with Christ in heavenly places; we are being prepared for the Kingdom condition. It seems almost preposterous to suppose any connection, for instance, between a dear sister trying to cook dinner for the men who are coming home at 12 o'clock, and getting the meat scorched, and going to Heaven and reigning with Christ in the eternal glories of the Kingdom; there does not seem to be any relationship at all; but there is that practical intimate relationship that if she does allow the meat to get scorched and at the same time allow her temper to get scorched, she is not getting very ready for the Kingdom. By God's grace, having His Holy Spirit working in our hearts, and producing these qualities which shall enable us to be patient under the little experiences and daily trivialities that come to us, and try our tempers, and seek to sear our minds, so that we shall be forgetful of the eternal interests, when we are seeking to make use of these things for emphasizing in our minds spiritual qualities, we are seated together with Christ in heavenly places. Was there any relationship, do you suppose, dear friends, between getting ready for the Kingdom of Heaven, and being seated together with Christ in heavenly places, when coming in last Saturday morning at 2 o'clock and finding the hotel unprepared for the friends to get sleeping accommodations, and having to go through the hotel and find out where the bedding was, so that they could lie down and get a few hours' rest before the other people came in? Was there a relationship between these two conditions? Apparently none on the surface, but the dear friends who were seated with Christ in heavenly places, and who were seeking by the Lord's favor to be prepared for the heavenly condition, were endeavoring to exercise patience, and self-control, and that spiritual quality, aided by that practical condition which was trying to the physical state, and which would have completely overwhelmed most people, was the condition that would enable those dear friends to grow in grace, and in such a condition of development the Lord would recognize His people were seeking to fulfill the condition of consecration they had taken upon themselves, and in due time, by repeated performance of such patience, self-control, and devoted desire to fulfill the Lord's will, get these ready for the complete inheritance that the Lord has apportioned for the faithful in His own due time. That, dear friends, is the large place it is the privilege of you and me to occupy today, and yet unless we shall have that devoted interest in our hearts to carry out His will at this present time, we shall not be able in the fulfillment of the Divine purpose to reign with Christ in glory and to help bless all the families of the earth, who are still groaning and travailing in pain, waiting for the manifestation of these very sons of God who are now being prepared for such a wonderful position as shall then be their portion, when they shall have the privilege of blessing everybody else. If we by the Lord's grace are paying particular attention to what are the privileges of our large place today, then, dear friends, we shall have no doubt in our minds with respect to what is the large place, and the Divine favor that is apportioned to us in the eternal future.

The second phrase of our text reads, "He delivered me because he delighted in me." Who dares to say a thing like that? Who amongst all the Lord's people who have named the name of Christ, and have made this covenant, and who are seeking to be prepared for the heavenly condition, dares say: "He delivers me because He delights in me"? We can understand how Jesus could say it without a particle of boasting, as He actually did so, when in His prayer to His Father He said, "I know that Thou hearest me always, because I always do those things which are pleasing in Thy sight." But how can you and I take such expressions as this into our mouths, and declare with any confidence that God delights in us, and that He hears us always because we do the things that are pleasing before Him? We all realize we could not make use of any such expression from the standpoint of our individual condition in the Lord's presence. We are absolutely unable and incapable of carrying out any conditions of righteousness that would permit us to say we are pleasing, or that the Lord delights in us in any proper sense, but when we recognize that the standing we have before our Father is the standing of members of the Body of Christ, then we realize that the whole matter is thoroughly explainable. As members of Christ's Body it is possible to realize that the favor of the Lord is with us in just exactly the terms the Prophet makes use of. God tells us that because He delights in us, and He delights in us because we are members of that class who have given up their own wills, and have covenanted to be completely subjected to Jesus Christ, their Head and Lord, and to follow all the directions and instructions that He shall indicate to them in that relationship. My hand is a part of my body, and as such a member performs certain services that no other part of my body would be capable of performing, but the things that hand perform do not bring to that hand any credit or any acknowledgment that it is a very capable individuality, and that it is entitled to any particular expressions of praise and approval. Whenever there is any expression favorable or unfavorable for any act performed by that hand, the expression is made use of with regard to the head, because it is the head which contains the intelligence and which communicates the instructions to the hand. So when we occupy membership in the Body of Christ, and have this blessed membership, where we are permitted to perform some service as a finger in our dear Redeemer's Body, seeking to do something that would show our love for Him, the approval or disapproval is not expressed with regard to the individual, since the individual is striving to manifest complete subjection to the will of Jesus Christ, our Head and Lord; but all the expressions are made use of with regard to the Head. Because the Head is perfect, therefore the expressions that are made use of are approving expressions; so that in our little functions and capacities, without any real ability to do God's holy will, but because we are under the subjection of our dear Master and Lord, because we are covered by the robe of His glorious righteousness, therefore we realize that it is possible for God to approve the things that we are striving to do, and God can permit us to take into our mouths this very expression that otherwise would be utter presumption and inappropriate for us to express -- "He delivered me because He delighted in me."

Now there are two particular respects in which God delivers those in whom He delights. While David was making use of this phrase with regard to his complete entrance into his kingdom power, and his release from all of his enemies, and while we are properly to understand that this has a future application to all the members of the Church of Christ who make their calling and election sure, and are eventually delivered into the glories of the Kingdom of Heaven by the power of God, nevertheless there is an application of the passage to us in the present time; and if we do not experience the fulfillment of the Divine favor and His special promise of deliverance today in the ordinary sense, then, dear friends, we shall never experience the fulfillment in the completest sense when the Lord gathers His faithful home to the glorious condition of the future.

In two different respects, in the present time, God's people are privileged to enjoy deliverance, because God de-lights in them. The first respect is that God delivers us from certain experiences He does not want us to be in, and the second respect is that God delivers us from certain experiences He does not want us out of. Those experiences the Lord delivers us out of because He does not want us to be in them, are our worries, our anxieties, our irritations, and the general conditions of vexations which usually trouble the minds of humanity in general. It seems to be rather a harsh thing to say, when we consider the many occasions for irritation and vexation, but it is the proper thing to say that God does not want Christians to worry; they have no business to worry. And when we realize we are allowing these conditions which rasp our natures, and sear our minds, and prevent us from exercising a proper appreciation of the loving favor of God, and being in peace, when we allow such unfavorable condition to develop in ourselves, we may realize, dear friends, that we are not delighting God, and thus we are not coming up to the fullness of the privileges that the Lord has graciously bestowed on us at the present time.

We notice a very marked contrast between the conditions which we are permitted to enjoy in connection with deliverance from worry, and the condition in which the world in general is permitted to be while they are associated with everything that is inclined to make them worry. When we consider the fact that the whole world of humanity at this very present time is going pell-mell into a time of trouble which was not since there was a nation, and when we realize the conditions that are actually existing today, conditions of financial distress and disturbance, and upsetting, we know that the world is worrying in a way that it never had occasion to worry before, and that it is going to worry a hundred-fold more before it gets through with the experience, and God wants them to do it. God wants the world to worry? Why? Because God knows the world will not come to the place where they can realize that God alone can help them out of their terrible condition, until it comes to that situation where they know they are at their last extremity, and there is no scheme or arrangement which humanity can introduce which will bring about any more favorable condition. Jesus himself emphasized particularly the experience that the world should have when He said, "Men's hearts failing them for fear, looking forward to the things that are coming upon the earth." Hearts failing them for fear, worrying, wearied with distress, vexation and anxiety with regard to the things that are upon them, out of which they know no means whatever to extricate themselves; and God has determined that experience shall be theirs so they shall realize how needful it is to turn to God and seek His methods for release from the distressing situation. But God does not want us to have an experience like that. God has not apportioned any such conditions of worry for us, but we have been graciously given the peculiar promise His Word contains in that precious reminder the Apostle brings to our attention in the fourth chapter of his letter to the Philippians, seventh verse, where he says, "Be care full for nothing." Emphasize the second word in this text in the way I have emphasized it. Divide these two syllables and put all the force on both of them, Be carefull for nothing --full of care for nothing. Do not have this careworn, anxious state of mind with regard to any of the things that pertain. to this present life. "Be careful for nothing; but in every-thing by prayer and supplication with thanksgiving let your requests be made known unto God." Here the Apostle re-minds us that we, by the Lord's grace, have a peculiar relationship with Himself, so it is not appropriate that we should be full of care, not appropriate that we should be anxious with respect to our experiences, either present or in the immediate future, or at any other time. We are to realize the favor of the Lord is graciously with us to relieve us from care, to deliver us out of worry, to separate us from these anxious difficulties that the world in general is permitted to have. Then the Apostle goes on to tell us that the proper way of relieving ourselves of these conditions is by prayer and supplication, not to ask the Lord to remove from us

conditions He knows would be proper for us, but to tell the Lord about these conditions which are inclined to stir " up a state of worry, so that we might be relieved from the worried condition; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

Now notice in the next verse the Apostle particularly tells us the result of being without fear, without anxiety, without this state of worry that the world is permitted and expected to have, and that we are to be delivered out of if we are trusting in the Lord as a result of being careful for nothing: "The peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus." Now, dear friends, if the peace of God is keeping our hearts and minds through Christ Jesus, where is the reason for worry? Where is the reason for allowing ourselves to be distressed and vexed, and being irritated by the conditions with which we are surrounded? There is no reason. So the Apostle Peter emphasizes the same thing in 1 Peter 5:7, saying, "Casting all your care upon Him, for He careth for you." Now, if you have cast all your care, all your anxiety, on the Lord, because He does the caring for you, then why be disturbed with respect to any of the conditions of this present life? Deliverance from our worries is the special deliverance that the Lord has graciously made for us in the present life.

You know, dear friends, how the Apostle Paul in 1 Thessalonians 5, particularly called our attention to the peculiar conditions which exist between the Christian on the one hand and the worldling on the other. He is talking about the time of trouble, about the very conditions we are facing in the near future, and he is telling us the Lord's people are in such a state of being delivered out of their worries that they have no reason for being anxious in any sense of the word, and you who are familiar with this particular passage of Scripture remember the Apostle distinguishes between the world as the persons who are not under the favor of God by the pronoun of the third person, and he speaks of the Lord's people who are under His peculiar protection by the pro-nouns of the first and second person. "But of the times and of the seasons, brethren, ye have no need that I write unto you." The Apostle uses the pronoun of the second person twice, ye have no need that I write unto you; and there he emphasizes the fact that the Lord's people are separate from the world in general. "For ye yourselves (pronoun of the second person) know that the day of the Lord so cometh as a thief in the night." Here the Apostle emphasizes the fact that the Christian is on guard with reference to the things that might otherwise worry, because he knows something that the world does not know anything about. He knows the purpose of God, and therefore when the dark clouds of the time of trouble come across the horizon, and obscure the rising sun, he is not discouraged in his faith, but he trusts the Lord will fulfill His gracious promise and dissipate the whole evil condition eventually and bring out all the glorious light of the Millennial Day for the blessing of all humanity. He is not worried; but the verse also emphasizes the class that are worried. It is as though the Apostle told us there was a special little class that knows all about the favors of God, and they are going to be peculiarly placed under His loving care, and the people on the outside, not in this special condition of divine favor, do not know God's plan, and therefore they have all the reason in the world to be worried. The third verse says, "For when they (the third person class, the outside class) shall say peace and safety, then sudden destruction cometh upon them (the third person class, the outside company, the people who are not entitled to peculiar favor, be-cause they are not in the large place; they have not made a covenant with the Lord and rendered themselves wholly subject to His instructions and to His grace)."

The fourth verse goes on to emphasize again a class of persons who are placed in the favor of the Lord, the second person class: "But ye brethren are not in darkness that that day should overtake you as a thief." (Verse 5.) "Ye are all the children of light, and the children of the day; we are not of the night nor of the darkness." Ye, the first person class, the saint class, the favored ones, are not of the night, nor of the darkness. (Verse 6): "Therefore let us not sleep as do others, but let us watch and be sober. For they (the third person class, the outsiders who are entitled to do all the worrying, because they have not the favor of the Lord, and are not delighting in the Lord's care) that sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love, and for an helmet the hope of salvation; for God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." He has appointed the world to wrath, the wrath of the great day of trouble, and the wrath of these conditions which are going to break up every present institution of evil and selfishness, for they are to be properly prepared for the conditions of blessing of the Millennial age. He hath not appointed us to a condition of wrath or trouble; He has appointed us the great salvation, the glorious condition of the eternal kingdom of heaven, and He has appointed to us, dear friends, in the present time, while we are being prepared for that inheritance, deliverance out of our worries, out of our vexations that otherwise would harass our minds and interfere with our faithfulness and devotion, and the completion of our covenant of sacrifice, and the development of the characteristics that shall be in harmony with the glories of the kingdom to which we are invited.

Upon the other hand, dear friends, there is a class of experiences every Christian is expected to go through, a class of experiences the Lord does not deliver us out of, a class of experiences with regard to which the deliverance is manifested in that the Lord leaves us in the experience, and that condition the Apostle has represented by our trials, our afflictions, our testings. Now here is the point, dear friends, where a great many of the Lord's people make a serious mistake; they realize the precious assurance of the Word of God that He intends to deliver us out of certain conditions, because He does not want us to remain in them, and they imagine that that promise applies to our trials and difficulties; so when they get into trouble, when they realize they are being afflicted, they stand before the Lord in an excessive agony and say, "Why did the Lord let me have this trouble? Why did He permit me to go through this terrifying affliction? Did I do some terrible wrong in God's sight? Was I sinning against my covenant that the Lord found it necessary to so grievously chastise me and bring me into affliction?" And they sorely grieve in their minds and worry with respect to the afflictions, when they ought to be considering that it is a means of blessing and uplifting and refreshment, and preparation for the kingdom of heaven. It is not improper for a Christian to ask himself, "Have I sinned?" but when the individual realizes the answer from a properly instructed conscience, that he has not knowingly and willingly sinned against his covenant of consecration, it is not proper then to worry with respect to his afflictions and to come to the conclusion that God is dealing with him unjustly. He must realize that there were other reasons for having trouble than merely because one has committed a transgression.

There are four different conditions into which every consecrated Christian may have affliction. The first one may be properly classified as troubles that come because of transgression against the covenant. If we have thus transgressed, and realize that there has been some failure to fulfill that which we ought to be reasonably doing, we can stop right there and say, That is the reason the trouble came, and we must proceed just as quickly as we possibly can to get rid of the wrong thing in our heart and in our conduct, so that we might get the blessing of the Lord and the removal, as soon as the Lord thinks it wise, of the affliction He sent because we were not doing that we

covenanted' with the Lord we would do. But if we do not find transgression, some wrong condition in connection with our covenant, there may be one of three other things.

We may find that we have been committing a great transgression against our human nature. If we are transgressing the natural laws, we are neither to blame the devil or God, but we are simply to recognize it is our own unwisdom which has produced that particular experience, and we are to learn a lesson from it, and be more careful regarding natural laws, and not to transgress them, unless it is in the service of the Lord where we are to understand that the Lord's work transcends every earthly interest. But if we are afflicted because we have violated nature's laws, we are not to think that it is because of sin, we are not to consider that it is because of righteousness, but we are to consider that it belongs to that second class, and we are to put the responsibility just where it belongs.

If it is not because of sin, and if it is not because of violation of nature's laws, then we realize that there may be a third reason for these experiences, and that third reason is the one which the Apostle Peter refers to in 1 Peter 4:12, where he calls our attention to the blessed privilege of suffering for righteousness' sake: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you, but rejoice inasmuch as you are partakers of Christ's sufferings; that, when His glory shall be revealed, you may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are you; for the spirit of glory and of God resteth upon you." Dear friends, if it is that third classification, there is no reason in the world for worry about the condition we are permitted to be in, but it is an occasion for rejoicing. Think it not strange but rather rejoice to realize that the glory of God rests upon us, because we are earnestly striving to proclaim the glorious truth God has given to us, and that therefore we are permitted to suffer something in harmony with the covenant we have made with the Lord. It is a blessed experience, something to fill our hearts, that the Lord should permit us to graciously suffer something for His name's sake.

But, dear friends, if it is not any of these three experiences, then there is only one other classification in which we can place it, and that fourth condition is that God has permitted that experience in order to develop our characters, and it is not because the Lord is angry with us. It is not because God wants to wreak vengeance on us, it is not because the Lord feels we are so unworthy of His loving grace that therefore He wants to chastise us with some terrible rod, but it is because the Lord loves us with the fullness of His great heart, and desires that He shall produce in us these characteristics that shall prepare us for the large place of the heavenly inheritance in the future. And so He permits to come to us trying conditions, and afflictions, and testing arrangements, that from time to time we might realize the refining, the conditions which shall produce in us separateness from dross, separateness from unrighteousness, and such a holy state in our characters that we shall eventually be permitted to enjoy the precious testimony of the Lord that we are prepared by the experiences He permits for the loving favor that shall be our portion beyond the veil.

It is this class of experiences to which Peter refers again in 1 Peter 1:7, where he says, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." Here the Apostle compares this trying, this testing, this trial, and complete refining of our characters, to the chemist putting a lump of metal into a crucible. He knows that the lump of metal contains certain

streaks of gold he wants to extract from it, and in order that he may make the extraction it is necessary to treat that metal to fiery heat, and so he applies the fire and causes that there shall be a great deal of agitation and disturbance in that crucible, and that the baser metals which are not what he wants to make use of shall eventually be separated from the gold, and shall drop to the bottom, and that there shall come to the surface the precious golden particles he is desirous of making use of in some particular ornamentation. And this the Apostle is evidently bringing to our attention in this picture. He allows the heat to become so intense that it causes a thorough disintegration, a complete separation, and a gradual accumulation of all the golden particles upon the surface, and if that gold could speak there might be some expressions of antagonism to so fiery an experience, but the chemist would not take any note with respect to such expressions; the fiery trial which is to try the gold which perisheth must be a very particularly hot trial, and the chemist proceeds; he does not permit it to become too intense and his labor be lost, but he does permit the heat to be so intense that it will accomplish the separating work he has designed. And when, in due time, after the agitation process has completed its work and the boiling and stirring up work has been finished, and the grosser materials have gone to the bottom where they belong, and the golden particles have come to the top where they are desired, then finally the chemist watches to see that there is a smoothing out on the surface, and the golden particles are all together, quieted, stilled, because the work is complete, and then, looking upon that which he has done, when he sees his likeness reflected in the surface of the gold, he knows that his work is finished. He puts out the fire; he skims off the gold from the top and takes it into his laboratory and works it up into the ornament that he knows will be for some distinguished service, something that will be honoring to himself and that which he was taking so much pains to get together. And, dear friends, every Christian is going through just exactly that experience, and it is with respect to these experiences particularly that the Lord delivers us while He leaves us in them. He does not promise that He is going to, take us out of them; He does not promise He is going to cause a separation of these experiences from us until the work is complete, until the fiery trial of our faith, which is much more precious than gold which perisheth, shall have produced the finished character which shall make us an honor and a praise to God in His kingdom where He can use us to his eternal glory forever and ever.

And so, dear friends, when we find such experiences coming to us that we cannot classify in any of the other three conditions, then we know the Lord sees some particular means whereby He can produce in us better conditions that shall be worthy of the inheritance of the heavenly place, and we are to have that patient, submissive, devoted attitude of mind and heart that shall be willing to go into the crucible and have the intense, fiery heat applied to us, so that there may be produced in us the proper conditions the Lord wants to see, and that the Lord can use in the eternal future. And when we have gone into the crucible, when we have realized the terrible agitation and the troubling, and the disturbance, we are inclined to cry out against the great alchemist who deals with us and is trying us and bringing the golden particles together; we are inclined to ask the Lord that He shall relieve us from this terrible situation, and these intense sufferings, and the Lord graciously listens to our earnest pleadings and our mistaken ideas with respect to what is good for us, and gives us answer according to the expression the Apostle makes use of in 1 Corinthians 10:13: "God will not permit you to be tried above that which you are able, but will with the trial provide a way of escape, that ye may be able to bear it." Dear friends, we have specially and particularly emphasized the last phrase of that verse, God will provide a way of escape; not to be delivered from trouble, not to be taken away from the experience of affliction and testing, but provide a way of escape that we may be able to bear it, that we may be able to endure the severe experience, and have developed in us the qualities the Lord realizes are absolutely essential that we might enter into the wondrous

condition of the eternal future. So from time to time as we have these experiences the Lord hears the broken prayers, the mistaken petitions, and tempers the heat suitable to our condition, that we shall not be burned up, that we shall not be completely destroyed, that we, as New Creatures, shall not be overwhelmed, for the Lord is not going to produce any such a condition as that. He is a master chemist, and knows exactly the amount of heat necessary to produce this disintegration and separation from the grosser, earthly, fleshly, conditions, and the bringing together of the particles of golden spiritual character that shall eventually assemble themselves upon the surface of the crucible, and make themselves known to the dear Lord. The Lord knows just exactly how to do that separating work. When we mistakenly offer petitions that we shall be delivered from these experiences, He will simply answer in His own wise way, and instead of taking us out of the difficulty, will allow us to continue in the experience with the blessed grace and comfort and strengthening assistance that shall permit us to endure it until the work is finished and the Lord has gathered the golden qualities to Himself in the glories of the Eternal Kingdom.

Our beloved Apostle Paul had just this kind of an experience, and prayed most earnestly to the Father that he might be released from it, and his experience is a blessed lesson to us. "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." (2 Corinthians 12:18, 19.) Without going into it at length, we believe this thorn in the flesh was that disfigurement of face which the Apostle received, and that partial blindness which came to him at sight of the miraculous appearance of Jesus on his way to Damascus to persecute the Christians. But the Apostle says this thorn in the flesh was a messenger of Satan. Sometimes it is hard for us to understand how it could be a messenger of Satan when this disfigurement of the face came from the appearance of the Lord Himself. The way we understand it is not that Satan sent this thorn in the flesh, but that Satan found this disfigurement of face, found this trouble in the Apostle's physical condition, and used it as a buffeting experience. The Apostle is using the picture of one of those long Oriental thorns sticking in the poor Apostle's flesh, and the devil seeing that instrument of torture takes hold of the end of it and wiggles it around so that he may trouble the Apostle still more; and in that way the Apostle was beginning to get worried and realized he was having a trying experience. Apparently he was thinking about the interests of the truth, that he was an ambassador of Christ, and this disfigurement of face and poor eyesight would interfere with the proclamation of the glorious message, and he wanted to be relieved from that condition, and the devil was helping him on as much as possible, although the Apostle at first did not understand it; and the devil was stirring up the Apostle to believe that he had to ask the Lord to be relieved from this condition so he might be better able to serve God's holy truth. The Apostle did the very thing that every Christian ought to do when he finds an experience like this coming to him: when he begins to feel worried, he is not to stay worried, but go to the Lord and talk to Him about it, until the Lord gives the answer with which we are to be perfectly satisfied.

Now, dear friends, Paul's experience does not justify us in asking the Lord to take away our thorns in the flesh. Paul's experience tells us what God would say if we did ask Him to take away our thorns in the flesh, and we are to take the answer to Paul for our own, and not ask the Lord for that experience. But we can talk to the Lord about it, telling Him all about our experiences and ask Him for the promised grace which will enable us not to worry, or to be delivered out of our worry, but to realize the blessed condition of peace while we are permitted to remain in the crucible; and so Paul says, "For this cause I besought the Lord thrice, that it might depart from me." And God answered Paul's prayer.

Our dear old Brother Weber, who was Vice-President of our Society, and whom we trust is now with the Lord in the glories of the Kingdom of Heaven, used to say some things in rather a quaint, old-fashioned way, and this is one of his expressions: "I believe that God always answers prayer, but sometimes He answers no." And that is just exactly what God did for Paul; He answered no. But Paul realized that God's no was so much grander than any yes God could have uttered that he was delighted that the answer came just as it did. The next verse says, "And He said unto me, My grace is sufficient for you, my strength shall be made perfect in weakness." It is just as though the Lord had said, "Paul you do not understand this situation yet; you are worrying about the truth; you are worrying about the great service to which you have been called; but Paul, I know how to look after the truth; I know how to look after the work; I know how to make all things glorify me, even if it is a disfigured face and poor eyesight, and a hindrance from that physical standpoint; Paul, I am thinking most about your personal development, and I put you in the furnace of affliction and have ordained that you shall have the golden quality extracted, and that there shall eventually be prepared the complete new creature which shall then glorify me in my Heavenly Kingdom; Paul, if I were to answer your prayer in just the way you have asked it, and take you out of this particular furnace, I would have to put you in another furnace right away, so that you should be made ready for some other standpoint, and there would not be any saving with that view in mind; and, therefore, Paul, I am just going to leave you where you are. But when I leave you where you are, I am going to give you grace, I am going to give you help, and I am going to see to it that a way of escape is provided for you, -- not to deliver you out of it, but to see that you are able to bear it."

And so Paul realized that God was answering his prayer in a far better way than otherwise could have been; and when Paul got the matter clearly before his mind, -- and it took three times of praying to get it clearly before his mind, -- he broke out in a most wonderful exclamation of praise to God. The Apostle says, "Most gladly, therefore, will I rather glory in my infirmities that the power of Christ may rest upon me." As though the Apostle were saying, "If the Lord is going to give me so much more grace in proportion to my experience in trouble, then I am going to leave myself thoroughly and completely in His hands so as to have all the grace and blessing in proportion to the weakness and difficulty. I would rather a thousand times have the experience of the thorn in the flesh with the grace, than that the Lord should take away the thorn and likewise take away the proportion of grace as well."

Thus, dear friends, the Lord did deliver Paul by leaving him in the furnace, and the Lord is delivering us by leaving us in the furnace, extracting the gold, seeing that there is produced that surface accumulation of characteristics of spiritual development until all have been completed, until the work is finished, until the agitation has ceased and a peacefulness that is to result has come, and then the Lord looking on the finished work sees that the fire is no longer necessary, and He puts it out; He takes the golden qualities He has been producing through this fiery experience home to the Kingdom of Heaven; and when He gets them there in His heavenly laboratory, what is He going to do with them? Isaiah 62:3 tells us, "Thou shalt be for a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." That is what God is going to do with all the golden qualities of all the members of this specially elect class that He is gathering when He has them joined together, as one glorious crown for the praise and honor and glory of our Heavenly Father throughout all the eternity of His wondrous favor.

Dear friends, let us thank God that He has invited us to so glorious a privilege, and let us seek to remain in this large place of present favor and consecrated determination to think on the things that

are spiritual and to enjoy deliverance from the state of worry and irritation and vexation, and deliverance into the condition of trial and test, until by His loving favor we shall have worked out in us these precious qualities of spiritual development of which the Lord can say, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make you ruler over many things; enter thou into the joys of thy Lord." Amen.

3:30 P. M. -- Praise and Prayer Service.

4:00 . P.M. Discourse by

Pilgrim Brother A. E. Burgess.

"The Sun Shall Not Smite Thee by Day, Nor the Moon by Night." -- Psalm 121:6.

A SYMBOL is "something that stands for something else and serves either to represent it or to bring to mind one or more of its qualities."



The Scriptures abound in these symbols, making use of many articles and objects known and recognized in everyday life, to represent certain spiritual truths for those who are taught of God.

This is one of the most effective methods of imparting knowledge and bringing down to the comprehension of those unfamiliar with these truths a knowledge of God and His plan. Our Lord himself frequently made use of symbols in his parables of the Kingdom, taking pains to explain their meaning to those whom he desired -- his disciples and those who believed on him -- saying, "Unto you it is given to know the mysteries of the Kingdom of Heaven, but to them (those who received Him not) it is not given. . . ." "Therefore speak I to them in parables." (Matthew 13:11, 13.)

The same method of using symbols occurs throughout the Old Testament and is made use of in the words of our text. Unless we recognize the fact that the Scriptures abound in symbolic pictures and types we will encounter confusion and contradictory statements in our study.

"The Lord God is a Sun."

Our Heavenly Father is represented in Scriptures as a "Sun" as the Psalmist says, "The Lord God is a Sun," whose glorious perfection is beyond all power of description, inasmuch as He is beyond all comparison, and this glory of Jehovah's character consisting of his four attributes of Wisdom, Justice, Love and Power, is well represented in that glorious orb of day -- the Sun -- the glory and brightness as viewed from the earth, and its influence upon the earth exceeds that of any other planet or Celestial body, being spoken of in Daniel as "the brightness of the firmament." (Daniel 12:3.)

The difference between the glory, power and Majesty of Jehovah as compared with that of the human race is far greater than the difference between the glorious Sun and the grass under our feet.

But as the effect of the intense heat of the rays of the Sun beating down upon the green grass, smites it and blights it and causes it to turn yellow, dry up and die, so has been the effect of the shining of Jehovah's glory and perfection upon the human race represented in father Adam, who under the trial and test placed upon him failed to meet the requirements of divine justice, and as a result the glory of Jehovah as represented in his at-tribute of justice, beating down upon the disobedient pair, smote them and blighted them, their lives, their freshness, their youth, their beauty, taking away their hopes, comfort and enjoyment so that now they are in the condition spoken of by the prophet: "The grass withereth, the flower fadeth: because the spirit (power, wrath) of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth." (Isaiah 40:6-8.)

Thus is manifested the truth of the apostle's words, "For our God is a consuming fire." (Hebrews 12:29.) "It is a fearful thing to fall into the hands of the living God." (Hebrews 10:31.) None can abide his glorious perfection unprotected, and his glory has smitten the race, causing it to wither as the Psalmist declares (Psalm 102:4-10), "For my days are consumed like smoke, and my bones are burned as an hearth. My heart is smitten and withered like grass; so that I forget to eat my bread. . . . For I have eaten ashes like bread, and mingled my drink with my weeping, because of thine indignation and thy wrath. . . . My days are like a shadow that declineth and I am withered like grass."

The race commenced to be scorched in Adam, and the process has proceeded more and more, as they wither away under the blighting influences of Jehovah's perfection, even as the grass of the field loses its freshness, its life, its beauty, so they come forth, grow up to manhood filled with hopes, aims and ambitions for worldly pleasure, wealth, honor of men, power, fame, etc., only to be cut down, smitten and blighted and withered as mown grass. How true are the words of the poet, who says:

The evening cloud, the morning dew,
The withering grass, the fading flower,
Of earthly hopes are emblems true,
The glory of a passing hour.

The apostle James states the same thing declaring, But let the rich rejoice in that he is made low: because as a flower of the grass he shall pass away. For the Sun is no sooner risen with a burning heat but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways." (James 1:10-11.)

Could we get a more concise statement of the facts of the condition of the race under the wrath of God, and the vanity of earthly hopes which are only temporal, than that given by the apostle quoted above?

But to return to our text which states "The Sun shall not smite thee by day." we inquire who these are here referred to as being protected from the smiting effect of the Sun's rays?

"The Lord God Is a Sun and a Shield."

Jehovah, in his infinite love and wisdom, foreseeing the blighting effect his glorious perfection would have upon our race, has provided a shield in the person of our Lord Jesus Christ, under whose protection, those who desire may seek shelter, "for God hath set Him forth to be the propitiation through faith in His blood, to declare His righteousness, M. the remission of sins that are past, through the forbearance of God." (Romans 5:25.) And therefore those who are desirous of fleeing from the wrath of Jehovah and seeking a shield can say with the Psalmist, "But thou, O Lord, art a shield for me, and the lifter up of mine head. (Psalm 3:3.) And again, "Thou hast also given me the shield of thy salvation." (Psalm 18:35.) And again, "With favor wilt thou compass the righteous as with a shield." (Psalm 5:12.)

In this shield we have brought to our attention the foundation principle of the Gospel of Jesus Christ, for it is He, the Word of God, who came down from Heaven, was made flesh and dwelt amongst us, the holy, harmless, undefiled one, separate from sinners, who constitutes this shield provided by Jehovah who sent Him into the world, as the Way, the Truth and the Life, to bring blessing and joy and peace to those who would receive Him, "who have fled for refuge to lay hold on the hope set before them in the Gospel, of whom it is spoken in our text, "The Sun shall not smite thee by day." Ah no! These righteous ones are fully protected by the shield --the Man Christ Jesus --whose robe of righteousness effectually covers them in their weakness and imperfection from the glorious perfection of the Heavenly Father so that as a glass prism takes the rays of light shining from the Sun and diffuses these rays into seven different distinct shades of coloring, thus modifying their strength and influence, so our Lord Jesus Christ acts as a great prism preventing the glorious rays of light of the father's glory from smiting those who have fled to Him for refuge so that their condition is referred to by the Psalmist saying, 'Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.' (Psalm 32:1, 2.)

It is important that we get a right conception of these symbols and see the situation clearly as indicated by them, the Gospel Age being represented as a DAY-TIME of favor, when the Gospel Sun is shining in the hearts of consecrated believers, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Corinthians 4:6), enabling them to "comprehend with all saints what is the LENGTH of God's WISDOM in providing everlasting life for all of His creatures who will demonstrate their obedience to Him, as we read of wisdom "Length of days is in her right hand" (Proverbs 3:16), showing that WISDOM has the dispensing of everlasting life to those who will prove worthy of it, and what is the BREADTH of God's JUSTICE as represented in His divine law which is the full measure of a perfect man's ability, revealing by contrast the imperfection of the human race who have "all sinned and come' short of the glory of God." As the Psalmist says. "I have seen. an end of all perfection (in the human race), but thy commandment is exceeding broad." (Psalm 119:96.) Ah, yes! His justice is so broad that none of us can measure up to it, and it requires a perfect human being to pay our ransom, and this is provided by the

DEPTH of God's LOVE, which has had compassion upon the fallen race, providing a shield for them so that as many as received this shield might be protected from His glorious perfection and come to a comprehension of the operation of His attributes and so in describing the depths of His

love the Psalmist says, "As high as Heaven is above the earth, so great is His mercy toward them that fear Him." (Psalm 103:11.) These also comprehend what is the

HEIGHT of God's POWER as manifested in the resurrection of Jesus Christ from the very lowest condition into which any of God's intelligent creatures can sink -- death, oblivion -- up to the very highest condition of power and life and exaltation, to the right hand of the majesty on high, far above angels, principalities, powers and every name that is named, not only in this world, but also is that which is to come.

The Lord Jesus Also a Sun.

In His ministry and death as a man Jesus became the shield -- "The Lamb of God that taketh away the sin of the world," being a ransom or corresponding price for Adam and his race, for e alone could abide the glory of Jehovah's perfection, for He was a perfect human being, crowned with glory and honor, of whom it is written. "And the Word was made flesh and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth." (John 1:14.)

But in His character of a NEW CREATURE, begotten of the Spirit at His baptism at Jordan, there was communicated unto Him a knowledge of God, of His character and plans which constituted the Light of the World, and so Jesus said, "I am come a light into the world, that whosoever believeth in me should not abide in darkness."

It is a mistake made by a majority of Christians in thinking and teaching that God has intended His light to enlighten everyone during the present time, for though it is true that the Lord is the true light which lighteth every man that cometh into the world, nevertheless this light does not shine unto all at one time. As the Scriptures declare, "Unto the upright there ariseth light in the darkness." (Psalm 112:4.) The majority of the Jewish nation, though having been favored by God for hundreds of years, when the light came unto them did not recognize it, for "e came unto His own and His own received him not," and so likewise when afterward the light was turned unto the Gentiles, the majority of them do not respond to it at all, because they are incapable of being influenced by this light as it is being manifested at the present time, as the apostle says, "But if our Gospel be hid, it is hid to them that are lost: In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." (2 Corinthians 4:3, 4.)

Jesus therefore enlightened his disciples and a few other "Israelites indeed," but in His condition as a Inman being He could not communicate unto them this light which would enable them to be lights shining in the darkness, but e pointed forward, however, to the time when e should leave them and they should then be the light of the world, saying, "As long as I am in the world I am the light of the world." (John 9:5.) "If ye love me keep my commandments. And I will pray the Father and He shall give you another comforter, - that he may abide with you forever; even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: for he dwelleth with you and shall be in you." (John 14:15-18.) We can see from these words that Jesus did not expect the world to see and understand the light when it should be proclaimed by His faithful followers, but He knew it would be only those having ears to hear and eyes capable of

being enlightened who would recognize the spirit and obey its teachings. The Holy Spirit was with the disciples in the person of the Lord -- "The light of the world " -because He was baptized with the Holy Spirit, but the time was coming when the Holy Spirit would depart from them personally and the Holy Spirit would then be in them, causing them also to shine as lights in the world illuminating the darkness of ignorance and superstition and bringing peace and blessing to all who would receive the light. This assurance was fulfilled on the day of Pentecost, when the apostles experienced the baptism of the Holy Spirit, and being begotten of the Spirit they could now understand the dark mysterious words of the Lord and His true mission, which they had not understood before.

Having previously been begotten of the Spirit at his baptism, the Lord was BORN of the Spirit at his resurrection, and having ascended up on high to appear in the presence of God for us (the Church) he became a SUN unto the Church and is so represented by the Revelator in symbolic language when he says "His countenance is as the Sun shineth in his strength," for being now "the express image of the Father's person" (Hebrews 1:3), He is "That blessed and only Potentate, the King of Kings and Lord of Lords; who only bath immortality, dwelling in the light which no man can approach unto, whom no man hath seen nor can see." (1 Timothy 6:15, 16.) And thus when He was seen by the Apostle Paul on his way to Damascus who, describing Him said, "At midday, O King, I saw in the way a light from Heaven, above the brightness of the Sun, shining round about me and them which journeyed with me," the effect of this glimpse of the Lord in His present glorious condition was to strike the apostle blind, so that a miracle was necessary to restore his sight. (Acts 26:13.)

Our Lord now contains in Himself the attributes of Jehovah and is made unto us wisdom (WISDOM), righteousness (JUSTICE), sanctification (LOVE) and redemption (POWER), for though it is impossible for fallen human beings to approach Him or to abide His glory, nevertheless those who have been shielded by Him, who have believed in Him and thus "being justified by faith, have peace with God through our Lord Jesus Christ," they are justified to life, reckonedly made perfect, and on this basis are invited to consecrate themselves living sacrifices unto God, that they might receive the gift of the Holy Spirit and develop characters conformed to the image of His Son -- characters of love, that they might shine as lights in the world.

After an individual has been enlightened to the extent of realizing his lost condition and need of divine grace, and that God has provided this grace in Christ, this does not signify that he has received the light in himself which will enable him to illuminate the darkness around him and shine as a light in the world. A second step is necessary, a step of consecration, to the Lord to serve him, to be "not conformed to this world but to be transformed by the renewing of the mind that we might prove what is that good and acceptable and perfect will of God." (Romans 12:13.) The acceptance by God of such a consecration would mean that the individual is begotten of the Holy Spirit which would enable him to discern the deep things of God and be more and more enlightened as the apostle says, "For God who commanded the light to shine out of darkness has shined into our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." (2 Corinthians 4:6.)

The light or knowledge received by the justified individual, if not used by him for the purpose intended, of consecrating himself unto the will of God, does not continue. "He receives the grace of God in vain." He makes no more progress in the knowledge of God and his light goes out. He is

like a match, which when the proper friction is applied, produces a light which flares up brightly for a short time, quickly consumes the match and dies out. If the light of the match is communicated to a lamp having the necessary constituents of oil and a wick, it is enabled to shed light for a long period.

The phosphorous tip on the match distinguishes it from other ordinary pieces of wood and would represent that characteristic in any individual which would enable him to exercise faith in the Gospel when he comes in contact with it, but as a match is merely intended to communicate light to a lamp, so likewise any individual is given the grace of justification for the opportunity it offers him of offering himself in consecration, a living sacrifice unto God.

As the wood of a match is a material incapable of absorbing oil and is therefore unfit for use as a lamp, so is the justified individual who retains his human mindedness and fails to render the service which God enjoins upon him -- a reasonable service.

But as the wick in a lamp is composed of a material capable of absorbing oil and retaining it, so are those who count the cost, consider the service a reasonable one, consecrate themselves, and being accepted of God and be-gotten of His Holy Spirit, are thus transformed by the renewing of their minds, from the condition of human mindedness to the receiving of the mind of Christ, thus becoming a "New Creature" in Christ Jesus.

By this means they become members of that class of whom it is written, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." (1 Peter 2:9.)

But as there are lamps of various kinds which produce different degrees of light, so there is a difference in these lamps of the Lord. Some shine out brilliantly, illuminating the darkness around them to a considerable distance, shedding their influence for good far and wide. Some shine with a clear, constant, steady light. Others shine with a dim, flickering, and smoky light, contributing very little to the enlightenment of others with whom they come in contact. Which represents us?

A lamp burns bright and clear when the oil is of good quality and well refined, and when the wick is properly trimmed. Likewise a Christian's light shines out bright and clear when his heart is pure and free from defilements, and when he in singleness of purpose, love and zeal is fighting earnestly the good fight of faith. On the contrary a lamp burns feebly and smokes a good deal when the oil contains impurities and likewise, when a Christian becomes overcharged with the cares of this world his light begins to smoke and grow dim and he needs to purify his heart, betake himself to prayer and supplicate the Lord for an increase of His Holy Spirit and grace to enable him to get rid of the engrossing cares. "Draw nigh unto the Lord and He will draw nigh unto you, Cleanse your hands, ye sinners; (use your powers and talents in the Lord's service and not for self) and purify your hearts, ye double-minded." (James 4:8, 9.)

"Nor the Moon by Night."

But now let us consider the second part of our text. "The Sun shall not smite thee by day nor the Moon by night." We have seen that the day referred to here is the Gospel age during which time

the Sun of light and glory as represented in the Gospel has been shining, not to all, but only a few. As the light of the Moon is declared by scientists to be merely a reflection of the light of the Sun, so the Mosaic law which is represented by the Moon is a reflection, or shadow, or picture of the good things to come, of the spiritual realities represented by the Sun. As the apostle says, "The Law is the shadow of good things to come, but the body (the substance) is Christ." The Mosaic law consisted of pictures or shadows or types, and had no illumination in itself, but pointed forward to the Messiah who would magnify the Law and make it honorable, and by means of the Gospel Sun light reflect glory upon these types of the Law. The Decalogue, or ten commandments, represented Jehovah's Justice and brought this attribute forward very prominently during the Jewish Age, and, as the apostle points out, it revealed sin to be exceeding sinful.

As the literal Moon serves to enlighten somewhat the obscurity and darkness of the night, so the Law given through Moses served to enlighten the benighted condition of the Jews, giving them some enlightenment concerning Jehovah and His glorious perfection, as the apostle speaks of them as being instructed by the Law and much more culpable in their disobedience than those surrounding nations who had not the light of the Law -- the Moon.

The apostle declares that "By the Law is the knowledge of Sin, for I had not known sin except the Law had said, Thou shalt not covet." "For Without the Law sin was dead." (Romans 7:7-9.)

The smiting referred to in our text is done by the Moon in the sense that it condemns those upon whom its light shines, as sinful and unworthy of life, as the apostle says, "For I was alive without the Law once, but when the commandment came, sin revived and I died." And the commandment which was ordained to life I found to be unto death." (Romans 7:10.) Thus those who were under the Law were smitten by the Law and condemned as unworthy of life. "For by the deeds of the Law shall no flesh be justified in His sight." "For sin, taking occasion by the commandment deceived me and by it slew me.

Wherefore the Law is holy and just and good," in the sense that it reflects the attributes of Jehovah's justice. But who were those of whom it was said they should be smitten? I would answer it was the class spoken of by the apostle in the eleventh chapter of Hebrews who 'obtained a good report through faith." It was those ancient worthies such as Abel, Enoch, Noah, Abraham, Isaac and Jacob and the prophets who had respect unto God and faith in Him and in His promises, and it was the result of this faith in God that enabled them to obtain a "good report," and in their endeavor to come up as near as possible to the requirements of God's Law; they pleased God, and though "these all died in faith not having received the promises (or the promised blessings), yet they saw them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth," even as the Lord spoke of Abraham, saying, "Abraham rejoiced to see day, and he saw it and was glad." Thus with faith as a basis they developed characters by means of severe trials and testings, proving beyond a doubt their loyalty to God and their faith in Him and their faith in God and in His promises was their protection, and when Christ came He also "redeemed those who were under the Law." (Galatians 4:5.)

As the light of the Moon is very weak and feeble and insignificant in comparison with that of the Sun, so the light shed by the Jewish Law was very feeble and small compared with the light of the Gospel shining during Gospel Age.

In Revelation 12:1 we have a picture of the Church represented as a woman clothed with the Sun and with the Moon under her feet, having upon her head a crown of twelve stars.

Being clothed with the Sun would signify that the Church has the benefit of the light of the Gospel, revealing the glory of the character of God. Having the Moon under her feet would signify that she is standing upon the basis of the satisfaction of justice -- a perfect basis -- being redeemed by Jesus Christ who in His person as a perfect human being, met the requirements of justice, and as a result of this obedience He became the author of eternal salvation to all them that believe on Him, and during the Gospel Age as the "Second Adam" -- The Lord from Heaven," He is causing His light to shine into the hearts of the consecrated, developing in them His own image and character likeness, permitting them to represent Him in the world and shine as lights in the darkness until in due time these lamps of the Lord which have been shining here and there in the world will all be united to the Lord in the "First Resurrection" constituting with Him the "SUN OF RIGHTEOUSNESS" which will arise with healing in His beams to bring to an end the present night of weeping and sorrow and "then shall the righteous shine forth as the Sun in the Kingdom of their Father" (Matthew 13:43), and 'then shall the glory of the Lord be revealed and all flesh shall see it together."

The Psalmist pictures the matter in the 50th Psalm, saying, "The mighty God, even the Lord hath spoken (through the Christ) and hath called the earth (unto repentance and salvation) from the rising of the Sun (of righteousness) unto the going down thereof." From the beginning of the great day, the Millennial Age, the day of restitution, to the end, when Christ shall have put down all rule and authority and power and shall render up the Kingdom up to the Father that God may be all in all. "Out of Zion (the Christ) the perfection of beauty, God hath shined," bath revealed the divine attributes of WISDOM, JUSTICE, LOVE AND POWER which constitute the character of Jehovah and were embodied in an obscure manner by the Moon -- the Jewish Law -- shined forth or revealed to the saints in the person of our Lord and His Gospel, constituting the Sun of the Gospel to believers of the present time who, coming under the influence of its beneficent rays, and partaking of the same spirit, developing the same characteristics, have been changed from glory to glory by their experiences until they will realize the fulfillment of the promise of being made like the Lord and seeing Him as He is, becoming sharers with Him of the glory of the divine nature which will signify that they also have partaken of the same attributes as the great Jehovah and together with the Lord will constitute the Sun of the Millennial Age.

The Revelator speaking of this glorious City of Zion declares, "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of the Lord did lighten it, and the Lamb is the light thereof." (Revelation 21:23.)

It is the faithful of this and past ages who have escaped the smiting of the Sun and the Moon who will constitute the City of Refuge for the world and who will shine resplendently in the glory of the Lord, having unlimited power to exercise for the blessing of the world of mankind by bringing them forth from the grave and revealing unto them a knowledge of the salvation provided for all those who will accept it. As the prophet Isaiah declares, "Behold my servant whom I uphold; mine elect in whom my soul delighteth; I have put my spirit upon Him: He shall bring forth judgment to the Gentiles. . . . Thus saith the Lord, He that created the Heavens, and stretched them out; He that spread forth the earth, and that which cometh out of it; He that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will

hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." (Isaiah 42:1, 5-7.)

As we have seen, the condition of the race is represented as that of withered grass, smitten and scorched by the rays of the Sun, God's righteous judgments, blighting their lives, their hopes, their prospects, etc., thus showing that they are in need of blessing and refreshment such as God has provided, and so the prophet declares (Isaiah 32:1-4), "Behold a King shall reign in righteousness (the Lord Jesus Christ and His Little Flock, the Church, to whom it is God's good pleasure to give the Kingdom. These constitute the spiritual phase of the Kingdom) and Princes shall rule in judgment. (The ancient worthies who constitute the earthly phase of the Kingdom and as "Princes in all the earth" will be used in conjunction with the Christ for the blessing of all families of the earth.) And a man (the man whom God hath appointed) shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, "AS THE SHADOW OF A GREAT ROCK IN A WEARY LAND." With this last description we have most to do.

The character of the Christ as the great King shining with the glory of Jehovah, being the express image of the Father's person, would be too great for the unsheltered condition of the fallen race awakened from the tomb, and the effect upon them of the shining of the Sun of righteousness would be to smite them and wither them and take away their lives were it not for the character of the Christ as the Redeemer, the deliverer, the Priest whose favor shields the needy from the blighting rays of the glory of the Sun of Righteousness until they have again come up to perfection and can stand before Jehovah acceptable. And so the Christ acts as a great rock in a weary land, whose shadow protects the race from the blistering rays of God's righteousness until they are able to endure it.

In Proverbs 19:12 we read, "The King's wrath is as the roaring of a lion; but His favor is as dew upon the grass." We all know the beneficial effect and blessing occasioned by the dew falling upon the grass and also of showers of rain upon grass that has been dried by the heat of the Sun. How it freshens up and flourishes, becomes a deep green color under the influence of the moisture. And thus the Scriptures represent will be the condition of the human race under the reign of the great King, the Christ of God. For "He shall come DOWN like rain upon the mown grass: (the fallen race) as showers that water the earth. In His days shall the righteous flourish; and abundance of peace so long as the Moon endureth." (Psalm 72:6, 7.)

In Acts 3:19 the apostle speaks of the times as "times of refreshing," saying: "Repent ye therefore and be converted, that your sins may be blotted out, when times of refreshing shall come from the presence of the Lord," the thought being that when the time shall come for the Lord to exercise His great power it will be for the purpose of assisting mankind to get rid of their lifeless condition, their sinfulness and degradation, and reinstate them again in the image of God lost in father Adam.

There is a significance in this word presence which we do well to consider. It is not the word parousia, signifying to be alongside of, but it is the word prosopon, which signifies face, or countenance, or the turning of the face toward, and so as the face of Jehovah has been turned away in anger, displeasure at the race and His wrath has burned against them He has provided the Christ, as the shadow of a great rock in a weary land, and thus by means of His mediatorial work, coming

down as refreshing showers upon the mown grass, He will cause them to be brought into a condition wherein His face can again be turned toward them and they will then bask in His favor and blessing.

The prophet Micah speaking of these things declares, "And the remnant of Jacob (the ancient worthies) shall be in the midst of many peoples as a dew from the Lord, as the showers upon the grass, that tarieth not for man, nor waiteth for the sons of men." (Micah 5:7.)

How wise are God's provisions. The spiritual phase of the Kingdom composed of Christ and the Church posse the characteristic of the Sun with its light, and heating power, quickening into life the dead race, while the earthly phase of the Kingdom being in the midst of the people as dew from the Lord will modify and temper the glorious rays to the proper degree so that they will no wither and blight those who are designed to receive the blessing. That this is necessary is manifest by the word of the apostle saying concerning Jesus Christ that H will "in His own times show who is that blessed and only potentate, the King of Kings and Lord of Lords, dwelling in the light which no man can approach unto, whom no man hath seen nor can see." (1 Timothy 6:15, 16.)

Thus with these two phases of the Kingdom of Go (Mount Zion, the New Jerusalem, in operation the words o the Psalmist will be fulfilled, "Great is the Lord and greatly to be praised in the city of our God, in the mount thin of His holiness. Beautiful for situation, the joy o the whole earth, is Mount Zion on the sides of the North the city of the great King. God is known in her palace for a refuge." (Psalm 48:1-4.) And then indeed will man kind filled with joy and gladness and life and happiness be enabled to sing the praises of the Lord. "Praise p the Lord. Praise, O ye servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord frog this time forth and forever more. From the rising of the Sun unto the going down of the same the Lord's name in to be praised. The Lord is high above all nations, and His glory above the Heavens. Who is like unto our God who dwelleth on high, who humbleth Himself to behold the things that are in Heaven, and in the earth! Hi raiseth up the poor out of the dust, and lifteth the need out of the dunghill, that he may set him with Princes even with the Princes of his people." (Psalm 113.)

WEDNESDAY, SEPTEMBER 2

COLPORTEUR DAY

9:00 A. M. -- Prayer and Praise Service.

9.30 A. M. ---Address to "Harvest Co-laborers" by Brother C. T. Russell.

This in the program was designated "Colporteur Day." It opened with prayer and praise service, and by 9:30 the spacious tent was filled to overflowing by the dear friends to hear Brother Russell's address to the

"Harvest Co-Laborers."

He said, "I address you as Harvest Co-Laborers because that will include nearly all of you -- Pilgrims, Colporteurs, Sharpshooters, Volunteers. How wonderful it seems that the Lord has been pleased to associate us imperfect beings with His dear Son, the Chief Reaper, in this harvest time! How glad we all are that a place for each of us has been found in the work! The Lord and not man surely opened up the various avenues of harvest service -- one and all so different from anything else in vogue today or at any time during the past. How wonderfully, too, the Lord has been blessing and prospering these various agencies is indicated by this immense gathering of Bible Students -- not to mention the thousands whom we have left at home!

"We do not boast, however, dear friends. All they of 'this way' are few, and amongst them are not many great, wise or learned, as the Apostle implies. God has been pleased to pass by the innumerable company of angels who would have been glad to be associated in this work, and has given the opportunities to us. Let us appreciate them and let us show our appreciation by using them solemnly, cheerfully, joyfully, with all our mind and all our strength.

"I congratulate you also, dear friends, that although the quantity of tracts and booklets going forth from our office seems to be far exceeding those of our competitors, who are much better supplied with financial strength than we, our work as you know, is carried on without appeals for money, while nearly all religious works make the money-getting feature extremely prominent. Thank the Lord for all of His blessings, mercies, and privileges! Let us recognize His hand in the entire harvest work. Thus our faith, our love, our hope, will greatly increase.

"Zion's Watch Tower is still joyfully a servant the Church, visiting its members in all parts of the world twice a month. I congratulate you that in the Lord providence, and with your co-operation, the subscription list is increasing, though not so rapidly as we would wish. We have reluctantly dropped recently quite good many because neither request nor subscription price came to hand, as required by the new postal rules.

"I remind you of the Pilgrim service, and the comfort and joy and blessing which it has brought to many you, watering the seed of Truth and harrowing it. remind you that there are certain recognized qualifications for this service -- three in particular. (1) We inquire, Is the man consecrated? (2) Is he humble, (3) Has he ability? We look for these three qualifications in the order stated. Consider

the Lord's providence respect to the selection of these Pilgrims, that while they are widely different in their general characteristic they are all men of more than average ability. The training has chiefly been in the school of Christ, and still continues, we trust, and will do so. We have no theological mill from which to grind them out. We pre that their individuality be preserved, and that thus he Church, by the Lord's providence, should have the larger variety of talent in this service. Evidently the Lord has had to do with their preparation for the work. While urging that these Pilgrims receive encouraging words from you, we counsel you to be wise in the matter -- not to spoil them through flattery and laudations. remember that the ability manifested in these is not so much their natural talent, but rather the ability of the Truth, which has a refreshing taste and strengthening power however humbly and brokenly presented.

"I remind you of the Colporteur work and its blessed opportunities. I suggest that each Colporteur, however humble his talents, has greater opportunities in this quarter of the Harvest field than he would have if chosen to be the pastor of the leading congregation of the land. In the latter position he would reach but a part of one congregation; while going from door to door he leaves a number of sermons wherever he makes a sale -- discourses which may preach to many for many years. For your encouragement, I note the fact that although this is known as the panic year, nevertheless, the sale of Dawn -Studies is thus far in excess of last year's work, and we doubt not will maintain the ascendancy until the close of the year. We find indeed that the peculiar financial conditions of the country have had a sobering effect upon many and that in consequence proportionately larger numbers are willing to examine the Truth. Doubt-less, too, many of the books that are now being placed in libraries throughout Christendom will be diligently sought for by the Great Company during the Time of Trouble. I remark also that we find that territory is good for reworking within two years after it has been finished, and that generally the latter canvass yields the better results. We urge that all who can, employ the glorious opportunities of this department of the harvest work.

"The Volunteer work seems to have been specially provided of the Lord for the help and development in courage of His dear flock. The numbers who engage annually in the distribution of this volunteer matter in-creases, and so far as our judgment goes, those most active in thus endeavoring to serve the Truth to others are amongst the most blessed. 'He that watereth shall himself be watered.'" -- Proverbs 11:25.

Brother Russell, in closing this address, informed the audience that he was called to St. Louis, Mo., to preach the funeral sermon of our beloved brother, Genesis A. P. Stewart, once of the Confederate army, and ranking Lieutenant-General in the same. The funeral address on that occasion is given below as it will doubtless be helpful to all. Brother Russell returned to the convention after an absence of two days.

Funeral Sermon for General Stewart.

(Bro. Russell was called to St. Louis to preach the funeral sermon of Bro. Alex. P. Stewart, who had just passed away).

The funeral was held at the residence of the General's son, A. C. Stewart, Esq., St. Louis, Mo.

He spoke, as follows:

"Lives of great men all remind us
We can make our lives sublime,
And departing leave behind us
Footprints on the sands of time."

So the esteemed George Washington held a high place in public favor, in peace as well as in war, so did our esteemed friend and brother, Lieutenant General Alex. P. Stewart, to whose remains we pay our tribute of respect today. It is quite unnecessary for me to point out to you his "footprints on the sands of time" as a soldier who laid his all upon the altar of patriotism in the cause espoused by his State. Suffice it that I remind you that the soldiers under his command gave him the sobriquet "Old Straight," because of his recognized honesty of purpose, on account of which they loved and respected him.

Neither need I remind you of how he put his high talents to good use as an Educator of the young -- as Chancellor of two prominent colleges of the South. I do remind you, however, that these "footprints on the sands of time" took a very, a very different course from those of some of the great generals of the past; and that their trend is worthy of note and imitation in several respects from those who would make their lives sublime.

I will remind you also of the epigrammatic eulogy paid to the General by his fellow of the Chickamauga National Park Commission, when he styled him "First Gentleman of the Splendid South." And I ask you to remember that his gentlemanliness proceeded from the heart, because he was first of all a true Christian.

We sometimes quote that "Charity begins at home," and so, you will agree with me, all of our graces should begin under the home roof. And the fact that he was so deeply loved by his own family is to me one of the best evidences that he strove to do his duty in his home.

But these matters are aside from my real topic. You desire that I shall tell you what I knew of General Stewart as a Christian, and what are our hopes for him. And this is your right and my privilege, for we are all agreed that to be a courageous general, a College President, a splendid gentleman or a faithful father, one or all would not mean of necessity to be a Christian in the deeper and truer sense of that word -- a follower of Christ. This, then, shall be my theme -- to demonstrate that the same courageous qualities and honesty that gave him the title "Old Straight" applied to him also as a Christian.

Many years ago he gave his all to his Creator and his Redeemer, and sought light upon the path of life in the Bible. His soul cried out as yours and mine have done, "Lead kindly light amid encircling gloom."

Of a generous heart, he loved his fellow-men, and while seeking their welfare was perplexed to know how the God of Love and Justice could have foreordained the eternal torture of all except the "Little flock" who hear of Christ in the present life and become "saints" or followers. Such a plan implied that its author was less just and less loving than his fellow creatures. The General could not assent to this. The God of his worship must be greater than he, and not his inferior. The "encircling gloom" attached itself to every doctrine which had been taught him from infancy. He could not see the consistency of an "elect" class when all the non-elect were to be tortured. He

could not see much "free grace" in what is popularly so called --a "free grace" in name only, since faith is a prerequisite to salvation, and the vast majority of our race die without the faintest knowledge of "the only name given whereby we must be saved."

Another subject that troubled him was the doctrine of baptism -- that only the baptized were freed from sin, and only they could be of the "elect" Church. The immersion idea was still more troublesome, because still fewer of mankind have been immersed. The "encircling gloom" deepened the more he investigated, and so much the more he prayed, "Lead kindly Light."

Finally his prayer was heard. All of his difficulties vanished, he saw the Bible in a new light, and beheld by its aid a Creator worthy to be worshiped, -- a God of Wisdom, Justice, Love and Power. To this 'One whom he had long sought to know, the General bowed his heart and consecrated his every talent, and in this blessed faith and hope he died.

I believe, dear friends of his, that I shall fulfill the desire of his heart if I tell you briefly of the Bible interpretation which made the last ten years of General Stewart's life the happiest and holiest of his experience. I will explain to you his hope for himself and all the "elect," and his different hope for the non-elect.

The key to his blessing came through the discernment that the word "hell" has been misinterpreted -- that "sheol" of the Old Testament, and "hades" of the New Testament never signify a place of fire and torture, but really the tomb, -- that indeed the same words are more frequently rendered "grave." At the same time, his attention was drawn to the fact that God pronounced a death sentence, and not an eternal torment sentence, upon father Adam. "In the day that thou eatest (the forbidden fruit) thou shalt surely die."

These items of truth brought him great relief of heart, but still left some "encircling gloom." But shortly the Lord let him see that the Bible teaches that Jesus Christ paid the penalty of death for father Adam, and thus redeemed Adam and his race which shared his condemnation. Next came the Bible testimony that as all die by reason of Adam's condemnation, even so all are to be made alive, given an opportunity of everlasting life through Christ. This threw a flood of light upon St. Peter's declaration that "times of refreshing" are coming, and "restitution of all things." He could see that restitution is just what humanity needs; -- an uplift out of sin, out of imperfection, a helping hand back to the original image of God in which Adam was created, but from which all of his race have sadly fallen. As he continued his search and prayer for the Truth, through the leading of the Kindly Light his blessing continued, and he saw that the Bible taught two salvations. One of these, for mankind in general, a restoration to perfect manhood with the whole earth his Paradise restored, waits for the second coming of Christ and his Millennial Kingdom, for which all Christians have so long prayed in the Redeemer's words, "Thy Kingdom come, thy will be done on earth, even as in heaven."

The other salvation is of this Gospel Age -- since Pentecost -- and includes all of the "elect," "even as many as the Lord shall call," who by faithfulness will "make their calling and election sure." Those who attain to this salvation are the "elect," who must now "walk by faith and not by sight" and in the "narrow way." These are to experience the "First Resurrection" "to the divine nature," and its "glory, honor and immortality."

General Stewart's strong nature laid hold of God's great promises and his faith took fresh root and bore an increase of love, joy and peace. His native courage and honesty helped him to take a firm stand for the true Gospel, of which the Apostle says, -- "I am not ashamed of the Gospel of Christ." The General knew that he once had been ashamed of the creeds of the dark ages and its "encircling gloom," and he now would confess the Gospel of which he needed not to be ashamed.

Further, I should remark that as he studied the Bible he perceived that not merely the living nations will be blest during the Millennium, but also the dead. Amongst the precious promises to the latter were our Lord's words, "Marvel not, the hour is coming in the which all that are in their graves shall hear the voice of the Son of God, and come forth." All will come forth to share in the glorious blessings of that glad time, but not to compulsory salvation -- eternal life will not be forced upon any -- and all who will not avail themselves of those precious privileges will be utterly destroyed in the "Second Death." -- Acts 3:23.

Dear friends, let us note General Stewart's "footprints on the sands of time," particularly their trend toward Christ and the Truth and the Kingdom. I trust that he won in the election -- that he "made his calling and election sure," and will hear the Master's Well Done! -- that he fought a good fight and finished his course and received the crown of glory and that he will shortly be with the Lord in glory, blessing the world. We, who have heard the same message, shall we not lay aside every weight and every besetting sin, and run faithfully for that great prize -- the Kingdom? -- Galatians 3:29.

2:00 P. M. -- Praise and Prayer Service.

2:15 P. M. -- Colporteur Testimony Meeting.

4:00 P. M. -- Brief Addresses from Several Successful Colporteurs on Successful Colportering
Methods Conducted by

Pilgrim Bro. E. W. Brennisen.

BROTHER BRENNISEN said in substance: We believe, dear friends, that every one of the colporteur brethren are truly, as they are going from place to place, proclaiming the glad tidings; we believe they are telling them in a way they never could have been told before during the past six thousand years, be-cause never before during the past have the facilities been at our disposal through the printed page as now. Is it not true that all present here today have received a knowledge of the real extent of the heights and depths, and the lengths and breadths of God's love which passeth all understanding only as it has come through the appointed channel which the Lord has used, through the pages of those books called originally the Millennial Dawn Series? Dear friends, the colporteur service and the colporteurs are certainly blessed in the Lord's sight. They are not presenting an ordinary book from place to place, but they are preaching and teaching what the Lord Himself was preaching and teaching, for do we not read that He went from city to city and from village preaching and teaching in the synagogue? What was He preaching, and what was He teaching? Was it not the gospel? Yes. You will notice He was preaching and teaching the gospel of the kingdom -- that same Kingdom for which you and I pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven." But truly, dear friends, we are already in the glorious dawn of the Millennial Kingdom, and we are shouting the good tidings. How can we better shout them than through the printed page, which is surely being blessed by the Lord?

Our dear Brother Russell called attention to the fact that there were three important requisites for those whom he chose to enter into the Pilgrim service; namely, (1) consecration, (2) humility, and (3) ability. And I am sure we can apply the same three characteristics to those who would enter the colporteur work. Above all things, those who entertain the idea of taking into their mouths and their lives God's divine truth should see to it that they are consecrated to it, wholly, entirely, unreservedly --time, talent, influence, position, everything, to the Lord. You are not your own; ye have been bought with a price.

No doubt there are angels in heaven who would love to have this opportunity of sending forth this good news. It also behooves everyone entering this work that he or she maintain the proper spirit of humility, so well illustrated by the Apostle Paul when he used these words, "I have planted, and Apollos watered, but God giveth the increase. And so, then, neither is he that planted anything, neither he that watereth, but God that giveth the increase." Let us remember that it is not our own presentation, but God's own divine truth which He has revealed to us through the instruments He has been so richly blessing. The circulation of the volumes of the Dawns, as we understand it, has already exceeded the enormous number of four million copies. And according to the round figures which Brother Russell gave us this morning, almost three thousand books are being sold and brought before the public every working day of this present year. This may seem great, but it is the Lord's doing, and it is marvelous in our eyes.

The third feature is ability. While we cannot all be active colporteurs, nevertheless everyone who is truly consecrated to the Lord, and is humble, certainly has the ability of being a "sharpshooter," and with the permission of the friends at the Bible House, I will suggest a method this afternoon for the benefit of all those who desire to be "sharpshooters." We want to suggest it, however, in connection with our own experience, so that we need not think it has been untried. The suggestion is, that as the karatol edition of the first volume is limited, nevertheless there is a sufficient number for everyone in attendance at this convention to take one copy and to see that it is disposed of by sharpshooting during his homeward journey. We desire to relate a little incident, a testimony in line with the colporteur work, in connection with our trip here to the convention. We were not privileged to come to the convention with any of the other friends, and so far as we know there were none others on the train interested, as we passed tracts throughout the entire train; but we did have the privilege of being seated next to quite an intelligent gentleman, and in our conversation made some comments in regard to the present condition, and present issues that are being set forth along the lines of the political platforms, the inadvisability of bringing the issue between capital and labor, etc., and gradually brought to his attention something of the present condition; and, having one of the volumes, I turned to it and gave him a quotation from the great men of one of the parties. He took up the book, looked at the inside of it, and at the outside of it, and said, "May I ask, what is this book! Where did you get it!" We said to him that it is one of a series of six books, and in a very few words explained the matter, getting the book away from him, saying "I would rather have you look at this one." I had one of the first volumes of India paper, and turned over to page 325 and asked him to read from that page to 335. On page 325 the heading is, "The present situation." I called his attention to the fact that this book had been written over twenty years ago, but nevertheless it gave a vivid description of the conditions that obtain at the present time; and he could hardly believe that it was written twenty years ago, and before he had an opportunity to give it back to me, I suggested that probably he would like one of those books; but I was not in the business of selling those books particularly, but if he would like to have one of those books, I would be glad to see that he had one sent to him postpaid for thirty-five cents, if he would read it. He was astonished that he could get a book like that for thirty-five cents, and said, "I would like to have your name and address."

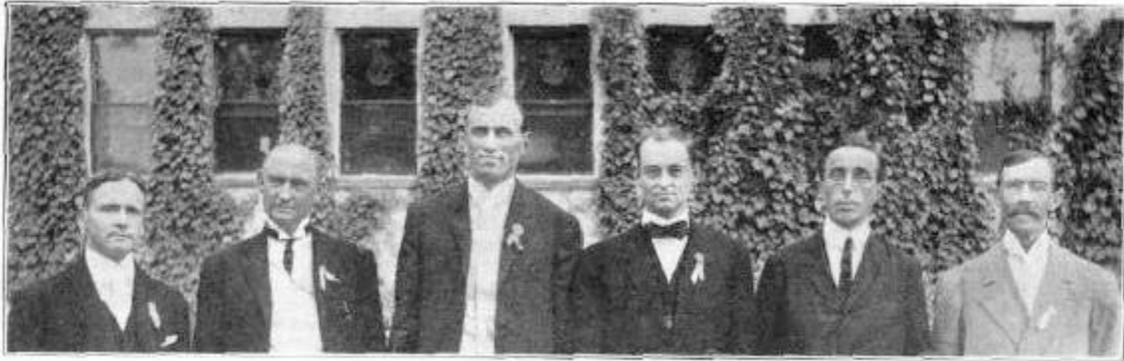
That is only one experience, but in my Pilgrim trip from California to Maine, I have had numbers along that line. When the karatol edition became exhausted, I had the pleasure of selling some of the five-cent editions, and also some of the thirty-five-cent editions. Now that we can have a karatol first volume, I am going to suggest that we try to find some individual on our homeward trip who would be interested in the good news of the coming kingdom. Of course you do not want to tell them all the book says, but you do want to excite an interest in it, and you can do this by opening to some place where you believe it will be of interest to them.

Now, it is important to know just where to turn. Frequently we meet with those who do not believe in God, but in the Evolution Theory. The second and third chapters in this book are wonderful for them. Again someone may wonder why God does not kill the devil, or why conditions obtain as they do. Invite them to the seventh chapter. Some may be of a scientific turn of mind. Turn to the third volume and show them the pyramid. Others of the Hebrew nationality will be interested in the glorious features of the restitution of the Jews, as given in the third volume. Turn to the clipping from the New York papers, speaking of that glorious return to the land of Palestine. I have never failed on the train yet to interest one of the Jewish nationality in that way, and have sold several volumes. This is merely a suggestion. Let us not waste any opportunity. Let us indeed be

encouraged more and more to take part in the sharpshooting feature of the colporteur work at least. Some may say, "O, but I am so thoroughly handicapped, my hands are tied; I do not have an opportunity to sell books." Well, dear friends, one or two sisters have given wonderful testimonies today showing how, although their time was mortgaged, they could have an opportunity, a few hours each week, to tell the good news --the glad tidings. Many will regret the opportunities they have let slip by. Let it not be thus said of us from now on, but let us realize that the time is short, and improve every moment. While it is called day let us work, for the night cometh wherein no man can work.

One more testimony in regard to a sister out in the west we had the privilege of meeting, who was deploring, on account of her isolated condition of not having an opportunity to do more in the harvest work. She mentioned nothing about what she was doing, but I saw from certain things that evidently she had been doing some colporteur work. There was a stack of Dawns in the house, and that led me to further inquiry. I thought indeed in an isolated town, way out in the state of Washington, of perhaps not more than 200 inhabitants, if that many, she could not have much opportunity. But upon further inquiry I learned the startling facts that I am about to relate to you. In the first place, her husband was not at all interested, but rather opposed to a certain extent. He was the owner of a merchandise store and making money. The sister was assisting him in that store. That was quite a mortgage, wasn't it? But that is not all. She not only assisted in the store by waiting on customers during rush hours, but she also kept the books for her husband. But that is not all. She also assisted him by keeping the only hotel in the town. They had about twenty rooms to take care of and she had no assistance. And that is not all. Some people say they are handicapped by children, some having two or three children; this particular sister had two or three children, and was also taking care of a grandchild. And nevertheless, with all these duties, she deplored her inability to do greater work, and said that within the past four or five months she had sold only thirty-six volumes of Millennial Dawn. I inquired to whom she sold them. She said to the drummers who would come into town; also occasionally to working men. She also canvassed the town thoroughly. She called herself only a sharpshooter. Indeed she also availed herself of the Volunteer service. She had supplied herself with literature in all the different languages, and frequently as the men from the section gangs would come in there to trade, she would have the tracts ready for them, each in his own language, and they would tell others, and they would come to trade at the store from all sections. So she was really assisting her husband in that way, and he began to look at the matter more favorably. You see it pays to let our light shine.

We will now listen to a number of successful Colporteur Brethren.



Bro. Haviland Bro. LaFerry Bro. Dickerson Bro. Cole Bro. Van Hyning Bro. Hattenbough

BROTHER DICKERSON:

Dear friends, I hardly know what I am expected to say, but while I have the floor, I want to say that I am glad I am a colporteur. I would not change my position as a colporteur for the highest position the world has to offer. There is no inducement that would cause me to lay down the harvest work and take up anything else. And while I have been in the service for eight years, I can say, as Brother Brennisen said this morning, I am by no means a graduate. I have learned many valuable lessons, and one lesson I have learned is, that what I much needed was patience; and if any of you need development along that line -- and I am quite sure we all do -- try the colporteur work. It is a splendid way to develop patience.

Now, friends, I do not feel that it is necessary for me to tell you about the method I use, for I am sure you all know about our dear Brother Cole's method, and I cannot improve on it. It is a good one. Those who have tried it have found it a successful one, and it is very necessary that you have a method, that you know what you are going to say when you start out. That is absolutely necessary. But what I want to say especially is the thought of the way you shall present that method. Your success depends largely on the way you present it. And not only that, I want to talk to you a little about getting ready to present it in the morning before you start out. When I first went into the colporteur work, I looked at it so much more from a business standpoint; and, dear friends, we are apt to get to looking at it from a business standpoint. I would get up in the morning and hustle around, and not take time for anything, but I would get out to business; I thought I must get out to selling the books; and by the time I was out I was tired, and had a long face, and I did not have a pleasant word hardly for anyone. You see I did not get started right. Now what I would commend to all of you, the first thing before you start out of a morning, is, to talk to your Heavenly Father, talk to the Lord and praise Him and thank Him for the privilege you have in this harvest work, and the little part you play in it. Be on good terms with Him, and get His love more fully and completely in your own heart, and then when you go out you cannot keep from smiling. All of the people in, this tent, if they were to start out right now to sell a book would go smiling; everyone of them has a smile now. Why is it? It is because they are in touch with the Lord, because they are very close to Him, and they realize it. And so the first thing of a morning before you start out is, to talk with the Lord, commune with Him, ask His help and blessing.

Then do not fail to present it as you go from house to house in a kind and loving way, and prove to everyone you meet that you mean every word you say. I am aware that we can say the very same thing with different results. Every colporteur here can go out and use the same method that Brother Cole uses, repeat his canvass word for word, and one would sell fifty books, perhaps another twenty-five, another ten, and another possibly would not get an order. Why is it? It is because they do not make the right impression. And as I said at first, it is very necessary that you have a canvass to start out with, but it must be done in the right manner. Occasionally I have trouble along that line myself. Sometimes do not feel right, and have not started right in the morning. I tell them what I have to say, but just look as though I had a burden that I wanted to unload on somebody. Now the way we want to do is to lift the burdens they have, and not pile on more burdens. The poor world has burdens enough of its own, so let us not go to them with more burdens.

Some brethren testified this morning that before they came to the convention they were kind of sliding down the plank. Now the reason for that is because they have failed to talk with the Lord, and have failed to appreciate and to thank Him for the privilege of being in this harvest work. O, if we could only realize what a privilege it is to be ambassadors for the King, how it would raise the work in our estimation, and how it would help us to go to everybody with confidence, knowing that we have the very best thing, and not be afraid of telling everybody that we have the best thing in the world.

There is one thought I want to mention in regard to my canvass. I have found it a very successful method to show the index in the back of each volume. Many of the people we sell the books to are Sunday school teachers or church workers, or people who are wanting help along these lines, and they do not want to do a great deal of reading to get it; and when we show them that index, that they can find a scripture text quickly, and that the index shows where they can find it explained, it appeals to them; and I know I have sold any number of books just by calling attention to the scriptural index. So you may try it if you have not been doing so.

The impression I want to leave with you is, be pleasant; have a smile on your face; and if you realize the work you are doing, the greatness and the importance of the work, you cannot keep from smiling. You have heard about those people who have a smile that won't come off. Now that is the condition you will get into when you appreciate this work rightly; and if you are not in that condition, talk with the Lord.

When I go out to sell the books to people, I try to make myself just as familiar and intimate with them as possible; to not act as though I was a stranger, but to act as though I had come all the way to see YOU, and very often they want to know who sent me there. Of course the Lord is the one that sent me, but I try to leave the impression that YOU are the one I wanted to see. You are the one that wants it, and YOU are the one I have called to see; and they cannot very well turn me down. They may think, Well, my minister sent him, and my minister would be displeased if I did not look at the work.

I do not feel that it is necessary for me to tell you about my method, but I do try to act in a way -- and it is not altogether natural for me either -- so that I leave a good impression. I have heard them whispering when I started away about what a kind man, and what a good Christian they thought I was. Sometimes I thought they looked for my wings -- but I haven't any. But when we go from the house, we should go not feeling that we have done anything great in ourselves, but should go from

one house to another thanking the Lord that we have had this privilege, thanking Him that He has used us in this work, giving Him all the praise.

BROTHER VAN HYNING:

Dear Friends: I agree with all the rest of you that it is a great pleasure to be engaged in the colporteur work, and to those of you who are contemplating going into this work I should say, do not let us expect that God is going to pick us up and set us down in a good territory some place. We cannot wait for that, but endeavor to get started at the first opportunity and rather come at it from the other side; that you will continue in this work as long as you can meet the obligations that are dependent upon you; and I am sure that you will in that way receive God's blessing.

Let us remember that we are sent forth to reap that upon which we have bestowed no labor; that others have done the sowing, and the watering, and now we are living in the harvest time, and God has sent us forth to reap the precious grain. Perhaps some of us have lived in the country and remember the harvest time there. It is always a busy time, and let us remember that even the women will leave their housework and go out to help. Perhaps they see the storm approaching, and they have the grain down, and they are very much in earnest about gathering it in before the storm comes. Now in the harvest of the Gospel age we see the storm approaching, and let us all be very much in earnest about gathering the grain before the night time, before the storm.

I wish to express our love and sympathy to the dear friends with whom we meet as we go from place to place. We do not feel that we are going into a strange place wherever there is a class of the Lord's people. We appreciate their sympathy very much. It is very helpful to us. And we wish to thank the Society for its service rendered to the colporteurs -always prompt, always doing all that they can for us. We appreciate this very much. I remember that one of my boxes of books was lost and they telephoned to Werner's to get another lot there by express in time for my delivery, at considerable expense, as I learned afterwards, and which they never mentioned to me.

When we are canvassing, and having a good bit of opposition, we are apt sometimes to unconsciously get the impression that we have not anything that is very good for the people. Let us keep in mind that we have the best thing on earth, and endeavor to read the books some-times, and get this impression on our minds more and more.

I would say that we cannot do better than to learn the method word for word carefully, but it perhaps is not always advisable that we use all of the method. Now sometimes we are canvassing in hard territory, and we might give them a little bit to test their interest and then sometimes I turn people down before I give them a chance to turn me down. We believe this is often helpful in working hard territory, as I heard it expressed once: Do not shoot all of your powder at the first shot, but reserve a little of what you have to say to that person until you try him out, and see what he needs, and then you can often continue until you get him worked up to the place you wish him to be to take his order. Let us remember that the impression we leave behind, even though we do not get an order, is very important; and it perhaps paves the way for someone who comes along later. I remember a brother who was with me. He came from the country. We were canvassing for the Manna books. He came to a door and the lady, seeing he was an agent, slammed the door shut. The

brother is a very earnest brother, developed in the fruits and graces of the holy Spirit of love, and he held up the Manna book before the glass door, that she might see what it was. And some expression on his face touched her, and she opened the door and apologized, saying: "I don't know what-ever made me do that; I never did such a thing as that before in my life." And she gave him an order for the book. Now you see, we can even change people, and we often find they really do not mean just exactly what they do.

Now, in closing the sale. We should talk to them until we get their interest to the right place, then endeavor to close the sale. I find it very helpful to say something about like this: "Now, we are not selling these books to make money. You can thoroughly agree with me on that; the price is only 98 cents." Sometimes we say, "Now, men all over the whole world are contributing money to the Society. One man contributed ten thousand dollars. Now, surely you could not invest money in Christian work in a better way. Here are your children all about you growing up; people are generally giving money to the churches for the benefit of those around them. Now, I say Christianity ought to begin at home; you could not invest your money in a better way than by putting a set of these books in your own home." They generally say, "That is right, and I agree with that." "To put money into a foreign mission field would not be a better way, for Christianity ought to begin at home." I find that is very successful in closing a sale at this time.

Benjamin Franklin, I believe it was, said, "Never buy what you don't want because it is cheap." We see people are generally inclined not to buy what they do not want. We know they all want what we have but they do not all know it. We find it is very helpful to make them see how cheap, and what a bargain it is, and that they are going to lose something if they do not purchase, and they will often buy from that standpoint, we find.

Now, in delivering our books, we use the method of postal cards, and we have found that very helpful. We have a rubber stamp that prints on a postal something like this: "This is to inform you that your order for the series of Studies in the Scriptures has been filled, and will be delivered on your order today, Monday, July 1st. Thanking you for your patronage, and wishing you pleasure in your purchase, I am, Very truly yours." We find this helps to clinch the sale. Often people would take the books without it, but sometimes they forget to get the money from their husbands at night, and when they get this postal, they think, "Well, now, I have ordered those books, and I must be ready." Then, again, some people are inclined to think, I do not believe I can hardly take those books; but this postal comes, and then they think it has gone a little too far, and they can hardly back out of it. And often when someone lives a mile or two miles away, this postal is just as good as one trip. Perhaps you would go way out there, and the party would say, "Now, I want those books, and I will take them if you will bring them tomorrow, but I forgot to get the money." The postal does that, and when you come, they will have the money ready for you.

Now, for myself, I would say that I have received a great blessing from being in the colporteur work, and with my dear wife, and a child eight and a half years old, we have been in the work about five or six years, and the Lord has blessed our work to such an extent that we have been able to meet all of our expenses and continue in the work, going from place to place, and I am sure I render unto the Lord all the praise. God forbid that I should boast save in the Lord.

BROTHER HAVILAND:

Dear Friends: I am very happy that in the Lord's favor it is my privilege to be in this convention, and if the Master can use so unworthy a servant to minister a helpful word to my brother co-workers here, I pray Him to glorify Himself in me. My experiences have led me to rely not on myself, but upon my dear heavenly Father. All of you, dear colporteurs, have my love and sympathy, and what can I say to help you, It has been incidentally remarked today that we should go to the canvass from our knees, and that is one thought that I would impress upon you today. Do not trust in yourself. The strongest of us are weak in ourselves, and to do effectual service we must necessarily lean on our precious Lord; He is our Head, and it is His work, so let us, therefore, full of faith and trust in Him go forth each day to honor Him in spreading the truth. Moreover, let us not only go from our knees to our work, but as we approach each door, we should lift our hearts to the Lord for His blessing. As you talk to your prospective customer, as you look into her face, pray God in your heart that she may be drawn of the holy Spirit in you, and by the suggestions of truth that you may offer, and thus the power of Christ may rest upon you, and God may work in you to will and to do His good pleasure. Not only for your own personal profit and benefit, which is one very important feature, but also for the accomplishing of the end for which our branch of the service is intended - - the finding and sealing of the precious wheat. Furthermore, endeavor not to be discouraged. You may sell three sets of six the last three calls you make at the close of your day's work. So your work is not in vain in the Lord. You are engaged in His work, and it is your part to be a courageous soldier. Our Captain may permit us to see the results of our labors, and He may not. Let us therefore remember that He is the Head and let us trust and obey Him. And let us pray much that His blessing may be upon the share of the harvest work that we are privileged to enjoy.

As to the suggestions for successful canvassing, I would say: Show by your words and actions that you are earnest, and honest, and kind, and gentle, and ladylike, or gentlemanly. It is my method never to give the canvass at the door if I can avoid it, unless there is a good excuse for not inviting me inside. I say, practically, Peace be to this house, in the words, "Good morning. We are calling on the Christian people. May I speak with you a moment?" If the Son of Peace be not there I do not trouble them longer, but leave them a tract, and go my way. It is my custom to nearly always canvass for the set of six volumes, and failing to get an order to drop to three, and then to two, and if the person is at all interested, I drop to the Watch Tower form for 10 cents. I use volume one for the canvass and sell it as a sample when it is soiled, for 15 cents. In the back of my order book I keep a daily record of my work, which enables me to give a correct report to the office every two weeks, which otherwise would be impossible. I would be glad to explain further about this form of record, at any time, to those who are interested.*

* My method of keeping a daily record of the work is illustrated by the following diagram, which I make in the last pages of my order book.

Oct. 1908	Days	Hours	Orders	Tracts	Booklets	Za	Z. W. T.	De ivery				Interested	Remarks
								Cloth	Leather	Za	Booklets		
1	1	9	30	40	50	1	Mrs. _____
2
3
4
5
6
7
8
9
10
11
12

I fill it out each evening and at the end of each fortnight I have simply to add up the columns and copy into the report-form supplied by the Tower Office. This serves not only as a record, but as a calendar very convenient in fixing dates for delivering.

Average hours per day can be estimated by dividing the total hours by the total days. I estimate my number of calls made at twelve calls per hour.

BROTHER HETTENBAUGH:

Dear Friends:

I am sure it does me a great deal of good to look into so many happy faces, and I feel I have a little more to be thankful for than most anybody else in the world. When Brother Russell got up on the platform this morning, his face seemed to indicate to me that he had a great big family and everyone of them were Saints: I feel that the Lord has wonderfully blessed me in permitting me to be in this grand harvest work, for so long. And I just want to say a word or two for the encouragement of the friends who have not yet started in the work, as to how I started. In 1891 I became interested, but not until 1893 did I get my affairs so arranged that I could get out into the work. During this time I became a little impatient. I began to think that the Lord did not want me in the work. Then I thought, "Well, now that is not the right way to feel; I must be submissive to the Lord's will, and if He wants me to go I want to go, and if he does not, I want to stay at home." It was but a short time after I came to that condition of heart that the Lord sold my house for me, and I was ready to go into the work.

So in July, 1893, I got ready to go into the work. After I was ready, for nearly two weeks I could not muster up courage enough to start; I was afraid I would make a failure of it, but I wanted to be in the work; my heart was there. As soon as I found we were living in the harvest time, and it was my privilege, if I had sense enough to sell a book, I wanted to be in the work. After I had studied and prayed and thought about it, finally I made a start.

The first day I went out I sold thirteen books, and I suppose there was never a happier man than I after I had sold two books; and I am glad the Lord has blessed me with success enough to make my expenses from that time to this. I have had plenty of bread and potatoes, but not much pie, but enough to keep me in good health, and I am glad that most of this time since 1893 I have been privileged to be in the harvest work. I feel it is the grandest time to live in the history of all the world. There never was a time when it was so grand to live as now, in this harvest time, during the

gathering of the wheat, where we can have this grand privilege. I know there is not one here who has not received a great blessing from being in the truth, and knowing these things, however short a time it may be, and I am very glad to see and to look into so many happy faces.

Now I do not know what I could add to what has already been said about the harvest work. But in the first place we must possess or we cannot give it out to others. In order to be successful we must have the love of God in our hearts first, must be full and overflowing, and have a desire to give what we have to others. And when we leave this convention, we who are going into the colporteur work, if we can carry this convention smile with us all the time, we will find it will be of great help to us in approaching the people. And as two brethren have said here, we want to leave our knees in the morning and go to the people, asking God to help us give the message which He alone can bless, and make it plain so the people can see from the way we look and from what we say that we have something good for them. They will soon see from the price of our book that we are not out after their money.

Now as we leave here I hope everyone will carry the convention smile until we meet at another convention, or if we do not meet again this side the veil, we will carry it until we meet in the great convention. I have had many pleasant experiences in the work, and some not quite so pleasant; but the pleasant things have overbalanced the unpleasant things. I am thankful for all the blessings and experiences I have had. The Lord has promised that He will give us only such experiences as we need, and will not permit anything to come except what will be for our good. My success has not been of the best. I have had fairly good success, but I want to be able to rejoice just the same if I do not sell a book in a day as I would if I sell fifty, because the Lord is a good paymaster; He never lets us go unpaid; He always pays us whether we sell a book, or whether we do not; He looks at our intentions, not at what we get done. It is not the selling of many books that is going to get us into the kingdom, but it is the developing day by day of a character which will fit us and get us more like our Lord and Head, the Chief Reaper. The Apostle says, "Work out your own salvation with fear and trembling." Not a slavish fear, but a fear of coming short of what the Lord has promised in His Word. When we think of the outside world, how they are in darkness, and that we have been permitted to look clear back to the Garden of Eden where Adam was put out, and understand God's plan from that time up to the present, and see that He has plans for both ourselves and the whole world, and think how many have gone down into death without hearing of the only name whereby we must be saved -- if we could realize fully what a privilege it is to go around and carry the good tidings of great joy which shall be unto all people, what a blessing it would be, and we would go out every day with more courage than we do.

Now, dear friends, let us try to appreciate more every day the blessing of having our eyes anointed with the eye-salve of truth to understand the wonderful things of the Word, and to try harder each day to give it out to those with whom we meet. I fully agree with what has been said with regard to the way of presenting the work, and hope we will all go home having this convention smile with us, so everybody can see that we are letting our light shine.

BROTHER LA FERRE:

Dear Brethren and Sisters: I will say this much in addition to what has already been said. There have been so many good things said that I hardly know where to begin. While the brethren were talking, I thought of the great magnitude of this subject we have before us, and for us to undertake to put such a wonderful subject through in a ten minutes' talk is like putting a camel through the eye of a needle, to me. However, I want to say this, that the longer I am in the work, the better I love it, and today I feel highly honored because I can say I am one of the colporteurs, and feel that I would not change positions with the president of the United States.

As to the method, our subject I understand is to be: Successful Methods of Colporteurship, and not so much our experience. And I would say to the dear colporteurs that in my experience along these lines the very first thing I would mention is, that we ought to be close students of human nature. We have to meet with all classes of people, and we ought to be close observers. The more we are able to read in the countenance of men and women what they think of the work, and how they look at the work, the better we will be able to decide what we will have to say to them in order to sell them.

Then another point I wish to make, if I have ever had any success in the work, is this: The first thing I undertake to do is to prepare the mind of the man or the woman what I may have to say afterwards. Occasionally you meet with someone that you will have to say but two three words to until he is ready to buy, but this is so infrequent that we want to be able to say something, to connect a thought to the prospective buyer that will prepare his mind for what we intend to say afterward.

Let us imagine we are all at the door of someone's home; we hear the colporteur rapping, or ringing the bell. Let us imagine the lady comes to the door. Of course we want to lift our hats nicely and say, "Good morning." Of course she says, "Good morning." She will look at us a moment and really don't know who it is or where we are from; she thinks it may be one of the ministers of the town who has called on her; and then you say, "I would be pleased to have the time, if you have it to spare, to show you a systematic course in Bible Study." I do not think it is a very good plan to call it a systematic course in theology, because they would, of course, think that is too great a study, and one to leave to the ministers, but let us use something like this: "Interesting course in Bible Study," and is a most excellent study for Bible students, especially those who want to understand the plan of the ages." I sometimes use the first volume along with the swinging back, which is furnished us all. I wish to use the first volume, for instance, if it is a lady at the door, I will inquire if she is connected with a Sunday school or church work. She is likely to say she is connected with some Sunday school, or church work at least. I open the book right at the chart. Some do not, but I do, and I find it pretty successful to catch those eyes. They want to know something about some things they can see as well as hear. It has been said by some of the best authorities in our country that an impression made on the mind through the eye is seven times more lasting than through the ear; and I say, We have here the Chart of the Ages, and you see this is entitled, "The Divine Plan of the Ages." And so I ask the sister to please hold one side of this volume, and I give her a two minute and a half lesson on the Divine Plan of the Ages. And as I have said one time heretofore in convention, I never have had one to refuse to take hold of the side of the book in my life. I pull the leaf out like that (illustrating the chart in Vol. 1) I reach for my pencil, and surely I have the sister tied up tight there so that she cannot leave. Imagine her holding that side, and me holding this

long leaf here. Now are we not tied up? If she lets the book loose it will fall, and so she feels she has some responsibility about holding that side up. I tell you, you have got her. Now begin and say, "Sister have you any boys or girls in the home or in the Sunday school class to teach? You have a chart here, and in three months after you have opened this book, and especially have studied this chart, you will be able to run over it and give each dispensation and the duration and the name of it from the chart, from Adam down to the present day. And I tell you positively, this is a systematic course in Bible study; it takes it up systematically; it starts with father Adam in the Garden of Eden. We find the first dispensation spoken Of in the Bible as being the antediluvian world, or ages of the past,. a period of 1,656 years from Adam to the Flood."

"I really never heard that before."

"I know you did not, and I want you to understand it. This is the Plan of the Ages, and if you understand that Plan of the Ages you will be able to read your Bible dispensationally, as you never have before. That is what you want. There is not a minister in your town, I do not believe, who can give you the chronology of the Bible from Adam down to today; and in three weeks after you get this you can take it in your home and to the Sunday school, and every little fellow in the Sunday school an give you the different dispensations, and the duration and names from Adam down to the present day. You will have the grandest Sunday school in all the country. Now you see the second dispensation is entitled the patriarchal Age, 659 years from the Flood down to the death of Jacob."

Why, surely that is nice."

Then I say, "From the death of Jacob down to the death of Jesus Christ was a period of 1,845 years. This is the time when the Jews served God by types and shadows under the Law."

"Surely that is nice."

And I say, "Your little boy in the Sunday school, if he can add at all, can set down 1,656 years for the Antedeluvian period, or for the world that was, then 659 years for the Patriarchs, and then 1813 years for the Jewish people, strike a line under it and it gives him 4,128 years from Adam down to Christ." Then I say, "Add 1,908 $\frac{3}{4}$ years and you have so many years from Adam's fall in the Garden of Eden, to the present."

"Well, you can put me down for three books right now; and I think my neighbor right over there will take three, too; we are Sunday school teachers and that is what we have been looking for so long."

I did a little work in the country as a trial case week before last; I went out with two hundred and some odd volumes, and in eight days I sold two hundred and some odd volumes for spot cash. And what did I say? I said to those farmers out there, "God has a plan and here it is."

"Yes, and I had a plan when I built this house, and I could not have built it without it."

"Yes, if the carpenters went to work on your home without any plans they could not have gotten two pieces to fit; and that is what is the matter with all the churches throughout the country; they

have been cutting, and cutting, and slashing, and they have not made two pieces fit yet; and whenever the churches do study God's plan they will all see alike."

"That is right, and I would like to have that book, too, if I will understand the plan." "Here is the time to do the work in; and if you build a home you take the plans and submit them to the carpenters, and if you and they study them so that they know what kind of a building you are trying to build; and then you will want to know how long it will take to build it. Here is the time, and from a worldly standpoint it looks like God has surely neglected and failed to do the work He promised to do, for 6,000 years have passed and little is done yet towards the salvation of the world; but, thank God, here is God's plan, and in due time He says all the families of the world shall be blessed." "Well, I would like to have that book, too." "Here is the completion of that plan, the completion of the Kingdom when the lion and the lamb shall lie down together in perfect peace and harmony." "Give me all three of those books." (At this point Brother LaFerre's ten minutes were up, but various ones in the audience requested that he be allowed extra time, and the Chairman granted Brother LaFerre five minutes to sell three more books.) "That is one of the most wonderful little libraries (holding up the three Volumes of Studies in Scripture) that I ever found in all my life." Suppose I come to a man, I say to him, I have a wonderful little library I want to show you, consisting of three beautiful volumes, of three hundred and fifty pages to each volume.

"I don't want to look at any Sunday school books, I am not a Sunday school man."

"I observe you are not a Sunday school man, but I have something here that treats on the issues of the day, political, religious and financial." "Financial?" "Yes, sir." "Why, does it treat on this money panic?" "Yes, sir." "Well I would like to read it then." "Don't you see you can catch the worldly man who loves the almighty dollar. I don't care whether he is a laborer or a capitalist." "What does it say about it?"

"It tells us all about how these wonderful financial panics are to be adjusted."

"How is that?"

"There is going to be a wonderful revolution here pretty soon, and the lion and lamb will lay down together in peace and harmony, and the nations shall learn war no more; they shall beat their swords into plow-shares and pruning-hooks." "I want three of them right now."

BROTHER COLE:

Dear fellow laborers: A great deal has already been said, and as the second speaker before me said there was not much left then, there surely can be but little left now to say. By way of encouragement I wish to call attention to a bit of Jewish history, a type of which the colporteurs to a great extent seem to be a fulfillment, or antitype. The history is found in two books of the Bible, Ezra and Nehemiah, and the theme will be along this line.

You remember how Jerusalem was once devastated and destroyed by the army of Nebuchadnezzar, King of Babylon, and the people and all their valuable possessions were taken away captive to Babylon. A long while after that some of the zealous ones returned to build up the city and the walls, and to inhabit Jerusalem, and it is this latter part that we have the inestimable privilege of fulfilling now in our day, -- of building up the walls and foundations of this city which was once devastated in a typical way.

You remember it says there were a great many vessels of both gold and silver that were taken away into Babylon. We know gold is a type of divine things, the divine nature and divine promises. So we see that after the Apostles fell asleep, this great army of Babylon, Papacy, carried away captive into Babylon all the people, and all of these valuable divine promises. The church was then in the wilderness condition and these divine promises were lost sight of; nothing was known about them whatever; and all these precious silver truths were obliterated, and the abomination that maketh desolate was set up in their place. But now there came a time when those Jews who had been in Babylon a long while were longing to go back to their own country; and so in the first chapter of Ezra we read that in the first year of Cyrus, King of Persia, he issued an edict by which he would allow the Jews who were in his country then to return to their former land and to build the House of the Lord. He says, in the second verse, "Thus saith Cyrus, King of Persia, the Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah." And then from the seventh verse to the last of the chapter he shows how the many valuable vessels that had formerly been taken away to Babylon were returned.

Now this would seem to refer back to about the Reformation time. You see all down through what we call the "Dark Ages" these things were all buried, these silver truths and divine promises were lost; but at the time of the Reformation we see how there was a certain class of people stirred up, the early reformers, and how they wanted to return to the faith once delivered to the Saints, and so we find Luther, Zwingli, and many of the early reformers taking away the rubbish and revealing the foundation again. This is more clearly recorded in the third chapter, 11th to 13th verses. (Ezra 3:11-13) "And they sang by course in praising and giving thanks unto the Lord; because He is good, for His mercy endureth forever towards Israel. And all the people shouted with a great shout when they praised the Lord, because the foundation of the house of the Lord was laid." You remember how the great foundation, the ransom of Christ Jesus, upon which we are standing today, was lost sight of, how the precious blood did not amount to very much, according to the teaching of the Catholic Church, but Luther and others discovered this; they took away this rubbish from the foundation, and once more the true foundation, Christ Jesus our Lord and Savior, was revealed, and they began to build upon it. (Ezra 3:12.) "But many of the priests and Levites and chiefs of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy." (Ezra 3:13.) "So

that the people could not discern the shout of joy from the noise of the weeping: for the people shouted with a loud shout, and the noise was heard afar off." Now this seems to be of more individual application; how that many of us after we believe on Christ and are justified, and then begin to build upon this true foundation, and to develop character, when we think of our past, we say, My, what a terrible person I have once been; surely the Lord cannot use me very much; I am unworthy of these promises; surely they cannot be for me; it must be a mistake." This seems to be represented in those who cried here. Then on the other hand, some shouted for joy And that would refer more to those who looked forward So we are to lift up our hands and rejoice, seeing that on deliverance draweth nigh, not looking to see what we have done in the past and cry about it; the Lord has covered all of those things, and we should rather look forward to the heavenly things. And so, we like they did, shout for joy, for the many blessings the Lord has given us now, and also for the future prospects.

Now this foundation which is laid, Christ Jesus. There are a great many building on this foundation, but they are building in different ways. You know the Apostle says "Every man's work is going to be tried with fire, to see of what sort it is." There is a certain class building with wood hay and stubble. This is all very inflammable material and the result will be that when the fire comes, it will perish very quickly. There is another class that is not building with that kind of material, but rather they are building with gold, silver and precious stones. I trust we who are assembled here today are all of that class. You remember there is a parable in the New Testament, speaking of two men who were building houses; how one built on the sand and the other built on the solid rock, and how the storm came, and the house built on the sand was destroyed, but the one which was built on the strong foundation, the rock stood.

Now notice in both these cases there is nothing said against the construction of the building; it was the foundation that was wrong; nothing was said against what was erected on the foundation, but the foundation gave way and the structure caved in and was washed away. It seems to me there are two classes represented here: those who are building on the sand are a class of people who are building they are developing character, they are building up in the proper way, but they have established it upon a poor foundation. We might name just one which we think would fit the case. We would say the Christian Scientists. Of all the people I have ever met in my canvassing as a class I have never found any who were seemingly more noble characters than the Christian Scientists. Of course the name is undeserved; they have no right to a scientific term nor to a Christian term, because they are not on the foundation; they do not have any use for Christ; they say Christ was a good man, but He was only an example; that Mary Baker Eddy is far ahead of Christ. So while you see they are developing good characters and are good people, they are building on a foundation that does not amount to any thing; it is not the true foundation, and so in the time of trouble coming, this great storm which we know is so surely to break, what about their building? It will be washed away and destroyed with the rubbish of this earth.

Now here is the other man representing the class who is building upon the true foundation. There seems to be, we might say, two classes of people represented here also. There are a great many nominal Christians who are building on the true foundation, represented by the different creeds of Christendom; the different denominations all have the foundation. They say, "Yes, we believe in the atoning blood of Christ, the true foundation." But, now, what kind of a structure are they erecting? It appears something like this: Suppose you would see a man pull down a lot of old buildings in the center of a city where the land is very valuable, and erect an elegant foundation

that would cover an entire block, and that foundation might cost a million dollars; it might be built up of granite and marble and be very beautiful. But what would you think of that man if over in one corner he would build a little shanty of wood, worth about a thousand dollars? It would be a terrible looking thing with all the rest of the beautiful foundation there. That is exactly what the nominal Christians are doing! For instance, the Methodists are on this little corner they say, "Yes, we are on the foundation, but all we wish to build here is a little corner of free grace." And so here they erect their little shanty of free grace. And of this other corner are the Presbyterians. Yes, they are of the foundation, too; they believe in Christ, but they have only a little corner on election and that is their shanty. And back here we find the Baptists; they are on the foundation, too, only they are building a little shanty of baptism. We who are here, I am sure, are like them on the true foundation, but we are not putting up a thousand dollar structure on a million dollar foundation, rather we have use for all of these things; we believe baptism, we believe in free grace, and also in the one, especially as that is what we are very much rested in now. So it is a structure along doctrinal character-building lines both that the true Saints are on this foundation, and it is a fitting structure to compare with the foundation.

Now we will continue on with the history. In the chapter of Ezra it speaks of how the Jews began to cover the foundation and to build the walls of the city.

Now when the adversaries of Judah and Benjamin heard that the children of the captivity had built the Temple unto the Lord God of Israel.

Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you; for we seek your God; as ye do; and we do sacrifice unto Him since the days of Esarhaddon, King of Assur, which brought us up hither.

But Zerubbabel and Jeshua, and the rest of the chiefs of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel, as King Cyrus, the King of Persia, hath commanded us.

Then the people of the land weakened the hands of people of Judah, and troubled them in building.

And hired counselors against them, to frustrate their purpose, all the days of Cyrus, King of Persia, even until the reign of Darius, King of Persia.

And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem." (Ezra 4:1-7.) But this is the thought, that there were many who wanted to build with them, wanted to help them, those who had nothing to do with the Lord's house; and so that would seem to be the way many did back in the Reformation time. They saw how they were building there, that had cleared the rubbish away and had the true foundation, and now they wanted to down them; they were adversaries, they did not want them to spoil the Catholic Church, so they tried to do everything they could to hinder; they said, "Let us build with you." And when they would not let them do that, then, as the history tells us, they went still further and made an appeal to the King by letter: "Now when the copy of King Artaxerxes' letter was read before Rehum, and Shimshi the scribe, and their companions, they went up in haste unto Jerusalem, unto the Jews, and made them to cease by force and power."

"Then ceased the work of the house of God, which is at Jerusalem. So it ceased unto the second year of the reign of Darius, King of Persia." (Ezra 4:23-24.)

The fulfillment of that seems to be this: After the early reformers, Luther, Zwingli, and others of that time, started their good work, and had it going nicely, then they met with a great deal of opposition; and when they could not coerce them in any way, they used force and power and tried to stop them that way, and succeeded. So coming down to the time in which we are living, we see how these churches which they founded back there, or those represented by them today, the Methodist, Lutherans, etc., have really stopped building altogether. Now they have been made to cease by force, as stated here, and the result is that the voice of the Bridegroom is not heard in her any more. They merely go there for social enjoyment, oyster suppers, and even dancing in some places, and all that sort of thing, just like the world. They are not building Christian characters, they are not talking about the truth and the Scriptures; the building has ceased. Is it going to fail, Is that all? Let us continue on with the history.

In the Book of Nehemiah, second chapter, I will read a few verses, beginning with the tenth verse (Nehemiah 2:10):

"When Sanballat, the Horonite, and Tobiah, the servant, the Ammonite heard of it, it grieved them exceedingly, .that there was come a man to seek the welfare of the children of Israel.

So I came to Jerusalem and was there three days." (Nehemiah 2:10-11.)

What is the fulfillment of this, We just saw the fulfillment of what we had gone over, that the work the early reformers, Luther, Zwingli and others, started has ceased, so that their followers are not doing any work at all. But now, as we see here in the Jewish time, when they stopped building the walls of the Temple, the Lord stirred up a man back in Babylon by the name of Nehemiah, who was the King's cup-bearer. He was longing for Jerusalem; he wanted to see it rebuilt; so he got permission from the King to go there and rebuild the wall. And he said, "So I came to Jerusalem and was there three days." Now, who was the antitypical Nehemiah? (Several in the audience said, Brother Russell.) Yes, we believe he is the antitypical Nehemiah. He went down to Babylon, and it stirred up his mind; he saw that things were not going, that they were not building, and he wanted to do something better; he was longing for that heavenly country, just as Nehemiah was longing for Jerusalem, and so it says here that Nehemiah came to Jerusalem and was there three days. Now you know that in the Old Testament the Lord says He has given us a day for a year, so that, antitypically, would be three years. That time would seem to be at our Lord's presence in 1878 how Brother Russell had his attention called to these things. He was not appointed as servant at that time, but was three years later, and then his active work began. Now what time would that be? Three years after 1878 would be 1881. Now any of us, if we take the Tabernacle Shadows and turn to the preface, may read there something like this: "This little brochure was first published in 1881." And as Brother Russell says himself, that was the first clear conception of God's Plan that he had, and nobody has ever been found yet who has been able to overthrow any of its teachings. This is the foundation on which all the series of the Dawns are built, so to speak. So we see really, then, the antitypical Nehemiah's active work began in 1881, according to his own writings. Now we will read a few verses from the seventeenth verse to the end of the same chapter, going back again to the Jewish history:

"Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire; come and let us build up the wall of Jerusalem, that we be no more a reproach.

"Then I told them of the hand of my God, which was good upon me; and also the King's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work.

"But when Sanballat, the Horonite, and Tobiah, the servant, the Ammonite, and Geshem, the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? Will ye rebel against the King?

"Then answered I them, and said unto them, The God of Heaven, He will prosper us; therefore we, His servants, will rise and build; but ye have no portion, nor right, nor memorial in Jerusalem." (Nehemiah 2:17-20.)

The fulfillment of that would seem to be back in 1881, how the work began there, and it was a very small work indeed; and as we see the enemies of Nehemiah scoffed and laughed at him, so many scoffed and laughed at Brother Russell. Why, they said, what is this man going to do? He has been only a storekeeper in our town, he cannot do very much. And they laughed at him. But you know the Lord says this is a day of small things.

Now to continue the history, the fourth chapter and first three verses read:

"But it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation and mocked the Jews.

"And he spake before his brethren and the Army of Samaria, and said, What do these feeble Jews, Will they fortify themselves, Will they sacrifice, Will they make an end in a day? Will they revive the stones out of the heaps of the rubbish which are burned,

"Now, Tobiah, the Ammonite, was by him, and he said, Even that which they build, if a fox go up, he shall break down their stone wall." (Nehemiah 4:1-3.)

So when a little work had been accomplished after 1881, it had not been very much, some colporteurs started out, but practically made a failure of the work and stopped. That is the way the Pilgrim work began. I believe Brother McPhail was the first colporteur, and when it was a failure he began going about teaching in a similar manner to the way he is today, and then others also. They laughed and said, Why a fox would break this wall down. So the enemies of Brother Russell did the very same thing; they saw how he had started the work; they laughed at him, and said, A fox would break over your building, it don't amount to anything. But let us continue on with the history and see whether it will amount to something.

These enemies, of course, would be chiefly the preachers. But now on the other hand, in contrast with what Brother Russell was trying to do at that time, what were the preachers telling the people? They were telling them things precisely opposite. In the thirteenth chapter of Ezekiel are some of the things. I will read a few verses, beginning at the eighteenth verse:

"And say, Thus saith the Lord God; woe to the women (churches) that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive that come unto you?"

You know in olden times they did not have chairs as now, but when they went to eat they reclined on their side with their elbow resting on the floor; and they made pillows so that it would not hurt their elbows. So we see how the women (churches) at the present time are trying to make themselves comfortable and be at ease as much as possible in nominal Zion. Now they are building churches and furnishing them elegantly, having fine quarters and expensive rooms that would be for ease and comfort, as represented here. These statures would seem to be their creeds, and they are ashamed of them, as we all know, and they put kerchiefs on them to hide them because they could not find very many souls if they preached hell-fire to them. They say, No, keep that in the background, we don't want them to see those terrible creeds of ours; we will say nothing about them; we will cover them up." and so they do it, and go to hunting souls, and, as the next few verses show, "They hunt souls to make them fly." Yes, they say, you are going to have wings and go straight to Heaven. You know how they used to sing, "I want to be an angel," have wings, go to Heaven, and fly around. That is the way they were trying to overthrow the Lord's work with these false promises.

It goes on and tells how the Lord is going to destroy all those things, which I will not take the time to read.

Now it also speaks in the same chapter, tenth to the sixteenth verses, something about walls. You know a wall is for the purpose of protection. Back there in olden times, much more so than at the present time, they would build up fortifications of stone walls and make them very strong, so that the city could stand a long siege and not be overthrown by the enemy. Their creeds at the present time would be represented in these walls. What kind of creeds have they? What kind of walls have our nominal churches of the present time. Ezekiel 13:10, 11: "Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and lo, others daubed it with untempered mortar: Say unto them which daub it with untempered mortar -that it shall fall: there shall be an over-flowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it." And it goes on and tells about its destruction.

Now what is represented here by these walls with untempered mortar? Tempered mortar is mortar that is solid, and when they put it between bricks or stones it hardens and sticks to the material and makes it practically as a solid wall. And it is very hard to dislodge any of the stones; it is very staunch. Well, now, untempered mortar is where they take the lime and slack it and put no sand in it to temper it. Sand is put in it to make it heavy, and thick, and strong. Untempered mortar would be nothing but whitewash, so you can imagine a big structure whitewashed, which a little storm would blow over. That is the way the Prophet Ezekiel represents the creeds to be at the present time. And how much of a protection will such a creed as that be? When the wind comes, a little later on, they are all going to tumble over every way, just as the Lord says it is going to be.

Now before these walls tumble the colporteurs have a work to do, and our work is this: to go in there and tell the true people of the Lord about it; these are the ones we want to reach; we must tell them all about it, because we do not know the wheat from the tares. And that is how the colporteurs are fulfilling prophecy at this time; they are going in there and telling these people about it So the

Lord tells us, "Come out of her, my people, that ye be not partakers of her sins, and receive not of hex plagues." That is what we are telling them; that is the work of the colporteur at the present time. It speaks of that in the twelfth chapter of Ezekiel, the first seven verses: "Son of man, thou dwells in the midst of a rebellious house (nominal Babylon), which have eyes to see and see not; they have ears to hear, and hear not: for they are a rebellious house. Therefore, thou son of man (all colporteurs and others to the extent they are doing harvest work of a similar character) prepare thee stuff for removing, and remove by day in their sight (that is what they are telling these people, to get out of there, this is going to fall down, get out before the winter time comes)." Now, a good many do not like to leave father Adam's house or their people in the nominal church, they have made many friends by being there, and many of the people there are grand, noble characters, though merely of the world; but we do not want to come out like Nichodemus at night, but when we come out, the Lords says to do it in daylight; send them withdrawal letters, which the Society has prepared. We are not going to sneak out and tell them nothing about why we leave, and thus give people opportunity to say that we went out because we lost our faith in the Bible . There have such instances occurred. But rather we will tell them why we are going out of the nominal church, -- because it is such. It tells them to dig holes through the walls', (verse 5), and that wall now is pretty well filled with holes, which shows that there is nothing to their "eternal torment" and other doctrines, and the wall is going to tumble down very shortly.

But the colporteurs are doing something further. You know a great many scoff at us and make fun of us, because they say we claim the world is going to come to an end shortly. I will read verses 21, 22 and 23: "Son of man, what is that proverb that ye have in the land of Israel saying, The days are prolonged, and every vision faileth? Tell them therefore, thus saith the Lord God: I will make this proverb to cease and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision." So we have that volume, "The Time Is at Hand," in almost the very identical words used in the Scriptures, -- " The days are at hand." Do you know at the time of the Miller movement they scoffed at those things? Some people preach the time was at hand then? They were mistaken how. ever, in the thing they were looking for, and they scoffed at them and said, That has been preached before. But what does the Lord say? He is not going to allow this proverb to be a reproach any more. Sometimes we might be reproached in this way, "Oh, yes, you say the time is at hand; you have a book saying that about 1914. I have heard such things . said before. We are only laughing at you." But the Lord says He is going to make this proverb to cease. "It shall not be said that every vision faileth," but He shall bring it to pass this time. It seemed to fail in 1844, but it shall not fail in 1914. So it is practically what the colporteurs have the great blessing of fulfilling, by making this proverb to cease and proving that 1914 is the Lord's due time when it is going to cease.

Luke 12:35, 38: "Let your loins be girded about, and your lights burning (colporteurs): and ye yourselves like unto men that wait for their Lord, when He will return from the wedding; that when He cometh and knocketh they open unto Him immediately. Blessed are those servants (colporteurs and all others also who are of that class) whom the Lord when He cometh shall find watching; verily I say unto you, that He shall gird Himself ad make them to sit down to eat, and will come forth and serve them." So that is our privilege of serving this class. "And if He shall come in the second watch or come in the third watch, and find them so, blessed are those servants." Notice that, "If He shall come in the second watch, or come in the third watch." It does not say anything about the first watch. There was no possibility of Him coming in the first watch. So there seems to be three times in the world's history since Christ's first advent that people looked for His second

coming, but there was no possibility of His coming at the first time they were looking. The first watch would seem to have been in 1844. Blessed are those servants, though, who were watching at that time. There was a special blessing on those who were watching at the first watch; those who were up looking for the Bridegroom at that time had a blessing; the Bridegroom seemed to tarry, yet they got a great blessing from it, and some are living today who are having that blessing added to.

The second watch would seem to have been in 1874, when the Lord did actually come; although the watchers were looking for Him in the flesh, He came as a glorious Spirit being; the watchers were correct as to the time, but not correct as to the manner of His coming.

The third watch was in 1878, when it was discovered that the word rendered coming should be presence, and that indeed the Lord had truly come, and was then present, but as a Spirit being. So He is here present with us in the third watch, just as He promised He would be, and is blessing us with these heavenly blessings at this time, and causing all our faces to shine so much, and the Holy Spirit to dwell so richly in our hearts. And the colporteurs have had a great share in bringing these blessings to most of us assembled here today. So we have no mean position.

Now there is another feature I wish to call attention to in regard to His presence. You remember in 2 Peter, 3d chapter, it speaks of a class in the last days who would scoff at the colporteurs and others who are proclaiming the presence of the Lord and say, "Where is the promise of His coming, for since the fathers fell asleep all things continue the same as they were since the beginning of creation." They say, "You can preach the time of trouble coming, and the end of this present evil world, but we have had trouble before, and it will continue on forever until the earth is burned up." But notice it ye, "Where is the promise of His coming," etc. That word "presence" (parousia) is a Greek word and means, "Where is the promise of His presence?" Where does it say that the Lord is now here? -- implying that there would be a people living today who would be proclaiming this very thing -- not that the Lord is coming, but that the Lord is here. Never in the world's history since Christ's time until today has there ever been a people who have proclaimed such a message, that the Lord is present. And we are fulfilling this very prophecy. We are not saying, the Lord is coming, but The Lord is already here, and ere to bless, and not only to bless the Church, but to bless the whole world of mankind. Indeed that ought to be a great encouragement to us when we get out into the work, and find so many buffetings and so many ridiculing us and saying so many things against us, and shutting the door in our faces, etc. Let us rejoice and be glad, for we are helping to fulfill this great antitype. The Lord has given us that privilege.

To continue on with our history, I will read again from the fourth chapter of Nehemiah, beginning with the seventh verse (Nehemiah 4:7), and this will especially apply to the present and the very near future:

"But it came to pass that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, and that the walls of Jerusalem were made up, and that the breeches began to be stopped, then they were very wroth." (Nehemiah 4:7.)

This is true of our Christian friends today. They see this work is accomplishing something; twenty-four on tracts being put out this year, and three thousand of Bible Studies every day; they are beginning to up, and some of the ministers are beginning to be wroth, just as it says here they would

be. This, we believe, refers to the very near future. Let us read this in present day language. You know these are foreign "But it came to pass when the Methodists, and Presbyterians, and Baptists, and Congregationalists, saw all we things that we are doing today, -- the Colporteurs, the Volunteers, and the Sharpshooters, -- they were very wroth." And it says they all conspired together to hinder the work. You see at the present time they are fighting single-handed. When we come around to a minister he combats us, or his church will combat us probably, but they are not accomplishing very much in that way, and so they see they have got to wake up and do something; because there will be terrible trouble if they do not. They say, "These people are going to disrupt the nominal churches entirely." And so it says they are all going to conspire together -- a confederacy -- and come and fight against Jerusalem, and hinder it. Many might become faint hearted. "Nevertheless, we made our prayer unto our God (there has been so much said on the platform today about prayer; let us not forget it) and set a watch against them, day and night, because of them. And Judah said, the strength of bearers of burdens is decayed, and there is much rubbish so that we are not able to build the wall." Many of us get faint sometimes, and think there is so much to do that we cannot do it. But we do not want to become faint, but let us be strengthened. (Verse 11.) "And our adversaries said, they shall not know, neither see, till we shall come in their midst among them, and slay them, and cause the work to cease." But we are not going to allow that.

Now in the 17th and 18th verses, it says:

"They which builded on the wall and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon.;

"For the builders every one had his sword girded by his side, and so builded." (Nehemiah 4:17-18.)

Now that weapon we have by our side is the Bible, the two-edged sword. As we are going out circulating our literature, the Dawns, etc., we have the Scripture citations so that they cannot overthrow us. We do not need to become faint-hearted or weak, and think they are going to spoil it all, or that we are on the wrong track,

Then in the 5th chapter we read of a conspiracy; and so we see that amongst our own people we have had conspiracy and trouble in the camp, as related here, but it says in the 13th verse:

"Also I shook my lap and said, So God shake out every man from his house and from his labor, that performeth not this promise (his consecration), even thus be he shaken out and emptied." (Nehemiah 5:13.)

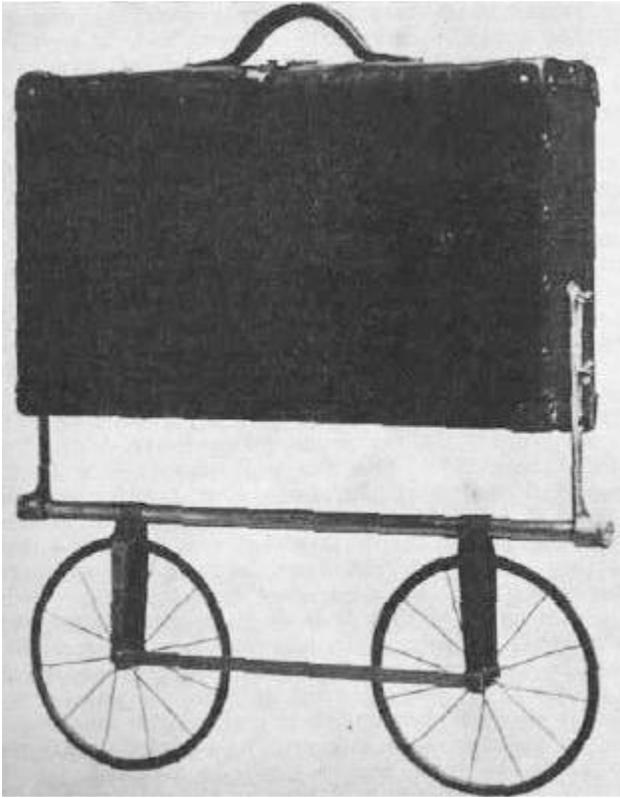
There is a sifting at the present time, as represented here. If we are not holding to the true hope, and doing all of those things which we should do, then we are going to be sifted out.

And then in the 6th chapter it tells how they came and wanted to influence them in different social reforms, as the antitype would be, but we do not want to have anything to do with the world. They think it is strange that we do not come out and help stop the liquor traffic, for instance. But we are doing the Lord's work and we are not persuaded with them.

And then again, from the 10th to the 13th verses, it tells how they tried to frighten them, how they wanted to take Nehemiah to the temple and kill him, and Nehemiah saw that was what they were up to and he would not be frightened. So if they have any threats for us we are not fearful of them. Some one wrote a letter to the Bible House saying that he would come up from the south and blow that place up with a bomb. Brother Russell answered it and said, Let us know when you are coming, there are several thousand others that want to come here and be blown up at the same time. But now, is the building going to be completed? Is the truth going to prevail? Yes. (Verses 15 and 16): "So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days. And it came to pass, that when all of our enemies heard thereof, and all the heathen that were about saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God." They do not now see that it is God's work, and they are trying to abuse the colporteurs and those who are spreading the truth in whatever way they can. We have opportunity to thank the Lord that the truth is going to prevail, and although it seems to accomplish but very little in this day of small things, yet it is going to be revealed to all how this is the Lord's work, and they will be ashamed.

Many of us who never have been in the colporteur work do not really appreciate how hard a time some of the colporteurs have sometimes. You know Brother Russell was saying about the encouragement the Pilgrims need every day. The same applies to the colporteurs. We recall some time ago, when we were in a city canvassing, there were two other colporteurs there in very straightened circumstances, and of course they, like all the Lord's true people, would not let it be known any more than they could help; but if we are looking for opportunities we might find out some of these things. One winter morning these two colporteurs woke up and it was very cold; the brother had thirteen cents in his pocket, and two postage stamps. He went out and procured a pail of coal for eight cents, and then went and got a bottle of milk for five cents. That used up his thirteen cents. Now what was he going to do for something to eat? He went to a grocery store and asked the man if he had a stale loaf of bread, and said, I have two postage stamps here; will you give me that stale loaf of bread for them'? The grocer gladly did it. So with this seventeen cents they went home and got breakfast. They had just two sets of books in the room, which were paid for. And so they started out, after having a word of prayer. They did not neglect the prayer; they wanted to know of the Lord if they could not sell the books that day. The sister had not gone but a very little piece before she sold both the sets for cash, and went to the room with the money, before she delivered the books. So the Lord sent them a blessing through somebody else. If some one had been awake they could have had the privilege of assisting these people; for we must remember that the Lord will give the opportunity to somebody. Of course there is a happy medium, to be good enough to them, but not too good.

"The Dawn Mobile"



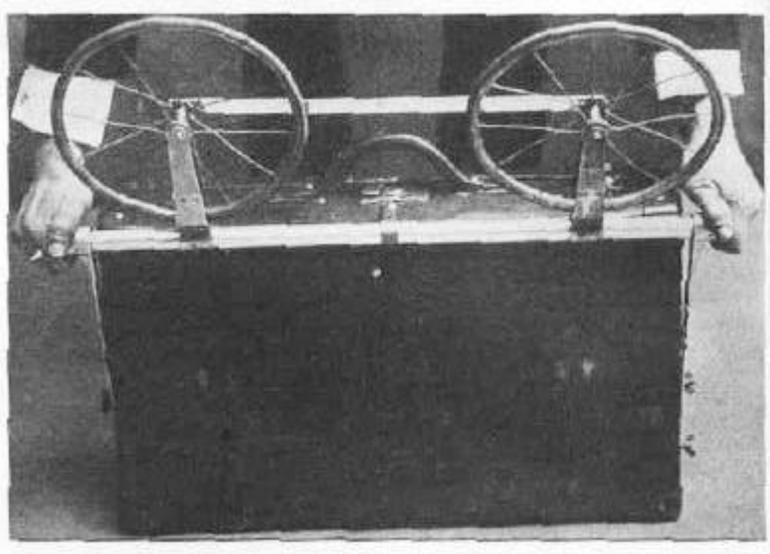
At the conclusion of Brother Cole's remarks, he exhibited his "Cole-wagon," the (Dawn Mobile), describing its use as follows: This was especially arranged to assist the sisters in delivering their books. It can be attached to any suit -case. Almost every suit -case is twenty-four inches long. As has been announced in the Tower, the only expense to any sister who desires it is the express charges. There have not been very many of them ordered, and I do not know whether the sisters are afraid to order them thinking it would be too great an expense to the Society, or what. Maybe it is because they do not know just what it is, but you will find from the sisters who have already used it that it is of great assistance to them, saving their strength a great deal. There have been two hundred of them made, and it has been quite an expense, of course, getting out the first lot, about \$600, besides the time, etc., and so we ought to get the use of the money, and we would like to have the sisters use the machines. I think

you will find the money is well spent after you have had the use of them a little while. Any of the Pilgrims who desires to have them to help carry around their suit -cases can have them on the same terms. The regular price to others, as announced in the Tower, is \$2.50, plus express charges.

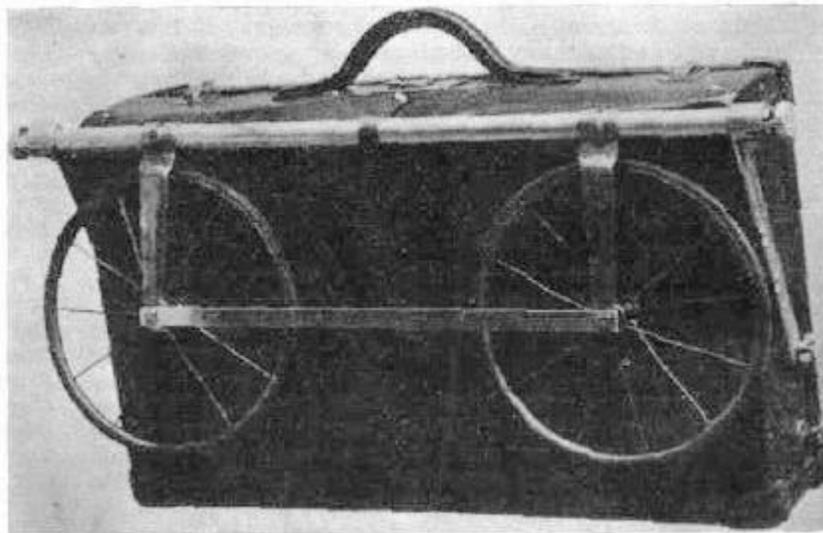
The apparatus is made for any 24-inch grip or suit case and the height can be regulated for tall or short persons, by simply changing the end pieces from one notch to another by the use of thumb-screws. It is well to have a firm handle fastened to your suit ease, as it makes it much easier to steer or guide it.

Cut No. 1 shows the apparatus ready for use. One simply takes hold of the handle, the same as if he were carrying the ease, the only difference being that the weight is supported by the wheels instead of dragging on the arm. After a few trials the art of operating it is soon acquired. Of course it is necessary to lift it over the rough places or a curb. On the country roads, it can be run in the wagon wheel tracks.

Cut No. 2 shows the apparatus half closed. To get it in this position, first loosen the thumb-screws on each end, and then draw the frame up alongside the suit case. At each end of the long bar is a special button, on which are engraved the words, "Dawn Mobile," and our emblem, the CROSS and CROWN. With each hand you are to take hold of a button and pull out. This releases the wheels, which drop beside the suit case, and you have it as in cut No. 3, ready to take on a street



To get the apparatus back into working order, simply pull up the wheels and they will snap in place, securely locked, as shown in cut No. 2. Then take the suit case by the handle, lift it up and the framework all drops into place -- a few turns of the thumb-screws at each end and the apparatus is ready for use, in less time than it takes to read this description.



THURSDAY, SEPTEMBER 3

5:00 A. M. -- Sunrise Meeting.

Discourse by Brother Frank Draper.

Led by Brother Frank Draper, following which Brother Draper addressed the convention as follows:



Brother Frank Draper

DEAR BRETHREN and Sisters: It affords me extreme pleasure to be so highly favored this morning. I assure you I take very great pleasure in having this blessed and precious opportunity. My route as published in the Watch Tower, and my place on the program, did not agree, but I am sure it is, providential, and we could not have arrived by any means in time to take our place on the program Tuesday, without having canceled some appointments which we were advised not to do, and which we took very great pleasure in keeping. I am sure this arrangement is all providential, for by my not arriving in time for the service Tuesday morning you were enabled to hold a baptismal service without interfering with the noon hour and the following service, and I take more pleasure in taming the blessed privilege of addressing you in the open air this morning than perhaps I would have taken in addressing you in the tent.

Ever since the subject we will take up this morning has been discussed in the Watch Tower, and through her channels, the speaker has had no trouble in seeing early, eye to eye, with our dear

Brother Russell, with respect to the part the Lord's footstep followers, His joint sacrificers, have in the sin offering. Never did that proposition give me the least bit of trouble. But another subject that has troubled the minds of a good many of the Lord's people at least, and over which, I am sorry to say, a few seem to have stumbled, relates to the covenant. I am free to say that prior to a year ago, while I felt sure that our dear Brother Russell's exposition of the matter was correct Scripturally, I could not get that as clear in my mind as the proposition of the sin-offering was, and the share the Lord's followers have in it. Now, the covenant subject is just as clear to the mind of the speaker as the other subject. This morning we shall say a little on this particular subject of the covenant, but perhaps we shall not have time to discuss the feature of it which is most essential; if we should not, and if any of the friends, at any time during the remaining days of the convention, would like to have a little conversation with the speaker on this subject, we will be pleased to bring to your attention some texts which have greatly illuminated our mind respecting our dear Brother Russell's presentation of this particular matter of the covenant, showing that the Lord's followers are not under the new covenant, as many of the brothers and sisters have mistakenly believed.

I wish to add this further statement before introducing our subject. I have been sure for twenty years that our beloved Brother Russell is the special servant of which mention is made in the Gospels and other portions of the Bible, and it has always given me great pleasure to be in full harmony with him, doctrinally, practically, and otherwise; and whenever he has given an exposition of any particular portion of the Word in the past that I did not heartily endorse, or could not see just precisely as he explained it, I said this to myself: "Brother Russell is the Lord's servant; Brother Russell has been used for thirty years or more as a channel of blessing to the Lord's people, and now I will reserve my judgment respecting this particular matter that I do not see exactly eye to eye with him, and I am sure that, being in this attitude, the Lord will make it clear to me by and by; and if Brother Russell is right, as I know he always is in the main, I will come to see it as he does, and if Brother Russell is not right, he will come to see it from the true Bible standpoint later." And I am thankful to the dear Heavenly Father that I have been led to take that position.

Psalm 118:27: "Bind the sacrifice with cords, even unto the horns of the altar." And now, in association with this text, I will read Psalm 50:5: "Gather my saints together unto me; those that have made a covenant with me by sacrifice." And then also, Mal. 3:17: "And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels."

You will notice this particular proposition in the first text, "Bind the sacrifice to the altar with cords," and then you will notice this particular proposition of the second text, "Those who have made a covenant with me by sacrifice." We will speak more particularly of these propositions a little later. Those who have made a covenant by sacrifice, and are binding the sacrifice to the altar with cords, are the same class referred to in the third text, "They shall be mine, saith the Lord of Hosts, in that day when I make up my jewels." Those who have made a covenant with the Lord by sacrifice, are of this jewel class. This has been true all through the Gospel age, beginning at Pentecost and reaching down to the present time; and of this particular class it can be said that its members have root in themselves. Perhaps you are all familiar with a text in the 13th chapter of Matthew, 21st verse (Matthew 13:21), which is connected with our Lord's parable of the sower and the seed. You remember that in explaining the parable to His disciples, He said the stony ground represented the hearers who had no root in themselves.

There have been three classes of persons during the period we term the Gospel, or Christian, age, who have heard the Word, and received it gladly, and indeed consecrated themselves to the Lord and began to run the race set before them in the Gospel, the race for the great prize. Paul wrote of when he said, "Forgetting the things that are behind, I press toward the mark for the prize of the high calling, which is of God in Christ Jesus." But when persecution arose, when friends began to misunderstand and misrepresent them, and their enemies to abuse them, and they found that the way they had entered was indeed a narrow way, they made up their minds that they would no longer pursue that way. Well, no doubt a majority of them continued to believe in Jesus, their Savior, and continued to erect a building on the good foundation, though with poor material; they did not keep the covenant they had made with the Lord by sacrifice, and consequently will not be made heirs with God, and joint heirs with Christ in the Kingdom. They did not have what our Lord called root in themselves.

The consecrated, who have this quality called root in themselves, are the Lord's jewels; they are the Lord's diamonds. Well, what constitutes them diamonds? I understand, dear friends, that while by nature they are rough, and cross-grained, as Paul states in his first letter to the Corinthians, the

Lord has chosen the base things of this world, and the things that are naught, to bring to naught the things that are. These fully consecrated disciples of the Lord have wills in full harmony with the divine will, and they are prepared to constantly exclaim, "Lord, Thy will, not mine, be done" -- practically saying, "Lord, treat me as seems good to you; I have laid my body and all my possessions on the altar of sacrifice; Lord, I have made a covenant with you by the sacrifice of myself, and I would not think of taking the sacrifice off the altar; I would not think of taking my human life back, and regaining my earthly possessions, even if I could; I am glad to have the privilege of sacrificing, and with you, dear Lord, I can say to the Father, 'I delight to do Thy will, Oh, God.'" And all who are in this attitude, all who are pursuing this course, are jewels; they have roots in themselves; they are diamonds, and by and by, and shortly, will be transferred from earth to the Heavenly cabinet, and then the jewels will all have been gathered. The Lord has been gathering them for some time now -- we understand about thirty years. But mark our third text, "They shall be mine, saith the Lord of Hosts, in that day when I make up my jewels," has included all the Lord's dear people for a period nineteen centuries long -- the Gospel age. They all love the Lord, and they spoke often one to the other, to the extent they had opportunity; they took great pleasure in speaking with those of like precious faith, those who are fully consecrated to the Lord, and in conversing with them about their glorious Heavenly prospects, the grand consummation of their hopes, when they will be fully delivered, and made like the Master. They all had treasure in Heaven, therefore they took great pleasure in conversing about Heavenly things. The Master said to His disciples, "Where your treasure is, there will your heart be also." Therefore, lay up treasure in heaven. In order to take interest in Heaven, and Heavenly things, you must have treasure there. If you haven't any treasure there, you will not take interest in things above. People of the world, and worldly persons, take interest in worldly things; they make their money, their houses, their lands, their family, their reputation, etc., their treasure, and they are constantly discussing their earthly treasures, while the Lord's consecrated people, who are walking in the Master's footsteps, laying up treasure in Heaven, seeking the things above, are more inclined to talk about their Heavenly treasure. It is necessary for them to have some earthly possessions, and to use some earthly goods, supporting themselves, their families, etc., but this is only a means to an end, the end being to lay up treasure in Heaven.

The Lord takes special interest in these consecrated ones, who constitute his jewels, who are from his stand-point diamonds, not in respect to their old natures, but in respect to their new natures. "Let this mind be in you, which was also in Christ Jesus; if any man have not the spirit of Christ, he is none of His." We are not surprised when we come to see the matter from the Bible standpoint, that God does take a special interest in these. We are not surprised that He, the dear Redeemer, has a special love for these, and that our dear Master, praying to the Heavenly Father, more than eighteen centuries ago, for the members of this class, said, "I pray not for the world, but for these Thou hast given me."

You might be disposed to inquire, Why does the Heavenly Father, and the dear Redeemer, take special interest in these, and have a special love for them? Because they are willing now to serve God, when it costs something by way of self-denial and sacrifice to do so -- sacrifice to the extent of laying their bodies on the altar, presenting them a living sacrifice to God, and then walking in Jesus footsteps, while they are misunderstood and abused, and misrepresented, and their names being cast out as evil, people regarding them as fools for Christ's sake. And because they are willing to endure hardness for Jesus' sake, for the truth's sake, God and Jesus have a special love for them, and that is why they are regarded as jewels. You see, they are enduring hardness, and that

constitutes them as diamonds, so to speak. Nobody can be a diamond who is not willing to endure hardness for the Lord's sake -- willing to lay his body on the altar of sacrifice constantly, in a mental attitude enabling him to exclaim, "Not my will, but Thine, be done." As a reward for doing this, they will be made like the dear Master in the fullest and freest sense, and shortly; the time the Apostle John wrote of, saying, "It doth not yet appear what we shall be, but we know when He shall appear, we shall be like Him, for we shall see Him as He is." The members of this jewel class, those who speak often one to another about the precious things of the Lord's Word, about their Heavenly treasures, have the mind of Christ now, but not a body like His yet; they will receive bodies like His glorious body in their resurrection change. For three and a half years, beginning at His baptism, and terminating at the cross, the Master was sacrificing; He was taking up His cross, and denying Himself daily, and that course with respect to Jesus was finished when on the cross He exclaimed, "It is finished." And, like the Lord, this class of jewels is now sacrificing with Him.

Now, for three and one-half years the Master kept a law that no other being kept, a law that no other being was ever under previously, a particular law of love that only His disciples have been under since; a particular law of love that the holy angels were never under, and never will be under, and that restored human beings will never be under. In the law it is written, "Thou shalt love the Lord, thy God, with all thy heart, and soul, and mind, and strength, and thy neighbor as thyself." My brothers and sisters, nobody will ever obtain everlasting life who does not keep those two commandments; on these two commandments hang all the law and the prophets; the holy angels keep those two commandments; the commandments they are keeping are not written on tables of stone, but they are written in their beings, in their hearts. And we with Jesus, are always in this attitude toward Jehovah, "I delight to do Thy will, Oh, God. Thy law is written in my heart." And this is the law God put the Jews under, but because of their fallen condition, their many imperfections inherited through the fall, they could not possibly keep it. That which was ordained unto life, they found to be unto death. That is the law that will be rewritten in the hearts of the Jews, and also the Gentiles, after a while, when God will make a new covenant with the Jews, and rewrite His laws on the fleshly tables of their hearts, and no longer on tables of stone; when it will not be necessary for anyone to teach his neighbor, saying, "Know thou the Lord, for all shall know him, from the least unto the greatest."

I imagine someone inquiring, "Why then, since love is the fulfilling of the law, do you say that Jesus was under a law that nobody else was under previously, and that his disciples are now under a law that others are not under, and never will be?" In the 13th chapter of John we have these words uttered by our dear Master to His disciples -- not the world: "A new commandment give I unto you." Yes, new. Is not this recorded in the Old Testament Scriptures? Is it not a feature of the law of Moses? No, it is a new commandment, a new law. "A new commandment give I unto you" -- that you keep the Sabbath? No. Well, that you look as much alike as possible? No. Well, that you all dress alike, No. Well, that you bear some sectarian name? No. But, "that you love one another." But then didn't the Lord say to the Jews, "Love me with all your hearts, and your neighbors as yourselves?" Is not that the law the holy angels keep? Yes, but not the particular feature suggested in the following statement, "That ye love one another, as I have loved you." Then he said, "Greater love hath no love than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." The substance of what he said was this: "Now I am laying down my life for you; I am practicing self-denial to the extent that I am sacrificing my life for you; I am pouring out my soul unto death for you." Did God ever give any of His creatures an opportunity to do that before? Never. It was there that this Old Testament prophecy relating to Jesus was fulfilled:

"I delight to do Thy will, O my God, yea, Thy law is within my heart." "A body hast thou prepared me." (Psalm 40:8; Hebrews 10:5.) Through partially natural processes for thirty years Jehovah prepared a perfect body that his dear son should sacrifice when he became old enough to do so -- thirty years according to the law; and he hastened to perform that service; as Brother Russell suggested recently, it is very probable that he was there at Jordan with John the very minute that he became thirty years old, because he took such pleasure in doing the Father's will. He did not say, "Father, you compelled me to do this, you commanded me to do this." Had Jehovah commanded him to make an offering, it would not have been a sacrifice. Neither did he say, "I anticipate receiving a great prize, after a while; I hope to be a great King, a great Priest." He said, "Father, I delight to do thy will." And for three and a half years, he was keeping that added commandment, so to speak -- he was laying down his life for his disciples, and also for the world. And now, dear brothers and sisters, all His faithful foot-step followers are keeping this added commandment, this new commandment; they are loving their brethren as their Lord loved them. His was not a sentimental love. Of course sentimental love is better than no love at all, but that is not the kind of love our Lord refers to in our text; it is a love that leads to self-denial, to sacrifice for others; and not only that, it is a love that inclines those who have it in a large measure in their hearts to love all mankind, to love all except those who are God's willful enemies. We know that Satan is God's willful enemy, and we have no love for him, but there is probably a very large majority of fallen humanity, who are now pursuing a course in enmity to Jehovah, who will after a while demonstrate that they are His friends, and not His enemies; they will be sheep, and we will love them. We do not have to make an effort to love our enemies now, because we have a measure of Jesus' love in our hearts, the love that went out in pity to them, the kind of love that is expressed in this text, "Blessed are the merciful, for they shall obtain mercy." And how easy it is to love God, and the dear Redeemer, for they have done so much for us; how merciful they have been to us; how they have bestowed blessing on us through the natural laws, and more particularly through the wonderful grace brought to our attention through the Scriptures, the death and resurrection of our dear Redeemer; they are so lovable; we find our hearts going out to them constantly. And the brethren, oh! how we love the brethren -- all the Lord's consecrated people -- not according to the flesh, but according to the Spirit. We do not know them after the flesh, we know them as new creatures. The Lord does not know them after the flesh; He knows them and He judges them as new creatures.

In my travels I sometimes meet a brother or a sister who is cross-grained and disagreeable by nature -- almost as much so as the speaker. Now if I had met these dear brothers and sisters a few years ago, we would not have gotten together at all; we would have been at logger-heads in a moment; but we are not now. Why not? Because we have a measure of the dear Master's Spirit. We love each other from the Christian standpoint, not from the human standpoint. But some of the Lord's dear people are very disagreeable by nature. At one of my appointments some years ago I was entertained by a brother for about forty-eight hours, and when the time came for my departure, I thanked the Lord. I imagine someone inquiring, "Did you hate the brother?" No, I loved him; that is why I submitted to his torture for about forty-eight hours. And I learned later that that brother had grown wonderfully in grace, and had gotten his old nature considerably under control.

Now, dear brothers and sisters, those who have this kind of love in their hearts, have the love the Master referred to when He said, "Love one another, as I have loved you." We remember that he was always on the lookout for opportunities to minister to his disciples, to show them mercy, and to extend favor to them. So all who have his Spirit are likeminded toward each other. Instead of

being on the lookout for opportunities to find fault with each other, pick flaws, they are on the lookout for opportunities to throw the mantle of love over each other's imperfections; and so, having this kind of love in our hearts, we know that we have passed from death unto life, because we love the brethren. Sometimes you meet a brother or sister who is finding fault, picking flaws with the conduct of others, finding fault with our dear Brother Russell, saying, "Now Brother Russell has made a mistake." Brother Russell never said he has not made mistakes; but our dear brother is always willing to admit when he makes a mistake, and we love him all the more for that. But you may be sure there is something wrong with that person. And I do not mean it would be proper for you to regard that person as an enemy, but he would not be a proper one to teach you, or for you to follow; he would not be a proper example for you. Only those are proper examples whose hearts are so full of love that they are disposed to say, "Well, we are men and women of like passions with each other, and we all make mistakes; there are faults in the lives of every consecrated child of God, and it gives us pleasure to throw a mantle of love over such imperfections, and then we know we are passed from death unto life, because we love the brethren."

So, dear friends, there we see the commandment that none but the Lord's disciples are under, and others never will be under it. This is the kind of love that leads to self-denial and sacrifice for the Lord, and for the brethren.

Now a word or two about how the sacrifice is made, how the work of sacrifice begins. You are all acquainted with this text in the 12th chapter of Romans, "I beseech you, therefore, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." You are all aware that when a person who has forsaken sin, and begun to pursue a righteous course, cleaves with the heart unto righteousness, makes confession with his mouth unto salvation, should then take the additional step of presenting his body a living sacrifice unto God. "Dear Lord, I give myself to thee; take me, do with me as seems good to thee; I do not care how you use me. I do not care what disposition you make of this sacrifice; I am laying all on the altar." Those who are in this mental attitude have laid their bodies on the altar, and they have not received the grace of God in vain. In the 6th chapter of II. Corinthians, 1st verse, (2 Corinthians 6:1) the apostle Paul admonishes those who have accepted Jesus, "We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain." To become co-workers with us the Lord does not particularly mean that a person who forsakes sin, believes that Jesus died for him, and begins to pursue a righteous course, is a co-laborer with God. That does not make him a co-laborer at all; he is not a co-laborer with the apostles and the members of the church generally. To become a colaborer, he must perform service. And what is that service? The presentation of the body. "Present your body a living sacrifice to God, which is your reasonable service."

The court of the tabernacle illustrates the position occupied by human beings who are fully acceptable to God, entirely, free from condemnation. Our Master was born in that condition, he never entered it through the gate; His death and resurrection being represented by the gate, evidently. Being born in that condition, be-coming of sufficient age, 30 years, He was qualified to present His body a living sacrifice to God; and there is where the great service He came to earth to accomplish began.

And now a little further along this line: When a man or woman associated with sin or sinners, separates himself or herself from such associations, and enters the court through the gate, finding peace with God, that is not sacrifice at all. Remember while Jesus was in the court for thirty years

before he was baptized in Jordan, he made no sacrifice, but he was in the condition then where sacrifice could be made when the proper time to make it came. When a person is justified by faith, coming through the gate into the court, he is not sacrificing at all. As in the type, or illustration, a Jew took his beast, or bird, through the gates into the court to sacrifice it. In the court, all the sacrifices were made. And taking it through the gate did not sacrifice it, but when he was in the court, he could sacrifice it, because that was the place to sacrifice it. And so when a human being, a sinner, enters the court through the gate, he is not sacrificing, he is not performing any service; but now he is where he may perform service, the only service God will accept. The Master said, "Except a man forsake all he has, he cannot be my disciple." By entering into the court through the gate, a person is not forsaking anything for the Lord; he is forsaking something that is injurious, hurtful, abominable. But now he has something the Lord will accept if he will offer it, and that is himself. And there is where the sacrifice is made; there is where he becomes a co-laborer with the Lord and with the Apostles. If he does not make a sacrifice, he is not a co-laborer at all. Some seem to think that when a person forsakes evil, and loves righteousness, and believes Jesus died for him, that that makes him a co-laborer, a servant. Nobody is a servant at the present time who is not presenting his body a living sacrifice, as his reasonable service. No wonder the beloved brother Paul said, "Brethren, do not receive the grace, or favor, of God, in vain. You have been justified by faith, you have come into the court so you may become a co-laborer with the Lord; now use this opportunity."

I want now to bring to your attention a text or two, plainly showing that that second verse of the 6th chapter of 2 Corinthians (2 Corinthians 6:2) primarily applies to our dear Redeemer, to the great Head of the Church. "Behold, now is the accepted time; behold, now is the day of salvation." Some years ago the speaker preached for the Methodist friends in this very state, and when conducting revival meetings, used to coax the people to join Church, working on their feelings by relating deathbed scenes, and so on, telling them that their deceased wives and husbands, and children and parents were up in glory, beckoning to them, and saying, "Join us up here; you will come up to us after a while, we won't come back to you." And when that did not have the desired effect, I would say, "Then you do not want to join your friends in heaven, then you do not want to join the church and help us along? I will tell you, if you do not repent, if you do not become Christians, you will go to hell fire forever. There is just a brittle thread holding you, which may be severed at any moment, maybe this very night, and you will be lost forever. Now is the acceptable time, now is the day of salvation, and if you do not come to the Lord, and accept salvation, probably you will be lost eternally." You see it was all wrong, all unscriptural. This admonition never applied to sinners, and it never will apply to them; it applied originally to Jesus. Was He a sinner? No, indeed. He was holy, harmless, undefiled, separate from sinners. Secondly, it applies to those who have become justified by faith in the merit of His atoning work.

Now I will read from the Old Testament Scriptures a few verses which show that this originally applied to the dear Master. Isaiah 49:8, 9, Jehovah addressing His dear Son says: "Thus saith the Lord, in an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people." You will find a reference in 2 Corinthians 6:2 to the very prophecy I have read. That is when God will make a new covenant with the Jews, rewrite his laws in their hearts, and then all the families of the earth shall be blessed. And continuing the quotation, "to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners. go forth; to them that are in darkness, show yourselves." That is the time referred to by our Lord, when He said, "All that are in their graves shall hear the voice of the

Son of Man and come forth." In Psalms 69th chapter, beginning with the 8th verse, we read, "I am become a stranger unto my brethren, and an alien unto my mother's children. Reproach hath broken my heart." Our dear Brother Russell suggested some time ago that probably our Lord died of a literal broken heart. But what we are noticing more particularly is this, dear friends, that the prophecy quoted by Paul in our text applied originally to Jesus. God heard Him in an acceptable time, the acceptable year he mentioned when he said, "I came to preach the acceptable year of the Lord." The term year applied in 'this text to the same period our Brother Paul applies the term "time" and "day" to in the other text. And now, ever since Pentecost, all who have accepted the dear Savior believe with their hearts unto righteousness, and make confession with their mouths unto salvation, have been acceptable persons to present their bodies a living sacrifice unto God, which is their reasonable service, because this period of the Gospel age is the acceptable time, the time when human beings are acceptable unto God as living sacrifices, Jesus being the first of this class of sacrifices, and including all of His followers throughout the entire age.

But shortly the acceptable time will end. Shortly the Master will rise up and shut the door. He said on one occasion to His hearers, "Strive to enter in at the straight gate." That is, the gate of sacrifice, a full surrender to the divine will, fully resigning our will to His. Jesus said to James and John, "Are you able to be baptized with my baptism." That is, are you willing to bet Yes, Lord, we are able, we are willing; we are willing to do whatever is pleasing to you, whatever is necessary to do to become your disciples, and have a share with you on the throne. Then He said, ye shall indeed be baptized with my baptism.

Now a little more about the Master of the house rising up to shut the door. "Strive to enter in" -- make an effort to do so. After becoming acquainted with the Gospel, and the terms of discipleship, you find you are not by nature disposed to perform your reasonable service, make an effort to do so; it will pay you to make an effort to bring your will to an attitude which makes it possible for you to pay the price, after having counted the cost. Many will seek to enter in when once the Master of the house rises up to shut the door. After a while the door of opportunity will have forever closed, and then the Jews more particularly, but including many others who have been acquainted during the Gospel age with the situation, will be sorry they did not pay the little price which would constitute them the Lord's disciples and count them in the race of the Heavenly prize. They would gladly do so then, but it will be too late; the acceptable day will have forever ended.

In my travels, I occasionally meet brothers and sisters who would not like to be separated from their husbands and wives and children, and they say, "If we enter the race for the great prize, and become spirit beings, we will be separated from our unconsecrated earthly relations, and we would not like that." Sometimes a wife who very dearly loves her husband expresses herself in that way. After a while her husband dies; and she thought so much of him, they got along so nicely together perhaps in a year or so after his death she begins to think, "I would like to get another good husband," and it is not long before she is married -- and you see she could not have both husbands here on earth in the next age. But by and by the Lord is going to straighten the whole matter out, and all will constitute one great family of Jehovah, and He will be the great Father of all.

You will note particularly, it is a living sacrifice: "Present your bodies a living sacrifice." When a person is justified by faith, he is regarded as being free from the Adamic sentence of condemnation, having a claim to human life with restitution privileges. Now he has something to sacrifice;

previously he did not have. It is a living body. He regards it as being actually alive, and it does possess a measure of life, and he lays that on the altar.

Does it become dead right away? No, it is only the will that is dead, the old body is still alive. Suppose he is a Christian for fifty years, all of that time he is a living sacrifice, not a dead sacrifice. No wonder, then, our text states it like this, "Bind the sacrifice with cords to the horns of the altar."

Now in the type the altar occupied a position in the court, and when a Jew sacrificed his beast or bird it took place in the court. He killed it, and then it was laid on the altar. It was not necessary to bind the sacrifice in the type, because it was actually dead; but it is different in the antitype. When a person presents his body a living sacrifice, the human nature does not become dead immediately; it is only reckoned dead from the Lord's standpoint, and from the sacrificer's standpoint. After being justified by faith, perhaps there is more vitality in the body than previously. God's holy Spirit dwelling in the human body quickens, energizes it. Some of the Lord's people have more health now than when they laid their sacrifice on the altar. Some of our dear holiness friends say, "I have no trouble with my body; for my body is actually dead; it is under control now; I have no trouble with the old nature." They are mistaken about that. Perhaps in many instances they may not have made the sacrifice. Each body on the altar is a living sacrifice. Do you suppose a living beast or a living human would want to be sacrificed, Think of a person on an altar of sacrifice being slowly, gradually consumed, slowly, but surely, dying, and saying, "O, this is such a pleasure, I knew this was joy; this gives me real delight." No, he would protest, he would say, "I wish I could get off the altar; I wish I could burn or break these cords that bind me here." That is the way with the old nature; it does not want to sacrifice. It says, "Compromise a little; I am not suggesting that you pursue a sinful course; I do not suggest to the new mind in me to pursue an unrighteous course, but do not sacrifice; make it easier. This is a very hard thing to do, to die daily." Dear friends, that is the daily dying the Apostle Paul mentions in the 15th chapter of 1st Corinthians, "I die daily." Again in the 4th chapter of 2nd Corinthians, 10th verse (2 Corinthians 4:10), he said he was always bearing about in the body the dying of the Lord Jesus. That is true of all the faithful disciples; they are dying daily, keeping their wills fully surrendered to the divine will, and keeping their bodies on the altar, their sacrifices being gradually consumed.

Viewing the matter thus, we can perhaps see a little more clearly what Paul meant when, as recorded in the 3rd chapter of Philippians, he said, "This one thing I do, forgetting the things that are behind." What things? The preceding text shows. It was his ambition, his good standing with the Jews. He was a learned man; he was a Pharisee, a Hebrew of Hebrews, etc. When he laid his body on the altar of sacrifice, he sacrificed all of these good earthly things. He did not say, "I am sorry I did that, I am sorry I have sacrificed my reputation, etc.," but he said, No, I am glad I have done so. Now I will forget these things that are behind. I could not get them back even if I wanted them, not permanently anyway; I might regain my reputation by sacrificing the Lord's favor, and then would lose all in the end. But I do not want to do that; I am glad I have laid all on the altar, and now, forgetting those things, I press toward the mark for the prize of the high calling, the Heavenly calling, which is of God in Christ Jesus. I will not look back. I will remember Lot's wife. She was too much interested in the possessions she was leaving behind in Sodom; she looked back and was turned into a pillar of salt; but I must not look back; I will forget those things which are behind, and with diligence will look forward to the things that are before.

Now, all who are walking in the Master's footsteps surrender their will to the divine will and are dead to the world; they are the class Jesus addressed, saying, "I have chosen you out of the world; ye are not of this world, and therefore the world hates you." Such are cross-bearers. If you are constantly in this attitude, enabling you to say, "Thy will be done," you are a cross-bearer, and after a while the great Head of the Church will say, "Well done, good and faithful servant," and then you will wear the crown.

Now we will bring to your attention the particular feature of the subject relating more to the covenant by which this overcoming class is being developed. Now a portion of the Word to which I gave particular attention recently made this matter clear to my mind, and I trust it will be helpful to some of the Lord's dear people present. Before I read this verse, let me remind you of the fact that after Abraham had complied with certain conditions, leaving his native land, and going into the land of Canaan, God made a covenant with him, and now the verse I am about to read shows that this particular feature of the channel through which the families of the earth shall be blessed should be emphasized. "In thee and in thy seed shall all the families of the earth be blessed." Abraham knew the families of the earth would be blessed some time in the future. He learned that God had said the seed of the woman would bruise the serpent's head. But this proposition, that through his seed this great work would be accomplished, was something new to him. That covenant required no mediator and it never will have one, but the Law Covenant did have a mediator, because God was dealing with fallen and imperfect beings. That Mediator was Moses, and that New Covenant will have a Mediator, because under that New Covenant God will permit fallen human beings to return to life. They will not be actually perfect until the Millennial Age, and that Mediator will be the Christ, the Second Adam.

Now I will read, beginning at the 15th verse of the 3rd chapter of Galatians: "Brethren, I speak after the manner of men; though it be but a man's, yet if it be confirmed, no man disannuleth, or addeth thereto. Now to Abraham and to his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the Law, which was 430 years after, cannot disannul, that it should make the promise of none effect." There is not a word said here about the blessing of all the families of the earth. This Seed class is the class God had in mind when He said, "In thy seed shall all the families of the earth be blessed." The Jews thought by keeping the Law they would constitute that Seed, but the Law was given to them to convince them of their inability to do that, and to act as a schoolmaster to lead them to Christ, that they might be justified by faith, and thus become members of this Seed class. The 18th and 19th verses read as follows: "For if the inheritance be of the Law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the Law? It was added because of transgressions, until the Seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator." Who is the Seed? Well, Jesus is the Head of the Seed class, and all of His faithful disciples are included in that class. Verse 20, "Now, a Mediator is not a mediator of one, but God is one." That is where only one person makes a covenant there could not be a mediator; a mediator would not be necessary. There was a mediator of the Law covenant; there were two parties to that covenant, God and the Jewish nation, but God made this Oath-bound Covenant with Abraham, saying, "In thy seed shall all the families of the earth be blessed." That covenant did not need a mediator, because it was God's unchangeable purpose, long ago, that that work should be accomplished, and consequently it does not need a mediator, because from God's stand-point every member of the Seed Class is perfect. God is one, you see, with respect to this Abrahamic Covenant, nobody else

having anything to do with it, except when Abraham complied with certain conditions. God made the covenant with him and no mediator was necessary. With respect to this particular covenant, the covenant under which the Seed Class has been developed, reference is made in Isaiah 54:1, and quoted by Paul in Galatians 4:27, "Rejoice thou barren that nearest not; break forth and cry thou that travailest not; for the desolate hath many more children than she that hath an husband." During the Jewish age, the Law Covenant, represented by Hagar, was fruitful, prolific. During that time the Abrahamic Covenant bore no fruit, but beginning with Jesus, more than eighteen centuries ago, that Covenant has been fruitful; that Covenant has borne all the children, and by and by that Covenant will have produced the perfect Seed of the Abraham class, Christ, and then through that channel all the families of the earth shall be blessed. And then, you remember, in Isaiah 54:3, it is written, "Thy Seed shall inherit the Gentiles." After this Covenant shall have produced this Seed of Abraham, then all the Gentiles will be blessed -- all the families of the earth will be blessed. Paul goes on to show, in the concluding verses of this 3rd chapter of Galatians, that those who are baptized into Christ are with him members of this Abraham Seed Class. If ye are Christ's, then are ye Abraham's Seed. Mark the proposition that it is not relating so much here to the blessing of all the families of the earth, but that ye belong to this Seed, through which all the families of the earth shall be blessed.

A few additional thoughts about the Covenant under which the "Seed" is developed. Note this particular statement of Psalms 50:5, "Those who have made a covenant with me." Here Jehovah intimates that those who have presented their bodies a living sacrifice to Him, have thereby made a covenant with Him. Observe it is not stated that he made a covenant with them. His part of the covenant was made with Abraham long before it became operative, thus, "In thy seed shall all the families of the earth be blessed." It became operative when Jesus sacrificed His human nature to redeem mankind from the death penalty, and was resurrected to the divine nature, at which time He became Head over all things to the Church, His body -- Head of the seed of the Abraham "Class"; because Jesus, the Head, and the Church, His body, together constitute that class. (Galatians 3:27-29.) When Jesus sacrificed Himself at Jordan, He made a covenant with Jehovah - - "a covenant by sacrifice." Jehovah had made his part of the covenant with Abraham about 2,000 years previously. Mark well, He did not make it with Jesus, but with Abraham; and that Jesus by sacrificing Himself -- giving His flesh for the life of the world -- came under the conditions of the Abrahamic covenant -- the very first person to do so. Furthermore, all persons justified by faith in Jesus' great work of sacrifice, since it was accomplished, presenting their bodies in sacrifice to God, accept and come under the conditions of the covenant God made with Abraham. They make a covenant with Him by sacrificing their human nature. The Abrahamic covenant was not unconditional with respect to those who come under it, but with respect to the proposition that Abraham's seed will be the particular channel through which all the families of the earth will be blessed. When Abraham complied with certain conditions proposed by Jehovah (leaving his native land, etc.) the unconditional covenant was made with him, viz.: that God would use his seed to deliver mankind from sin's awful curse -- without any reference as to who would constitute that seed.

To His well-beloved son He offered the first opportunity to become that channel of blessing, but He must first sacrifice His human nature, and thus come under the conditions of a covenant that had existed about 2,000 years, but had been unfruitful, unprolific, all of that time. This particular covenant was represented by Sarah, we understand. Read Isaiah 54:1-10; Galatians 4:21-34. Ah, yes; while God's oath-bound covenant to bless all the families of the earth, through Abraham's

seed, is unconditional, only those can come into that seed class who make a covenant with God by sacrifice.

This oath-bound covenant needs no Mediator, because it comprehends, includes, only perfect persons -- actually or reckonedly. Jesus, the Head of the seed-class, was absolutely perfect; He therefore did not need a Mediator, and all truly consecrated persons, baptized into His death, as human beings, and becoming members of His body, as New Creatures, do not require the office of a Mediator, because they are members of Christ (Galatians 3:27), the anointed class, the "seed of Abraham" class. The "Body" is complete in the Head, and acceptable in Him. (Colossians 2:10; Ephesians 1:6.) God deals with the "Body" through Jesus, the Head, the Advocate of the members of the "Body"; but in the Millennium He will not deal with mankind at all -- will not accept them in the Beloved -- while they are below the standard of actual human perfection; and to make it possible for such imperfect beings to live until the end of the Millennium, they must have a Mediator -- for without such a "go-between," divine justice would require their execution. The entire Christ class -- Head and "Body" -- the seed of Abraham, will evidently constitute that medium -- that "go-between."

The Jews and Gentiles will then be under the glorious conditions of the "New Covenant." "After those days," i. e., when the more than thirty-six centuries during which the Jews have been under the Law Covenant will have terminated, they will come under the conditions of the New Covenant. Then it will not be necessary for any man to teach his neighbor, for all shall know the Lord. Surely we are not under the conditions of the New Covenant now! Why, even the members of Christ's body must be instructed now relative to God's glorious plans. But, nevertheless, God's laws are already written in the hearts of Jesus' disciples (2nd Corinthians 3:3), in advance of the world of mankind; and this was made possible by the shedding of Jesus' blood (Luke 22:20), the precious blood that ratified, and will soon make fully operative, the "New Covenant" and will constitute Jesus' faithful disciples "able ministers of the New Covenant," when associated with Him in glory.

9:00 A. M. -- Praise and Prayer Service.
9:30 A. M. -- Discourse by Pilgrim Brother F. N. Robison.

"Suggestive Features of the Tabernacle Structure."

BUT of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that according as it is written, "He that glorieth let him glory in the Lord." (1 Corinthians 1:30.)



Brother F. H. Robison

The Apostle has just been showing that God's method of dealing with the fallen human race is unique and distinct and that those unwilling to come in line with His dealings at the present time will fail to get the blessings which He has designed should be given to those who do. He has been calling to the minds of the Corinthians the fact that they were in danger of following after man's wisdom rather than that of God. That man's wisdom tends towards division and dissension and accomplishes very little as is proven by the course of the world during the preceding centuries. But God is not mocked. He has a way, a plan, which e is bringing about in His own way, irrespective of what man may or man may not think. "He maketh the thoughts of the peoples to be of none effect." The world by the wisdom which it has displayed has not become acquainted with God nor been allowed to have the secret of the Lord which is only for them that fear Him. Each has gone on in his own way, some requiring a sign and some seeking after worldly wisdom, but God's wisdom is so infinitely above and different from man's thoughts that it is proper to say that His very

foolishness is wiser than man's wisest devices. Man seeks to laud and exalt pomp and show but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world and things which are despised hath God chosen, yea and things which are not to bring to naught things that are; all of this is for a purpose, "That no flesh should glory in His presence." And this is the kernel of our text; that Christ Jesus is made unto us wisdom, righteousness, sanctification and redemption. This means everything. We believe that these four steps give an accurate suggestion of the Christian way from start to finish and also that these steps are indicated in the structure of the tabernacle in the wilderness which e may use by way of reference and comparison.

"Christ Jesus who of God is made unto us Wisdom." Wisdom is discretion, reasonableness, that character-tic which prompts us to pursue the right and appropriate course. Wisdom is not

knowledge but wisdom turns into the proper channels the knowledge already gained and tends to make each item of knowledge effective in its appropriate sphere. "Wisdom is the principle thing." That is to say that wisdom is the first thing, the initiative thing, the first divine characteristic which we receive or have dealings with in the faintest tendencies toward Him.

"The fear of the Lord is the beginning of Wisdom." (Proverbs 9:10.) The Scriptures indicate that whoever has not a fear or reverence for the Lord has not the beginning of wisdom -- in other words he is foolish -- that there are enough evidences to any rational mind which are brought to us through our senses to convince us of the existence of a supreme intelligent cause behind all the marvelous and multitudinous effects. That any of us who does not believe that "He is" is lacking in wisdom or is failing to exercise his faculty of reason. Only "the fool hath said in his heart, 'there is no God.'"

Wisdom counsels us to pursue the best course. Very obviously if we behold the many creations of God and arrive at the conclusion that He is their source and hence their owner and governor and that manifestly all things depend on Him,- and that seasons, the years, the moon, and stars, obey Him unflinching, and when we look into our own hearts and find that we do not obey Him in the same degree, when we find that we are constantly transgressing some law and thus committing sin, we realize that it is sin which stands between us and the Lord, the creator of all. And since wisdom counsels that the best way, that which is productive of the largest amount of happiness and the most beneficial results, is to be in harmony with Him, we are inspired to hate that which opposes such a harmony; thus we hate sin and evil. "The fear of the Lord is to hate evil." (Proverbs 8:13.)

We speedily recognize the fact that to obey God we must know Him, and we start out on a mental hunt for Him, we begin "feeling after God if haply we might find Him."

All these moves are counseled by wisdom; "Her ways are ways of pleasantness and all her paths are peace." All of these experiences occur outside of any faith acquaintance with God, outside of justification, out in the Camp as typified by the tabernacle. Yet even this initiative wisdom Christ is made unto us, in the sense that through Him have we the privilege of following out the suggestions and promptings of Wisdom and through Him are we thrown into the circumstances which will furnish us with the opportunities to learn of Him and the way to His favor.

Our earnestness of heart is tested at every advance step. "If with all your heart ye seek me ye shall surely find me," is the divine requirement. If we are truly wishing to know God, we will be putting forth every effort to find Him and when some guiding star, however obscure, appears, we will hail it with delight. The Lord seems to arrange the matter so that we will have to seek diligently to discover any means of progress.

However diligent we may be feeling after God, we will never find Him by this alone. Our feeling after Him only shows our earnestness of desire. "Faith (the condition of intelligent heart-harmony with God) cometh by hearing and hearing by the word of God." The hearing from which faith comes does not mean a hearing of the literal words of the Word of God, not a knowing it in a literary sense, but a hearing, a recognizing of its claim, as being such as are vitally applicable to our needs. "The testimony of the Lord is sure making wise she simple."

Suppose we picture in our minds the antitypical Tabernacle. All the outside world or camp, all in sin, all under condemnation by reason of Adam's transgression, the vast majority of whom have

not used the rights and privileges of knowledge which have been left to them through the fall, the majority "became vain in their imaginations and their foolish hearts were darkened." As "they did not like to retain God in their knowledge (even the little which they could see in His creations) God gave them over to a reprobate mind." (Romans 1:21, 28.) This class are willful to a certain extent. But even the best of the human race is not righteous. "There is none righteous, no not one;" "all have sinned and come short of the glory of God." (Romans 3:10, 23.) "The whole world lieth in wickedness." (1 John. 5:19.)

Imagine our Lord standing at the door of the anti-typical court of the tabernacle and calling with those gracious words toward the camp, the world: "Come unto me all ye that labor and are heavy laden and I will give you rest." This call presupposes repentance because the unrepentant are not yet thoroughly weary of the sinful camp and its attractions. This is the first call that goes forth from the word of God to the repentant, the first report (Bom. 10:17; Is. 53:1) which reaches the ears of them who are feeling after God. If this call is heeded and investigated, and indeed wisdom counsels the investigation of a report which claims to be the very thing sought, then faith comes from this hearing and unto them is the arm of the Lord revealed. "If any man will do his will he shall know of the doctrine whether it be of God or whether I speak of myself." (John. 7:17.)

As all outside of the court typified the condition of sin and condemnation so that inside the court typified the condition of harmony with God, or righteousness, or state of acceptability before divine justice. The Lord Jesus himself says, "I am the door of the sheep." "I am the door; by me if any man enter in he shall be saved" (from the Adamic condemnation) (John. 10:7, 9.) "No man cometh unto the father but by me" (cf. Acts 4:12).

But what does coming unto him mean? It means primarily to investigate Christ's ability to give us rest from the weight of condemnation which sin brings. We find his claims abundantly supported by reason and facts as stated in the scriptures. That he can by virtue of the fact that he has bought the race by giving his life a ransom for all (I. Timothy 2:6), free any of the human race from their divine condemnation and give them peace with God. The very fact that all were condemned in one man renders it possible for them all to be redeemed by one man. "As all in Adam die even so shall all in Christ be made alive." Having our reasons satisfied as to the possibility of Christ giving us rest we pass, by this belief, just under the gate, or curtain, into the holy ground or antitypical court. But mere mental satisfaction does not give us the privileges of the court or of rest which the call has promised. Since it is a heart weariness which prompts us to answer the call of the Savior, it must also be a heart rest or trust. Therefore having our reasons satisfied (Isaiah 1:18) as to how our sins may be made white as snow even though they have been as scarlet, we obtain this promised rest by appropriating unto our-selves the merit of Christ's ransom sacrifice. We have peace with God by exercising an intelligent trust in the efficacy of our portion of the atoning blood. Thus

"Christ Jesus is of God made unto us Righteousness."

What could be simpler? What could be more grand? What less could wisdom counsel than the pursuit of such a course? That whereas we once were under divine condemnation, under the death penalty, now we are free, "The life we now live we live by the faith of the Son of God." As the prophet of old spake, "The just shall live by his faith." (Habakkuk 2:4.) Once we were out among

the foolish but we heeded the wise man's advice, "Forsake the foolish and live." "Therefore being justified by faith we have peace with God through our Lord Jesus Christ" (Romans 5:1).

Wisdom has guided us thus far but do we drop wisdom when we take up righteousness, Assuredly no. These stages mentioned by the Apostle in our text are steps of progress in the Christian's journey which leads from the outside world to the very throne of God. The object is to acquaint us with the divine characteristics of wisdom, justice, love, and power, and consequently becoming thus acquainted with God's characteristics we may have before us the glory of the Lord that we too may become like him, first being made living examples of all his glory as indicated by our text, wisdom, justice, love, and power -- wisdom to devise, justice to direct, love to prompt, and power to perform. Christ made unto us righteousness -- that fulfillment of the absolutely unswerving, unchanging demands of Justice. Righteousness is described by our Master as the loving of the Lord God with all our heart, soul, mind, and strength and our neighbor as ourselves. This is a high standard, a standard which cannot be ex-celled, and all this is made unto us by simply having in our hearts the conviction of things not seen, the conviction -- the convincement and reliance -- that Christ has entered into the holiest of all there to appear in the presence of God for us, there presenting the merit of his sacrifice on our behalf. Let us rejoice in such righteousness. Let us extol the wisdom which could plan a way whereby he might be just and yet the justifier of them that believe on Him through Jesus Christ, how the foundation of His throne (Psalm 89:14) can remain unmoved by continuing the original death sentence and yet bring life and justification unto those willing to accept the terms.

Here in the antitypical court or justified state we be-come acquainted with the divine characteristic of justice as we never could otherwise. Here we learn that justice is unchanging, that it must be satisfied either by our-selves or by our Redeemer. That "with Him there is no variableness, neither shadow of turning," because all His actions are guided by justice.

But, however grand and glorious this righteousness is, let us remember that it is a righteousness which comes by faith and not a righteousness which we have attained or possess in ourselves. Oh, no. "We are made the righteousness of God in Him" (2 Corinthians 5:21), "all things are of God who hath reconciled us to Himself by Jesus Christ." (2 Corinthians 5:18.) Hear the Apostle's testimony on the subject: "Not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." (Philippians 3:9.)

But we soon realize that justification by faith must have some ulterior purpose. What object would it be to stand always in another's righteousness and have no standing of our own in God's sight? True, this is a grand step beyond the world, beyond the camp, but what object would it be from the standpoint of eternity? Manifestly there must be some purpose for this justification and if we maintain the same honesty of heart with which we started we will not be long in finding it. It will be soon noticed by us that justification only restores us by faith to that position before the divine law which Adam held before his transgression, and Adam was of the earth, earthy, made for the earth, to inhabit it, while we see that most of the promises and suggestions of the New Testament are spiritual, heavenly. The Apostle Paul in Romans 5:1 speaks of an advance step. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ, through whom ALSO we have access by faith into this grace wherein we stand and rejoice in the hope of the glory of God (Divine glory)." Here the Apostle shows that there is an additional grace, grace beyond the imputed righteousness and that justification is a stepping stone. We are further shown in the 12th

chapter, verse 1, just what this additional step is. We have become somewhat acquainted with the wisdom of God and also have some appreciation of His justice; it is necessary if we are finished to have experience with His other characteristics. He says, "Therefore my beloved brethren, I beseech you by the mercies of God (by the mercies which He has already shown to you by leading you from the foolish state in which the world is into the beginning of wisdom and on until we entered through Christ as the way into the great mercy, the privilege of enjoying the court) that ye present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service." Since the hopes and promises held before us by our Lord and the Apostles are heavenly hopes and not earthly ("I go to prepare a place for you") it follows logically that we must be changed from human to spirit beings, because "Flesh and blood cannot inherit the Kingdom of heaven." If this be true then we must discard our fleshly existence before we may have the privilege of participating in the kingdom which the Master declares is pleasure to the Father to give (Luke 12:32), therefore this suggestion by the inspired Apostle is in harmony with reason as the passage itself states and the step is counseled by wisdom which tells us that the prize gained, the pursuance of such a course is far more than commensurate with the difficulty of obtaining it. Wisdom always counsels to get a bargain, this is the best bargain ever offered. Wisdom also counsels that as we have followed the Master, first inviting us to come unto Him and receive the rest of faith, and as He has so faithfully fulfilled His promise, that He will likewise be faithful in any succeeding promise. Wisdom also counsels that we "count the cost" before we give up eternally all hopes of any share in the future blessing and restitution of mankind which have been vouchsafed to us by the oath-bound covenant and the death of Jesus Christ.

The same Master who proclaimed, "Come unto me -- and I will give you rest" now says "take my yoke upon you and learn of me." He who was "the Way" is also "the truth." (John. 14:6.) He further says, "If any man will be my disciple ("learn of Me") let him deny himself and take up his cross and follow me." Jesus' course during the three and a half years of His Christian experience unquestionably led to His death. We are to have the same mind in us which was in Christ Jesus who was entirely meek and lowly in heart, who became obedient unto death, even the death of the cross. (Philippians 2:8.) We learn that it is not God's purpose to have all the human race go into death voluntarily in this manner, but that those who are willing and have appreciated the favor already shown to them and who are glad to do whatever is the most pleasing to the Lord at the present time. If they do take up their cross and follow Him they may have the incomparable privilege of sitting with Him in His throne and participating with Him in the blessing of all the families of the earth. (Galatians 3:16, 29; Revelation 3:21.) We are also promised not only to be associated with Him in the Kingdom rule but to be actually made like Him who is the express image of the Father's person (1 John. 3:2; Hebrews 1:3), and who now has life within Him-self (John. 5:26 cf.; 1 Peter 1:4; James 1:12; Revelation 2:10; 1 Corinthians 15:54). Wisdom suggests that in spite of the fact that following the Master may entail considerable suffering and effort still the promise is that as many as have taken the Lord as their shepherd shall not want (Psalm 23:1), His grace is sufficient for them.

With these promises in view and by the Lord's strength we decide in our own hearts to lay down our lives in sacrifice to the Lord, then having decided to do so we make a covenant with the Lord by sacrifice. (Psalm 50:5.) Jehovah says, "Sanctify yourselves and I will sanctify you," or better, "Consecrate yourselves and I will sanctify you." We are to consecrate ourselves to follow in the Master's footsteps even unto death and He agrees to cause all our experiences to work together in such a way that they will have a sanctifying effect upon us and make us meet for the Master's use

in the inheritance of the saints in light. (2 Timothy 2:21; Colossians 1:12.) Here we lay down our human wills, saying "henceforth not my will but Thine be done." As we have presented our bodies living sacrifices to Him and as there can be no individuality without will and organism, the voluntary giving up of the human will would mean death, were it not that the new will were supplied to use the old body, thus constituting a new individual (as the will is the distinguishing feature of an individual (2 Corinthians 5:17), for the purpose of developing a new spirit mind in harmony with itself and thus be fitted for the body of perfection. (1 Corinthians 15:38.) Jehovah begets us in other words of His own will by the spirit of truth. (James 1:18.) As we were begotten once out in the camp to a kind of hope of life on the human plane now He, according to His great mercy hath begotten us again unto a hope of life, or hath begotten us unto hope of another life by the resurrection of Jesus Christ from the dead, by virtue of having received the benefits of Christ's resurrection, thus placing us in the Court condition ("He was raised for our justification"). Thus consecrating ourselves to death we are begotten of the spirit and have passed through the first vale, the vale of fleshly mindedness, into the "holy"

"Sanctification."

With our anointing or begetting begin our Christian experiences. For as the word Christ means ANOINTED, so we cannot be properly called Christ like ones until we have taken this step of giving up our human natures and coming under the anointing influence of the holy spirit. "If any man be in Christ he is a new creature: old things are passed away; behold all things are become new." The priest when he passed into the holy found himself in totally different surroundings: instead of the open air he found himself enclosed by walls of gold, also a different light illuminates the compartment. So we when we pass into the antitypical holy find, as the Apostle has stated, that all things are become new: in fact we are new creatures and we would not be able to recognize ourselves were it not that the new will when it comes into office finds the channels and ruts already made in the brain by previous successions of experiences which have stamped or molded the individuality and the new "will operating through these channels, at first, thus pre-serves the consciousness or self-recognition. Immediately, however, the new will begins to direct new impressions on the brain, to dig new canals as it were, and the old impressions from disuse become more and more dim; the old canals, if left unused, will by action of time and water become largely filled up and useless. The typical 'walls suggest an antitypical exclusion, but more glorious barriers man never saw. The world, the camp and the court are shut out forever. Henceforth we know no man after the flesh (with the fleshly mind) but after the spirit (we view things with the mind or spirit of the Lord as revealed in His word).

The progress of the priest in the type was westward, so our advance is always in one direction -- forward.

It will be remembered that as the tabernacle as a whole was typical, as well as the whole Jewish polity (Hebrews 3:5), so also the furnishings of the holy were typical. The light from the Golden Lampstand typified the light which the entrance of his truth gives, the ability to see and understand spiritual things which we did not have before, for the "natural man receiveth not the things of the spirit of God for they are foolishness to him: neither can he know them because they are spiritually discerned." Not, however, "in the words which man's wisdom teacheth but which the holy spirit teacheth." "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath pre-pared for them that love Him. But God hath revealed them unto us by His

spirit: for the spirit searcheth all things, yea the deep things of God." Here the eyes of our understanding are opened so that we are enabled to see God's plan and purpose in a much deeper and richer way than we could do before. So also the Golden Table typified the "holding forth the word of life," which each one who has been illuminated is privileged to participate in, each one is a "minister of the reconciliation" if he has received the love of the truth. The fact that the Lampstand was on the left might suggest to our minds in the antitype the fact that while knowledge, or illumination, is necessary and blessed even in itself, yet it is not so blessed as giving it to someone else. "It is more blessed to give than to receive," is the Master's testimony. For this reason, perhaps, the Golden Table was on the right, occupying a place of higher favor or importance to the one entering the holy, though the illumination necessarily precedes the holding forth of the truth. But at neither of these places should the footstep follower of Jesus stop his course, for though we understand all mysteries and all knowledge, yet this is not the end but only a means. Also, if we hold forth the word to others neither is this the end for God could place it in the skies if He so chose; though we speak with the tongues of men and of angels; though we utter the truth in most resplendent phrases, neither is this the chief thing in the antitypical holy. The light and the witnessing great blessings though they be, are at best "side issues" compared with the chief blessing. We are to "turn neither to the right hand nor to the left" in the sense of having them as our goal, but we have our goal straight before us. As the priest entered the tabernacle the Golden Altar occupied the most important position in respect to his vision, it was straight before him. So this should always be our main object, our manifest aim in respect to this present state. We should press on to the altar, the position of test-proof and manifestation of love. Though we have knowledge and can utter it eloquently and have not love it is void. The altar should be the home-spot of the Christian in the Holy. Here the sanctifying process proceeds rapidly. Standing in the Holy, offering up incense, then and only then can we be said to be fully footstep followers of Jesus, then we are "following the Lamb whithersoever He goeth" (Revelation 14:4), here "He is not ashamed to call us brethren." (Hebrews 2:11.)

In the type the priest brought his two hands full of powdered incense and sprinkled it upon the coals of fire upon the altar which when it touched the fire rendered instant perfume, a sweet savor which rose filling the room and penetrating through the veil into the most holy, making his entrance into that place acceptable. So we, as the antitypical priests, if we are at the Golden Altar are offering up the perfections which have been imputed to us by faith in the Court condition and which righteousness we must still maintain in the same way in order that the incense may be acceptable and render perfume. The incense was powdered fine, suggesting the possibility of rendering instant savor and also indicating the fact that it could be sprinkled or applied gradually that the sacrifice of our justified bodies would be gradual and not sudden suicide. Suppose there were chunks in the incense; they might suggest our natural inclinations when under trial. Chunks would not yield instant per-fume if any at all. They would simply lay on the fire and sizzle but the stipulation was that the incense should be beaten fine, thus showing that whenever it would come into contact with the fire it would yield itself. So we must have no chunks in our incense when we, the righteous by faith, come in contact with the fire of trial (1 Peter 1:7; 4:12); instant and willing obedience should be the result and there should be no chunks of rebellion to lie and sizzle and complain.

The Golden Altar is the "mark." It is perfection this side the veil. (Philippians 3:15.) Though not perfection as a new creature. It is "malice toward none and love toward all." It is the place where "having done all (we can do in our imperfect and unsuited bodies) we stand." (Ephesians 6:13.) It is the place where the "finally brethren" advice applies. (Philippians 4:8.) It is the place where we

are sealed with the spirit. (2 Corinthians 1:21, 22.) It is "the very cream of Christian experience in the present life."

We recall that the most holy of the tabernacle in the wilderness was a perfect cube and as it typified the inheritance of the saints in light and final glorification, thus being one complete sphere or condition of life (Revelation 21:16, 23), and as the holy contained two perfect cubes the thought is well suggested that the holy indicated two spheres or conditions of those occupying that part of the tabernacle in the antitypical sense. We know this corresponds exactly with the scripture declarations that some will appreciate the privilege of sacrifice which they have undertaken, rendering willing obedience, but others will, like the foolish virgins, not be diligent and properly appreciative of their blessings and opportunities. The first cube, or half, or condition, of the holy well represents the condition of those who having given up their lives in sacrifice and being begotten of the holy spirit, obtain the light from the lamp -stand and perhaps participate in the holding forth of the word of life, but who do not offer incense on the Golden Altar because it is in the next sphere or condition, -- the most advanced stage of Christian experience this side the vale. Both of these classes receive light from the Lord's word and may give it to others and yet not be an overcomer, more than conqueror. It is necessary in passing from the Court into the Most Holy to pass through both of these conditions and it is impossible to pass into the "Holiest of All" without going through the second half and offering incense at the Golden Altar. The first half suggests the realm of the organism and the second half the realm of the will. We may understand the truth very well and we might be in the Colporteur Work or the Pilgrim service, extending the truth to others and yet not be offering incense, as the offering of the incense indicates willing obediences, acts prompted by the spirit of love. If any of us should sell a volume of DAWN or give a lucid exegesis of some text and do so from a sense of mere duty or necessity, the selling of that book or the uttering of those words have not risen like sweet perfume before the Father, that act has been destitute of results as respects the gaining of the prize. We have lost a blessing if we do not fulfill the opportunities before us with a sense of privilege. We might give all our goods to feed the poor and if we have not love it profiteth us nothing. We might bestow all our store of spiritual goods or food, we might tell all we know, to those who are poor in spirit and yet if the deed is not inspired of love it is void of profit to us. We might give our bodies to be burned on the antitypical Brazen Altar, but without love there is no incense rising and penetrating, the vale and making our entrance into heaven agreeable.

If we are living in the holy, close up to the second vale, and as far away from the vale of fleshly mindedness as possible, then it is no wonder if the glory light streams in a little upon us, no wonder we have not time to pick flaws with the brethren or feel bitter toward our enemies. Here it may be said that we are sealed (perfect tense) with the spirit; the spirit, or mind, or disposition of God. Here we have the same heart tendency as God. And as God is judging us according to disposition and not according to conduct, we are pleasing in His sight, we are in harmony with Him, we are like Him, or are "living GODLY in Christ Jesus" in this present time. The sealing of the spirit is the impression which has been made in our hearts (through our minds) by the characteristic influence of Jehovah as encountered in His word. In other words the sealing is not a sealing in the forehead alone, the sealing in the forehead is given that the sealing in the heart may ensue; because only through the intellect can we gain a knowledge of God's character, thus rendering any impression possible. If our hearts are susceptible, every particle of knowledge which we gain from the Lord's word is immediately appropriated and leaves its stamp upon our characters. From this it will be seen that the sealing of the Spirit may not only be said to be the finished work or the work

at a certain stage of completion but it is a process and begins with our experiences as spirit anointed ones. We see then the force of the Apostle's statement, "Be not conformed to this world but be ye transformed by the renewing (refreshing, feeding) of your (new) minds." Continue to let the seal of God's word press upon this clay tablet so that the impression may be made of the image of God since we "have put off the old man with his deeds, and put on the new, which is renewed in knowledge after (according to, in conformity with) the image of Him that hath created him (the new man). (Romans 12:2; Colossians 3:9-11.) That is to say that the knowledge which we receive from the word is so laden and permeated with the characteristic influence of Him that created us that we are renewed, reinforced, in His image (cf 2 Corinthians 3:18).

But how long, we might ask, does it take to go through this process from the gate of the court to the Golden Altar? This seems to depend most all, if not entirely, upon the zeal of the individual. It does not seem impossible at all for one to make this trip in ten minutes or a half hour, but how many take years for the journey and some never get to the altar at all! And some that get there when the trials come do not remain there, but retire to the back of the holy near the first vale and are not sealed with the image of God's dear Son.

Seeing then how Christ is made unto us sanctification, why is it that the work progresses so slowly in some, even after they have started, We find as many as three answers, preeminent of which is the innate and predeveloped tendency to view all things from the standpoint of the flesh. And indeed this is the most NATURAL thing to do. Before being begotten of the spirit we could not view things from the standpoint of the spirit, for we had no such standpoint. Likewise our Lord must view things from the same standpoint before his begetting to the spirit at Jordan. Since our flesh was sadly fallen by reason of Adam's transgression, all of our faculties were impaired and we come more and more as we see the perfect standard to realize how far short we do come by our own efforts and this serves as a hindrance, a discouragement to some, forgetting that it is "not by might nor by power but by my spirit saith the Lord." Christ Jesus has thus far been made unto us wisdom and righteousness and He will be made unto us sanctification, if we are fervently willing. The influences, impressions and conclusions which were carried over from the human condition are very apt to suggest to us that it is all by our own effort and Satan, as our great Adversary, seeks to impress this thought more firmly on our minds, that the whole process rests upon our efforts and upon our powers as human beings, and seeks to obscure the fact that God's omnipotence is pledged to the fulfillment of that which He has begun in us if we continue in the attitude of appreciation and faith.

Then again some are not thoroughly willing to go on away from the fleshly things even after they have covenanted to do so. So on entering the holy they remain as near the first vale as possible with not sufficient courage to press on to "perfection." Leaning too much to their own understanding and trusting too much to feeble sense, they incline towards their own judgment as to what God can do for them and not trusting unswervingly in gracious promises. Not willing, however, to repudiate their covenant and to turn against the Lord they compromise with the failings of the flesh and endeavor to follow the letter of God's commands to the new creatures and not the spirit of them. Christ of God is made unto us justification, wisdom and sanctification and we have His promise that He will be made unto us redemption or deliverance. And as the sanctifying process is accomplished by His spirit and as His spirit is given unto us (Romans 5:5) and given more willingly than an earthly parent gives food to His hungry children, how can we fail with such promises, "We ourselves were once foolish (in the camp), disobedient, deceived, serving divers lusts and

pleasures, living in malice and envy, hateful, and hating one another. But after the kindness and love of God our Savior toward man appeared (in the redemptive work), not by works of righteousness which we have done, but according to His mercy (by justification in the court) He saved us by the washing of regeneration and renewing of the holy spirit (in the holy); which He shed on us abundantly through Jesus Christ our Savior; that being justified by His grace (in the court) we should be made heirs according to the hope of eternal life (which hope we have and which sanctifies us in the holy)."

This is the will of God concerning us, even our sanctification, are the Apostle's words. Here in the Holy we learn of Him" who was "meek and lowly in heart" that finally we may "find rest," "the rest that remaineth for the people of God." Mark the Apostle's description of the experiences. "If ye then be risen with Christ, seek those things which are above (in the Holy, as a means, and in the Holy of Holies as the culmination) where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth (neither in the camp nor court), for ye are dead (as human beings) and your life is hid with Christ in God. When Christ who is our life shall appear, then shall we also appear with Him in glory (in the Holiest, in Heaven itself).

"What things were gain for me (in the court) those I counted loss for Christ. Yea, doubtless and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord for whom I have suffered the loss of all things (human) and do count them dung (those things which were once helpful to us but have now served their purpose and should be abandoned, as their retention would be retarding to our present state) that I may win Christ and be found in Him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know Him (wisdom, the first Divine characteristic with which we become acquainted and in which we develop) and the power of His resurrection (justification, Justice, 'He was raised for our justification;' the Court) and the fellowship of His suffering (sanctification; the Holy; becoming acquainted in the largest degree possible in the flesh with the LOVE of God, experiencing its 'depths') being made conformable unto His death (the Altar and the second Vail), if by any means I might attain unto THE resurrection of THE dead (redemption; the Holy of Holies; the Power of God). Not as though I had already attained (the resurrection) either were already perfect (as a new creature [Hebrews 2:10] but I follow after it that I may apprehend that (resurrection) for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended (the Holy of Holies condition): but this one thing I do, forgetting those things which are behind (in the camp and court) and reaching forth (in the heart and aspiration) to those things which are before, according to a mark (the Altar) I pursue toward the prize of the above calling of God in Christ Jesus. Let us therefore as many as be perfect (in heart desires) be thus minded, and if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless whereto we have already attained let us walk according to the same mark."

Where then should be our place? No question about it. At the Golden Altar. Our ideal position is standing there with hands -- our instruments, our abilities of work, our talents - extended over the fire of trial, proof, testing, letting our justified life and our justified life rights slip through our fingers. If we do this the fire will do the rest. If we yield our justified talents to the fire the perfume will result without any further effort on our part. If we are standing here the loudest voices of the camp, the world, are dim in our ears and have no attraction to us; the things also in the Court are at our backs. "Fade, fade, each earthly joy, Jesus is mine." All the earthly joys are behind us. We have nothing left but death and God, nothing left but the second wail and the Shekina Glory.

"Whither the forerunner is for us entered and is made a High Priest forever after the order of Melchisedec."

We do not know much of what Christ made unto us Redemption means. "Beloved now are we the sons of God (justified and being sanctified) but it doth not yet appear what we shall be: but we know that when He shall appear that we shall be like Him for we shall see Him as He is." And when the last member has been sealed and crystallized, when the sanctifying process has been made sufficient, when he can testify by personal experience of God's wisdom, justice and love; when he has realized the Lord as the Way and the Truth, then he shall have the privilege of experiencing the limits of Divine Power, and realize the Master as his Life. Divine power can reach no deeper than death, it can raise no higher than the Divine Nature, and in connection with the last members of the Body all this -- from the depths to the heights -- is to be accomplished in a moment, in the twinkling of an eye, when we shall be caught to meet the Lord in the air and we cease from our labors though our works follow us.

What an unutterable joy it will be when we have the privilege of joining that magnificent pageant, that resplendent cavalcade, the most wonderful body that was ever assembled; surrounded, perhaps, by myriads of angels, who have been watching the progress of each one with loving interest, and as that heavenly train, every one of them a miracle of grace, every one a radiant jewel to reflect and exemplify the exceeding riches of His grace throughout all the ages to come, as this train wends its way up past angels, principalities and powers, leaving the earth, moon and sun in the distance, up, up, upward to that far fixed throne of the Ancient of Days, "Christ of God shall have been made unto us Redemption."

10:30 A. M. -- Praise and Prayer Service.
11:00 A. M. -- Discourse by
Brother H. C. Rockwell.

Subject: "Spiritual Culture, or the Development of Spiritual Strength."

DEAR FRIENDS: Our text for the subject we have selected today is found in the Apostle Paul's writings to Timothy, the 1st Epistle, 4th chapter, 7th and 8th verses (1 Timothy 4:7-8): "Exercise thyself unto godliness. For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." A better rendering of the Apostle's words is found in the Emphatic Diaglott, "Train thyself for piety; for bodily training is profitable for a little; but piety is profitable for all things."



Brother H. C. Rockwell

The words of the Apostle suggest to our minds the illustration of the training or development of the natural or physical body, and we find as we examine into the Scriptures and consider the various methods of physical development that are used in these modern times, there is a striking resemblance between the two.

The Scriptures do not leave us in doubt as to the proper method to pursue in order to attain to the highest development along spiritual lines, and so, dear friends, we trust that as we consider the various Scriptures on this subject, we will be more fully instructed along this line, that we may be developed to the highest degree unto the likeness of our Heavenly Father, exemplified in our glorious Lord and Savior Jesus Christ.

School of Physical Culture.

I propose to present to you the method of physical development advocated by one of the leading professors of physical culture in the world. He is the acknowledged professor in that branch. This professor of physical culture has a large studio in one of the great cities of the land, and before one could become a pupil in that school of physical culture, it would be necessary to deposit a certain sum of money to pay the initiation fee; and after having paid the amount, the pupil, or disciple, must agree to abide by the conditions that are laid down in connection with this matter of physical development, must above all things agree to give heed to the instructions of the professor, and abide by them, else this professor would not think of accepting anyone as a pupil or disciple. One who would not agree to abide by his instructions would not be much benefited by the course of instruction, and would not reflect credit upon the institution or upon the professor, but rather discredit.

After having paid the necessary amount, and agreeing abide by the rules and regulations of the school, the pupil is taken into the studio and there gradually intro-iced into the methods that are used by this great professor. In this studio, in the center of the room, is a w platform upon which

the pupil is placed after having discarded most of the clothing. In front of the platform a large mirror, and just to one side is a statue representing a perfect athlete, a man well developed in all aspects, well rounded out, a perfect specimen of physical development. Then upon the walls of the room are displayed pictures of prominent athletes, world-renowned athletes, that this professor has trained in former times. Then he professor hands the pupil a pair of 5-pound dumbbells and proceeds to instruct him as to the various movements that are to be taken.

Schools of Spiritual Culture.

And we find that this arrangement is largely followed out in the Scriptures. Let us suppose now we were very weak, that we had poor health, that we were desirous of bettering our physical condition, and that we were on the lookout to find a school of physical culture that would guarantee to benefit us, one that we would be assured would in all respects bring about an improvement in our physical condition. We might begin to investigate the various schools of physical culture, as there are many, and these are advocating different methods, some differing very radically from the others, and we might be perplexed as to which would be the best school; so we would start out and perhaps we would join some school that is well advertised, and after being in that school for some time, we would fail to receive any benefit, and perhaps might be considerably discouraged by our experience there, because we had failed to advance or make any improvement, or increase our physical strength and health. Then possibly we would try again. We would go to some other school, and enroll as a pupil, and after remaining in that school for a certain period of time, we might meet with some disappointment, the same as we had in the other. And we find there is a great likeness in this respect in the Christian world today. There are many schools, so to speak, and they are enrolling large numbers of pupils; and some of us in our experiences and in our endeavors to advance ourselves along spiritual lines perhaps have enrolled in these schools, and after remaining for some years we found we had not been benefited to the extent we thought we ought to be, and we found that the people in general were not being lifted up to a high plane along spiritual lines, and then we saw that it would be to our interest to withdraw, or to investigate further, taking up perhaps with some other school.

We might represent these schools as various churches or denominations of the day. We find in the schools of physical instruction that some make a hobby of some particular thing. Here is one school that is advocating a system of bathing, the use of hot and cold water, etc.; they say that hot water will effect a cure. Then here is another school off in this direction that is advocating a peculiar or special method of diet, and claiming that all the ills flesh is heir to can be remedied by adhering to some fixed method of eating. Then there is another with certain methods of exercising, and they assure the pupils who become members of their school that if they will follow their instructions they will be benefited along physical lines -- that their general health will be improved. And so on all along the line. And so we recognize in the various churches of the day that they contain some very good features; there are spiritual features that are helpful, and they purpose making a hobby of this particular thing. Now we know that our Seventh-day Adventist friends have a great deal along the line of dieting, striving to adhere to the method of dieting laid down in the Law given to the Jews, claiming that if we follow out those instructions the Lord advanced specially to those people that we will be by and by counted worthy to enter into the special rewards that will be offered to those who will develop along certain lines.

And then here is another school, so to speak, that is advocating proper breathing. They claim that breathing is something that will bring about an improvement in our condition, if we follow out their instructions properly. So we find in some of the churches, some are saying, Now if we get a second blessing, if we have a great deal of enthusiasm, if we get a great deal of the spirit of the Lord, and can shout and make a great noise, that in this way we will advance our spiritual interests. By the way, friends, this word "Spirit" is translated from the Greek word "pneuma," which means wind or breath.

Seven Cardinal Points.

Now, as we proceed to investigate one school after another, by and by we become discouraged with all of them, until we come to a knowledge of this special school, the school that combines all the good features contained in all the other schools, and rejects the unfavorable ones. So we find in the School of Christ, which is indeed the School of God, that all the instructions necessary for the spiritual man are there set forth in every direction. I would say that there are seven cardinal points or instructions to be followed out in the improvement or development of the physical man. And those seven cardinal points come under these headings: The first is diet; second, breathing; third, exercise; fourth, rest; fifth, bathing; sixth, sunlight; seventh, cheerfulness. The instructions upon these seven cardinal points must be followed out properly according to the professor before one could be fully developed as an athlete. We know that in the Scriptures these seven cardinal points are set forth.

Diet.

There is a great deal said about dieting in the Scriptures. One must be very particular as to the kind of food he is going to eat. We would not expect to become very strong along physical lines by subsisting on chaff, and by eating those articles of food that would not tend to the proper nourishment of the body. We can readily grasp this thought, that a strong man would not expect to retain his strength, or to be maintained in a condition of physical health, by subsisting on milk alone, but, as the Scriptures declare, there is strong meat for strong men, and milk for babes; and so we find in the great storehouse in connection with the School of Christ, which is the School of God, there is the meat in due season, strong meat for those who would become strong; but we find that the Lord, our great teacher, is regulating our diet; that when we first enter this school when we are babes, so to speak, we were incapable of assimilating the strong meat; we received the articles of food that best tended to our spiritual welfare. But as we grow stronger, we receive stronger meat. In other words, we are inducted into the deeper things of God, stronger truths.

Now, dear friends, we find a disposition on the part of some who have enrolled in this school to feed too largely on cake and pie, and do not so much on the substantial food the Lord provides. I would understand that the cake and pie might well be represented in the food the Lord still has remaining to supply unto the household of faith. We have noticed this, in meeting with the friends in various places, that those who are going to the storehouse, endeavoring to subsist on that food which the Lord has yet set forth, -- in other words going to the book of elation, and taking some of those different portions of Scriptures that are not yet due to be revealed, and seeking to derive sustenance from this direction, are as a rule not strongly developed along spiritual lines. It remains

for us to assimilate that which the Lord has supplied us, that we might become strong in the Lord and in power of His might, -- strong in character development, strong along spiritual lines.

We know that in some of these schools of spiritual training, the churches about us, the various denominations, are setting forth a certain class of food to those who are members of those schools. Perhaps many of us in our various Christian experiences partook of a great deal of food that was set before us and found we were not benefited by it. On the contrary, instead of increasing or benefiting ourselves spiritually, it had a deteriorating effect; and the Prophet speaks of the food that is set on the tables of these various schools of instruction outside of the Lord's school as filth, unfit to be partaken of. Perhaps you recall the words of the Prophet Isaiah in this connection, in speaking of these very last days in which we are living, in speaking of a special class who claim to be thoroughly endowed with ability to instruct those seeking to benefit themselves along spiritual lines. The Prophet declares (Isaiah 28:7, 8), "But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink; they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean."

Dear friends, if we have been members of the Lord's school for some time, and partaking of the wholesome food that He is providing from His storehouse, we have begun to experience a strengthening process being worked out in us. We are enabled to grow and develop. But it would be impossible to be properly nourished on the food that is being disseminated or set forth at the various tables represented by the various schools of instruction about us. But now we come to the next cardinal point,

Breathing.

Dear friends, it is a fact that the majority of people do not know to breath. That may seem rather a peculiar statement to some, because breathing is almost a natural process, and one would suppose that everyone would have no difficulty in breathing properly. But in this school of physical culture that we are using to illustrate this matter, the professor gives specific instructions along this line, for you remember breathing is a very important matter. Now as we have just said, the word rendered spirit is derived from the Greek word pneuma, which means breath, so that the New Creature, the new man, those who are members of the School of Christ, in order to develop properly along spiritual lines, must breath deeply of the holy Spirit of the Lord, taking in the Spirit, as the Apostle admonishes the followers of the Master, "Be ye filled with the spirit."

Now a great many people in breathing fail to take the breath of life clear down into their lungs, but they breathe on the upper surfaces, so that they fail to derive the full benefit they should obtain from breathing. We want to draw in a great measure of love, of wisdom, the spirit of a sound mind, filling our spiritual lungs, as it were, deep down with the spirit of our God; and as we continue to breathe deeply we find that in the course of time our spiritual capacity is enlarged, just as in the natural process deep breathing tends to promote the enlargement of the lungs. And so we find it stated in the Scriptures of those who continue to be filled with the Spirit, as it were, their capacity for breathing or holding the spirit is enlarged, as intimated in the Apostle's words addressed to the Corinthians, when he said, "O Corinthians, our heart is enlarged toward you." That spirit of love and sympathy, the desire for the good of those brethren at Corinth, had so animated the Apostle

Paul that he felt his heart was enlarged towards them. So, dear friends, let us bear that in mind. Let us strive in all ways to fill our lungs with the spirit of truth, the spirit of love.

Now, then, just as the way is free for the natural man to partake of and breathe into his lungs the life-giving elements contained in the atmosphere, so our heavenly Father has told us that His Spirit is free to those who wish to partake thereof. We recall the words of our dear Redeemer when He said, "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the holy Spirit to those who ask Him." In other words, those who are willing to take it. And the next point is

Exercise.

Now this is a very important element of our spiritual development. As in the natural school the professor of physical culture, placing the pupil on this low platform in front of the large mirror, and placing the dumbbells in his hands, gave him instructions to go through various movements in order to exert or exercise various muscles of the body, and the system of movements inaugurated by this professor was such as to exercise all of the muscles of the body, so we find that the Great Teacher, the Lord Jesus Christ, has instructed His followers, His pupils, along various lines. He has given those exercises which will develop all of the spiritual muscles as it were, rounding them out into the glorious likeness of the Lord Himself.

This professor of physical culture was a great athlete himself; he had the reputation of putting a 300-pound dumbbell over his head, so that he himself was an example to all the pupils. As he stood there, scantily arrayed, one could observe the massive muscles, and the splendid development he had attained himself. So then, how true it is that, as we look unto our great teacher, the Lord Jesus Christ, we marvel and wonder at the grand and glorious development he attained, for we recall that while our Lord was perfect as a man, yet it was necessary that He should develop as a spiritual New Creature. So we read in the Scriptures that He was made perfect through suffering, rounded out and developed along spiritual lines.

So that, as it were, we are standing on the platform. What would the platform represent, I think it would represent justification. We have our standing before the Lord because of the fact that we have complied with the conditions; we have taken our stand upon the platform, Christ Jesus, accepting Him as our Savior and Redeemer, having come into this school. We are privileged to stand before the great mirror, and the mirror is fittingly represented in the holy Word of our heavenly Father, and the more we look into that mirror of our God the more we are able to examine ourselves and to see wherein we come short of the perfection along the spiritual likeness of our blessed Lord and Savior Jesus Christ.

You know how it is as we look into the Word, as we consider the admonitions of the Lord, consider the glorious Redeemer, we see His character reflected in that mirror, and we are enabled to contrast ourselves with the perfect example that is given unto us, and we see wherein we come short, and wherein it is necessary for us to develop. For instance, if our spiritual arms are weak, as it were, and need development, we contrast our arms with the arms of our dear Redeemer, so then it is impressed upon us most forcibly that in order to be pleasing in the sight of our God, in order to attain that high, that grand, that glorious development the Lord desires us to attain, it is necessary

that we closely scrutinize ourselves, that we continually consider the example that is set before us, and strive to develop into His glorious image. So we are counseled in the words of the Scripture to be conformed into the glorious image of Christ Jesus, or, in other words, to be copies of God's dear Son.

I would understand that the various movements gone through with the dumbbells would very beautifully illustrate the trials, the temptations, that the Lord's people are called to go through in their Christian experiences. Now, then, the Great Teacher, the Lord Jesus Christ, knows the movements, the exercises that are best for his pupils to go through in order to develop along the proper lines. And so the Lord is arranging, or shaping, the exercises or trials so that if we are rightly exercised, going through with these hardships or adverse experiences of life, we will develop properly. It requires constant exercise in order to attain that development. It would not do for you and I, if we were developing along physical lines, to take up the dumbbells one day and exercise listlessly for a while, going through with the various movements, and then neglecting the exercises for several weeks; we would fail to be benefited in that way. So this professor of physical culture, in training his pupils, taught them to exercise daily, going through with the various movements, devoting a certain amount of time regularly and systematically.

So we find it is in the school of Christ, developing along the spiritual lines, that our Lord is causing us to go through with certain experiences, little trials and testings all along the way day after day, day after day.

Now if we do not have the trials and testings that come to us in our experiences, we might rest assured that we are not true members of the school of Christ, that the Master was not paying any heed to us, that He was not recognizing us as His pupils. You see in the natural school it would be to the credit of the professor of physical culture to turn out those pupils who were well developed; he would feel ashamed to turn out of his doors a pupil who had not been properly developed, because this one would be a walking advertisement against his institution. So we find in the school of Christ it is the purpose of our dear Redeemer to glorify the heavenly Father, and He is setting us the example along the lines that would glorify God, and giving instructions along the proper lines, so that we may be fully developed, and so glorify our heavenly Father. So with this thought before our minds, that we are being rounded out and developed spiritually in order that we might praise and glorify and honor our dear heavenly Father, how we would feel encouraged to be patient, submissive to the instructions of our blessed Lord.

And now, dear friends, in looking around the room of the studio, noticing those large photographs or pictures of famous athletes, pupils that have been graduated from this natural school, we feel encouraged to attain a similar development. So it is in the school of Christ. We can look around with our mental eyesight, as it were, and consider the photographs of the pupils who have graduated in the school of Christ. Take the Apostles Paul and Peter and James and John -- what marvelous developments were attained by them! Consider our beloved Apostle Paul. The more we examine into that glorious character, the more we are stimulated to press along similar lines to attain unto a like development. Dear friends, I trust it is the heart's desire of all who are present today that they may be more and more like unto the Apostle Paul, even as he was like unto the Lord Jesus Christ. And you remember how the Apostle counsels some to follow him as an example, as he manifested the Lord Jesus. We find, too, that associated with us in this school there are some who have been pupils for perhaps quite a number of years, and we look at their growth and development. Here is

Brother Brown, and here is Sister Smith, and as we look at them, and see what the Lord has done for them in rounding them out in his likeness, we note the patience they manifest, the brotherly love, the fortitude, the selfcontrol, the godliness, and all of these various features of Christ's likeness, and as we look at them what a marvelous Teacher we have, what a wonderful school we are members of, that such grand results can be attained. So we feel stimulated in this respect to press on that we may likewise develop. Sometimes, in meeting the dear friends, I feel like looking up to them, as it were, they seem to be such magnificent characters; it is a matter of joy and gladness to be associated with them, and to know them. But sometimes there is a disposition manifested on the part of the pupils in the physical school to go through their exercises in a listless manner; they are not particularly interested, but rather careless, and do not give strict heed to the instructions of the master. Now so we find it is in this great school of which we are members. Some need to be energized, to be stirred up, to go on with these exercises that the Lord is causing to come on them with joy, with cheerfulness, seeking to be rightly exercised by the experiences of life.

Now, then, the pupil in the natural school, after having gone through a course of training for some time, is subjected to a special trial or testing to see how much he has improved. Perhaps the individual when he first enrolled was unable to put up a 50-pound dumbbell over his head with one hand, being so weak he could not accomplish that feat of strength. After exercising for days and months the professor, in order to ascertain just how much the pupil has improved, will subject him to certain tests, and perhaps finally the pupil is able to put up a 50-pound dumbbell with comparative ease. So we find in the school of Christ that while we go about in the ordinary affairs of life, subject to the trials and tests that come to us, the regulation exercises, so to speak, there comes a time when we are subjected to a special test. And now why is that? Why, the Master desires to know how much we have developed, how much we have been strengthened by following out His instruction, and not only that, but that it might be a means of encouragement to us, because after we have been in the school of Christ for a certain length of time and are able to go through a certain severe test, it is a matter of joy and happiness to us, as we reflect upon our Christian course, and observe that when we began we could no more have passed through that trial or test than we could fly, and so it is encouraging to us, as well as a means of joy and pleasure to the Master, as He sees the benefits that are being derived from the instructions carefully carried out.

I trust we all have this testimony to ourselves, we who have been privileged to be members of the school of Christ. Indeed it would be a matter of sorrow if we thought we had not been growing stronger along spiritual lines.

And by and by, after this special test of strength is applied, the Master does not neglect the regular course of training, but he is still continuing on with the exercises day by day, because it is the constant exercising that will develop the muscles, so that after a while the pupil reaches a state of development where by and by he is able to put up a 100-pound dumbbell with one hand. Now the most of us will acknowledge that it is quite a feat of strength to put a 100-pound dumbbell over one's head with one hand. Now so it is in the experiences with those who have been enrolled in the school of Christ; there comes a time when they begin to realize that they are very strong, strong in the Lord and the power of His might; that they have attained to a certain degree of character development and strength likewise.

Dear friends, I would liken the putting up of the 100-pound dumbbell with one hand to the standard to be attained. If a pupil can put up a 100-pound weight, then this professor is satisfied that he has

developed the pupil to a very high degree; he is a pupil that will reflect credit upon that school, therefore. he is qualified to perform special duties that might be assigned to him. So in the school of Christ we might say the standard that is set before us is the standard of perfect life. We are to so develop under the likeness of our blessed Lord and Savior that we will only love our heavenly Father with all our hearts, and minds, and souls, and love our dear Redeemer likewise, and have such love for the brethren that we would gladly lay down our lives for them, but that we also love our enemies. And when we are enabled to say to ourselves, when we have the witness of the spirit to this effect, that we love our enemies, then, dear friends, we may feel that we have been vastly benefited by being members of this school of Christ.

Rest.

Another feature of physical training is rest. It is absolutely necessary to physical welfare to take a certain amount of rest in order to permit nature to operate in the best way. We look about us in the various schools of spiritual culture and we find there is not much rest granted to the pupils. They are continually urged to be busy, busy along social and political lines, and they must be converting the world, and must be doing this thing and that thing, whereas those who are members of the school of Christ are especially exhorted in the instructions that are given them to take the proper rest. And so our beloved Apostle Paul, the most illustrious pupil of the school, advises the Lord's people that they have entered into rest, that rest of God. It is a rest of peace, and joy, and happiness. I trust that we are all experiencing that glorious rest as we are assembled here today at this grand convention; resting from our own works, not seeking to justify ourselves, not considering that we must be right before God through our own efforts, but recognizing that we have a perfect standing before the Father, being justified freely from all things through the merit of His beloved Son. So we can rest from our work; we can enjoy that rest the world knows not of, and of which indeed all the members of these other schools of spiritual culture are devoid. We know the general disposition on the part of the world, and the members of these other schools, is the very opposite to the disposition of rest or peace. They look about considering the poor world, looking forward to the future with a great deal of vexation or perplexity; they may see the great time of trouble coming, and they are terribly upset or troubled; they have not that peace we are privileged to enjoy. How thankful we should be that our heavenly Father has arranged it so that we are privileged to enter into that glorious condition of peace, that condition of rest that is reserved for the people of God. It is a foretaste of that glorious condition beyond the veil.

Bathing.

Bathing is a very essential feature in the matter of proper physical training and development. We all recognize that the proper application of water is conducive to our general physical welfare, but an improper use is not, as many of us have exemplified in the use of water at the hotel. Proper and consistent bathing is needful to our physical health; and so also the spiritual man, in order to have the best development, needs the washing of the water of the Word. We are to continually apply to ourselves this purifying influence exerted by the instructions of the Word, that we might be more and more cleansed of all natural or inherited defilements of the flesh. He that hath this hope in him, purifieth himself, even as He is pure, -- even as our glorious Teacher is pure. We are seeking to be pure, and holy, and harmless, and undefiled, even as our Lord. Then, in the drinking of the water, it is necessary that we drink of the water that will benefit us. It would not do to partake of the pure

water; it would not do for us to drink of the muddy waters of the traditions of men, because in due course of time it would interfere with our health, and retard our spiritual development. But we are to partake of the water of the Truth, and you know throughout the Scriptures, water is used as a symbol of the truth. And the more we assimilate of the truth, the more we imbibe of the truth, the more we are cleansed, the more we are benefited.

Sunlight.

And then again, dear friends, a very important matter is sunlight. We would not expect to develop along physical lines, if we were to go through with the exercises and the other features of physical development in a darkened room, for darkness would have a deteriorating effect. So, those who are in the school of Christ and following the instructions of the Master are privileged to exercise in the sunlight of God's favor, as we sometimes sing, in going over some of the Gospel songs, "We are walking in the sunlight all the way." Sunlight is recognized as a very beneficial agency in those who are physically ailing, and so it is that the great instructor of physical culture advises his pupils to go out into the sunlight where they might experience the light-giving qualities that are contained in the rays of light. We realize it is essential to our spiritual development that we likewise give heed to the Great Teacher, and the instructions contained in our Heavenly Father's Word along this line.

Cheerfulness.

And in this same connection of the value of sunlight, walking in the joy and peace and happiness that is contained in the knowledge of God's character and of the Plan of the Ages, in the glorious hope that is set before us, the glorious prospects, we recognize another important element, and that is cheerfulness. Now a pupil in a physical school would not expect to derive the fullest benefit if he would go about following the various lines of instructions in a sad and disheartened way, but in going through the various movements, as I have noticed, the purpose is to put a great deal of energy, and vim, and life into them. So let it be with us as we go about seeking to serve the truth, to make known the glad tidings of great joy. Let us go about in a cheerful way, and not permitting any of the circumstances of life to bring about a condition of depression on our hearts, but let us rise superior to all of these conditions, rejoicing in the sunlight of God's favor. Cheerfulness is very essential, dear friends, and we see in looking out over this vast audience that cheerfulness is a very prominent part of the expressions that are animating the faces of the dear ones. And we have noted this also, those who are outside the School of Christ, those who are seeking to know God, those who are seeking to discover the school that would benefit them, and seeking to draw nigh unto God, that they have been largely attracted by the expressions of joy, of peace, of cheerfulness, that are manifested by the pupils of the School of Christ. Perhaps you have all noticed in your experience that some have been strengthened and attracted to the truth because they have noted the joy and happiness manifested by the Lord's people when they came together. And also in the varied experiences of life, sometimes the dear friends have gone through suffering, hardships, etc., and have manifested such a joyous, happy spirit through it all that their neighbors and friends were simply astonished. They wondered that they were able to do so, and what a remarkable witness for the truth this is! The world is developing the expression of sorrow, perplexity, and grief, and the Lord's people on the other hand are developing the expression of joy, peace, happiness and

cheerfulness. The contrast between the two expressions is daily becoming more marked, and people outside are expressing the thought, and saying, These people must have something good in order to develop such a condition of cheerfulness and peace.

Dear friends, we find that this process of development is not an instantaneous one as a rule; it has required considerable time on the part of those who are enrolled in the School of Christ to attain that standard of development the Lord desires. Perhaps some, on account of natural constitution, were able to make more rapid progress than others, but the Lord's grace is sufficient for all classes; the Lord is doing all in His power, rendering every assistance, to enable those who are members of His School to advance to the standard of development. Our dear Heavenly Father by His gracious providences, and through His beloved Son, our Lord and Savior Jesus Christ, is doing all that it is possible for Him to do consistent with His character of wisdom and justice and love and power, to bring these members of the School of Christ to that degree of development that they would reflect credit upon Himself. And we recognize that the whole Plan of God as formed from before the foundation of the world was arranged for the very purpose of bringing about the glorification of God Himself, and therefore with this thought before our minds, we should be stimulated, we should be energized to avail ourselves of every opportunity, and to give specific heed to the instructions of our Lord that we might quickly develop, that we might in every way glorify and praise our dear Heavenly Father if we recognize that all honor and praise is due to Him from whom all blessings flow.

Now, dear friends, what is the object of this great process of development that is going on? We find in the physical school to which we are referring to illustrate the matter, this training is taking place for some specific purpose. Many of those athletes are going through the course of instruction for the purpose of qualifying them-selves to enter into a great competition that will take place at some appointed time. The specialty of the professor of physical culture we have in mind was to train and develop his pupils so they could lift enormous weights. Some of them could lift more than a thousand pounds on their backs. And one of his particular sayings was, that an athlete was as strong as the weakest part of his body, and used the illustration that a chain was as strong as its weakest link. Therefore the human body would be as strong as its weakest part. So we find that the Great Teacher, the Lord Jesus Christ, in training and developing those who have entered into His School, is strengthening them in all parts. And we need to consider our own experiences, that while we may be strong in some respects, we have, as it were, some "strong weaknesses" -- we are very weak in some particular. Now if we give proper heed to the instructions of the Master, we will seek to develop our character in that particular so that when the supreme trial or testing comes, we will be strong enough to stand up under the greatest trial we will be called upon to bear. We believe, dear friends, that we are about to enter into a special time of trial, and so it behooves us to develop as rapidly as possible, and to see wherein we come short, to look into the mirror and contrast our development with that of the perfect standard set before us, being rounded out and strengthened so that by no manner or means will we give way under the tests that are coming.

Now the specific purpose of being enrolled in the School of Christ and developing into Christlikeness is, that God Himself, the founder of this School of Christ, has arranged that there shall be a great uplifting time, and that the spiritual athletes, as it were, who have been under process of training and development, are the ones who will effect the uplifting, and they will be engaged in uplifting a tremendous weight. It is a weight that thousands of honest, good-hearted men and women in the past have tried to lift and have been unable to do so, but now the Lord in

His wisdom is instructing and developing this class so there is no possibility of doubt as to whether they will be able to lift that enormous weight the Lord has in mind. And what is that great uplift? What will be the weight that will be lifted up? Why, the Lord designed and arranged that in due time there was to be the uplifting of the whole world of mankind, lifting the groaning creation up to perfection and into harmony with Himself. In other words, this class who have been specially trained will be qualified as instructors, in training and developing the world of mankind throughout a thousand years, and the world, step by step, will be lifted up from the low plane of weakness and degradation and death, up to the high degree and excellence of perfection along earthly lines.

So then, dear friends, it will indeed be a great uplift that will be effected of the whole groaning creation. And how grand a work it will be for this glorified class which has been rounded out into the likeness of the Lord Jesus Christ, to engage in! It is our heart's desire that we might be associated with our glorious Lord in the work of blessing the whole world. May the Lord bless us along this line of spiritual development, that day by day we may be rounded out more and more unto His glorious likeness. Amen,

2:00 P. M. -- Praise and Prayer Service.

2:30 P. M. -- Discourse by

Brother E. W. Brenneisen.

"THE THREE WAYS"

"I love to tell the story!
'Tis pleasant to repeat
What seems, each time I tell it,
More wonderfully sweet.

I love to tell the story,
For some have never heard
The message of salvation
From God's own Holy Word."



Brother E. W. Brenneisen

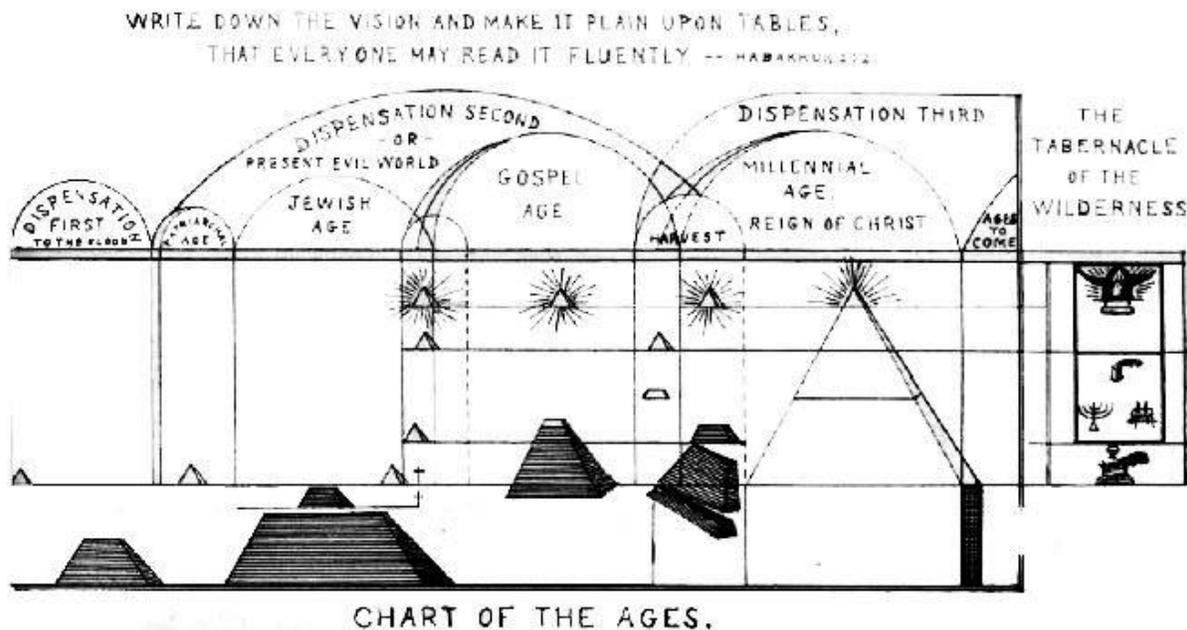
DEAR FRIENDS: The words of the song we have just sung truly express the sentiments of my heart this afternoon: "I love to tell the story, for it is pleasant to repeat what seems each time I tell it more wonderfully sweet." The balance of this verse reads, "I love to tell the story, for some have never heard the message of salvation from God's own holy Word" --the Bible. "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.) So, dear friends, as we have the opportunity of spreading the good news, we endeavor to refer to no other authority than to a "thus saith the Lord."

The first scripture reference is Isaiah 55:8 to 11: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." So, then, if there are any strangers or visitors in our midst this afternoon, and we have the privilege of calling to their attention a wideness in God's mercy, a grandeur in His character and plan, not previously seen, give the honor, glory,

praise and thanksgiving to whom it belongs, namely, to our Heavenly Father. We will endeavor to give you a "thus saith the Lord" in every instance as the reason for the hope which we have within us.

Continuing, we read, "For as the rain cometh down and the snow from heaven, and returneth not thither, but [instead] watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and read to the eater. So [in this manner] shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." If the general conception of professing Christianity be true, namely, that God's Word has been sent out during the eighteen hundred years for the purpose of converting the world of mankind, are we not forced to the inevitable conclusion that it has returned unto Him at least measurably void? Is it not true that fifty per cent of all people living in the world today have never heard of the only name under heaven given among men whereby we must be saved -- the name of Jesus Christ? And I am sure, dear friends, that you will also agree with us when we say that not ten per cent of all humanity inhabiting the world at the present time, even profess to be earnest, devout, sincere, consecrated footstep followers of our Lord and Savior Jesus Christ, -- Christians and saints according to the high standard which God's Word and God's Word alone sets up.

How about the other ninety per cent? Has God's Word returned unto Him void as far as they are concerned? God forbid. Let God be true, as we have just read from His Word, even though it make all men liars, or falsifiers; even though it may prove all our previous conceptions of God's plans and purposes erroneous.



In our talk this afternoon, dear friends, we shall use or the purpose of illustrating the lesson, the chart which we have before us. We do not claim for this chart any inspiration, or anything of that nature; the chart is merely to be used as an aid to the mind through the eye in discerning and fastening upon our minds certain features of God's plan. God's plan Oh, yes, God has a plan, a glorious plan, a marvelous plan, a beautiful plan, a harmonious plan, a divine plan of the ages, of which this chart is an illustration or picture, and as you will notice it is entitled here, "Chart of the Ages," and above, "From Paradise Lost to the Times of Restitution of all Things." On the upper portion of the chart you will notice three great divisions designated dispensations first, second and third. Dispensation first is a period of 1,656 years, beginning with the creation of an and continuing

on down to the time of the flood. It is spoken of in Bible language by the Apostle Peter as "The heavens and the earth standing out of the water, and in the water, whereby the world that then was, being overflowed with water, perished," -- not the literal, physical, sun, moon and stars, nor the literal physical planet, but what the heavens and the earth at that particular time represented, did perish, did pass away, did cease to be.

Beginning with the drying up of the flood, and continuing on down the ages to the second advent of our Lord, in contrast with "the world that then was," we have such scriptural language as this: "The present evil world," and "The heavens and the earth which are now," in contrast with the heavens and earth that then were, -- again not having reference to the sun, moon and stars and the planetary system, but to the higher order of things, and the lower order of things, existing at the present time; and the scriptures indicate they also are to pass away, to be destroyed, to perish, in a great conflagration. Indeed, dear friends, the various contending elements, the labor element, the capital element, the rich element, the poor element, the financial element, the political element, the religious element and the social elements are already producing considerable friction and heat, and will soon burst out into flame; not literal, physical flame, but in "a time of trouble, such as never was since there was a nation" (Daniel 12:1), and our Lord, quoting the same prophecy from Daniel, adds, "No, nor ever shall be." (Matthew 24:21.) But, dear friends, we are not mourning about that; we are rejoicing today at the very prospect of these things passing away and being destroyed. Why? For we know that at the end of this particular period of time there is a new era to be introduced, "The world to come, whereof we speak," the "world without end." (Hebrews 2:5.)

You will notice this third arch, indicating the world to come, the world without end, represents the matter very clearly by showing it to be without end. And with just that particularity with which this third arch thus represents a feature of divine truth from God's Word, we can assure you that every other feature on the chart, every other small detail, every other line and figure represent, indeed, scriptural truths such as we can never find in any other plans that are represented, stamping upon it certainty, verity and truth from beginning to end. For thirty years or more this chart has been preached from by various dear people of the Lord, and it stands today as a true and faithful representation of God's Divine Word, and of God's divine plan of the ages.

We now invite your attention to the subdivisions of the "Present evil world." You will notice that it is divided into three ages, or periods of time, namely, the Patriarchal age, the Jewish age and the Gospel age. During the Patriarchal age God dealt with certain individuals only -- Abraham, Isaac and Jacob. We read in the fifty-first chapter of Isaiah, second verse, that God called Abraham alone. Oh, says some one, that sounds like election! If it sounds like election, it is the election that sounds from the Bible, and we must believe it. Certainly God did call or elect, or select, or choose, Abraham. The exact language of the scripture is that He called Abraham alone, and subsequently God dealt with his son Isaac, and then Jacob; and after the death of Jacob, with his twelve sons and their respective families for a period of 1,845 years, to the exclusion of all other nations. We read in the third chapter of Amos, "You only have I known of all the families of the earth." Was there any advantage in being a Jew then? Let the Apostle Paul answer:

"Much every way: chiefly, because that unto them (the Jewish people) were committed the oracles of God." (Romans 3:2.) And we know full well, dear friends, that all the prophets, and finally even God's own Son, were sent to the Jewish people to the exclusion of all others. If the general promulgation of what is supposed to be God's truth be true, then all the other nations are eternally

lost and without hope, for they died and passed away from this earth, unchosen, not selected or elected. But does the Lord leave us in that dilemma? No, dear friends, the Lord indeed did mention the fact that if the mighty works that were done in Capernaum among the Jewish people had been done in the wicked city of Sodom it would not have been destroyed and also that the inhabitants of the cities of Tyre and Sidon would have long ago repented in sackcloth and ashes. (Matthew 11:20 to 24.) Well, then, this indicates that what they (the Sodomites and others of their stamp) require to bring them to a right attitude of heart to receive God's intended blessings, -namely a repentant state --is a complete manifestation of God's power of loving kindness, in their midst. Our Lord, therefore, directed the Jews' attention to that time, the Millennial day, when the kingdom will come and God's will is to "be done on earth, as it is done in heaven," -- even the judgment day period, for He said, "It shall be more tolerable for Tyre and Sidon at the day of Judgment than for you" (the cities wherein most of His mighty works were done), and, again, similarly "that it shall be more tolerable for the land of Sodom in the day of judgment than for thee (Capernaum)." And if anyone doubts as to whether or not it is going to be tolerable for Capernaum, let him carefully read and study all the prophecies concerning the great and glorious blessings that are due in the future to be fulfilled amongst the Jewish people. And then turn also to the picture of the matter which the Apostle Paul so beautifully describes in the eleventh chapter of Romans, and then think, dear friends, it is going to be even more tolerable for the balance of man-kind. Are you sorry of it? I am not. I am real glad of it. I have been praising God ever since I learned about the matter, and I sincerely trust every one here is in the right attitude of mind and heart, and will agree with us that this is "good news." Some coming to our meetings occasionally will say, "that sounds very good, but that is too good to be true." We certainly trust, however, that there will not be one present in this tent with that thought in his or her mind, but instead just the reverse, namely, that it is too good not to be true. In -deed, dear friends, it certainly is true, because it is just like God to provide something so much better, so much grander in length and breadth and depth and height than we could ever have thought of, even as indeed the heavens are higher than the earth.

We call your attention now to the next age, designated the "Gospel age." This is a period of over eighteen hundred years during which God has been dealing again with a select, elect, chosen class -- a class chosen out from among all kindreds and tongues and nations and peoples --a chosen nation indeed, but not stamped so far as their physical characteristics are concerned, not separated so far as the limits of their territory is concerned, but known unto God, and God alone. "The Lord knoweth them that are His." And during this Gospel age those who have heard the good tidings of great joy which shall be unto all people, continue the refrain, teaching from place to place, city to city and village to village the gospel of good news of the coming kingdom. Therefore it is appropriately designated the gospel (good news) age, -- the age in which good news is spread forth broad-cast. What for? To convert the world? Oh, no, but to take out of the world a people for the name of His Son, and then, as we read in Acts 15, the Lord will return and build the tabernacle of David. What for? That the residue of men might seek the Lord and call upon His name.

Dear friends, we have abundant scriptural proof that the ensuing age, the 1000 year period of time at the close of this Gospel age, introduces the world to come, the world without end, and is indeed the period of time spoken of in the scriptures as a time of rejoicing, a time of wiping away of tears. Surely the past six thousand years has been a time of sighing, crying, mourning and dying, but, as the Psalmist says, "Weeping may endure for a night but joy cometh in the morning," and so the children of the morning are already filled with joy be-cause they can look at matters from God's standpoint, through God's eyes, even His word of truth, the Old and the New Testaments, the

wisdom which is from above; and looking at it from that standpoint all things become new to us. Even though we are yet in the closing days of the present dispensation, thank God we can see the evidences accumulating on every hand that the complete destruction of Satan's empire is at hand, and upon the ruins of present institutions. He whose right it is, Christ Jesus the Head, and the Church His then glorified body will erect the new heavens and the new earth whereof we speak. No doubt we are all glad of the prospect of the restitution of all things, which Peter says was spoken by the mouth of all the holy prophets since the world began.

We now come to our subject proper, "The Three Ways." Those who have not heard a lesson along this particular line frequently say, "What three ways," The three ways of the Bible. We will read the three texts mentioning these three ways. Matthew 7:13 and 14: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." That is the first way, the broad way. "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The Lord's words, instead of saying anything about millions who would walk in it, emphasize the fact that there are few who will be able even to find it. This is the "narrow way." The third way is recorded in the thirty-fifth chapter of Isaiah, eighth verse, "And an highway shall be there, and a way, and it shall be called the way of Holiness."

We shall endeavor to answer the questions this after-noon, as to when, where, and by whom each one of these three ways was or is to be opened, who go thereon, and the final destination of each one of the ways, and in the order we have mentioned them. It is very essential that we fully and completely understand about this broad way, and the end of it, before we can even begin to comprehend anything about either of the "highway" of holiness or the "narrow way" of suffering and self-denial. So, therefore, we will begin the lesson with the broad way, and invite your attention first of all to the introductory chapters of the scriptures wherein we find the record of the original state of man; where every one who is here this afternoon was originally in possession of a homestead. Originally we were "all in Adam" and had a homestead, but this has been lost, and there is not a person today who has a homestead in the fullest acceptation of the term -- not even a Mr. Rockefeller. The word "homestead" does not mean a temporary abiding place, but it means a permanent and a happy residence, and that was originally ours "in Adam," but was lost. We want to know more about what this original home-stead was. Was it in heaven? Was it on earth? What were the conditions? It does not make any difference what you think about it, or what I think about it, but what saith the scriptures? We will invite your attention then to the second chapter of Genesis, seventh verse, where we read in very few but clear cut and distinct words, about the creation of man. Now what is man? It is important that we know what man is, and also important to know what he is not. We find the majority of the world today have many erroneous ideas and thoughts as to what man is, and we might sum them up in two words, "immortal soul." Let us emphasize the fact daily as we have opportunity and come in contact with the world, that the expression "immortal soul" is not a Bible phrase. It is foreign to the scriptures. We will admit that it is a theological phrase, but we are not discussing what theologians may have decided in this matter; we are going to a higher authority, God's Word. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."

We will then invite your attention to the verse where the creation of man is clearly and distinctly outlined and see whether there is one iota of truth in that frightful doctrine of the inherent immortality of the soul. We say "frightful doctrine" for upon that doctrine hangs the possibility of an eternity of torture. We read, "And the Lord God formed man of the dust of the ground, and

breathed into his nostrils the breath of life; and man became a living soul." Well, you say, "that is nothing new; I have read that many times." So have I, but every time I read it now, I see a depth of meaning in it that I did not formerly see, and I do not have to use some great long theological expressions to get the idea in my mind. -- if I did I think I would be bewildered like many others. But, on the other hand, we can understand the simple language, "The Lord God formed man out of the dust of the ground" -- completely, head, body, arms, limbs, etc., etc., even to the small nerve centers of the body. And what was the next operation? "And breathed into his nostrils the breath of life." Ah," say some, "that is the place where God breathed into man an immortal soul." You are much mistaken. It doesn't say a word about breathing into man an immortal soul. It would be a peculiar place to have an immortal soul any way, wouldn't it, in your nostrils? No Wonder it looks ridiculous. But, "come now, let us reason together." God is inviting us to do so this afternoon. How? Through His Word. "He had formed the man out of the dust of the ground and breathed into his nostrils the breath of life." What is it that you breathe up into your nostrils, dear friends? Is it not "the breath of life?" Does any one doubt it, Stop breathing during the rest of this talk and let us see if you have any semblance of life left in you. It is certainly very reasonable, and we might just as well take it as it is, "breathed into his nostrils the-breath-of-life," and what the result? The answer is in the balance of the text, -- and-man-became-a-living-soul."

But what is a soul, says someone? That is a confusing word to many, is it not? To dispel much of such mystery and difficulty in understanding its true original significance it has been very comprehensibly defined as "a sentient being." In other words, "a being capable of sensations." Now come, let us reason together: God formed man out of the dust of the ground, breathed into his perfect nostrils the breath of life, and it descended down into his perfect lungs, inflated the perfect lungs, which in turn set the perfect heart into action, which in turn propelled the perfect blood corpuscles through-out the perfect body and what was the result? an became a living soul, a sentient being, a being capable of sensations. The eyes became capable of the sense of sight, and the ear of hearing, and the tongue of tasting, and the hands of feeling, etc. -- man became a living soul in the fullest acceptation of the term; not a dying soul. Had it ever occurred to you that you never met a living soul in your life? No, you never saw a complete, living soul. All of them are dying souls and every day is one day nearer their complete death state. This has reference most decidedly to the natural man. We do not find anything in this expression to show that man was other than natural as he was originally created. The nature of the man was that he was a human being; he was not made for the heavens. How do you know? Well, let us read elsewhere, because some might say, did not God create man in His image and likeness? Yes, He did. Let us read this; it is the only other scriptural expression in regard to man's creation. "And God said, let us make man in our image, after our likeness." (Genesis 1:26.) Many well meaning people close the Book there, and begin to speculate, and that speculation invariably leads them into believing that man was created in the image of God in the sense that he had a "divine spark" about him. I have never found a divine spark in the Bible, so far. But let us reason again: "God said, let us make man in our image, after our likeness: and let them have dominion." What kind of an individual has a dominion? Is it not a king? Is it not a lord? Has not the Heavenly Father, the Supreme Being, dominion over the entire universe and that is the reason we ascribe to Him the name King over all?" He evidently here formed man in His likeness in the sense that man was to have a dominion. Where was this dominion? In heaven? No, dear friends. Not one vestige of authority, or dominion, was invested in the original man as far as heaven is concerned, because we read, "let them have dominion over the fish, and over the fowl of the air, and over the cattle, and over all the earth."

But, says one, you are reading in the Old Testament. Yes, we are, but let us hear now from the New Testament. The Apostle Paul says himself, referring to this very first man, in the fifteenth chapter of 1st Corinthians, that this first man was, -- of the heaven heavenly. Some people would have us believe so. But not so. He says, "the first man was of the earth earthy." (1 Corinthians 15:47.) But that was no particular discredit, for being of the earth earthy he was, nevertheless, in the likeness of his Father in the sense that he was given a domain; he was to have a dominion; he was to be lord and king over this domain, even here upon the earth. We are reminded of the Psalmist's expression, "The heaven, even the heavens are the Lord's, but the earth hath He given to the children of men." (Psalm 115:16.) And Isaiah says, "God created the earth not in vain; He formed it to be inhabited." (Isaiah 45:18.) It has not yet been inhabited except by a lost, dying race of convicts, as we shall show you, on account of the disobedience of our first parents.

Where was Adam, as he was thus originally created in such a wonderful and perfect state? Would this world in its present state be a fit residence or homestead for a king and lord? Think of the thorns and thistles, the cyclones, the extreme heat, the extreme cold, and the disasters and calamities that infest every part of this planet! Would that be a suitable residence for a king and lord? We find, dear friends, that God prepared, separated, set apart, a place for this man Adam, after having formed him out of the dust of the ground. It says that the Lord planted a garden eastward in Eden -- not eastward in heaven -- and there He put the man whom He had formed. Again we read in the fifteenth verse of the second chapter of Genesis, "And the Lord God took the man and put him in the Garden of Eden to dress and to keep it." Why, that sounds like work, someone says; that would not be fit for a king or lord. Too hastily do you thus conclude. We agree with you that when you use the expression "labor" it would be proper to associate with it trouble, sorrow, sin, and all its concomitants, but "work" on the other hand is a boon, a blessing, a favor. We cannot think of the Heavenly Father as idle. God works; the angels in Heaven are employed. Activity indicates life, and we find this particular verse so implies, for we do not read that God took the man and put him in the Garden of Eden to pull weeds and fight with insect pests, etc.; that is not implied at all; that would be labor. On the other hand, here was a beautiful homestead which Adam could enjoy to his heart's content, and he was placed in it as a lord and a king. Dear friends, every one, perhaps, who has ever lived here on the earth, or the majority by far of the human race at least, have had a longing, an intense craving and desire for that very homestead; some call it heaven; but, dear friends, it was paradise upon earth. And many of humanity should be highly complimented in their partially successful efforts, even in their fallen state, to make themselves comfortable, --as comfortable as possible during the very limited sojourn upon this planet, so long as they have a vestige or remnant of life in them.

How did it come that they lost life? God tested the man as he was thus originally created in this Garden of Eden condition, indicated by this line across the chart, representing the plane of human perfection; the plane where Adam was originally placed as a king and a lord, having a domain, a sample of the homestead that was indeed originally designed for the whole family of Adam. But Adam lost his homestead, and every one of us lost ours with him. Some think they have a homestead at the present time, under present conditions, but it is simply because they have no idea as to what the glorious homestead condition was back there.

But you say, why was it necessary to try Adam? It was for his eternal happiness that he was tested. And you and I and every person who has lived on this earth since that time was also tried and tested in our first parents as to whether we would continue here or not. If Adam and Eve disobeyed, were

they promised a transfer to heaven? Oh, no. If they disobeyed the promise was that they would be sentenced to death -- "thou shalt surely die."

In the creation of our first parents and the preparation of their glorious homestead, we can indeed conceive of how the angels, the spirit beings in heaven, were intensely interested. This earth had been forming for thousands of years all the different kinds of vegetation came into existence, then the lower forms of animals, each after its own kind had been formed, and now the crowning feature of it all, the lord and king, man, was the handiwork of our Heavenly Father, Jehovah, through His honored instrument, namely, his Son, our Lord Jesus. The angels of heaven, as Job records it, "shouted for joy." (Job 38:7.) But, oh, dear friends, amongst that heavenly host there was one who saw the marvelous possibilities (as he thought) of becoming great. Evidently none of the spirit beings had been given a dominion like Adam and Eve, and this one of these angels also observed the difference between the human intelligent creation and the created spirit beings; because, from the scriptures, we understand that angels "neither marry nor are given in marriage" (Matthew 22:30), but one of the distinguishing features of all the breathing beings that had been formed on this earth, including the lord and king of them all, the human being, was that he was also commanded to populate this earth, to increase and multiply. This no doubt gave the one to whom I allude at the present time an opportunity to see the vast possibilities, and he no doubt pondered, "If I can come down here on the earth, and if I can get that first pair, Adam and Eve, to bow down and worship me and obey me, I will be like the most high God; I will be like Jehovah himself, for I will not only have Adam and Eve under my control, power, dominion and influence, but every one of their posterity will come into the world already my subject, already under my influence, already under my thumb. You recognize, dear friends, the character to whom we allude. Isaiah 14:12-14: "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I-will-be-like-the-Most-High." But you remember the proverb, "Pride goeth before destruction, and an haughty spirit before a fall." (Proverbs 16:18.) The pride of the adversary indeed was the precursor of his fall from heaven, and from Divine favor, and from being a son of God to being an enemy of Jehovah. He sought then for ways and means by which he can secure the human family and get them to be his subjects. He did not approach Adam; he sought a way to approach a part of Adam - - Eve --as we read in the third chapter of Genesis. He used an instrument. He selected amongst the animals of the Garden of Eden one of the wisest of them all, for it is to this day a proverb, "wise as a serpent." We read, "Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said (as the devil's representative or mouth-piece) unto the woman, Yea hath God said ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman (as the devil's mouthpiece), Ye shall not surely die." (Genesis 3:1 to 4.) Notice this is what the devil said, and it is the first lie that was ever uttered; and if you and I can not be thoroughly and completely released from the deception of this first lie, or falsehood, how can we possibly expect to ever be extricated from the mountain-heap of additional falsehoods that have been built up, the intricate network of them tripping up and entangling the whole human family ever since? So let us get down to the foundation of the matter, and if we get straightened out on this original lie, truly we may be able to get the threads separated properly and begin to discern God's character, and plans, and purposes to the exclusion of the blinding influences of that

deceiver and usurper from the beginning -- the devil. What was the devil's lie then? It is not in such language that very few could understand it, but it is in simple language, language that every person who can read a half dozen words, would be able to understand. God had said positively, "thou shalt surely die;" the devil merely introduced the word "not" -- the opposite. He says, "Ye shall not surely die." And the first woman, Eve, was deceived, beguiled into believing the devil's lie, and the whole human family ever since have been falling all over each other, so to speak, in their anxiety to believe the devil's lie rather than God's truth. Which do you believe? Do you believe the devil's lie that when one dies he is more alive than ever, and either goes to heaven or into torment? Or do you believe God's truth, "Thou shalt surely die?" Dear friends, it is high time that the whole world be awakened out of this intoxicated slumber into which the adversary has certainly beguiled them through the first woman.

So you can readily see that the whole human family has inherited this doctrine by nature very largely; they are predisposed to believe it. The devil said, ye shall not surely die, but on the contrary "ye shall be as gods." (Genesis 3:5.) Is not that what we hear on every hand, "Why, yes," they say, "we are as gods; we have some of the divine spark in us." Let us rather believe God's truth that disobedience and everything out of harmony with God will eventuate in a most thorough and complete extinction of life, absolute banishment from the presence of the Lord, destruction from his presence eternally.

But notice when Eve is beguiled she partakes of this forbidden fruit, and Adam coming along finds that part of his life (his wife) had already partaken of the tree, and death already beginning to work in her, and he, loving his wife, deliberately put forth his hand and partook of that forbidden fruit. He was not deceived. How do you know? Paul tells us, "Adam was not deceived, but the woman being deceived, was in the transgression." (1 Timothy 2:14.) There are two reasons why we emphasize the fact that Adam was not deceived: first, if Adam was not deceived he was the more culpable of the two. Second, only on the basis that Adam was not deceived could God's divine sentence come down upon him rightly and justly. We read the death penalty passed upon Adam in Genesis 3:17 to 19: "And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake. In sorrow shalt thou eat of it all the days of thy life." Notice the curse, the condemnation, six thousand years ago entered into the world, but the devil has been so shrewd as to make most people believe the condemnation is in the future. Truly he has made every-thing upside down and reversed it. But we read that six thousand years ago the curse came on the world, and we read in Revelation, relating to the last period of the glorious plan of the ages, that there is a time coming when "there shall be no more curse" (Revelation 22:3), because God has had the matter well in hand, and has checkmated in every possible way and manner every move of the adversary against the human family. And those who can look at it from God's standpoint can indeed be happy and joyful, realizing that evil is only permitted for a season, and only for the ultimate good of the human race; that everything which has been done against the human race by this first man sinning and coming under condemnation, has been, by the gracious arrangements of God's divine plan, offset by the gift of His love.

Continuing, we read, "In the sweat of thy face shalt thou eat bread till thou return." Return where, to a place of eternal torment? Adam could not possibly return to a place where he had never been before. Return where? "Till thou return unto the ground; for out of it was thou taken: for dust thou art, and unto dust shalt thou return."

We have answered the question when, where, and by whom the broad road was opened, and the end of that road. When was it opened? At the beginning of the history of the human race. Where was it opened? On the earth. By whom was it opened? By Adam.

What was the end? Death -- "thou shalt surely die." Who else are on this broad road which the Lord himself said leads to destruction -- not to life in torment? Well, the story is a sad one, but it is related by the Apostle Paul in four words in the fifteenth chapter of the 1st Corinthians, 22nd verse (1 Corinthians 15:22), where he says, "All in Adam die." Oh, what a story of woe, and misery, and sorrow, and sighing, and death these four words impart to those who can comprehend the awful conditions which sin caused on this earth ever since the fall of man. indeed, as the Apostle says, "we were by nature the children of wrath even as others, children of disobedience." "Wherefore, as by one man (Adam) sin entered into the world, and death by sin; and so death (the death sentence) passed upon all men in whom (as per margin) all have sinned." (Romans 5:12.) All lost their lives. By nature we are nothing more nor less than a race of convicts working out our sentence, "dying; thou shalt die," and not one in this convict state is able to make a living. We suggested before that no one had a homestead. No, dear friends, and no one is able to make a living, not even a Mr. Carnegie or a Mr. Rockefeller. Oh, but you say, they have millions. You do not understand me. They would give their mil-lions, and the people who have fame and honor would give all of that, for the secret of knowing how to make a living, to become thoroughly alive without any of the working of sin and death in them, or any of the sorrow, anguish, pain, and discomfort. And we have learned the secret; we have indeed been giving a secret understanding of this matter, but we are not going to keep the secret, we are going to scatter the secret broadcast, though it is only those who by faith can accept this secret at the present time that can escape from being convicts. Yes, we are addressing largely a congregation of escaped convicts, (2 Peter 1:4) who indeed have been given new life, and are already new creatures in Christ Jesus. Dear friends, it does fill our hearts with joy, gratitude, praise and thanksgiving to God, because it has not been on account of our merits, but by His grace and favor. Let no one feel, however, too much complimented that he has been successful, and found a way of escape from this condemned condition. It is all due to the grace and favor of God himself, who justly planned an effective deliverance, for he so loved this convict, condemned world that he gave (did not seem to give, but actually gave, not Himself, but), His Son for its redemption. Of course theologians at the present time say He gave Him-self because they believe much about the "Holy Trinity," about three Gods being one God. But, dear friends, you cannot find such a word as "Trinity" in the scriptures. It is a violation of reason, antagonistic to the scriptures, and to the glorious doctrine of the ransom, because so long as you are wedded to the doctrine of the "trinity," you cannot truly appreciate God's love, "for God so loved the world that he gave his only begotten son," (John 3:16) and as we read in the 17th verse, "God sent not his Son into the world to condemn the world." No, no, the world was already condemned to (lie, and the majority of them are already in the prison house of death, and the balance are rapidly falling into it; by nature all are on the broad road "that leads to destruction." In olden times, dear friends, that broad road which leads to destruction was not quite as steep as at the L present time. Adam lived 930 years and he died, but on account of added sins, iniquities, and shortcomings of each succeeding generation, this broad road became steeper and steeper, so that we slide down about 900 years sooner to the end of the road now, as the length of life has been reduced to an average of about thirty-five years.

But while this is not a very flattering picture, the redemption and release of these convicts is what stirs our hearts so, and we cannot keep from singing and rejoicing and telling the good news. In order to get this redemption feature thoroughly and completely fixed in our minds, we will again invite your attention to the heavenly courts amongst the spirit beings; and here we find one who is just the very antithesis of Satan in character, namely, the Son of God, who enjoyed harmony with God long before the creation of the world, who had glory with the Father before the world was. This son was so willing to do God's will that, even though God would send him away from his presence, he would indeed be pleased to do this. He did not comprehend the complete severance from God until in the last agonizing moments when on Calvary he cried, "My God, my God, why hast Thou forsaken me?" But think, dear friends, of God's position all this time, as realizing that just that moment would come of complete severance from His own son. Can you comprehend fully and completely what a grand and marvelous gift of love that was for you, and for me, and for the entire groaning creation, as beneficiaries who have been under the bondage of corruption, of sin, and death ever since the fall of Adam six thousand years ago? This is what stirs our hearts to the pitch- from which we desire never to be changed, because we desire to understand God's love.

The Lord Jesus did divest himself of the glory he had; he became a human being; he did not seem to become a human being, but actually became of the nature of the human family by being born of a human mother. But remember, dear friends, that he did not receive a contaminated life from father Adam, because Adam was no longer a father. The word father means "life-giver." Adam has never given life to any one of his children; he has only given them the death sentence. Every one of us is condemned on account of our natural inheritance. So, dear friends, here is where our Lord Jesus, who received his life from the Father, was transferred into the human family through his mother Mary, and came into world unspotted from this contaminated condition. He was indeed pure, separate, undefiled, free from the condemnation which rests on the world through the disobedience of Adam. Up to the age of thirty years he kept God's divine law which was over the Jewish nation. At the age of thirty years he presented His body a living sacrifice, holy and acceptable unto God, his reasonable service. He said, "Lo, I come (in the volume of the book it is written of me), to do Thy will, O God." (Hebrews 10:7.) And there, as he presented His body a living sacrifice His intense loving zeal set ablaze the sacrificial fires which enabled Him to be thoroughly and completely consumed on the altar of sacrifice. But God at once begat Him to a new nature, by the anointing of the Holy Spirit, descending upon him as a dove, represented on the chart by this pyramid at the beginning of this line; and there he opened up the narrow way which leads to life, immortality, the divine nature. So we answer the questions with regard to the opening of the narrow way -- when was it opened, where and by whom? By the Lord Jesus, on the earth, at the age of thirty years when he presented His body a living sacrifice. What is the end of the way? He says, "I overcame and am set down with my Father in His throne." The steps of the way were, spiritual begetting, spiritual quickening, spiritual birth, and finally spiritual exaltation to the very throne of God. He was given a name above every name, that at the name of Jesus every knee should bow, and he purposes to give those who have an ear to hear what the spirit saith unto the churches an opportunity to follow in his footsteps; he is not giving an opportunity to the world of mankind to follow in his foot-steps, but those who have escaped the condemned condition, and who have been justified by faith, are also invited in the earnest, entreating words of the Apostle Paul in Romans 12:1: "I beseech you, therefore, brethren, by the mercies of God (the mercies that have enabled you to escape from this condemned condition and be justified by faith) that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Those who are willing to do this become new creatures in Christ Jesus, and the Master's promise is "To

him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in His throne." Indeed the end of the narrow way of sacrifice, suffering, self-denial and reproaches for righteousness sake, is for those few who find it, and remain faithful in it, unto death. He says, "Be thou (those who have found this narrow way) faithful unto death (sacrificed death) and I will give thee a crown of life." (Revelation 2:10.) What is the crown of anything? It is the highest part. The crown of life is the highest form of life; the highest form of life is spiritual life, and the highest form of spiritual life is the divine life -- glory, honor and immortality; and this crown of life is offered to those who are willing to be faithful unto death and follow in the footsteps of the Master. So this is the glorious end of the narrow way.

In regard to the highway of holiness, we merely invite your careful reading and rereading of the thirty-fifth chapter of Isaiah. You will notice nothing is said about heaven or heavenly hopes, because all heavenly hopes are confined to this narrow way during the Gospel age of sacrifice, suffering and self-denial, to those who are willing to covenant to go in the footsteps of the Master, and when once it is closed, will never be opened again. But we praise God that then, "An highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; (to the end of this highway of holiness) but it shall be for those; the wayfaring men, though fools, shall not err therein." It goes on to say that "no lion shall be there." We are assured that it could not have been before the millennial age, because during the past six thousand years the devil has been going about as a roaring lion seeking whom he may devour, and he is getting the world pretty well swallowed up; He is not concerned about them, but it is those who are endeavoring to come near to the Lord towards whom he is ravenously inclined. But we are not ignorant of his devices. We know of his initial life, so let us assist others out of blindness and darkness; and soon this glorious highway will open to mankind and bring them to the fulfillment of the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." (Acts 3:21.)

In the twenty-fifth chapter of Matthew, beginning with the 31st verse (Matthew 25:31), we again read about this highway of holiness, in another figure. "When the Son of Man shall come in His glory (at the beginning of the millennial age and continuing throughout the millennial age), and all the holy angels with Him, then (not before) shall He sit upon the throne of His glory; and before Him shall be gathered all nations (for all in their graves shall hear His voice and come forth), and He shall separate them one from another, as a shepherd divideth his sheep from the goats." He is not then going to separate the "little flock." (Luke 12:32) because they will be on the throne with Him, having been previously separated, from out of the world during Gospel Age. So we read, "He shall separate them as a shepherd divideth his sheep from the goats. And he shall set the sheep (not the "little flock" this time, but evidently "other sheep -- which are not of this fold" John. 10:16) on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, "Come, ye, blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Evidently the restored human kingdom, dominion and man to be again king and Lord of the earthly domain, "homestead" paradise restored. We picture that kingdom in the times of restitution of all things as a glorious estate, but let us show you even a more glorious condition, and an higher place more recently pre-pared for sacrificers, recorded in John. 14:1 to 3, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house (the entire universe) are many mansions: (many planes of being) if it were not so, I would have told you. I go to prepare a place for you." (This was 1,800 years ago, but the other place, the garden of Eden, was prepared 6,000 years ago, is lost and is to be restored during the next 1,000 years' reign of Christ.) "And if I go to prepare a

place for you I will come again and receive you unto myself; that where I-am-there-ye-may-be-also." And, as the Apostle John says, "every man that hath this hope in him purifieth himself, even as He is pure." (1 John. 3:3.)

3:30 P. M. -- Praise and Prayer Service.

J. D. Wright.

Subject: Repentance, Blotting out of Sins, Times of Refreshing.



DEAR FRIENDS: The text I will use on this occasion is found in the 3rd chapter of Acts, 19th verse, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, and He shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." (Acts 3:19) The subject matter of this text, as perhaps all of you know, has been considerably misunderstood and held in a hazy sort of a manner in the minds of a great many Christian people. The word "repentance" is certainly not very well understood, and does not mean what it is so often supposed to mean; for instance, it does not mean being sorry because one has committed some crime and has been caught, caught afterwards. That does bring more or less sorrow to people when they finally get caught. Having committed some depredation makes them feel sorry, of course. That is what

a great many people perhaps call repentance. Nor do we understand it means a proper sorrow on account of sin, as so many think. Nor does it mean, being frightened on account of the doctrine of eternal torment. Nor does it mean, as some used to tell me, being able to yell loud enough (when one gets scared bad enough on account of eternal torment) that one might be heard a mile. I have been connected in times past with a people who seemed to have an idea of that kind; they would invite the poor brother or sister to kneel down and pray aloud, and repent of their sins. Repentance is, of course, necessary, but repentance, according to their understanding, was evidently not repentance unless the individual called just as loud as he could call. I have noticed the preacher would go down very near to the person who was supposed to be repenting of his sins, and find out, if he could, whether he was praying. Maybe he would whisper in his ear, saying, "You will have to pray louder than that or the Lord will not hear you." He would raise his voice; he would be terror stricken on account of eternal torment and, of course, willing to do almost anything the preacher told him to do, and the preacher would say, "Pray louder than that." And he would again lift up his voice. He would say, "You have stronger lungs than that, you will have to pray still louder." So, if he should bellow like a bull, all the better for his repentance.

Well, now, dear friends, I think there are a great many people in the world who are entirely honest in the matter, yet they hold such an idea as that. It is not repentance. Repentance, we understand, is not sorrow on account of sin, but the Apostle Paul tells us that a godly sorrow worketh repentance, not to be repented of. Repentance is simply a change of mind or conduct, or both, and it is necessary therefore for everyone who would come to God, to come into relationship with the Lord, either now or at any other time, to repent of his sins. God's great plan provides for repentance,

provides that all those who would have relationship with the Lord at all, must repent of his or her sins. In this present time, as we know, God is taking out of the Gentiles a people for His name, and in harmony with the great work He is thus carrying on, He calls for all of His people to repent of their sins, and turn to the Lord. Now in the time to come, the times of restitution spoken of by the mouth of all the holy prophets since the world began, no doubt He will require the same thing, that they repent of their sins and turn from their course of conduct, that they have a change of mind -- that is, that they have a thorough reformation of mind and conduct.

The next point we would notice, dear friends, is that of conversion. "Repent ye, therefore, and be converted, that your sins may be blotted out." Not only must man be penitent, or repentant, but he must be converted. That is where conversion is likewise somewhat distorted in the minds of a great many people. To be converted, to the minds of some people, seems to be to join the church and take the preacher's hand, and then be just as good as they can be in this present time, and just as long as they can be in this present life, and then go to heaven when they die. Others seem to think that it means a sort of convulsion, in which they are to be wrought up to a certain pitch, on account of the doctrine of eternal torment, and then turn to the Lord in the agony of their hearts, and if they can just reach the point where they finally burst out in a paroxysm of joy, then they are converted. But they can hardly explain it from a Scriptural standpoint. There is something really happyfying about this. Sometimes, they get in that condition and get exhausted and fall. Certainly it must be a conversion of some kind, but it is not the proper kind of conversion. Conversion, we understand, means being turned, or being changed. We understand that it means all that is meant by repentance. Repentance in other words is included in the word conversion. To be converted means to be turned or to be changed. Certainly if one has been a sinner, a great or a small sinner, he needs to be changed from that condition, and if he is brought into a condition where he really repents in any sense of the word, he certainly is converted that much, but conversion means more than really repenting, changing a little. Now, you know, many have the idea that when they get what they called "converted," they have a change of mind, and a change of heart to a certain extent. They may, for instance, have their desires changed, so that, instead of desiring to live out of harmony with the Lord, and in harmony with the devil, they may have a desire to be in harmony with the Lord and with the Lord's people; they are changed that much. That far, they are certainly converted. Then they may have their doubts changed to faith, their fears changed to confidence. That far they are, of course, converted.

If it goes far enough, and they become so thoroughly interested in the matter that they are willing to look into the Word of Truth on the subject, and find what the Lord has to say to them, then they may go as far as the Apostle indicates, in the 11th chapter of Hebrews, when he said, "He that cometh to God, must believe that He is and that He is a rewarder of them that diligently seek Him." And when they read some of the great and precious promises of the Word, they may reach the point where they find that God is really a rewarder, and that if they seek Him with all, their hearts diligently, they may find Him. If they get that far, and believe the Word of Truth that is thus brought to their attention, then the Scriptures give us to understand that they are freely justified from all things that are past. They have passed from death unto life. They may learn more and more to love the brethren. They are that far converted. How many when they get so far appear to think that is about all there is. Some, apparently, never found anything more than that, so they wanted to get the world converted right away. They wanted to get every -body else to do better. Well, that is good so far, but with many this has gone entirely too far. They have stopped their own progress in their inordinate haste to get the whole world converted, and they have succeeded to a certain extent in

getting some converted as far as they have gone themselves, but the others would not get as thoroughly converted as they, until finally the whole thing would run out, and the consequence today is that we have millions of so-called Christians in the world, whereas there are very few of the real kind. Nominal Christians today are numbered by the millions -- upwards of four hundred millions. The fact is, the church has gotten in too great haste, she wanted to get the whole world converted before she got herself converted. The conversion the church is to have is a complete conversion, a complete turning away from the things of this world, and unto the things that pertain to God and eternal life. When we are justified, we are freed that far, and only that far, but there is a great deal more to be done. So when we reach that point where we find we are really justified freely from all things that are past, we find the Apostle urging us to do something more. We notice he does not say, "Now, dear brethren, I advise you to do thus and so, I advise you to present your bodies a living sacrifice, wholly acceptable unto God, which is your reasonable service, you may do that if you want to, but if you do not want to do that, you can do otherwise; the Lord will think just as much of you if you do not, as if you do it," but rather, "I beseech you, therefore, brethren (in other words, I entreat you, as the Diaglott renders it), by the mercies of God that ye present your bodies a living sacrifice." Well now, if we took that step, then we have been just so much more converted or changed, so much more turned. While we had been formerly turned out of death into life, passed out of death unto justification of life, now we have presented ourselves a living sacrifice; we have not only passed from death unto life, but we are counted, the Apostle says, new creatures in Christ Jesus, for "if any man be in Christ, he is a new creature." But that is not enough: "And be not conformed to this world (this age) but be ye transformed by the renewing of your minds that ye might prove what is that good and acceptable and perfect will of God." The Apostle saw that notwithstanding the fact that we might be wholly consecrated unto the Lord, still we might become conformed to this age, and so he says, "Be ye transformed by the renewing of your minds." The fact is, there is going to be a very large company of people, who, instead of being transformed by the renewing of their minds, have been, for a time, allowing themselves to be conformed to this world; if they obtain salvation at all, they will in the end have to move along a little faster; they will have to get a hurry on them, when finally it will be too late to attain to the prize of the high calling of God in Christ Jesus. Their failure will be, no doubt, because they have not had the will at the proper time to be transformed by the renewing of their minds. They do not heed the Apostle's words when he said, "Be not conformed to this world, but be ye transformed by the renewing of your minds."

But even after we have been consecrated fully to the Lord, we may make a desperate effort to be transformed by the renewing of our minds, and still may make a failure of it. There is no place to stop; we must keep right on, as the Apostle says: "Brethren, I count not myself to have apprehended, but this one thing I do, forgetting the things that are behind, and reaching toward the things that are before, I press towards the mark for the prize of the high calling of God in Christ Jesus." It will require a continual pressing on. The Apostle indicated this again, even after he had been justified and consecrated to the Lord and had preached the gospel for some time; he seemed to see the necessity of becoming more and more like Christ in his sufferings, and in the 3rd chapter of Philippians, and 10th verse, he says; "That I may know Him and the power of His resurrection and the fellowship of His sufferings, being made conformable unto His death, if by any means I might attain unto the resurrection of the dead." He saw that if he were to attain unto the first resurrection, he must learn not only to know Christ, but he must learn to fellowship His sufferings, being made conformable unto His death, and if he did so, then he would attain unto the resurrection of the dead. So there is not only repentance, but also conversion. The Lord's people of this present

time are not only thoroughly repentant, but thoroughly converted. But let us notice now, dear friends, that though we may have repented once, or it may be twice or more, and though we may have been converted in the sense of being justified freely and consecrated wholly, repentance is not yet completed; for as long as we are in the flesh, we will have somewhat of repenting to do. I am aware of the fact that there are a great many in the world today calling themselves holiness people, who have the idea that when they are sanctified, consecrated fully to the Lord that they are made perfect, so holy that they can not sin at all, that there is nothing more that they can do along the lines of sin. But the Lord's people who would be final overcomers, and joint-heirs with Jesus in His kingdom are not to allow themselves to be taken in such a trap as that. The only way by which we can tell whether we have sinned, or whether we have not, and whether we have need therefore of repentance, is by the Word of Truth, which we take as the man of our counsel, the lamp to our feet, the light to our path; as Peter said, "The more sure Word of prophecy that we do well to take heed unto, as a light that shines in a dark place until the day dawns." We have necessity to "give the more earnest heed to the things which we have heard, lest at any time we should let them slip," and particularly are we to give more earnest heed to those Scriptures which would point out to us any sin that we might have committed. If I fall into transgression in any respect, I am to recognize the fact as soon as this Word reproves me. If the Word of Truth tells me that I have transgressed, I am to acknowledge it at once. I am not to undertake to argue the case with the Lord and say, "No, I have been justified and I have been sanctified, therefore I cannot sin; if I have done something that according to the Bible is sin, in my case it is not so; it may apply all right to somebody else, but it does not apply to me." The only right way is to do as we are instructed by the Prophet Habakkuk, apparently speaking for the Church. He says, "I will stand upon my watch; and set me upon the tower, and will watch to see what He shall say unto me, and what I shall answer when I am reproved." We are to seek to answer properly and according to the Lord's Word; if the Word tells me that I have transgressed, then I am to meekly acknowledge it. If I fall into transgression in word or thought or deed, as quickly as I recognize the fact that transgression has been committed, I am to quickly go to the throne of grace to find help in time of need. So, dear friends, this necessitates repentance, continual repentance. If we transgress, we are to turn to the Lord and say, "I repent, I would have a thorough change in this matter, pardon all of my sins, forgive me freely, give me a clean heart and a right spirit, and take not Thy Holy Spirit from me," as the Prophet prayed.

The Apostle John says, "If we sin, He is just and faithful to forgive us our sin and to cleanse us from all righteousness." But if we say we have no sin, then what? Why, we make God a liar. God in His Word tells us that thus and so is sin. Now, if I do thus and so, then I have sinned, and if I deny it, I am practically, as the Apostle says, making God a liar. If we sin we are to quickly acknowledge the wrong that has been committed. That is the only way to get out of the difficulty. But, on the other hand, if we are inclined to go on and argue the case and contend that we have not done wrong, there is no telling how far we may get from the true path of righteousness. There is no telling how deep into the mire we may get, and finally we may lose all of our present spiritual life, and be cast off utterly. So, dear friends, there is opportunity for repentance, a continual reformation all along the line, as we find need of it. We are glad to do this, and thus become more and more transformed by the renewing of our minds, that we might prove what is that good and acceptable and perfect will of God.

Repentance, conversion and blotting out of sin. I believe that all in this audience today have experienced the first two. I am glad that there are so many people under one tent that have known

this, and can say with all their hearts they have done so, and not only so, but have been consecrated wholly unto the Lord, and are therefore really not only repentant, but converted to such an extent that they are on the way to full and complete conversion -- a final change. Well, if so, dear friends, what about the sins, have they been blotted out? The ordinary idea is that as soon as one has repented of his sins and been forgiven, the sins have been blotted out, so that they are no more. Well, there no doubt is a sense in which that is true, a sense in which their sins are blotted out; a reckoned sense, but at best, we only hope that they are freely covered by the blood of the Lord Jesus Christ; they are not counted against them; they are counted as removed as far from us as the east is from the west, and they can do us no damage so long as we are abiding under the blood of the Lord Jesus Christ; they can do us really no more permanent damage than if they were really removed as far from us as the east is from the west. But actually, they are not yet, as we understand, blotted out. There is a glorious time coming when they will actually be blotted out, if we are faithful even unto death, and continue in this glorious conversion, this glorious change, seeking at the throne of grace to obtain mercy and help in every time of need. We will have finished this course with joy when the final glorious change takes place, mentioned by the Apostle Paul when he said, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed: for this corruptible shall put on incorruption and this mortal must put on immortality, . . . then shall be brought to pass the saying that is written, Death is swallowed up in victory." When this, the final change shall have come, that will be the end, not only of this present, difficult narrow way in which we are traveling, but it will be the end of all transgression. As long as we are on this side of the vail, as long as there is anything yet to do in the way of overcoming, there is always a possibility of falling away, and losing all, when the sins ,that have been repented of, the sins that are past, would be counted unto us again. But, thank God for the glorious prospect that is before us, provided we be faithful even unto death, provided we forsake the things that are behind, and continually reach forth to the things that are before, and keep pressing towards the mark for the prize of the high calling of God in Christ Jesus. Thus, at that glorious time will all sin be blotted out, not only the sins of the Church of this present time, but the sins of all mankind will be blotted out at that time. "The times of refreshing shall come from the presence of the Lord and He shall send Jesus Christ." That will be indeed a time of glorious refreshing for all mankind when all that was lost in Adam shall be restored through Christ our Lord; all of the present imperfect conditions shall be eradicated and man made perfect.

But let us notice that there are other kinds of refreshing. I think, however, that the times of refreshing spoken of here really refer to the time of restitution of things, which God has spoken by the mouth of all his holy prophets since the world began; that is the great time of refreshing; that great time when the "mown grass" shall receive the refreshing shower, when the Holy Spirit shall be poured out on all flesh; and all flesh shall see the salvation of our God when the showers shall come down on the mown grass, as the prophet declares. I think that is the time spoken of particularly in our text. Nevertheless, there are other kinds of refreshing that we may properly consider. In this harvest time, there are numerous refreshing times, and we are glad for them. The Church has been in the wilderness, the desert condition, for so long, with the water springs so few and far between, the people of the Lord have been famishing for centuries past, but now, somehow or other, the Lord is causing the desert to rejoice and to blossom for the Lord's people; a refreshing shower very often comes upon the Lord's people in the present harvest time, as for instance we can all remember, not so long ago, when we were all under such conditions that we were hungering and thirsting without very much hope of being satisfied. We heard perhaps a rose-water sermon or

a political speech, and we went home starving. We went on that way, year after year, it may have been for a decade or more, as I have heard some say. One I remember who is at this convention said, when he got the Dawns first, "That is what I have been looking for for thirty years." And I have heard others say, "That is what I have been looking for for the last fifty years." And one dear old brother said, when I was on my last trip up in Michigan, "O, Brother Wright, if I could only have had a knowledge of the truth fifty years ago, but now so much of my life has been wasted." The poor old brother was ninety-four years old, but rejoicing in the truth. For fifty years he said he had been hungering and thirsting, but he brightened up when I said, "Brother, it was the Lord's due time." He said, "Yes, I guess it was." Thus it has been for many years past; many of the Lord's people have been wandering about in the desert, seeking a draught of the fresh, cool water of truth, and they have not found it, but now, somehow or other, the Lord is providing it in buckets, the bread and water of life are being given us, and we are glad for this refreshment. Some of you who are here from various localities are alone so far as the truth is concerned. In some other localities there are two or three, and in some localities there are five or six, and in some others again, there are ten or fifteen or twenty, and all the way up, perhaps to five or six hundred; but there are refreshing streams of truth coming to you at least once a week, and in some instance, three or four times a week, and how refreshing it is to be able to talk about these wonderful things the Lord has brought to our attention! But this I have noticed is true in various localities, the friends are not content to meet with themselves only, but every once in a while, they will have a convention of their own. They, seem not to be content to wait until Brother Russell shall prepare for a One Day Convention. In some places I have noticed what some of the brethren call the Fifth Sunday Convention, as the Louisville friends were telling me when I was down there. When-ever there was a fifth Sunday in the month, they have a general convention of nearby classes; they all understand that is convention time . In other places, I find there is a disposition to thus meet more and more together, to meet oftener, and the further and further we get along in these harvest times, the larger our General Conventions become. You have noticed, too, I suppose, that our dear brother announced that there would be one General Convention this year. In 1899, it was announced there would be one convention the following year, that there were too many that year; others thought the same, and yet the following year there were three or four. And now during this year, you remember he said there would be one convention on an island in Lake Erie; well, here we are on the island, but he went away out in Texas and held a three-day convention at Dallas, and a two-day convention at Houston, and then there is to be another convention up in Nova Scotia, and I do not know whether there will be any more conventions this year or not. Times of refreshing are coming, dear friends, from the presence of the Lord. It seems to me, the Lord is responsible for these refreshing times; He is anxious that His people get together. You remember what the Apostle said, "Not forsaking the assembling of yourselves together as the manner of some is, but exhorting one another, and so much the more as you see the day approaching." Now I have been noticing the numerous conventions and the blessings that are coming to the Lord's people through these, and the manner some are coming to the conventions, some coming right up to the edge of the convention, without thinking they would ever get there, but finally in a day or two find themselves right in that convention. Somehow the Lord has provided that they could get there. It seems to me the Lord is anxious His people should not forsake the assembling of themselves in this manner, but that His people should, even so much the more as they see the day approaching, get together. And it seems to me. there is very good reason for this. There is a time coming when there is going to be one grand, glorious, General Convention, the General Assembly of the Church of the First Born, whose names are written in heaven, and the Lord wants His people to be ready for that Convention; He wants them to get ready on this side the vail, for you know that if we should fail to assemble

ourselves together on this side of the veil, we would feel a good deal like "fish out of water" when we get to the other side. The Lord wants us to love the brethren and help one another more and more in building each other up this side of the veil. We are living in a time of refreshing, and we know from our understanding of the Word that we are actually up to and going through the time of refreshing that was promised to come from the presence of the Lord.

Now, let us notice, that some have the idea that this thought of repentance or repenting, and being converted that our sins may be blotted out, is only that we might live a little while just as good as we can, here on earth, and then go to heaven when we die -- or when we have to. You remember what was printed in the Tower a little while ago, how a certain gentleman, not many miles from here, said he never did fancy corner lots in heaven. I don't think there are very many people on this earth that really do. I think he certainly told the truth, not only for himself, but for a large majority of so-called Christians of today. In fact, I think there are very few people that want to go to heaven -that is if they had their choice. Now, this reverend gentleman said that the best place he knew of was right here in the United States. If he had to choose he would like to stay here. But when men have to leave this place, then the best place he knew of was to start for heaven. That doctor seemed to be in a strait betwixt heaven and hell, having a desire to remain right here on earth, but of the two evils, he was willing to choose the less; he would rather go to heaven than to hell. Dear friends, that is not the purpose for which God has been calling us -- to live just as good a life as we can, and go to heaven when we die, in order to escape hell. No, we can see some-thing very much better than that. As we have mentioned, the Lord has been taking from among the Gentiles, a people for His name, as the Apostle has pointed out in Acts 15:14. It is our privilege, at the present time, to be a part of that company that James says the Lord has been taking out. If it had not been for the failure of Israel, way back at the beginning of this dispensation, you and I would have had no opportunity of presenting our bodies living sacrifices, for evidently it was the Lord's intention, if He could find enough among the seed of Abraham, to take all from amongst them; but not finding enough He gave this opportunity to us; He has been gathering from amongst the Gentiles a people for His name, a people who should reign with Jesus Christ in the kingdom; hence, blindness, in part, happened unto Israel, until the fullness of the Gentiles be come in.

So I trust we are all seeking patiently and enduringly to run the race that is set before us, "looking unto Jesus, who is the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

May the Lord's blessing be upon us continually, as we thus seek to be faithful, even unto death. Amen.

FRIDAY, SEPTEMBER 4.

9:00 A. M. -- Praise and Prayer Service.

9:30 A. M. ----Discourse by Brother P. S. L. Johnson.

Subject: Strengthening the Weak Graces

Through the Support of the Strong Graces,



DEAR FRIENDS: The text to which we invite your attention is found in Hebrews 12:12, 13: "Wherefore, lift up the hands which hang down, and the feeble knees; and make straight paths for your feet lest that which is lame be turned out of the way; but let it rather be healed." The Diaglott renders the first verse, "Brace up the wearied hands, and the enfeebled knees."

It was our privilege at the Niagara Convention last year to give a discourse in which we showed how our faults might be overcome through their displacement by the opposite graces. At Cincinnati we were privileged to give another line of thought for character development; how our affections might be made heavenly. Now we desire to call your attention to a different line of thought on the subject of character development: Strengthening the weak

graces through the support of the strong graces.

Love is the sum of all the graces. That person who expects to develop character without love is building without materials. Love must first be in the heart, and then out of the heart of love will come the graces. But love needs exercise; and in various situations it clothes itself in different ways, and into these varying situations we must come so that love might properly manifest itself in its different elements.

The graces may be classified into four divisions: (1) Active, (2) passive, (3) quiescent, (4) The mixed active graces are those that are especially called into operation in connection with service; the passive in connection with suffering; the quiescent represent poise of mind, while the mixed graces consist of two or more of the virtues combined.

Of the active graces, we might mention kindness, zeal, self-denial, appreciation, thanksgiving, politeness, gentleness, tenderness and adoration.

Of the passive, we might mention forbearance, meekness and long-suffering.

Of the quiescent, hope, peace, joy, humility, quietness, contentment.

Of the mixed graces, we might mention forgiveness, faith, sympathy, self-control, resignation and patience. The graces are developed by the Word of God resting on the heart and mind, held there,

so as to bring the affections under its sway. Our virtues thus developed will find themselves brought into play in three conditions which will put, respectively, severer demands on the graces. We find first that they show themselves in connection with service. Then we will meet opposition to our course, and a sounder and better development of our virtues will result from the proper deporting of our selves under such opposition. And then our graces are perfected amid suffering. We will find as we look over the experiences through which we pass, these three stages in the development of character.

Weak graces are responsible for a great many falls. We come into the presence of some temptation that is along the line of some weak point in us, and unless we are especially on our guard, we will stumble, and it is along the line of helping us over these stumbling places that we want to speak this morning.

"Brace up the wearied hands and the enfeebled knees." We all recognize that the weak in the presence of the strong cannot have much of an opportunity for victory. And this is the situation in connection with a great many tests into which we come. Our weak virtues are brought into opposition with some thing that is stronger. How may we meet We reply, in the first place, through holding the Word of our Heavenly Father on our hearts and minds, applicable to that subject, and subject our affections to the Word, and in that way we will develop the weak graces. But one says, "Before I can do that I am overthrown. How should I proceed so that I can overcome even in so weak a condition," We reply, by putting alongside of the weak grace a strong virtue, and use it as a brace and support to the weak grace. Therefore our weak graces are strengthened by the support brought to them by the strong virtues that we may have. The matter is very easy when we understand it.

In our text, the words, "hands and feet" are used. Of course, they are symbolic; hands are used in the Bible pictorially to represent service, and the graces that manifest themselves in connection with service; while the feet are used to represent our walk in love, especially under opposition. Therefore, it corresponds more to the cultivation of the passive, quiescent and mixed graces. When the Apostle calls our attention to bracing these up, he would have us give them the support they need, while wearied and fainting.

We can see the principle illustrated in many things in nature about us. A lame man uses a crutch. Why, He has not the strength in his limb to hold himself up, and therefore he puts part of his weight on a crutch and that enables him to walk better; but when one is not quite so badly afflicted in his walk, he will throw the weight on the well foot as quickly as possible, and thus will brace the lame one. And so, when we are lifting a load; if the load is too heavy for one hand, we reach down with the other hand and help lift it. In that way we are able to bear the weight. And so other illustrations of this kind abound. A boy was once wheeling some earth in a wheelbarrow, one handle of which was rather weak. He was afraid that if he should allow an even weight to rest on each handle, the weak one would break, so he shifted the weight to the strong one, allowing the weak handle to bear only what weight it could, and in that way he was able to perform the task. Many a railroad engine breaks through a bridge because the bridge is not properly braced; and so, as we walk in Christian love through tests that are stronger than the graces that come into play in these tests, we are liable, like the railroad engine, to go down, because the virtues are weak. If we give some props, some braces to these graces we will find that we will be able to endure the tests with success.

Sometimes in battle a certain portion of the line meets a great deal of resistance or a great many attacks, and what is needed to save the day is to send reinforcements to that place, so that those wearied by the defense might be supported and thus come off victors, or at least hold their position. This is unquestionably true in connection with those trials that weigh upon that point wherein we are weak. How shall we meet them? By letting the weak grace have as much weight as it can bear, and putting along side of it other graces where-in we are strong, and let them hold the balance, and thus we will be able to meet these trials and tests with victory.

Let us call attention to a number of Scriptures which show that this is a scriptural principle. Our text indicates it. We are told to brace up, to support the wearied hands and enfeebled knees. In that same chapter, verses 2 and 3, our Lord Jesus is spoken of as having received support along lines like this. "Who for the joy (both joy and hope are included in this thought) that was set before Him endured the cross." He was patient because He had joy and hope to support Him in connection with His trial. Probably He would have failed had He not been supported by these. "Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds." The Lord's sympathy enabled Him to bear the contradiction of sinners, and thus sympathy was in His mind at the time, and sympathy supported His endurance, His patience. We turn to the 10th chapter of Hebrews, verses 32 and 34 (Hebrews 10:32, 34), "And call to remembrance the former things in which after ye were illuminated, ye endured a great fight of affliction . . . for ye had compassion upon my bonds." Sympathy enabled them to fight valiantly, and stand better, amid conditions which tested their strength and endurance. The apostle calls attention to the fact that as we look about us and see our brethren in trouble, this should also brace us for the conflict. 1 Peter 5:8, 9: "Be sober, be vigilant, because your adversary, the devil, as a roaring lion walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren than are in the world." Sympathetic love for our brethren who are suffering the same things with us, inspires our hearts with joy and strength. Thus we can continue this resistance of the adversary. Our Lord calls attention to it in Matthew 11:28-30, saying (Faith works hand in hand with peace and supports it, and so likewise meekness and humility), "Come unto Me all ye that are weary and heavy laden, and I will give you rest. Take my yoke upon you and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Thus He shows that meekness and lowliness will enable us to support ourselves in peace. So we also call your attention to the fact that He says humility is a support to faith, and strengthens it when it is weak. The disciples said unto the Lord, "Increase our faith." Luke 17:5. Jesus, explaining how this could be done, told them a story of how a servant would not require his master to serve him, but how he, after doing his work, would come and serve his master, and then adds in the 10th verse, "So likewise ye, when ye have done all those things that are commanded you, say, we are unprofitable servants, we have done that which was our duty to do." (Luke 17:10.)

We have this presented to us in connection with our dealings one with another, and we can transfer the thought to our dealings with ourselves. In Romans 15:1, we read, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." And so we would tell the strong virtues within us, you are not to please yourselves, and let that weak one go down into defeat; and thus gradually undermine you. But put your strength there in support of it, and thus enable it to come out of the contest with victory. Thus ye virtues that are strong ought to bear the infirmities of the weak and not to please yourselves. So then, let us realize that the principle is a biblical one.

We are to find out what are our strong and what are our weak graces. Having found this out, whenever we are brought into such trial as preys upon our weakness, immediately summon to our assistance those virtues wherein we are strong, and find in the circumstances of the trial that which will suggest to our minds, the strong graces. Then resting the burden of the trial on them, give the weak the support, that will enable them to stand, and to come off victorious.

Let us show a few requirements in the exercise of this principle, before giving our illustrations from life as to how it may be operated. In the first place, self-knowledge is required. The apostle says in Galatians 6:1, "Consider thyself" -- know thyself. We are to know wherein we are weak and wherein we are strong; we are to know what assistance should be brought to our defense and what is likely to cause us to limp. Know thyself! That is the first requirement in the operation of this principle. The second is watchfulness. Our eyes must be constantly open to the trials and tests to which we come, so that we can see what is before us, and therefore be in a position to summon to our aid what we need under those conditions. Then again, self-control is a very essential feature here -- such self-control as does not allow our courage to droop, and our hearts to faint in the presence of the trial, but causes us to realize that support might come from other graces that God has wrought in us in the past, and thus our courage be kept up. Thus self-control immediately tells this virtue or that quality. "You are needed; you come right here. I will hold to you until you do give the support that is needed for this weak soldier here who is being defeated in the battle."

Then, also, the balance of weight must be kept in mind. If we should throw all the weight upon that wherein we are strong, we will make a great mistake; we will fail to strengthen that which is weak, through failure to exercise it. We are to take from the weak virtue that only which it is unable to stand and throw it upon that which is strong.

Let us be sure we use this process, dear brethren, and good results will follow. In the first place, that which is weak will gradually become strong, so that after a number of tests such as we have just indicated, we will find that we are enabled to stand much more easily the trials that come on that line. Then another advantage; the stronger graces will continually be made stronger by such a process as this.

Now we desire to take up the various characteristics our Heavenly Father desires in His people, assuming they are weak in each case, and then see how we can bring to their support amid trial and test the strong graces. Let us begin with Faith. Faith is confidence in God and His promises. Let us suppose our faith is weak; how may we support it? Our Heavenly Father may have seemed to delay giving us help that we thought we needed; it may seem that the past has been a contradiction of what we thought ought to be our lot from our Heavenly Father. It may be that the future is full of all kinds of uncertainties to us; we begin to wonder whether we can rest our trust any longer on God. What may we bring into our minds so that this trial can be

better endured? We reply, let us bring hope to aid; hope will show that God is on our side, for He helps us; hope shows that He, has called us unto victory, and not defeat, and hope will show us that the Heavenly Father stands ready to receive us, and thus when the weight is thrown on hope, it will balance us mightily and thus enable faith to come off conqueror.

And love clings to the Heavenly Father, realizing His gracious father heart, will reason that He loves us, and never will forsake us, and, therefore, faith may rest with love on the thought that He is going to help you out of this trouble.

And then,, again, we will find that humility is an aid along the lines of bracing up our weak faith, for humility keeps us in a lowly estimate of ourselves in the sight of God and others. We will not think we are being treated in this matter unfairly, but being tried by our Heavenly Father who loves us. That will enable us therefore to feel all the more our need of support, and this feeling of need throws faith with stronger hold on our Heavenly Father.

Then, again, meekness comes into play here. We are going to use the word meekness, not as generally used, but as the word "patience" in common parlance is generally used. We had a talk with Brother McPhail lately, and asked his distinction between meekness and humility, and he defined the latter as a lowly estimate of oneself, and the former as a quiet carriage of oneself, doing kind acts, while suffering wrongs that are hurting one. That is the ordinary usage of the word patience. We believe, as he does, that a study of the Scriptures will show that it is the proper scriptural usage of the word meekness, while patience has the idea of perseverance in one's course, combined with endurance amid opposition. Meekness here is very helpful, because meekness will bring us to realize our Heavenly Father is working in us that which is for the best and therefore it is pleased to wait and to suffer quietly whatever comes upon us, going out in loving acts, in behalf of His cause. Patience that will persevere amid buffetings, slights and obstacles comes to the assistance of faith and keeps it waiting so that it does not go down and fail to exercise itself further.

Appreciation is another quality that will help us in the exercise of faith, for appreciation raises to the height of love for our Heavenly Father, because of His glorious character; it will measure His wisdom, and His kindness, His love, His justice and His power, and as it clings to these, faith will gradually be given the power to rise out of apparent defeat.

Let us suppose we are weak in hope. How may we support this weak hope when things seem to be going against us? We fear we might make a failure; the requirements are so hard; and we think there is so little time for us in which to overcome. How may we continue running under these conditions? We reply, let us draw in faith to our assistance, faith that rests on our Heavenly Father's promises. All the promises of God are yea and amen in Christ Jesus unto the glory of God, and He is going to take good care of His glory. Faith therefore will come to the support of hope, and show that God's plan surely will be carried out, and since there has been wrought in us the things that show He is dealing with us, we may rest our hope upon His perfecting that which He has begun in us.

Then Love. Love for our Lord Jesus will support us in trial when hope is faint. When the thought that we cannot be overcomers is in our hearts; the love that the Lord Jesus has for us as members of His body; love for Him as having died for us and having received us as of His espoused will support our hope of becoming his bride. Thus resting on Him in love will instill hope into the heart.

Then, again, joy is a great inspiration to hope. "Who for the joy that was set before Him endured the cross." Here there is a mingling of the ideas of joy and hope, and thus as we have the element of joy in us, we will not allow these things that have been resting heavily upon us to discourage us, but joy being thrown in the balance will hold up hope until other help comes.

Hope is strengthened mightily by meekness, that which endures wrong and yet goes on quietly, doing kindness to others.

Patience, which is both long suffering amid difficulties and opposition and persevering will help hope, and there-fore the apostle says that tribulation works patience, ad patience approbation -- God's approval of us, and the approbation of God for us -- works in our hearts hope that we will become overcomers. And thus perseverance will give us the victory.

Appreciation is another quality that can support hope. When we come to appreciate the Father's kindness and the Father's goodness and the Savior's help, these qualities resting with appreciation in our hearts and minds will cause hope to bloom and make us reach out in the expectation of final victory. Let us now look a little while at peace, quietness of heart and mind, contentment of heart and mind. We may be put in such position where sin has entered into our lives, and that causes torment. We may have met defeat. and that causes restlessness and anxiety. Probably some-one in whom we had placed great hope as a brother or sister in the truth has disappointed us, and we are tempted to become full of worry. Our peace being quite weak, how may we have the victory? We reply, if we have faith in God's plan, and bring into play that faith which assures us that all things are working out as the Father desires them, it will make peace, and that even these disadvantages under which we are working will be for our ultimate good, and therefore peace will result from confidence in the Father's foresight for us. Hope is an element in helping peace. Hope which realizes that victory will be ours sometime, will enable us to think that these things which are otherwise disturbing are very little indeed, of short duration and great blessing, and therefore we will find peace in hope. Then love. Love for our Heavenly Father works love in us, and perfect love casts out fear, distrust, unrest and everything of that nature.

We call attention still further to meekness as a sup-port to peace. Let quiet submission to trouble with kindness rest in our hearts and it will enable us not to allow the worrisome thoughts to h ave too much weight, and will bear up the otherwise crushed peace.

So, too, will we find patience, when perseverance amid obstacles receives part of the weight, it will give peace the assurance that by and by the victory will come and this will allay our fears.

Sympathy will help peace. We realize that there are many others that are suffering. Probably the one who is causing us the unrest has something in him that will suggest our need of compassion for him, and that will also bear the weight of the restlessness that would other-wise be ours. Gratitude for what we now have, gratitude that our Heavenly Father is going to make these experiences work for our good, will also support peace in connection with its struggles.

Appreciation will also be of help. There are others that are suffering, and these others that are suffering, and having various difficulties are bearing them, and as we appreciate those good qualities in them, we will be helped better to expel the worrying thoughts.

How about joy? If we are weak in joy, sadness will very easily come into our hearts. Perhaps we have lost friends, we have lost prospects, we have probably not had the sweet sense of communion with our Heavenly Father and our Lord Jesus Christ that we have before enjoyed. We fear we cannot endure the stress. What shall we do? Let us call in the operation of faith. Faith knows that God is with us, and faith will uphold joy.

Hope that these things will soon be passed over, and that again we may be given the same experience of joy and peace we had before, will quicken our hearts and again fill them with gladness.

The heart that is full of love is always full of joy. Love works joy in the heart.

Then, again, patience will assist us. "Who for the joy set before Him endured the cross." Our Lord Jesus realized that if He would only bear patiently, joy would be His, and that patient bearing filled His heart with joyful anticipation, and thus His joy was strengthened.

Thanksgiving is one of the greatest helps that we can imagine for joy. Counting our blessings, we have many of them, they have been multiplied unto us. As we reckon this, that and the other blessing and keep them in mind when we think we are in danger of sadness, the thought of what God gives us, and is to us will bear up joy. We have thrown the burden upon the strong and allowed the weak to bear only that which it is able to carry.

Then, again, appreciation will come to our help in this connection. That person who really appreciates good in God, in Christ, and in his brother, will find the more his heart is under the power of appreciation the more it will fill his heart with gladness and thus support joy when losses and troubles and sufferings are his portion.

How about humility? May we brace this up when it is weak? Dear friends, of all the virtues this requires probably the most bracing. How may we brace up humility? With faith. As humility helps faith, so faith helps humility. There are various features of God's plan that call into operation the thoughts of how humble we ought to be, and thus as we hold these with loving trust in our hearts, humility will be assisted.

Then, too, humility will be helped by love. Is there one who is wronging us, or who has humbled us, or who is acting towards us in such a way as it seems we can no longer endure? Do we think we ought to be better treated than we are by him? Just let-love for him rest on our hearts; it will see something good in him, it will have some regard for him, and immediately humility is given some assistance and will not break down under the thought of how much we have been wronged and how much more worthy we are of treatment along the lines of good than has been deemed on the part of the one who has been acting unworthily toward us.

Humility is braced by gratitude. When we find out how much good we have received, and when we think that the Father is ours, and truth is ours, and that Christ is ours, and the brethren are ours and that the narrow way is ours, all of these thoughts being with gratitude in our hearts will support us when we feel as though humility cannot stand any more. Also the thought that our Heavenly Father is giving us all of these purely undeserved on our part will help humility.

Appreciation will help humility. Is there some characteristic in another which would make us think we are better than he is? That is making pride boil. Quickly let us transfer the thought to some good quality that is in him, and let appreciation work, and presently we will find out how helpful that thought is as a protection to our humility and humility is thus braced by the thought of appreciation.

Let us look at meekness a little while, and see what we can do for it when weak. One of the most important of all the qualities, yea next to humility, is meekness, a quiet carriage of ourselves, under mistreatment that hurts, and yet that from love goes out in kindly feelings and acts toward others; mildness of manner, and gentleness of thought, under stressful conditions. What will help us here? Faith. Jesus exercised faith to support meekness; we believe He did; we look at Him, and trusting Him, as He did it, our faith in His meekness will brace up our meekness under like conditions.

Hope comes in as a strong aid. It will bear all of this trouble; it will bear it with kindness and shower goodness on others, because that will please God. Moreover, it is going to help us become like our Lord and Savior, that will prepare us for the crown of glory.

So, too, love will come to the assistance of meekness. Love bears long, it can suffer all kinds of wrong and yet bless the wrongdoer.

Let us look a little while at joy. Can joy help meekness under such treatment? Yes, brother, when we realize that this treatment is going to inure to our blessing in the Lord, and when our affections are fixed on having a character like our Lord Jesus, above any other thing in the earth, the joy of this acquisition being ours, it will support that quiet carriage amid wrong, accompanied with doing good to those who are wronging us. Thus meekness will be rightly brought into operation and supported while joy is at the helm.

So, too, we find that the Heavenly Father will enable us to come off conquerors by humility, as a support to meekness. Humility will not think it is being wronged. So, also, when meekness is unduly attacked it will say, "Well, it is true, they are doing a great deal of wrong, but I do not amount to much anyway; there are a great many good things in them. I will let the thought that I do not amount to much rest in my mind and that they are a great deal better than I. And while they are mistreating me, I will be doing them kind deeds." Thus in meekness under stress we have been enabled to succeed by resting the burden upon humility.

Then how about sympathy? This quality sees the blemishes and the blights in those who are mistreating us, our hearts loving them will go out to them with compassion, and that will enable us to come to their relief and seek to be a blessing to those who are injuring us; and thus meekness shows itself here again under the assistance that is rendered to it by sympathy.

Then appreciation. No matter how much we are suffering wrong from others, if we look at them we will find some good quality in them. And while the thought that they are wronging us might be allowed to be the prominent one on our minds, and therefore break down our meekness, we can transfer the weight to appreciation for this, or that, or the other good quality in them. So, also, appreciation for God in allowing us to have a trial to work in us character likeness to Christ may bear the weight and thus we will be able to throw the too heavy burden on appreciation, and meekness, so helped out, will be enabled to stand mistreatment.

Let us now look a little while at patience, and see how we might bring to its support characteristics that will help it when it is in danger of failing. Notice, dear brethren, that we are using patience, not in the sense of self-control, as the word is generally used -keeping one's temper -- but using it in the sense of perseverance in the course to which God has called us, in spite of all obstacles; quiet, insistent, persistent, active endurance. Will faith help it? Assuredly it will. The faith that

God's plan is going on successfully, the faith that God has called us to a share in that plan, will give us the mightiest kind of support under the trial of patience.

And hope? Hope of being overcomers will brace our hearts if we feel we cannot stand any longer, that we might just as well give up and give place to someone else. Let us hope for the prize as something that God has offered to us, as something attainable. This will give continued courage to press on farther, thus bracing patience.

And how about Love? Love for the Lord in our hearts will enable us to persist in spite of the obstacles we have been having so far.

Peace will be a support to us in connection with the operation of patience; peace that does not allow one's self to be disconcerted by whatever comes. When, there -fore, apparent defeat is before us, obstacles insurmountable, peace will say, we will wait on the Lord, we will rest in Him, the Lord will have a way out and we will therefore keep on in the direction He wants us to go.

So sympathy also will come to our aid. How? This way: sympathy for the poor world, sympathy for our brethren, for their needs, calls for our suffering, and persistence along the line of suffering for their relief. Thus sympathy in our hearts will cause us to feel they are suffering. This will prove an inspiration for our perseverance in our course for their relief in spite of obstacles.

And then, too, dear brethren, appreciation. Others have gone before us, and fought this good fight; they have persisted in spite of anything that came against them. As we look on these characteristics in them, our power of appreciation of these will enable us to look upon our difficulties from that standpoint until we will overcome them in pressing on in patience.

Let us call attention now to forgiveness. It will take back into our confidence one who has wronged us, and is repentant, as though he had not wronged us at all. How may we operate a quality like this? Let us suppose that this person's wrong is still injuring us; let us suppose it will injure us as long as we live, so that there is constantly present with us the thought of the injury inflicted on us, but with it the knowledge that he has repented and wants our love given to him again, how can we summon to the support of weak forgiveness, the qualities that will enable it to stand under conditions like these? Dear brethren, we would say that our faith that God has forgiven us will be a mighty help; our hope that this person might ultimately come to have a good character, and our love that would work in him the blessing of reformation, likewise will come to our assistance in forgiveness. Love that sees the heartfelt penitence and desire to reform the heart will shower on him the blessing of forgiveness.

There is a great deal of joy in forgiving a wrong. When we see that our hearts are glad at the thought that we have been forgiven, this gladness will move us to forgive him; and when the wrong is pinching and hurting us, the gladness of our being forgiven will come to our assistance and make him respond to our forgiveness. Humility also will come to the aid of forgiveness. Because humility will say, "I do not amount to much any-way and he has so many characteristics that are better than mine, and he certainly did not mean to do it. And if he did, it could not hurt a person like me much anyway. I will let humility have part of the weight of the trouble." And thus forgiveness will be established.

How shall we use meekness as a support to, forgiveness? Meekness is really the practical operation of the spirit that leads up to forgiveness. Only meekness may be exercised before the other repents. We exercise meekness, which will show kindness and love to him under the wrong which he has inflicted, but he is not to be taken into our confidence again, i. e., be forgiven, until repentance is shown. Otherwise we would be strengthening him in his wrong. So then, meekness will give us certain aid preparatory for forgiveness.

Gratitude at the thought we have been forgiven, working in our hearts, will also help us when the thought of forgiving him comes to our mind.

And so appreciation of some good quality in him will bring forth the same activity, and if we have appreciation strong, let us use it to see good things in him, make all kinds of excuses for him, and thus we will be able to transfer the weight from the weak forgiveness to the strong appreciation, and forgiveness will go out to him in its proper exercise.

Now, let us call attention to kindness. Kindness in its operation goes out in blessing with good those whom we seek to bless. How may we support it when it is weak?

Will faith aid kindness? They who have confidence in God's plan cannot but feel kindness for everyone to-wards whom that plan goes out -- and it goes out to the whole human race.

And hope. Hope of blessing the person, hope of seeing the person prosper can come to our support if we feel selfishly toward a person, or feel we must let him go his way, unhelped in that wherein he needs assistance. So that the love of God going out to a person will support kindness; indeed, as God looks on it, no kindness can be shown without flowing from love.

Joy is a most practical source of help in the operation of kindness, and that is why the Bible says God loves a cheerful giver. The Lord expressed it as in the Greek text. "God loves a hilarious giver." Hilaro, the Greek word from which we have gotten our English word hilarious, is used here. So a hilarious giver is a free and open giver. Such joy is a great help to kindness.

If we have joy as part of our character and if we find that we are tempted not to be kind to others, let us summon joy immediately to the front, and it will come to our assistance and give us valiant support. The strong graces are our friends, as well as friends of the weak graces.

Humility will honor others more than ourselves, and therefore will gladly give to them what we would other-wise like to have for ourselves.

Meekness is the expression of kindness under opposition and wrong.

Thanksgiving is another quality that will often help, us in connection with kindness. Considering what good we have received and grateful thoughts for what has been done for us already will move us to do good to others, not to those only that have done good to us. The thought of how it blessed and gladdened our hearts, arising in thankfulness within us, will move us likewise to seek to bless another as we ourselves have been blessed.

Appreciation is most helpful. Why? It will see in the person many things that are good. We delight to help the good, we delight to serve the good, and therefore it supports kindness.

Self-denial is very nearly akin to kindness and yet there are differences. We may be kind without its pinching us. Self-denial is never exercised without the flesh being pinched. Is there any power that will enable us to give up in the interest of others the things we like particularly? We reply, yes; there are many graces that will come to our assistance in this respect.

Faith. Faith in God's plan, faith that we are given an opportunity of being participants in that plan, and that we are therefore to lay down life for that plan, will enable us to deny ourselves, we trusting that our sacrifices may inure to the happy consummation of the plan in harmony with our Heavenly Father's arrangement.

Hope will also come to our aid. Hope of victory through suffering and through self-denial.

Then, again, love. Love's natural language is self-denial. The measure of love is the measure of our self-giving.

Sympathy is very helpful to us if we can bring it into play in connection with self-denial. Self-denial requires a hatred of selfishness and that hatred of self can be better cultivated when we see the needs of others. Their sorrows and sufferings appealing to our sympathies, we are enabled the more willingly to give up that which we love in their interest.

Self-control. Self-control is really a grace that operates through all the other graces, and if we were to show how it might be supported, we would simply have to describe all the graces in every relationship. Self-control is what we might call a universal grace. We will leave it without further discussion, therefore, and simply say that into whatever situation we come that calls for a certain grace, self-control will be assisted by calling that grace into operation.

Let us now consider another -- sympathy. We have spoken a number of times of this quality which feels for others, both their joys and their sorrows -- but more particularly that which feels the weight of their sorrows. We may not have a very sympathetic disposition by nature. How may we acquire more sympathy? If we are put into such situations where sympathy is really called for and we have very little of it, how may we support it? We reply, dear brethren, that sympathy will be supported by faith. Faith shows the race is under the curse, and therefore calls for our tender solicitude; and our heart's affections go out to them, feeling what they feel and sorrowing for what they sorrow.

Love is another principle that comes to our assistance, having for one of its elements also sympathy. When we love people and see them in trouble, even though we would not naturally feel very deeply troubled with them, our love for them will go out to them in the form of sympathy.

Appreciation is one of the most helpful things. Appreciation sees the hard and severe things that they are suffering; it sees the endeavors they are putting forth to become conquerors amid these; and seeing these, it realizes the burdens they have to bear. Appreciation helps us to feel as they are feeling and to suffer with them as they are suffering. Thus appreciation will come to the help of sympathy when they are in trouble and distress, and yet we realize that amid their distress they are

trying to do all they can to stand aright, sympathy for their defects and troubles and their burdens will be assisted by appreciation of their endeavors.

Forgiveness is a very strong element in supporting sympathy. We are called on to exercise sympathy to-wards those who wrong us. We do not think there is any other quality that ought to come into play more strongly in connection with those that wrong us than sympathy: Why, Because they show a badly depraved disposition. Generally people will sympathize with bodily ills and frequently they will show sympathy for mental ills, but those ills that ought to appeal the most strongly to us are the moral ills, and the spiritual ills of others; and that being the case, when we see the wrongs that are done, forgiveness will come to our support and will help us to bear the burden that is upon sympathy when it is rather hard of exercise.

Gratitude. How may we help gratitude, The lack of gratitude is a strong indication of selfishness, self occupation. So much so that some take it for granted that favors are their due. "I ought to have it, and the person who gives it is not entitled to special praise." Then backing selfishness is a lack of humility, not appreciating the other more highly than himself, and these two elements strongly work for ingratitude; and if we have that combination within us, we will find that it will be rather hard to exercise gratitude. How then shall we do in connection with its exercise? If we have faith in God and the marvels of His plan constantly rest on our hearts, the thought of His freely giving us all we have and are, the fact that He is gracious and merciful to all our transgressions, and that He is helping us in every good word and work, that He is on our side, because of our trust in His plan, will help us to have in us power to support ourselves under the tests of weak gratitude.

Again, we will find love very helpful. Love going out to the one who has been doing us kindness is overflowing thankfulness. We call to mind the thought that if we are humble we will be all more thankful; we will think, "How small we are; just think, He has actually taken notice of us, and He has given us such a good thing, too." Thus humility will come to the support of weak thankfulness. And that brings the thought that appreciation also will be something on which we can rest ourselves when weak in gratitude -- appreciation that will see noble qualities in the Lord who blessed us, and in our brethren and even in the world of mankind wherever a good deed is shown that it is an expression of a good quality. Holding that on the mind will assist gratitude to go out towards that person.

The last grace of which we desire to speak this morning is appreciation. How may we develop this when it is weak? We reply, by bringing, in as supports the stronger graces. If we are strong in faith that will give the greatest impetus to appreciation. Why, Because faith shows us all God's thoughts as they are revealed and due to be understood by us; and these held before the mind open the mind to the marvels of God's wisdom, justice, love and power. Faith in the Lord Jesus as our sacrifice enables us to look at every act in His life, as we study these in the Scriptures, as the expression of the soul of nobility, the soul of goodness, and perfection, and that will increase our appreciation of the good quality that is in Him.

Then faith in the Lord in connection with the arrangement of His plan for gathering out of the world, the little flock will enable us to appreciate the brethren because God has set His appreciation on them, because God has set His love on them; they are of the Christ, "Christ in you the hope of glory"; and faith holding to that thought will work on appreciation until weak appreciation becomes

strong and sees in them the likeness of our blessed Lord's character, and therefore will give to them affection of the same kind as we give the Lord.

We believe also that thankfulness is helpful in connection with appreciation. If we are thankful for the good things we have received, it shows that thoughtfulness for the good is in our hearts, and it is the thinking power that works appreciation, in connection with noble qualities, for it is simply sentiment of the mind which rests upon the good that is in others and delights in the good that is in them.

Hitherto we have shown the application of the principle of supporting the weak by the strong graces, under trial as a matter for each to practice in his own development. The principle, however, is also applicable in our dealings with one another. Herein will we find a wide field of useful service for the brethren. In accordance with the apostle's exhortation to consider one another, to provoke one another unto love and good works, we may well, after operating this principle successfully in our own lives, learn the graces wherein our brethren are weak and those wherein they are strong; and when we see them, under trial of weak graces, in danger of falling, let us suggest to them such thoughts as will summon their strong to the support of their weak virtues and thus help them grow in grace. This will require skill and love on our part, but will be a blessing to them as well as a blessed privilege of service for us.

Thus, dear brethren, we have given you a summary of the graces and then selected the leading graces that support the weak graces. We trust that our Heavenly Father will assist us in connection with bringing into play these stronger graces in the hour of trial. Let us again see the requirements necessary for a successful practice of this principle. In order properly to accomplish this matter of bringing the strong to the support of the weak graces it is of the utmost necessity that we know ourselves; that we know wherein we are weak, and that wherein, by the grace of God, we are strong. This gives us the foundation of acting this matter out.

Then, secondly, it is of the utmost necessity that there be constant watchfulness in our lives, so that the varying scenes through which we pass as they act upon us and influence us in various ways might be noticed by us to the end that we might know just what grace we should bring into operation to meet each situation.

Again, self-control, that will not allow itself to be dismayed, that will not allow itself to be discouraged, that will not allow any one of the faculties or graces to run riot and to have its own way, but simply holds it down and says to the strong grace, "You are the one that must work, the other must be assisted; you must be sure that you go to its support." Then let self-control keep its eye on that strong grace, to see that it does not become lazy and let the weak one have all the work to do.

Then, dear brethren, let us not forget the balance. If we want to get the good out of the matter, we do not want to let the weak grace remain weak, therefore we want some of the burden to rest upon it. If it were not to be tested God would not have put us into that situation. It is to bear as much weight as it can stand, and transfer all the rest to that wherein we are strong. Under an arrangement like this, we will buffet ourselves less, we will have less reason for discouragement, we will have fewer hours of melancholy; we will have more time for real joy, and more time for progress; we will be taking leaps and bounds in character growth with Christ, until by and by there will be a

rounded character in us that is ready to meet anything and everything as it comes. Under the grace of God, and supported by His grace this balance of character will call into operation any grace and every grace just at the time needed.

And as the last thought we wish to call to your attention love as the source out of which all these graces must flow. 1 Corinthians 13 represents love as the mother of all the graces; love is the fountain of all the graces; there are some people that think faith, kindness, self-denial, meekness and humility, all flowing together will form love. Brethren, that is a mistake. We never will develop love that way. Love is a great reservoir, out of which the waters of meekness and kindness and gentleness, goodness, tenderness and politeness all flow. And, therefore, you will notice that in every one of the graces we put love; it, with the exception of faith, was the only grace we mentioned every time. Self-control is another one that will have to be exercised in every connection. Self-control and faith, dear brethren, brought prominently forward with love, will enable us amid trials that come, to develop these graces in the way that our Heavenly Father wants them developed, that we may be strong men and women in Christ, full grown unto the measure of the stature of the fullness of Christ, in the part of the Christ where we belong.

And thus may our gracious Heavenly Father in the great love wherewith He hath loved us, and which He is constantly showing us, grant us help for the honor and praise of His name. Amen.

10:30 A. M. -- Praise and Prayer Service.

11:00 A. M. -- Discourse by Brother J. F. Rutherford.

THE GREAT COUNSELOR.

DEAR FRIENDS: We are happy to be permitted to speak to you this morning, not as Chairman of this convention in particular, but we hope merely as an instrument in God's hands. Our subject is, "The Great Counselor." We rejoice that we are permitted to speak on this subject, of Him whom we love and adore above all others. We hope that every consecrated heart in this assembly this morning is filled with prayer that every word that shall here be uttered will be to His glory and honor.

We are instructed by the Apostle Peter as the Lord's mouthpiece that when we speak we should speak as the oracles of God. We desire to be used as such, and in no other way. And we beseech the prayers of each one in this audience that every word we shall utter shall be in harmony with His will and to His praise

We find our text in Psalm 73:23, 24, reading (Leeser's translation), "Thou has seized hold of me by my right hand; with thy counsel wilt thou guide me, and after-ward take me on to glory." In the presentation of this subject, dear friends, we desire to treat it somewhat in the nature of a legal argument, if you will permit us to do so, citing the Scriptures for authority, because that is the only authority from which we can speak.

A counselor is one who advises, who directs, who aids, who helps. Applied to things of this world, a counselor is one whose profession is to give counsel when called upon, and to render assistance by his advice.

Every human being desires more or less counsel. The closer the relationship between the advised and the advisor, the more keenly is the counsel appreciated. The more important the task we have to perform, the greater the undertaking, the more eagerly do we seek the counsel of our advisor.

In the application of the words of this text we have another opportunity to "rightly divide the Word of Truth." The words of the Psalmist here uttered are not always properly applied. Many, many persons claim these words as a personal promise to themselves. But we have no quarrel with those who improperly apply the words, but on the contrary our hearts go out to them in compassion, and our prayer is, that the dear Lord in His own due time will open their blind eyes that they may see and understand. To those who now hear and understand, the words of our Master apply, "Blessed are your eyes, for they see, and your ears, for they hear."

Rightly understanding God's wonderful plan for the salvation of the human race, we can see how erroneous it would be to apply the words of this text to any man. Strictly speaking, the language here employed by the Psalmist applies to but one, and that one, the seed of Abraham according to the promise -- Christ, the Messiah.

The entire human race being under the condemnation of death, God, by the mouth of all His holy prophets fore-told the coming of the Messiah, through whom blessings should come to all the

families of the earth. The prophets wrote of Him, the Psalmist sang of His coming and the blessings He would bring, and in God's own due time Jesus came to earth. His birth was hailed with great joy from the Heavenly host, and the announcement thereof to man was a message of glad tidings of great joy, which shall ultimately be to all peoples and kindreds of earth. Jesus came to perform a great mission. He came "to seek and to save that which was lost." (Luke 19:10.) He came to give His precious life as a ransom for man. (Mark 10:45.) He came to do the will of God, as it was 'written of Him by the holy prophets. (Hebrews 10:5, 9.) It was, and yet is, God's will that all men be saved and brought unto an accurate knowledge of the truth (1 Timothy 2:3, 4-Dia.); and that "in the dispensation of the fullness of times He might gather together all things in Christ, both which are in Heaven and which are on the earth" (Ephesians 1:10), and to this end, Jesus "by the grace of God tasted death for every man." (Hebrews 2:9.)

The Christ.

Christ means anointed one. Jesus became the Christ at the time of His baptism, at the time of His consecration unto death, at which time He received the anointing of the Holy Spirit. As a man He was from that moment reckoned dead, so that it could not have been the man, Jesus, who desired and received the counsel of the Father. But the anointed Jesus, filled with the Holy Spirit, was from that moment reckoned a new creature, who must then be actually made new, made perfect through suffering. (Hebrews 2:10.) It was not the man Jesus that was afterward received into glory, because He actually died at Calvary and must remain dead, as a man, forever. He was put to death in the flesh, but made alive in the spirit. (1 Peter 3:18.) It was the new creature, of the divine nature, that was received into glory; and so it was the new creature in the course of development that needed advice from the great Counselor, Jehovah. Immediately following His begetting to the divine nature Jesus went away into the mountains to receive counsel from the great Counselor, to become fully acquainted with His plan and to prepare Himself for the great work He was about to accomplish.

For three and a half years He went forth in the earth "doing good," speaking as man never spake, performing many wonders. In all that He did, however, He did not take the credit to Himself, but all honor and glory was given to the Counselor, Jehovah God. Observe His own words as to how He was guided: "I can of mine own self do nothing." "The words that I speak unto you I speak not of myself, but the Father that dwelleth in me, He doeth the works." "The word which you hear is not mine, but the Father's which sent me." (John 5:30, 14:10, 24.)

His absolute reliance upon the Father is clearly shown by His words. He passed down into the valley of death and through that valley God held Him by His right hand 'and guided Him by His counsel. He reached His Gethsemane, and now He must shortly be received into glory or go into eternal destruction. He now appealed to the Great Counselor "with strong crying and tears," and was heard (Hebrews 5:7), and He evidently received the assurance that He had fully met the requirements of the law and would shortly be received into glory. Jesus Christ, the anointed one, had heeded the words of His Counselor; He had been guided by that counsel, and being so guided He became obedient unto death; wherefore He was received into glory. God having highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (Philippians 2:9-11.)

Wrongful Claims.

Can any claim this precious promise aside from Jesus Christ, Many persons who ignore the merit of Jesus' blood still claim the benefit of this promise. But such are they who reject the counsel of God. (Luke 7:30.) The Pharisees might have availed themselves of God's counsel, but they did not. On the contrary they rejected His counsel and clung to their own theories concerning His plan. The counterpart of these sects exists today in the clergy of the nominal church system. These reject the counsel of God and look to their own wisdom. They have made creed beds and provided the covering for those who follow their leading, just as foretold by the prophet. (Isaiah 28:20.) Many have accepted the counsel of these self-constituted leaders, are occupying these various creed beds and covering with the narrow cover, yet they claim to be the children of God, and individually and collectively claim the promise of this Psalm; but behold what the prophet of the Lord says to such:

"Woe to the rebellious children, saith the Lord, that take counsel but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin; that walk to go down into Egypt (the world) and have not asked of my mouth; to strengthen themselves in the strength of Pharaoh (Satan), and trust in the shadow of Egypt (the world). Therefore shall the strength of Pharaoh (Satan) be your shame, and the trust in the shadow of Egypt your confusion." (Isaiah 30:1-3.)

Many honest, but deluded ones, say, "We will join our-selves to some church organization which has wise and able leaders and we will take their counsel and follow where they lead, for these are very mighty and strong, and surely then the Lord will hold me by the right hand and guide me." But to such the Lord's Word comes saying:

"Woe to them that go down to Egypt for help, and stay on horses (false doctrinal hobbies) and trust in chariots (organizations) because they are many; and in horsemen (false leaders), because they are very strong; but they look not to the counsel of the Holy One of Israel, neither seek the Lord." (Isaiah 31:1; see also Isaiah 29:13-16, inclusive).

Again, some may say, "Oh, yes, we see the Lord's plan and His provision for the blessing of the families of the earth and we rejoice therein, but we can do more good by remaining in the nominal church and there proclaim the truth, that others there may see, and surely if we do this the Lord will be pleased to guide us by His counsel and afterward receive us into glory." And thus these are rejecting, disobeying the counsel of the Lord, who now says to all His true children, "Come out of her my people, that ye be not partakers of her sins and that ye receive not of her plagues." (Revelation 18:4.)

Who May Claim the Promise.

Who, then, will the Lord hold by the right hand and guide by His counsel and afterward receive into glory? Clearly the answer comes back to us from His Word, that there is but one, and that one is Christ. But, thanks be to God for the wonderful manifestation of His love, "The Christ" means Jesus Christ the head and an hundred and forty-four thousand called, chosen and faithful ones, associated with Him as members of the body, these to constitute the Christ, the great Royal Priesthood. These are all of Christ because they have been baptized into Christ's death. These are the ones who have covenanted with God to die the sacrificial death as the footstep followers of

Jesus Christ. These are they who have received the robe of Christ's righteousness, and have given up their all as living sacrifices unto God. (Galatians 3:27, 29.) If we are of this class and are diligently laying down our lives, following faithfully in the footsteps of our dear Lord and Master, we may with him say of our great Counselor, Jehovah: "Thou hast seized hold of me by my right hand. With Thy counsel wilt Thou guide me, and afterward take me on to glory." All such who are diligently seeking to follow in the narrow way keenly feel the great necessity for proper counsel. How wonderful is the thought that the Almighty God offers to guide His people through the difficulties of the present life by His divine counsel! Our own weaknesses are ever before us, and we soon realize the fallibility of all human counsel. We love to confer and counsel with our fellows, but we recognize that there is but one safe and certainly reliable Counsel, Jehovah our God.

How Received.

One of the first lessons the newly begotten child of God must learn, and that a very important one, is how to obtain counsel. Like the Pharisees of old, many look for a sign. Others failing to grasp God's plan of salvation, imagine they are being guided by His counsel when really they are following their own fancy or some strong delusion of Satan. How may we obtain God's counsel and be guided thereby? By going to His Word, the Bible, where we will find recorded His thoughts, His advice, His counsel. He speaks to us, counsels us, advises us through His revealed Word.

Some seek counsel through the occult sciences. Some seek counsel in ancient documents long concealed in the archives of heathendom, and by these attempt to prove the fallacy of God's revealed Word of Truth. Satan is always on the alert to confuse the child of God, those who have consecrated to the Lord their all, and if he can cause doubt to arise in our minds he has won half the battle. But, dear friends, let us always keep before our minds that God is our Counselor, through Christ Jesus, and that He advises or counsels us through His inspired Word of Truth. By this we must be thoroughly furnished. The Apostle tells us that "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." (2 Timothy 3:16, 17.) God has provided this advice, His counsel, not for the natural man, but especially for those who are begotten of the Spirit. (1 Corinthians 2:14, 9.) It is not the words of man, but God's counsel that must lead us, as we are told by the Apostle, that "our faith should not stand in the wisdom of men, but in the power of God." (1 Corinthians 2:5.) Our dear Lord and Master, the head of the Church, fully appreciating the fight the body members would have to make against the wiles of the adversary, prayed to the Father in their behalf, saying, "Sanctify them through Thy truth, Thy Word is truth." (John 17:17.) From this source alone can we receive the infallible counsel. The strongest and most faithful Christians throughout the age have been those who, thus sanctified, have loved their Bibles and have daily applied their minds to obtain a clearer understanding thereof, proving all things thereby. Such the Apostle designates as more noble than others, saying, "These were more noble than those in Thessalonica, in that they received the Word of God with all readiness of mind, and searched the Scriptures daily, whether these things were so. (Acts 17:11.) By His Word let us "prove all things." His Word is our counsel, our instruction, and He is our Counselor. The footstep followers of the Master may truly say, "Thy Word is a lamp unto my feet and a light unto my path." (Psalm 119:105.)

Obeying Our Counselor.

Another important lesson the new creature in Christ Jesus must learn is to obey the counsel of His Counselor. Failing to do our best to obey we cannot be guided there -by. The worldly man early learns the necessity of obeying his counselor's advice. If you consult a physician and place yourself under his care, one of the first things he tells you is, "Now follow my advice, otherwise I cannot do you much good." If he directs you to pursue one course of treatment and you follow a different course of treatment suggested by another, then you would not be guided by your physician's counsel. If you go to a lawyer to seek his advice, to retain him as your counselor, the first thing he tells you is, "See that you obey my instructions closely, otherwise I cannot assure you results in this business." Then if you heed the advice of your neighbors, each different from your retained counselor, you would be disobeying and could not hope to receive benefit from the advice of your counselor. If we employed a lawyer, a counselor, to conduct a lawsuit for us, and then proceed upon our own theory and understanding of the matter, we would not be guided therein by his counsel. And so it is with the child of God with reference to being guided by the counsel of our Lord, the great Counselor. How often are we disposed to be guided by our own selfish opinion and understanding as to what course we should follow relative to our affairs as new creatures in Christ. How often do we fail to wait for the Lord's leadings, but follow our own understanding and come to sorrow. But what says our Mighty Counselor to such a course? Note His Word:

"Trust in the Lord with all thine heart, and lean not to thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." (Proverbs 3:5, 6.)

Ah, dear friends, we cannot afford to try to walk by our own counsel, our own understanding. Our only safe course is to trust in the Lord, acknowledge Him in everything and He will direct our paths. How often have we matured in our minds some plan which we deemed good for our spiritual condition, and the Lord gently overruled our plan, and when we acknowledged Him, He directed us and showed us much more wonderful blessings than we could have hoped for?

Every member of the body must be thoroughly tried and tested, and all who are taken on to glory must stand the test, must prove faithful. Who will be able to stand? Those who are "guided by His counsel." None other will stand. If we would prove His faithful children let us remember again His precious promise, "I will instruct thee and teach thee in the way thou shalt go; I will guide thee with mine eye." (Psalm 32:8.) In His Word He has given us His counsel. Let us go to it for our instruction.

Some of His Counsel.

Let us note some of the precious words of advice from our Counselor, to the end that we may walk according to His counsel. Having been accepted in the Beloved, thereby becoming prospective members of the Body of Christ, we entered the school of Christ. In an earthly school it often becomes necessary to reprove the pupils, sometimes gently, sometimes harshly. Likewise. in the school of Christ it is often necessary for the pupils to receive re-proof. Sometimes this reproof is mild, sometimes more severe. As prospective members of the body of Christ we are yet imperfect, and by reason of our imperfections, and the constant fight with the old man, we are many times overtaken in a fault. For such faults or derelictions of duty the Lord reproveth us as He sees is for our good. This reproof may come to us by 'our own con-science, telling us we have done wrong,

or it may be brought to our attention by another being used of the Lord for that purpose. How shall we receive such re-proof and how shall we respond? The adversary would have us receive it in the spirit of anger and resentment, that he might take further steps to destroy us. Or he would have us receive it in a spirit of despair to the end that we might give up the fight. But if we are exercising the spirit of a sound mind, we will go to our Counselor and ask Him how we shall receive it. If we go to the right source for our counsel we will find recorded in His Word this advice: "Turn you at my reproof; behold I will pour out my spirit unto you, I will make known my words unto you." (Proverbs 1:23.) What a wonderful strength we find in these words! What a consolation to those of the Lord's children who seek to obey the counsel of the Lord, who turn away from an improper course and diligently seek to know His will and to be guided by His counsel. To such our Counselor says, "I will pour out my spirit unto you, I will make known my words unto you," to the end that we may know what is the proper course and then strive to follow therein. If we are prompt to obey, by turning at His reproof, then the Lord is pleased to bless us more abundantly, as He declares He is pleased with those who "tremble at His word." (Isaiah 66:5.) Thus we can "work out our salvation with fear and trembling." (Philippians 2:12.) We may thus cooperate with God in the development of our characters by noting our own defects and striving to correct them. If we are thus diligently seeking to be guided by the counsel of the Lord, and to receive His approving smile, our hourly thoughts are tersely expressed in the words:

"Sun of my soul, my Father dear,
I know no night when Thou art near.
O let no earth-born cloud arise,
To hide Thee from Thy servant's eyes."

Those who refuse to be guided by His counsel, who decline to "turn at His reproof," cannot be overcomers, cannot hope to be accounted worthy to be of the Bride-class. It is only those who are guided by His counsel that are afterward taken on to glory. May the dear Lord help us all to heed and obey His Word!

But, says one, I am so weak I cannot ever hope to be an overcomer; there is no strength in me, how can I hope to succeed in making my calling and election sure? Again let us heed the words of our Heavenly Counselor, when He says to us, "My grace is sufficient for thee, for my strength is made perfect in weakness." (2 Corinthians 12:9.) The dear Lord wishes us to learn the lesson of our own weaknesses and imperfections, and to look to Him for counsel and strength. He desires us to learn to go to Him for help when we need it, not before we need it, but in time of trouble, for there we can find "grace to help in time of need." (Hebrews 4:16.)

With this counsel ever before us what a strength we would have to combat the besetments of the world, the flesh and the adversary. In the moment of temptation how this should cause us to lift up our hearts in prayer to our Counselor for help. Let us not give up the good fight of faith in despair, dear friends, but if we are His, doing our best to follow in the footsteps of our Master, we cannot fail, for the Lord is holding our right hand, and by His counsel shall we be guided unto the end.

The adversary is actively seeking, in many ways, to ensnare the Lord's little ones. It therefore behooves us to be upon our guard at all times. Among the weaknesses we have to combat, and of which Satan takes advantage, is the manner of our speaking to our fellow-man. We are in the world, but not of the world, and for this reason we may expect to be hated by the world, and those who

have the spirit of the world. From such we may expect to have angry and evil words applied to us. How shall we answer them? Shall we reply in the spirit of anger or the spirit of kindness. Our great Counselor answers, "A soft answer turneth away wrath, but grievous words stir up anger." (Proverbs 15:1.) How many have suffered themselves and caused others to suffer by failing to heed this counsel! The whole world would now receive a blessing by obeying this counsel, let not the Lord's children fail to profit thereby. If the spirit of anger be manifested toward us, let us remember that it is the will of our great Counselor that we cultivate the spirit of gentleness, and so let us speak softly, gently to others.

If we are seeking to be guided by the counsel of the Lord we will inquire of our Counselor how we shall employ our words and so doing we hear His counsel to us, saying, "I will take heed to my ways that I sin not with my tongue." (Psalm 39:1.) And again, "Keep thy tongue from evil and thy lips from speaking guile." (Psalm 34:13.) Many a heartache would be saved by a strict adherence to this counsel. The words of the mouth are merely an index to the thoughts of the mind, for "out of the abundance of the heart the mouth speaketh." If we are being guided by the counsel of the Lord we will place a guard upon our lips. But we must first put a guard upon our thoughts. and to do this means a correction. of our hearts in righteousness. We will find that the easiest and best way to control our words is to fill our hearts with love for the Lord, for the Lord's people and all others. "Love thinketh no evil." (1 Corinthians 13:5.) If we are filling our hearts, our minds with love we will have no room therein for evil thoughts, or evil surmises, or evil expressions concerning our fellow man -- particularly our brother. If our minds are filled with pure thoughts we will be slow to attribute an impure motive to the acts of a brother or sister. If our hearts are filled with love, we will indeed be slow to tell others of their faults. But, suggests one, if I know a report to be true, is it not proper for me to speak of it to others, even though it may be to the detriment of a brother or sister? Let us be guided in this by the counsel of the Lord:

"Whatsoever things are true, honest, just, pure, lovely and of good report, think on these things." (Philippians 4:8.) If the matter in question is honest, just, pure, lovely and of good report and true, then we may think on them and speak of them, and unless the matter considered can be thus measured we should not even think of it, much less give utterance to our thoughts.

Influence.

Every prospective member of the body of Christ exerts some influence upon those with whom he comes in contact. This influence may be for good or for evil. How shall we exert our influence? How shall we conduct ourselves

toward others? The disposition of the world is to find fault, to magnify the weaknesses of others and to take advantage thereof. Shall the Lord's children resort to the same methods? Shall we go to our brother and point out his weaknesses, calling attention to them as evidence of evil motives in his heart, and thus provoke him to anger? Let us go to the counsel of the Lord and be guided thereby, which says: "Let us consider one another to provoke unto love and good works." (Hebrews 10:24.)

What a loving and beautiful thought is expressed here. Provoke means to incite, to call forth, to call into action. We provoke or incite another to anger by harsh or improper language. We may

provoke to love and good works by manifesting a spirit of loving kindness toward others. If our hearts are filled with love for God and His creatures, we may by our words, deeds and conduct provoke or incite those with whom we come in contact to love God more and more, and to love us fervently out of a pure heart -- not love after the flesh -- but love after the spirit, because we are seeking to be transformed into the image of God's dear son. The more we are being transformed into His blessed image, character likeness, the more we will love each other, unselfishly, and the more we will provoke each other to love and good works. Let us treasure up in our hearts this counsel of the Lord and be guided thereby!

Danger of Pride.

If we would receive the advice of our Counselor and profit thereby, we must learn to be in a proper attitude of heart and mind. We must be able to appreciate our position before the Lord. Some, by nature, are more gifted than others, and are better equipped to hear, understand and teach, and for this reason are in greater danger of the adversary. Often pride, haughtiness and egotism, in language and demeanor, marks those who have been more favored by position and environment, who have been placed in the position of elder or leader. Is this the proper attitude to receive and profit by the counsel of the Lord? Are such being guided by His counsel? The words of our Counselor answer, "The meek will He guide in judgment, the meek will He teach His ways." (Psalm 25:9.) "Pride goeth before destruction, and an haughty spirit before a fall." (Proverbs 16:18.)

If we are guided by this counsel of the Lord we will be in little danger of falling because of self-esteem. Let us remember that our Master took no credit unto Himself, but gave all honor to the Father. "The servant is not greater than his Lord." (Matthew 10:24.)

Trials.

We observe that the Lord's followers are subjected to many trials, and as we near the close of the harvest period there is much reason to believe these will increase in intensity. Is this evidence that the Lord is displeased with those who are doing the best they can to follow in the footsteps of our Head and Master? To this the words from our Counselor answer:

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glad also with exceeding joy." (1 Peter 4:12-13.)

If we are guided by the Lord's counsel we may expect such fiery trials and should be prepared for them. How may we be prepared for them? We answer, by heeding the counsel of the Lord. It was necessary for our Lord, Christ Jesus, to go through sufferings. If we are of Christ we must expect to likewise suffer, and our Counselor tells us to rejoice when we have these sufferings, for this is evidence that we are being guided by the hand of the Lord, guided by His counsel, and that He will afterward take us on to glory, that when the glory of Christ is revealed we may be glad with exceeding joy.

All the trials of the Lord's little ones may not come from the persecution by the world, the nominal systems, but often the worst trials may arise within the church. Remember the words, "Inasmuch as ye are partakers of Christ's sufferings"; Christ also suffered, leaving us an example that we should follow in His steps." Jesus' kind and loving heart must have been deeply wounded when he was betrayed into the hands of his enemies by one who, for several years had been the recipient of His special love and leadings. This part of the great tragedy led to His feet being pierced with the cruel nails. Have we any reason to believe the feet members may be likewise betrayed? By His counsel let us be guided to the answer:

"Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another." (Matthew 24:9, 10; see also Matthew 13:41.)

"And who is sufficient for these things" (2 Corinthians 2:16); and who will be able to stand? Those whom the Lord is holding by the right hand, who are guided by His counsel -- the overcoming ones.

One thing that greatly aids the Lord's people to stand at this time is, actively engaging in the service in the harvest field; but we are assured by the Counsel that "the night cometh when no man can work." Who will be able to stand when the work ceases? Undoubtedly those, and those only, who are being guided by the counsel of the Lord.

Our Refuge.

When the work has ceased and the night is fully upon us and we are required to stand silently upon the line of battle, shall we waver? No, if we are guided by His counsel we will not falter. "Let us hold fast the profession of our faith without wavering; for He is faithful that promised." (Hebrews 10:23.) To the faithful ones in Christ He has given the "exceeding great and precious promises" and guaranteed unto them an abundant entrance into His Kingdom. To all such His counsel comes, saying: "The eternal God is thy refuge, and underneath are the everlasting arms." (Deuteronomy 33:27.)

"I will not fail thee, nor forsake thee." (Joshua 1:5; Hebrews 13:5.)

"Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." (Isaiah 41:10; also v. 13.) What a wonderful Counselor! What quiet and peaceful happiness comes to those who are led by His counsel! Such indeed may say, "Thou hast seized hold of me by my right hand; with Thy counsel wilt Thou guide me, and afterward take me on to glory."

Fellowship.

It behooves all of the Lord's dear children to employ diligently the present moments in filling their minds and hearts with the precious words of our Great Counselor. He has directed us how we may accomplish this end. At this particular time in the harvest, the words of our Counselor come to us

with redoubled force, saying: "Forsake not the assembling of yourselves together, as is the custom of some, but exhorting (comforting) one another, and so much the more as ye see the day drawing on." (Hebrews 10:25.) Those who are meekly receiving the counsel of the Lord and being guided thereby will seek to use every opportunity for fellowship with those who have the mind of Christ. Those who do otherwise are rejecting the counsel of the Lord, to their own detriment. The Lord is leading only those who obey Him. Those who obey by assembling themselves together have the assurance of a blessing, as our Counselor tells us, "Where two or three are gathered together in my name, there am I in the midst of them." (Matthew 18:20.) He has made it possible for His children to aid each other in hearing and understanding His counsel. Coming together affords an opportunity for mutual aid. If our hearts are in a good condition we will not only be glad to meet together, but we will eagerly seek such opportunities of fellowship with those of like spirit. We will rejoice to have the opportunity of expressing ourselves in song, in prayer and in testimony and hear the counsel of the Lord in answer thereto from His Word. Our desire to meet with and comfort the brethren will be an index to our love for them. Love for the brethren is one of the strong proofs that the Lord has "seized hold of our right hand," and that we are being led by His counsel. "We know we have passed from death unto life, because we love the brethren," says His counsel (1 John 3:14); and again He counsels us, saying, "He who loveth not his brother whom he hath seen, how can he love God whom he hath not seen." (1 John 4:20.)

There are some who are not privileged to meet with others of like precious faith, because of conditions over which they have no control, and the fact that we see these standing fast in the faith is evidence that the Lord makes up to them by His presence and blessing; but those who have the opportunity to meet with the Lord's children and fail or refuse to do so, are disregarding the counsel of the Lord.

How Shall We Love?

Again our Lord counsels us, saying: "This is my commandment, that ye love one another, as I loved you." (John 15:12.) Jesus Christ, the head of the New Creation, because of His great love for us, and for the whole world, laid down His life day by day, gave up His vitality, in the service of others. The members of the body are commanded to love one another as He loved us; therefore, prompted by the spirit of pure, unselfish love, we should rejoice to lay down our lives in the services of the brethren. If we fail or refuse to assemble ourselves together, and thereby help each other and provoke one another to love and good works, we are clearly failing and refusing to obey the advice of our Counselor, and consequently are not led by His counsel. "If we love one another, God dwelleth in us, and His love is perfected in us." 1 John 4:12 says our Counselor, and the best evidence that we love our brother is our eagerness to serve him, to do him good, to comfort him, to encourage him; therefore, let us not neglect to come often together, in obedience to our Counselor, that we may build each other up in the most holy faith, and prove by our works that we do love God and His children, and that we are being led by His counsel.

But the spirit of fear is liable to prevent some from developing the spirit of disinterested love. The Apostle says: "There is no fear in love; but perfect love casts out fear: because fear has restraint: and he who fears has not been perfected in love." (1 John 4:18.)

Some unreasonable constructions have been placed upon the language of the "vow" many of us recently have taken. Evidently the result of the spirit of fear. For instance, it has been suggested

that the "vow" properly construed means that the Lord's people should restrain their love for each other. The language of the vow is not subject to such construction. It was never the thought of the writer that such a construction should be placed upon it. Why not? Because such a construction would be contrary to the counsel of the Lord. Shall we love each other? Behold what our Counselor answers:

"For this is the message which you heard from the beginning, that we should love each other." (1 John 3:3-11.) "Beloved, we should love each other; because love is from God and everyone who loves has been be-gotten by God' and knows God. He who does not love does not know God, because God is love. Having purified your lives by the obedience of the Truth to unfeigned Brotherly love, love each other from the heart intensely." (1 Peter 1:22. Diaglot.) "Above all things have fervent love among yourselves; because love covers a multitude of sins." (1 Peter 4:8.) "And besides all these things put on love; it is the bond of the completeness." (Colossians 3:14, Diaglot.)

But, says a fearful one, we may love, but let us be careful to say nothing about it to each other for fear it might be love after the flesh. Let us remember, dear friends, that love after the flesh is not the spirit of Christ, and if we have not the spirit of Christ we are none of His. If we are begotten of God henceforth we know no man after the flesh. Then what shall we say about communicating our love to each other? Our Counselor answers: "As the Father hath loved me, so have I loved you: continue ye in my love." (John 15:9.) "Freely ye have received, freely give." (Matthew 10:8.) "But to do good and to communicate forget not; for with such sacrifices God is well pleased." (Hebrews 13:16.) "And let us consider one another to provoke unto love and to good works." (Hebrews 10:24.) "Bear ye one another's burdens and so fulfill the law of Christ." (Galatians 6:2.) "And the Lord make you to increase and abound in love one toward another and toward all men even as we do toward you." (1 Thessalonians 3:12, Diaglot.)

The poor human race is in a deplorable condition. The spirit-begotten ones are merely reckoned new creatures. They still have a conflict with the fleshly mind.

All are liable, yea almost certain, to err through the inherited weaknesses. How may we help ourselves and help each other. Our Counselor answers us: "And above all things have fervent love among yourselves: for love shall cover a multitude of sins." (1 Peter 4:8.) Those who have developed in a measure the spirit of fear may suggest that the conduct of another might stumble them out of the Truth. If we have the love of God in our hearts for a brother, nothing that he may do by reason of the weakness of the flesh can stumble us. Note how clearly our Counselor to us states: "He who loves his brother, abides in the light and there is no stumbling block to him." (1 John 2:10, Diaglot.)

Results.

In worldly matters we expect results in proportion to the strictness with which we follow the advice of our counselor. And so we find in the Lord's Word, that results to the spiritbegotten ones will be determined with regard to obedience or disobedience to the advice of the Great Counselor.

It will be observed that the promise reads, "With Thy counsel wilt Thou guide me, and afterward take me on to glory." It does not say, if I obey the counsel I will be received into glory. It is the one that is guided by His counsel that is received into glory. The promise is not made to nominal

Christians, nor does it apply to all who consecrate to the Lord and are spirit-begotten. It is one thing to make a consecration to the Lord and another thing to fulfill our part of the covenant to the best of our ability. The promise is to those, and those only, who will ultimately be overcomers and constitute the body of Christ, the glorified members, the entire Christ, head and body. Each member of the Christ will be guided by the divine counsel, and as a result of being so guided will afterward be taken on to glory, or be received into glory. Stated in other phrase, only the one that is guided by the counsel of the Lord will be received into glory. All who hear and heed the counsel of the Lord are guided by it now, and continue to be so guided until death, will ultimately be accepted as members of the Christ, and .as such will be received into glory.

The Neglectful.

The Scriptures clearly point out that there will be a great throng, a company without number, whose members, consecrated to the Lord and begotten of the spirit, who will not be guided by His counsel, but who will neglect or disregard the counsel of the Lord. The Great Counselor, by the mouth of His holy prophet, speaks of these as "they that sit in darkness and in the shadow of death; because they rebelled (disobeyed) against the words of God, and contemned (neglected) the counsel of the Most High. Therefore He brought down their heart with labor; they fell down and there was none to help. Then they cried unto the Lord in their trouble and He delivered them out of their distresses." (Psalm 107:11-13.) Of these again the Lord spoke, saying, "But ye have set at naught all my counsel, and would none of my reproof." (Proverbs 1:25.)

The Lord describes these again as the "foolish virgins who took no oil with them" (Matthew 25:3), who, because of their disregard of the counsel of the Most High, had failed to make themselves ready for the coming glorious King. The Counselor's Word again describes these, as they that "are blind and cannot see afar off, having forgotten they were purged from their old sins." (2 Peter 1:9.) This class is otherwise described as the "great company" that comes up through great tribulation, that must go through the time of trouble that marks the end of this age.

Our Counselor clearly points out that the hour is coming "in which every man's work shall be tried of what sort it is." (1 Corinthians 3:13-15.) That hour is now upon the Church. 'Who will be able to stand? The one whom He holds by the right hand, who is guided by His counsel!

The Great Counselor is wise, infallible, unerring and faithful. He knows the end from the beginning; He knows exactly what will please Himself; He knows there-fore how to direct us in His way. His Word of counsel "is sufficient." His spirit is the spirit of holiness, the spirit of truth, the spirit of love. If we would have this spirit dwelling in our hearts we must be guided by His counsel. Those who put themselves completely under the Lord's supervision, who resign their wills entirely to His will, and who are guided by His counsel can never fall. Assuredly such will afterward be taken on to glory.

The Glory.

"With Thy counsel wilt Thou guide me, and afterward take me on to glory." To what glory? To the glory of the Kingdom of the Lord and Savior Jesus Christ. (2 Peter 1:11.) As we have observed from the Word of His counsel, Christ Jesus was raised up and highly exalted and given a name

above every name, that at the name of Jesus every knee should bow and every tongue confess His name; and those who, in obedience to the guidance of the Word of the Counselor, "work out their salvation with fear and trembling," shall see Christ Jesus as He is and be associated with Him in His glory, majesty and power. Let us go to the counsel of the Lord's Word, and there, 'by faith, behold some of the glories which the Christ, head and body, will enjoy.

The Lord has guaranteed to the Christ, head and body, His own nature, the divine nature, as we read: "Whereby are given unto us the exceeding great and precious promises, that by these ye might become partakers of the divine nature." (2 Peter 1:4.)

The Christ alone shall have immortality. (1 Timothy 6:16.) It is through sorrow, dishonor (in the world) and suffering these are brought to glory. "It is sown in dishonor; it is raised in glory; it is sown in weakness, it is raised in power." (1 Corinthians 15:43.)

To the overcomers, to those who will compose the members of the body, our Great Counselor has given some special promises, which are exceeding great and precious promises. These shall have a new name and be a pillar in the temple of God, as He says, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the City of my God, and I will write upon him my new name." (Revelation 3:12.)

They shall also sit on the throne with Christ Jesus, according to His precious promise, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne." (Revelation 3:21.) And they shall be made unto God Kings and Priests and they shall reign with Christ a thousand years (Revelation 5:10; Revelation 20:4); and shall have power over the nations. (Revelation 2:26.)

The body members are otherwise designated as the "Bride of Christ," and the beginning of her glory will be her marriage to the glorious Bridegroom. For 1900 years the Bride has been making herself ready, by following diligently the counsel of the Lord. He has seized her by the right hand and has been leading her on through the age, that she might be brought on to glory. During that time the members of the Bride class have been preparing the bridal garment. The great Counselor furnished to each of these a robe of righteousness, Christ Jesus righteousness, for, "To her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints." (Revelation 19:8.) In this white linen robe she has been required to work threads of gold and to embroider it with fine needlework. She prepares her wedding garment by closely following the guiding counsel of the Lord, and having been thus guided she comes into the King's palace arrayed in her glorious garments, prepared for the wedding. Behold her gorgeous apparel: "The King's daughter within the palace is all glorious; her clothing is inwrought with gold. She shall be led unto the King in brodered work." (Psalm 45:13, 14, Revised Ver.) The hour has arrived when the

Bride and the glorious Bridegroom shall be made one. She comes forth from the wilderness upon the arm of her Beloved, and the marriage proclamation is heralded from the Throne with the voice of mighty thunders, saying:

"Praise our God all ye His servants, and ye that fear Him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God omnipotent reigneth. Let us be glad and rejoice and give honor to Him; for the marriage of the Lamb is come, and His wife hath made her-self ready." (Revelation 19:5-7.)

Those who are now being led by the counsel of the Lord, are looking forward to the glorious consummation of the marriage of the Bridegroom and the Bride. To these "it doth not now 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." (1 John 3:2.)

For a thousand years, following the union of the Bride-groom and the Bride, the glorious proclamation shall go forth to the peoples of earth, to every nation, kindred and tongue, saying: "The Spirit and the Bride say, come. And let him that heareth say come. And whosoever will, let him take of the water (truth) of life freely." (Revelation 22:17.) To this glad proclamation of life earth's teeming millions will respond, "And the ransomed of the Lord shall return and come to Zion (the glorified Christ, Head and Body) with songs and everlasting joy upon their heads; they shall obtain joy and gladness and sorrow and sighing shall flee away." (Isaiah 35:10.) Triumphant over death and the grave will be Zion's glad reign, resulting in a restored earth to Edenic Paradise, inhabited by a perfect, joyful and happy people, who will give praise and honor and glory to God and to the Lamb that sitteth upon the throne forever and ever. (Revelation 5:13).

And, dear friends, those whom the Lord has seized by the right hand, those who are being guided by His unerring counsel, are assured of a share in the joys and honor of carrying these glorious blessings to the families of earth. This is the time the Lord has designated for the Bride to make herself ready. He has offered each member thereof a place in the harvest field to prepare the wedding garment. He has set this glorious prospect before us, and assures us that as soon as the harvest work is ended, and the last member of the Bride class has been gathered, then her glory and the blessings of the earth will begin.

"Oh the prospect! it is so transporting,
Reapers hasten the gathering, we pray
We rejoice in the glory that's promised,
And the dawn of Millennial day."

Let us, dearly beloved, take more earnest heed to the Word of our Counselor. Let us bind our sacrifice tightly to the altar with cords of love, and get close up to the Lord, that we may ever hear His reassuring voice saying to us, "Come, my beloved, let me seize thee by the right hand, and I will guide thee with my counsel and afterward take you on to glory." Let us hold fast to the words of His counsel, singing as we tread the narrow way:

"Guide me, O Thou great Jehovah
Pilgrim through this barren land;
I am weak, but Thou art mighty;
Hold me with Thy powerful hand.
Bread of heaven
Feed me till I want no more."

"Open now Thy crystal fountain,
Whence the healing streams do flow;
Let the fiery, cloudy pillar,
Lead me all my journey through Strong Deliverer,
Be Thou still my strength and shield.

"As I near the time of trouble,
Bid my faith in Thee increase,
While the thousands round are falling,
Keep me, keep in perfect peace. Refuge! Fortress!
Thou host set thy love on me."

2:30 P. M. -- "Baptism and Its Import." Discourse by Brother B. H. Barton.

Followed by symbolic water immersion when 292 brothers and sisters symbolize their consecration -- making a total of 363 immersed at this convention.

SATURDAY, SEPTEMBER 5.

5:00 A. M. -- Sunrise Praise and Testimony Meeting.

This service opened by singing

No. 152: A THOUSAND YEARS.

Lift up your heads, desponding pilgrims;
Give to the winds your needless fears;
He who hath died on Calvary's mountain,
Soon is to reign a thousand years.

A thousand years! earth's coming glory!
'Tis the glad day so long foretold;
'Tis the bright morn of Zion's glory,
Prophets foresaw in times of old.

Prayer by Brother Draper.

Hymn No. 32. -- THE PROSPECT.

Come all ye saints to Pisgah's mountain
Come view our home beyond the tide:
Millennial Canaan is before us,
Soon We'll sing on the other side.
O there see the white throne of glory,
And crowns which the saints then shall gain;
And all who shall love Christ's appearing,
Shall be blessed by his glorious reign.
O! the prospect! it is so transporting,
Reapers, hasten the gath 'ring we pray;
We rejoice in the glory that's promised,
And the dawn of millennial day.

Brother Rutherford: It is the thought to make this morning's service a little different from the previous one -- a testimony meeting.

Brother Russell. By way of opening the matter I want to read from the Word of our dear Master; I know it is always acceptable.

This message reminds me of such an occasion as this. A number of the Lord's people had gathered with Him, and these words He sent us and they will go with us throughout the remaining days of this convention, and will remain with us. Matthew 5:1-12:

1. And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him:
2. And he opened his mouth, and taught them, saying,
3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.
4. Blessed are they that mourn: for they shall be comforted.
5. Blessed are the meek: for they shall inherit the earth.
6. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
7. Blessed are the merciful: for they shall obtain mercy.
8. Blessed are the pure in heart: for they shall see God.
9. Blessed are the peacemakers: for they shall be called the children of God.
10. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.
11. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.
12. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Hymn No. 13. -- SELF-EXAMINATION.

Am I a soldier of the cross,
A follower of the Lamb?
And shall I fear to own His cause,
Or blush to speak His name?

Brother Rutherford: We have enjoyed now nearly seven days of continuous blessing from the Lord at this place, and we have three more days here, and we are quite sure our hearts have been blessed one with another.

We wish that our testimonies this morning be brief -- tell how the Lord has blessed you since you have been at this convention.

A brother: I am full to overflowing with the blessings that I have received during the past week.

A brother: The Lord always supplies us with meat in due season."

Brother Rutherford: I would like to suggest that we make our testimonies along the line of the vow, telling how much of a blessing it has been.

A brother: I am glad to testify to the benefits of the vow ; -- it is specially for me and will shield me from great harm, which I would have suffered had I not taken it.

A brother: I feel that this convention has been necessary for me. I have received a great blessing. Had I missed it, I do not know how I would have gotten along.

Another: I have been fortified by the vow. I am sure I cannot ever express my gratitude for attendance at this convention.

A brother: Respecting the vow; I had a very special trial before coming to the convention, and I was forced to take the vow, and it has resulted in great blessing to me.

Another: I want all my actions to glorify my Heavenly Father.

Another: When the vow came out I realized that needed it but delayed taking it, but before coming to this convention I took it.

Another: I rejoice this morning as one who has assumed the vow, and realize more than ever the importance. I recognize it as a channel or means by which I may be able to make my calling and election sure.

Another: The recent vow was like an electric spark when it touched the heart. We have had it printed off and put in our Bible and Heavenly Manna that we might read it often.

Another: Thank the Lord for the vow, because He will not withhold anything from us that is good. If we get to thinking it is not good, then we get to thinking more of God.

A colporteur brother: As a young brother starting out in colporteur work, I am glad of the vow and feel it will be of great help to me. I am glad I had an opportunity yesterday of symbolizing my consecration.

Many, many more testimonies of similar import were given, all testifying to the benefits they had received from the taking of the vow. No one testified of any injury received from it.

We would be glad to print all the testimonies, but space will not permit. In closing the service a general request was made for those who had not testified but had received a blessing from the vow to wave their hands -- nearly all hands went. up.

8:00 A. M. -- Question Meeting.

Conducted by Brother Russell.

DEAR FRIENDS: I want to tell you that as I left the five o'clock meeting this morning a brother handed me a piece of paper. I supposed it was a question and put it in my pocket. Just before eating breakfast I looked at it to see what the question might be, and found that it was a thousand dollar check. Now you all know to whom I refer, and therefore I will tell you something about that brother who handed me that check. Only a very short time ago, he tells me, he was a gambler, and went off on sprees of drinking, and was a member of the Presbyterian Church; and now he is none of these, but has given his heart entirely to the Lord. I just thought you would like to know that little item.

Question No. 1. -- "And ye yourselves like unto men that wait for their Lord, when He will return from the wedding; that when He cometh and knocketh they may open unto Him immediately." (Luke 12:36.) It seems evident from the text that our Lord is to return to the "little flock" from the wedding feast; so our Lord emphasizes that attitude on the part of the "little flock" when He returns from preparing the feast. "I go to prepare a place." So would this text indicate a return from an actual wedding to those who follow after, -- the foolish virgins?

Answer. -- I answer, neither. To my understanding, the Lord merely meant this: My disciples, you are aware that in any well regulated household the servants are always expected to do their duty, but you well know that there is one time, one particular season, in which more is expected of them than at any other time, and such an occasion is when the master of the house has wedded, and is about to bring in the bride. You know that is the time when the servants, above all other times, are expected to be faithful and obedient, and be awake, ready, and attentive. Now, let that illustrate to you the attitude all of my disciples should be in, -- just like men who wait for their master* with a bride returning from the nuptial feast, that they may open to him immediately. Now it does not mean that he will come to us from the nuptial feast, or that He will come to the great company from the nuptial feast, but we are to be in that prompt attitude that the very first indication of the Lord's presence will be heard by us; that we will be on the alert, as it were. And so, you remember, the next verse of the parable says -- proving that it belongs to us at the present time, -- "Blessed are those servants whom the Lord when He cometh shall find watching; verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them." We have had this fulfilled with us, dear friends. To such as were on the alert to hear the knock of the divine word, the testimony of God as to the presence of our Lord, and opened their hearts immediately, and were in the right attitude to receive the Lord, He did come, and He has been feeding us, and bringing forth things new and old, and causing us to rejoice greatly.

Question No. 2. -- If our Lord was not a man after his resurrection, and will not be a man at His second coming, how are we to understand Acts 17:31: "He will judge the world in righteousness by that man whom He hath ordained"?

Answer. -- I answer, the word "man" is used in a variety of senses in the Scriptures, as, for instance, the Apostle says God is to make of twain one new man. What twain? Well there were the Jews, for

instance, who had been God's favored people, and He took of them all that were ready, all that were in a condition of heart to receive Him as the Bridegroom, and He received them to Himself. "He came to His own, and His own received Him not; but to as many as received Him, gave He liberty to become the sons of God." Then He took from the Gentiles, all through this age, a little flock, and of this twain will make one new man, of which He is the head, -- Jesus Christ the Head of the Church which is His Body; so that this is the new man through whom God will judge the world in righteousness.

Question No. 3. -- What should be the attitude of those established in the truth, who have no desire to judge or criticise, when in Berean or other Bible studies they bear from the leader, or someone else, confused expressions which they know to be contrary to the Scriptures, but they are being received as truth by the babes in Christ? Should they be silent, or should they ask some question to bring out the truth? If the truth causes any to withdraw from association from the class, how should that be regarded by the consecrated?

Answer. -- I answer, dear friends, that there are some unimportant matters, -- in one sense of the word no truth is unimportant, but there are truths that are not as important as others, and which might be let pass by if they were infringed upon a little. The person addressing the class, whether a brother or a sister, or whoever may be speaking, may give expression to his or her view of the truth, and it should be understood by the class as his or her view, and that the one speaking does not claim to be inspired or infallible, but that he is expressing his view of the matter, and it should be understood by the class that each one can express his or her view of the matter. I should say that if I were present in such a case as here suggested, I would hope the class would be in such a condition that I could present the matter in question in a proper way, and I would try not to do it in antagonistic form and say, "Now I disagree with that." There are various ways of putting things. You might say, "Well, brother, might we not take this view of the matter? Is not this a consistent view to take? I will give what I think to be right." And then state your view; he has stated his view and he cannot object to your stating your view, if it is given concisely, and in a kind manner. Then you have done your duty and it is not necessary to have a fight on the subject and determine that one must be laid on the shelf because of a little difference of opinion. As he has had his opportunity to express his understanding of the matter, see that the truth is always represented so far as you are concerned, and especially if it is any important matter; but if it is a matter of tweedle-de or tweedle-de-duet, don't pay any attention to it. I think of one brother now, who is a very good hearted brother I am sure, but he has the mistaken idea that if a point be brought up it must be fought out until one of the other dies. That is a mistaken notion, dear friends. All of the friends are to judge in their own minds, and you and I are to be content when we have made our statement of our view, and let other people take whatever they like. Is not that practically what we are doing anyway? You get something in the Watch Tower; you are not bound to believe it, and I will not get angry with you if you do not believe it. That is part of your business. I will go ahead and state in the next Watch Tower what I think again, and you have a right if you choose to write me and state that you do not believe it, and I will say, All right, you do not have to.

Question No. 4. -- If it is true that only those begotten of the spirit, who must live in the gospel age and have their trial in this dispensation in order to have a begetting and consequent birth as a spirit being; if it be true that only those begotten of the spirit can expect to have spirit bodies and

spirit life, how can the Ancient Worthies who lived and died before The gospel age ever receive anything more than human perfection? How can they ever be given a spirit nature at or following the close of the Millennial age?

Answer. -- In writing a letter to Brother Woodworth about a year ago, I incidentally mentioned something that led me to this conclusion, that the Ancient Worthies would receive spirit natures at the end of the Millennium; it is not positive, but what I think is reasonable, and satisfactory to my mind, though it may not be to everybody; I did not attempt to argue the matter or present it in force to Brother Woodworth, but he grasped the thought and in a letter he wrote back to me he incidentally referred to the matter, and that letter was published, and I forgot to strike out that part. Now I will say that it is my intention to treat that subject in an article in the Watch Tower soon. I have intended it for some little while; I have received a good many letters asking for the evidence, and before very long you will get it in better form than I could give it now in answer to this question. So I hope that will satisfy.

Question No. 5. -- What authority have we for supposing that the Ancient Worthies. will ultimately be spiritual beings,

Answer. -- (See above.)

Question No. 6. -- Upon what Scriptures do we depend for the thought that the fallen angels are now upon trial? First, how does it harmonize with the reference in 1 Corinthians 6:3, "Know ye not that we shall judge angels?" Second, do the Saints judge in any sense before the body is completed? If so, in what sense do they judge?

Answer. -- I answer that the matter is stated as well as we know how to state it in a number of the Watch Tower of about a year ago; I think it was the October number of 1907, in which we suggested that to our understanding the fallen angels are now on judgment, on trial, and, briefly stated, we there set forth that our judgment on the matter is that this trial, or judging, or testing, of the fallen angels will be along the line probably of their previous trial or testing, as recorded in Genesis 6th chapter, the first five verses, where they saw the daughters of men that they were fair and took unto them wives of such as they would; and for that transaction they were cast down, and have been restrained for now these eighteen centuries intervening. Now the fact that they are going to be put on trial again implies that the Lord expects that during all of this period of four thousand years or more some of them will doubtless have learned the lesson of the wrong course they have taken; that they will have learned the great lesson respecting their own isolation from God, and from the holy ones, and they will have also learned a great lesson respecting the influence of sin on humanity, and they will have learned a great lesson from the fact that Christ has by the grace of God tasted death for mankind, and the power of God to raise Him from the dead, and the fact that those who are obedient to God have a blessing, and those who are disobedient to God have a curse. I think they have had a good opportunity in these four thousand years to learn these lessons. The thought is that their judgment will be a testing or proof to see to what extent they have learned righteousness during this long interval. I would suppose that amongst those fallen angels there are some who have come to view matters in their true light, and who long for fellow-ship with God and the holy angels, and they are in a measure separated from the evil ones, even in their spirit

condition, and that they, knowing the law of God that they shall have no communication with humanity, abstain from all communication; that they are not of those who attempt communication through spirit mediums, and tappings, and rappings, and handwritings; that they have come into a measure of harmony with God and feel the restraint of obedience upon them. Now then, I ask myself, in what way could these angels be tried in the Millennial age? In what way could they have a trial there? I see no way, because it is not a sentence they have been waiting on; they have been under their sentence for four thousand years. The judgment they are waiting on is the judgment similar to the judgment the world is waiting on, -- namely, a fresh trial; and that fresh trial will imply an opportunity for sin, and an opportunity, therefore, of getting free from this bondage that has been upon them for four thousand years. To our understanding, during the Millennial age the world of mankind will be protected from every such evil influence. The Lord says that Satan shall be bound for a thousand years, that he may deceive the nations no more. That, to my mind, is a guarantee that not only Satan himself will be unable to tempt or deceive the world, but that the fallen angels will have no power during the Millennial age. When, then, could they have the power? I answer that the power, or privilege, or liberty, would seem to apply to the present time, and that this is the proper time just when we are coming down into the change of dispensation, when the Lord tells us there is to be a great time of temptation. "The hour of temptation which shall come upon all the world, to try them that dwell upon the earth." Now what would be more appropriate, do you think, than that these angels would be permitted a way by which they could apparently circumvent the divine sentence of restraint on them, and should seemingly get the power, or privilege, to materialize, apparently contrary to the divine intention, We know nothing can be done contrary to God's will in the matter, that He has full power to restrain, but He may permit them to deceive themselves into thinking they have gotten around the divine arrangement, and so, taking pleasure in doing these things which they desire to do, what would that mean to us, dear friends, and to the world of mankind, It would mean the great hour of trial, or temptation, the Scriptures speak of. It would mean a wonderful time of trouble, it would mean a great intervention from this evil power over which there has been a restraint of God's providence for over four thousand years. The world has been more or less protected from these evil beings, except when any one willfully gave over his mind in some sense to their power. Now if they get more liberty and more privilege than they formerly had, you can see it would be a great temptation to mankind. And would it not be at the same time a great time of trial, or judgment, or testing, upon them, I think it would. And as one after another would seem to get the liberty to circumvent the divine plan, it would test all of the angels who have any desire for sin. Well, now, you say, In what way do the Saints judge angels? "Know ye not that ye shall judge angels?" Is it not these fallen angels the Saints are to judge, Yes. Then how have we anything to do with it? I am sure, dear friends, that so far as putting a test on them is concerned I do not know how it is, but I am trying to think, and this comes to my mind: How could this be that we would judge them or bring the test to them? I am supposing that we are judging the angels now, in the sense that we are putting the testing on them, that they are learning from the Church, of course. My understanding is, that these fallen angels have no opportunity of learning from God, and from the holy Spirit, or from a Bible; and they have no means of learning from the world the divine will and the divine plan. Where would they get their information respecting God's will? I think they know very well by this time where, and only where, they can get any information respecting the future, namely: from the Church of Christ, so I do not doubt for a minute that to whatever extent the fallen spirits are present with us at this convention they are seeking to find out something. This is just what I should expect. They know where to go for information. They are not going to the nominal church for information; they are too well informed, they know there is no use going there, just as you know there is no use for you to go there; they

know where to look for the truth; and I suppose they are looking amongst the Lord's people and hearkening to what things the Lord by His holy spirit and through His Word has made known to those who are His in these last days, and that, therefore, the things which you and I may see, and understand, and declare, are the things which are judging them, or becoming a test to them. As they come to know these things, they are tested by them. Now that is the kind of judging that shall put these tests upon the angels. This information respecting the Lord's will, and respecting the time in which we are living, comes from the Saints who are in this world, from the Saints in the present life, and we are merely at any time the representatives of all the Saints, for we represent our Lord Jesus in the world, so we can say we are His representatives or ambassadors, and certainly we represent all the other members who have gone to the other side the veil as well. The Lord's will and the truth respecting the whole matter may, by the grace of God, be brought to the attention of not only one another, but these fallen angels, and then the test will come on them that they may see what God's will is, and what the right thing is, and what to expect also at this time. Just the same as you and I are brought under a measure of judgment now, a measure of testing, -- "The Lord your God doth judge you, Both prove you," and yet it is not God speaking from heaven that proves you; it is God speaking through His Word; thus it is God speaking through the testimony of present truth that is judging you and me. Our judging is coming in this way in the present time. Marvel not, therefore, if their judging will come in the same way that our judgment is coming to us. We are being judged -- "My word shall judge on in that day." The Lord's Word is the test now to the nominal church. Those who are receiving the Word are standing fast in it, and are getting the blessings from it. Those who are unfaithful to the Lord's Word, and following cunningly devised fables, and doctrines of men, and walking after their own desires, are proving unfaithful, and the Word is judging them, is telling where the right line is, -- not only telling you and me, but telling through us these fallen angels.

A Brother: Is it likely that these fallen angels will be permitted to materialize in the form of males only? .

Brother Russell: No; so far as I know, brother, there have been manifestations in the form of females. We have not the time, and I do not know that it is necessary, to give any illustrations in the matter, but merely answer the question.

Question No. 7. --The city of Babylon being a type, what did the river Euphrates represent?

Answer. -- We have already suggested in print that Babylon represented in type the great system, mother and daughters, and that the Euphrates river represented in type the people supporting the system. Babylon is said to have been built over the river Euphrates; the river flowed through the center of it, and it was through the drying up of the river, by turning aside of the channel you remember, that Cyrus entered in under the gate. That is the record of history. So the Scriptures tell us that the waters shall be dried up from symbolical Babylon. Now just what that means we will find out better when it is fully accomplished, but it would seem as though the Lord puts water as representing two things: in one place water represents the truth, the river of water representing the river of truth; and in another place, especially in Revelation, right in this same connection, it says, "The waters that thou sawest are people." Now whichever way you may apply that, whether it means that the truth will be turned aside and no longer flow through Babylon, or whether the people shall be turned aside and no longer support Babylon, both seem to be true. It is true that the truth

is already turning aside, and our Lord has already declared that the voice of the Bride and of the Bridegroom shall be no more heard in her at all. We are not to expect truth in Babylon. There may be certain elements of truth still held by the dear friends there, because some of the Lord's dear people are still in Babylon, and wherever they are they must speak for the Lord and for the truth; but the time is rapidly approaching when the voice of the Bridegroom, the Lord Jesus, and the voice of the Bride, the Church prospective, to be the Bride of Christ, will not longer be heard there. "Come out of her, my people, that ye be not partakers of her sins, and receive not of her plagues." This is the turning aside, then, of the truth, and of all those people who represent the truth, and the consequence is the fall of Babylon.

Question No. 8. -- "Arise, get you up into the wealthy nation, that dwelleth without care, saith the Lord, which have neither gates nor bars, which dwell alone." How are we to understand this? Does it apply to any particular nation now,

Answer. -- I do not think I have anything to say on that text at the present time.

Question No. 9. -- Has justice as yet been satisfied? If not, when will it be satisfied?

Answer. -- Justice, dear friends, is the representative of God. While it is stated that God is love, that represents the very essence of His character; and when He represents Himself, He pictures Himself from the standpoint of justice. "Justice is the habitation of thy throne, O Lord." So that the satisfaction of justice is the satisfaction of God in that sense. Now has God been satisfied, In what respect? If we were speaking of God as being satisfied with respect to His own plan, certainly He is satisfied; He made the plan; but so far as justice is concerned, He has allowed these different qualities of His being to be manifested separately. For instance, under the operation of divine justice, the Lord pronounced the original sentence, "Dying thou shalt die," and for more than six thousand years our race has been under that sentence of justice, and is still under it. And I infer, therefore, that justice is not satisfied, or we would not be under it. What do you think? I think it is justice that is calling for the death of the whole world, and that is the reason the whole world is a dying world. Well, has God made any provision for the satisfaction of His justice? Yes, we answer, God has declared that He loves the world, and that although His justice sentences the world, nevertheless He has provided a way out, and He has shown us what that way is: that our Lord Jesus is the way, the truth, the life. What is it Jesus did? We answer, He died for our sins. For whose sins did He die? I answer, He died before He appropriated it to anyone. When Jesus died, there was no appropriation of it to anyone; He simply died, and then what? On the third day He arose from the dead. The Father raised Him from the dead by His own power, and forty days afterward He ascended up on high. What for? I here to appear in the presence of God for somebody. What does it mean by appearing for somebody? In the same way an attorney would go into court before the bar of justice and appear for you. If you employed him to act as your attorney, he would appear before the court for you. Wow I might be guilty and he might not appear for me; he might even be a friend of mine, or at least have given assistance to me, but he is not my attorney unless I have engaged him, and he is not therefore authorized to appear for me unless I engage him. Now when our Lord Jesus ascended upon high, He appeared in the presence of God for us. Who are the "us"? Us believers, us of the household of faith. Did he not appear for the world? No. Did he appear for Adam? No, he did not. Well, had he not merit enough to appear for alit O yes, He had plenty of merit, no lack of merit! The one sacrifice was necessary for any one member of the race. No one

member of the race could be reconciled to God, or atoned for, except by the death of Christ. But suppose in God's plan it had been to make reconciliation for your sins alone, individually: it would have taken the whole death of Christ to make that possible, would it not? And if it were I alone, it would have taken the whole merit of Christ to atone for me; nothing less than that would have done; so that if Adam had been atoned for, it would have required all; any member of the race would have required all; but since all died through one man's disobedience it is possible for that one person who paid the ransom price to apply His blood for a thousand individuals, or for a hundred thousand individuals, or for a million individuals, or for the entire membership of the human race, and for Adam himself. He could appear for just as many as he chose; He could apply the merit of his sacrifice for one or for all, but less than His sacrifice would not do for any one. And more than His sacrifice was not necessary for all. Now, who did He appear for? He appeared for the household of faith. Where have we anything to illustrate the matter? I answer in the 6th chapter of Leviticus, in the Tabernacle Shadows, we have a picture which shows the very matter, how the high priest after having offered up the bullock, which represented himself, went into the holy. For whom did he appear? He appeared for himself, his body, and his house. He appeared for his own sons, who were the members of his own body, the under priests, and he appeared for his own tribe which was the tribe of Levi; he appeared for all of these, and he sprinkled the blood for all of these. Was it accepted? Yes. For whom? Just accepted for those for whom he applied it. It was not accepted for any except those for whom he applied it. He could have applied it for all, as we see, looking at the Lord Jesus, the antitype, but it was not made available for all. It was only applied to his members, to his house. Now it is so with Christ. He applied the merit of His sacrifice for us, the household of faith, all believers; and amongst these believers are consecrated ones, the members of His body. He did apply it for us; and what was the consequence? The consequence was that justice was satisfied so far as we are concerned. How do we know? Because the Scriptures tell us that the Lord Jesus has made a reconciliation for our sins. The Scriptures tell us that the Father Himself loveth us. The Scriptures tell us that we have access to God through the blood. Who has access, sinners? No. Well, who? Believers have access; those who have turned their backs on sin, those who have become members of the household of faith have access through His blood. Others do not have any access to God through the blood; it is not intended that they should; He has applied His blood only for this particular class. Now what is the second step? We answer, the second step is shown in the type also. After he appeared for us then he appeared in us. That is to say, He accepted these consecrated ones as members of His body, accepted them as the Lord's goat in the type; they were no longer their own. "Ye are not your own." All those whom He accepts as joint-sacrificers with Him have first of all given up their individuality, their own personality, "Ye are dead." Now there is the point a great many of our dear friends are mixed on, I think. They do not see that, "Ye are dead." There is no you; you are out of the question. Some of the dear friends will say, "Brother Russell, don't we offer the sacrifice?" I say, not at all, my brother. Did the goat offer itself in sacrifice? Not at all; the high priest slew the goat; the goat had nothing to do with slaying itself; you, according to the flesh, and I, according to the flesh, when we presented ourselves to God in sacrifice are represented by that goat, which does none of the sacrificing at all. So you did not do the sacrificing, and you are not sacrificing now, and you are not going to offer your own blood. Nothing of the kind. You simply gave yourself to the Lord and your individuality was lost immediately; you are dead. When the goat was killed it represented you dying as a human being, as an old creature, and henceforth what? "Henceforth for me to live is Christ" -- and a member of the Body of Christ. That is the only standing I have, and the only standing you have, because we are members of the body. And what part of the Body is to do the sacrificing? I answer, it is the Head. All of your intelligence is in your head, and all the willing is in your head. So with the Head

of the Church, Jesus Christ; all the willing for the Church is in the Head, and all the responsibility of the Church in the sacrificing is in the Head, Jesus Christ; and He may use the hand or some other member to assist in the sacrificing, but it is He, the Head, the great priest, that does the whole work, and you and I merely as individuals have ceased to be; we have nothing to do with the sacrificing at all. As members of His Body we have something to do with it, namely: we are to co-operate with Him as members of His Body. Suppose your little finger were in the body of the Lord, figuratively speaking, and it was in opposition to the Lord? It would have no longer a right in that Body. But if that little finger is in harmony with the Head, all that the Head shall direct, it will do; but that little finger is not according to the flesh; it represents my membership in the Body of Christ as a New Creature. So get that thought, and the whole matter straightens out before you. It is all Christ's sacrifice, first and last, and He that began the good work will finish it. The whole work is of Christ. He is the mediator. The Head was the mediator to begin with; He began the work of mediation at the first advent in the sense of the word that He began the work the basis of which He was then doing; He was giving His own life which was the basis of the new covenant with the world, and the basis of the mediation of the next age; He gave His own life, and after having done that, He is taking on, during this Gospel Age, members of His body, but He is still the Head, and the whole Body is growing; it is merely Christ coming to an enlarged position, if you please; it is the great Christ, -- Christ, the Head, and the members which He has added to that Head by the will of the Father; so the same great Christ that began the work at Calvary is the same great Christ that will do the work in the Millennial Age. It is the same great Christ that began the work with His sacrifice on the cross, and has been carrying it out throughout this Gospel Age, and has been sacrificing himself in the flesh, namely -- those whom he accepts, He has been sacrificing all through the Gospel Age; and He has not finished His sacrifice; and not until He has finished this work of His sacrifice will He make the full atonement, the full presentation. You remember, in the type, the High Priest, after he had killed the goat, took its blood and brought it into the Holy, and then immediately into the Most Holy. It has taken, dear friends, more than these 1,800 years of the Gospel Age to kill the goat and to take the blood in; but it is His own blood, for, remember, "Ye are not your own." It was all given over before He did any work with it at all. Until you had made a full presentation and let go of it, He would not accept it. So, if you are still holding on to yourself, you are not His, and not a member of the Body at all. It is those who have given up all to the Lord, those who recognize that their all is in His hands, that it is His blood, and He is doing for them, and eventually He will represent it, not as your blood, and you will not present it, and I will not present it, nobody will present it, except the great High Priest; you may be in Him as a member of His Body when that presentation takes place, but the whole responsibility, the whole merit rests in the Head of the Church. And when He shall present you before the Father and shall present the merit of the sacrifice, His own sacrifice it will be, you merely joining in as acceptable members in Him. Then it will be that the blood of the goat at the end of this Gospel Age will be fully presented to justice, and 'what then? What are we told? With that presentation to justice, the whole world shall be turned over to Christ. What to do with them? To do what He pleases with them. Well, what will He be pleased to do with them? The Scriptures tell, dear friends, of all the riches of God's grace and loving kindness Jesus will manifest during that thousand-year reign. Justice, you see, will let go the world there; justice will be satisfied there, so far as divine justice is concerned; and just as soon as justice turns over the world and is satisfied to turn it over to Christ, then all of this reign of sin and death comes to an end; it continues now because justice is not satisfied, because the world has not yet been turned over, and it is not yet turned over because the sacrifice is not yet complete; and not until the last member shall have finished his course, not until the last member of the Body of Christ shall have suffered with Christ, being made partakers of His sufferings, can this

presentation before divine justice take place, and the transfer of the world to Christ be effected. Now, get that matter before your mind, and I think the whole matter of the satisfaction of justice will be clear. It is all the one satisfaction; it could have been done long ago; it is not done yet. It is not yet finished. Our Lord's sacrifice, which is the basis of all, was finished at Calvary but He began the intermediate work of dealing with the Church which is His Body, and He has not finished the intermediate work of grace in you, and in me, and in this faithful class; but by and by, He shall have finished it, and the same High Priest who presented the first sacrifice is the same High Priest who will present the second sacrifice, and that will bring the transfer of the world.

Question No. 10. -- "Who shall give an account to Him that is ready to judge the quick and the dead. For, for this cause was the gospel also preached to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit."

Answer. -- I understand here, making it brief as possible, that you and I, and all the Lord's consecrated people, called out from the world, are judged according to men's judgment, as in the flesh, and they look at us from the fleshly standpoint, and they say, Well, there are just as good people outside as there are inside. Not many great, not many wise, not many learned has God chosen. And that agrees with the Scriptural statement that God is not judging us thus. The Apostle tells us God is judging us who have come into Christ, we who have accepted of His favor, we who are trusting in the merit of His sacrifice, we who have made a consecration of ourselves to Him, not according to the flesh, but according to the Spirit. To be judged according to men in the flesh is one thing, but to be judged according to God's judgment in the Spirit is another thing. And so we are glad that our case is in His hands, and we must all be ready to give an account to Him that is able to judge both the living and the dead. And this is the kind of judging we will have. Thank God for that -- not according to the flesh, but according to the Spirit.

Question 11. -- "A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren." (Proverbs 17:2.)

Answer. -- I have not examined it enough to give an opinion, and do not know that I could if I did examine it.

Question 12. -- What Scriptural basis have we for the hope, other than human or earthly, for the ancient worthies?

Answer. -- The same question -- that has got to come out, you see.

Question 13. Did our Lord bring immortality to light before or after His resurrection?

Answer. -- The Apostle says that He has brought life and immortality to light through the gospel. It was neither His living, nor His dying, nor His resurrection, that brought this to light in the fullest sense of the word. It is the gospel that brought it to light, and this gospel was not fully understood by the Apostles at the time of the Lord's resurrection, but only after they had received the holy Spirit. There were certain things our Lord said that would imply this, but they did not yet understand

the matter; the thing was still hidden from them, so that it was not brought to light until after Pentecost. Then they began to see that there was not only hope for all of man-kind who would ultimately come into harmony with God, but that there is another hope, still greater, still more wonderful, for the Church which is the Bride of Christ, the Body of Christ, and that is immortality. So Christ in His message --the message of which His death was the center, and is resurrection a share, this great Gospel which centered in His death and resurrection -- this great gospel message brings to light to all who can see, both life and immortality. We find, as soon as the light comes in, we can see in our mind's eye the testimony, "As the Father hath life in Himself, so has He given to the Son to have life in Himself." We can see there a testimony with reference to the immortality of the Church; so we can see that He gave His life for the whole world that they all might have life, and life more abundantly. There is general testimony concerning life for all mankind, but to get it in clear form requires the blessing of the holy Spirit given at Pentecost which would open the eyes of our understanding respecting these things which our Lord had said and illustrated in His own life experiences.

Question 14. -- "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." What does this text teach?

Answer. -- We have entered into this text more fully than we will be able to do now in the Fifth Volume of the Millennial Dawn studies, and there we refer you for a more particular answer to the question. We would suggest, however, that the "first and the last" does not necessarily signify that the person who is the last is going to end, or cease to be. We might say of our heavenly Father, in one sense of the word, that He is the first and the last, that the whole matter begins with Him and ends with Him; or, as we would otherwise express it, He is the all in all. Everything is comprehended in the divine, Almighty power. For instance, we might apply this text to our Lord Jesus and say that he was the beginning and the ending of the creation of God, as He is referred to in one place; that He is the first one God created and the last one God created, and that God never directly created any but Him, and that all of the creation of God was through Him and by Him as the divine agent.

Question 15. -- What is the difference in the character of work between separating the wheat from the tares, and the reaping?

Answer. -- Well, dear friends, I suppose this illustration of a harvest is not a perfect illustration; I would scarcely think that it would be a perfect illustration. If we were to think of it that way, we would have to suppose, first of all, there would be the cutting of the grain, and then the separating of it, and the threshing of it, and the gathering of it into the barns; and if we were going to apply that, we would see so many ways for cutting it down, so many ways of separating it, so many ways for threshing it out, etc., that it would not fit with the facts. To my understanding, this harvest work is going on for all of these forty years, and there are some who went promptly into the garner away back in 1881, and some have been going into the garner ever since, all the way down; so here in this beautiful figure of the harvest work I do not think we could expect the fulfillment of every little detail. The main features are given in the parable itself, namely: the Lord taught that the harvest would be the end of the age, and in the harvest He would send His reapers who would gather the tares into bundles for burning. Now, the gathering of the tares into bundles, to my understanding, represents the gathering, and the tying tight of organizations. I am not going to limit

this to so-called secret orders; I think that probably they are part of it. All the various denominations are part of that great bundling system, and the effect is very similar; in fact, I do not know why anyone who is a member of an ordinary church should make objection to a man being a member of the Odd Fellows or the Masons. So far as I can understand, they are a kind of a church, too, or they claim to be; they have their regular ritual service, and claim to go to the holy, etc., when they die. Only a few days ago I heard a little dissertation along that line. Their comrades are all supposed to be welcomed when they die into the great hereafter; they pass them along gently, just about as well as any of the nominal church people could do it, and with just about as much authority, and with just about as much sincerity, so far as I can tell. I am not judging at all, I am merely saying, so far as I can tell. But my understanding is, that all of these are bundles, and each bundle is getting tighter. Some of you know a great deal more about Freemasonry than I do, and I am not here to say anything against it, because I do not know anything to say, and I do not know as I would say it if I did know it. The Lord did not send me to preach against Masonry or Odd-fellowship, nor against Presbyterianism or Methodism. Our opportunity is to tell the truth, to preach the true gospel of Christ, and the Lord says that this message is to have its effects on the different hearts. Now, if you find yourself in any kind of a bundle, you know that is not the program so far as the wheat is concerned. The wheat is to be gathered into the garner; it is not to be put into bundles in the present life. The wheat is to be free. If you find yourself in any kind of a bundle, better get out of the bundle. Trust in the Lord, and be in harmony with Him, and this will take you out of all kinds of bundles and human organizations, I believe. I should, perhaps, say a cautionary word here to the effect that I would understand this would mean, for instance, that if I were a carpenter I would prefer to be at liberty, but if it were demanded of me that I should join a union before I could have work, and that I must pay so much of my money into that union's coffers, I should join. I should understand that I was making so much of a contribution to the general weal of the carpenters, and I would have no hesitation in the matter, because there is nothing of a religious kind there. There is nothing that would fetter my heart or mind. But if that organization should do any-thing I could not approve, I would feel perfectly free to withdraw at any time. So I would make that limitation. But, so far as wheat and tares are concerned, I think there are plenty of bundles all around you, and I notice, too, that these different worldly organizations, if we may so call them in contradistinction to church organizations, are also taking the same methods the church people are taking. It used to be very easy to withdraw from one of the churches and you could say, "I will thank you for a letter," and then they would take the letter and never deposit it, but burn it up, if they desired. And so with the Masons; they had a method by which anyone desiring to leave the order could ask for a demit and he would get that with-out any particular question. I have been informed that now this is changed somewhat. If you are a Presbyterian, and you wish a letter, they say, "To which church do you wish the letter addressed?" You say, "Oh, just make it out anyway." "Oh, we do not do that now; we will give you a letter to a certain, particular church and it is to be deposited there -- good when deposited there." And so I am informed that our Freemason friends are doing the same thing; they do not give demits now. If you wish to be transferred to another lodge they will transfer you, but they do not give demits now in the same way they formerly did.

A Brother: Brother Russell, I am a Mason and, unfortunately, hold a high position in the order, and I would like to make a little correction on that. A Mason is perfectly free to leave when he feels so disposed. No restraint whatever is placed upon him.

Brother Russell: I told you in the beginning that I did not know about it myself; I was only relating what a brother told me.

Another Brother: I was a Mason in a different jurisdiction from that of the brother. It may be all right in his particular jurisdiction, but it is not the same in other jurisdictions, as I know.

Brother Russell: You will notice that we never have anything to say against any of these. We have not said an unkind word about Freemasonry, and you never read anything unkind that we have ever said about it, and I do not wish to say anything unkind about Presbyterianism, or Methodism. I think that many of the dear friends in these denominations are good people, and I appreciate their characters. What I talk about sometimes is Presbyterian doctrine, and they talk about it, too. And I have read things they have said about Presbyterian doctrines far harder than anything I have ever said. I sometimes quote in the Watch Tower some things Presbyterians say about their own doctrine, and I occasionally quote in the Watch Tower something the Methodists say about their doctrine, because they say it stronger than I should wish to say it.

Question 16. -- Do you concur with the thought that the severity of the trouble will last from 1914 to 1915 -- one year?

Answer. -- I concur with this thought, that according to our understanding of the matter, the severity of the trouble, the anarchistic part of the trouble, should be expected about October, 1914. I concur with the thought that while there is nothing in the Bible to say it will last one year, I do not understand how it could last much more than one year; it seems that one year would be almost the limit of human endurance, but I do not know of any Scripture that says it will be just one year.

Question 17. -- In what sense did the disciples receive the holy Spirit before the Day of Pentecost, as stated in John 20:22: "He breathed on them, and said unto them, Receive ye the holy Spirit."

Answer. -- The record here would seem to imply that this was done and said at the beginning of our Lord's ministry. I was not there, and do not know to the contrary, but I fancy that while John recorded it here, the fact is that it was done sometime before, at the beginning of the ministry of Jesus, when He sent forth the disciples in His name. That is the time I think He breathed on them and said, "Receive ye the holy Spirit," and sent them forth; and when they went forth, they went in His Spirit, in His power, and they exercised His power in His name, and cured diseases and cast out devils, and did many wonderful works. So I presume then that this breathing on them, and giving them the holy Spirit was in this sense of the word, and at this time. What could it mean? The holy Spirit as it came to the Church at Pentecost was the heavenly Father's manifestation of His acceptance of the Church, and that was deferred until after Jesus had made His sacrifice at Calvary -- until after He had ascended upon high and appeared in the presence of God for us; and it was an evidence to these disciples that God had accepted them, and that they might count themselves in as members of the Body of Christ, His spirit-begotten sons. The spirit that Christ put upon them was His Spirit, His power, before that. He had received the Spirit without measure; He used that Spirit Himself in the healing of diseases, because the power was thus put upon Him; so He gave the disciples of this power and sent them forth as His representatives in His name.

Question 18. -- What two classes were represented by the two thieves on the cross?

Answer. -- I do not know.

Question 19. -- "Keep your garments unspotted from the world." What does this signify.?

Answer. -- This, I think: The Lord's people in the third chapter of Revelation are exhorted to keep their garments lest they walk naked. The garment that the Lord gives us does not refer to our earthly garment, it refers to the garment of His righteousness, our robe of righteousness, that which, if we keep it and embroider it, becomes our wedding garment; this is the garment we receive of the Lord, the wedding garment of Christ's righteousness; the imputed righteousness of Christ, covering our blemishes, our justification. Now, we are to keep our garment unspotted from the world; that is to say, we are to do all in our power to maintain this attitude of heart and this relationship with the Lord that will keep us in this pure and holy relationship with the Father and with the Son, not in our righteousness, but in the righteousness of Christ. We are to keep this from becoming contaminated with the world. We are in the world but we are not of the world, and we are to watch our garment, and the statement is, if they are not careful of their garments they will get them spotted and they will have to wash their robes and make them white in the blood of the Lamb. The exhortation to you and me is that there might be danger that we, through contact with the world, might in some careless moment become contaminated with sin, by word, or thought, or action, and that this would constitute a spot or blemish on the garment. How could any of us be without spot or wrinkle or any such thing as respects our garment? How could any Christian live for years in the world, where there are all kinds of evil -- pitchblack evil -- and keep his garment unspotted? I answer: It is not the thought of the Scriptures that any will ever be able to pass through this world without a spot or wrinkle upon his garments. But, suppose we find we have gotten a spot? Then those who are in the right attitude of heart, those who find they have transgressed the divine law, will hasten to the blood again which makes them clean. If you have ever made a mistake, go to the Lord in prayer, confess it and seek to undo that which was wrong and you have the assurance of the Lord's Word that He is pleased to have you come in this attitude, and that He will cleanse you from all sin. These sins should be less numerous as you go on. Years should bring wisdom as to how to avoid evil in the world, so that the Christian of years should find fewer spots on the garment, and have fewer needs of going to the Lord to confess his faults and to ask their forgiveness and to be cleansed. But, dear friends, whether you have had many or few, the only right position for any of us to be in is this: to remember that with these spots on our garments, with these responsibilities for some wrong doing, or wrong thinking, or what not, we cannot have the proper fellowship with God. They will serve to come between you and the Lord. There are those who become careless. First of all, it would be one spot, and they would say, "Oh, I have gotten a spot on my robe," and they feel much hurt about it; but when there are thirty, forty, fifty or sixty, they say, "Oh, I know they are there; I do not like them, they will come, you know." They get used to it, dear friends. You do not want to do that. You want to be on guard against that very spirit. Those who have this spirit will be the ones who will constitute the great company, who will be obliged to go through the time of trouble and wash their robes and make them white in the blood of the Lamb. If we are in the right attitude of heart, the very first spot would cause us pain and sorrow, and we should go to the Lord, and nothing should keep us from going to Him -- go the same day, do not let sleep come across your eyes until you have made the whole matter right with the Lord, until He has cleansed you from the responsibility of the matter, and start each new day with fresh resolutions that, by the grace of God, you will watch and keep your garments unspotted from the world -unspotted from its selfishness, from its meanness, from its lying spirit; unspotted from all the contaminating influences of the world, the flesh and the adversary, that you may thus be more pleasing to the Lord and walk closer to Him. The more you look, the more you will find that with any sin there will be a disposition on the part of anyone, everyone, not to go to the Lord in the matter. "I cannot go to

the Lord tonight in prayer; I feel there is a cloud coming between the Lord and me, and I cannot go tonight." Well you had better watch out; if you cannot go that night, it will be worse the next night, and it will be still worse the night after. It will keep on getting worse, and the spots will keep on increasing in number until by and by you will find yourself far away from the Lord. My advice to all of the Lord's people is, to watch, keep your garments. Do it intently every day. See at the conclusion of each day what you have to say to the Lord on the subject; see how your account stands, and keep close account. He is willing to forgive us our sins and to cleanse us from all unrighteousness. You see that does not refer to the original sin; He has indeed done that; it is referring to those sins that have come to us after we were cleansed, and after we become His. He is willing to cleanse us from all unrighteousness, from everything that you did that was not just right. Mark again, He may cause that you have some pain, or trouble, or some difficulty in getting rid of the matter; if you have been careless, you will probably have His face withdrawn from you in order that you may have the more care in respect to the matter on another occasion. Do not think that you may sin with impunity and go to the priest and have it all blotted out instantly, and go out and sin again. That is not the style. Our Lord's method of cleansing from sin is different from that. You will find that with the sin would come alienation. According to the poet, and in harmony with all your sentiments, I trust, and mine:

"O let no earthborn cloud arise,
To hide thee from thy servant's eyes."

Question No. 20. -- Do you infer from the parable of the sheep and goats that the number of those going into the second death will be as great as those saved?

Answer. -- I do not know what to think of that parable, my friends, if it was intended to bear at all on the question of numbers. I used to take a great deal of satisfaction with this thought, that where it speaks of the sheep and the goats, I would say to myself, Well the number of sheep is much greater than the number of the goats, and I am very glad this is so. But when I was in Palestine, to my surprise I found the flocks over there were about half and half. Now I do not know what to think; I am going to try to keep amongst the sheep, and so will you, I trust.

Question No. 21. -- Will the world be blessed under the New Covenant or the Abrahamic Covenant?

Answer. -- I answer, dear friends, that all of God's blessings come under the Abrahamic Covenant, either directly or indirectly. The Abrahamic Covenant reads: "In thy seed shall all the families of the earth be blessed." That has two parts, the seed and the blessing of the world. Only the first part of this blessing is realized by us who are coming into membership with Christ, as the Seed of Abraham -- "If we be Christ's, then are we Abraham's seed and heirs according to the promise." What is that promise, That promise is that, as the seed of Abraham, you shall bless all the families of the earth. Secondly, you see this Abrahamic promise covers the whole blessing of the Millennial age, as well as the special blessing that comes to us in the Gospel age. But under this Abrahamic Covenant God arranges this New Covenant with the house of Israel and the house of Judah: namely, that He will have mercy on their iniquities, etc. Now this Covenant does not conflict with the old one at all. The old one said merely, there would be a blessing, and that was a sufficient guarantee to our faith that it would be a good blessing, not merely a nominal blessing, but a blessing in reality.

Now, secondly, the New Covenant comes in and explains to us how this blessing of the Abrahamic Covenant will reach mankind; it will reach them through the forgiveness of their sins, through Christ as the great Prophet, Priest and King, who will establish His Kingdom, causing the knowledge of the Lord to fill the whole earth, and forgiveness to go to every individual, and his assistance out of degradation. They are not at all in conflict.

Question No. 22. -- Would it not appear that the Jews only would be blessed by the New Covenant, since they were alone under the Law Covenant,

Answer. -- I answer: The Apostle says that it is to the Jew first, and also to the Greek. In other words, he gives us that as a picture that God's blessings of every kind begin with the Jew. He gave the Jew the first opportunity under the Abrahamic Covenant, when Christ came to His own and His own received Him not. And when it comes to the blessings of the New Covenant, the opportunity will come to the Jew first, and he must take his stand, but it is ultimately to reach to all the families of the earth. The Jews may come in and share with the Church, and with the Ancient Worthies in the matter of carrying this glorious message to the other nations, and peoples, and kindreds, and tongues, and to whatever extent they have the right attitude of heart, they will embrace that opportunity; it will be to the Jew first and also to the Gentile. And the Apostle says, you remember, "If the casting away of Israel meant the bringing in of a blessing, what will the gathering of Israel again mean but life from the dead" -- in general to the whole world of mankind.

Question No. 23. -- Will the Bible and Tract Society print the Vow on cards that might be hung in bed-rooms?

Answer. -- We have that very thought of getting up some -thing of the kind for our year's motto card -- something along that line, possibly.

Question No. 24. -- What constitutes the sin unto death? Prior to the Millennial Kingdom is it possible for any except the spirit-begotten to commit the sin unto death,

Answer. -- We answer that sin unto death is a sin against light and knowledge. No man can sin the sin unto death unless he has knowledge. It is not a sin of ignorance; it is a willful, intentional sin against light, and therefore is called sin against the holy Spirit, sin against the Spirit of Truth. Now then, is it possible for any except the spirit begotten to commit the sin unto death? I answer that only those who have been begotten of the holy Spirit have a knowledge of the deep things of God, and therefore only these have the responsibility of that great knowledge; that the world in general, not having been begotten of the holy Spirit, and not having a knowledge of the deep things of God, and not grasping the truth as God, clearly are not responsible to that extent. The responsibilities are with you and me because we have tasted and know, therefore we are responsible and we could sin the sin unto death, whereas the world could not so sin. Well now, a question: How much knowledge is necessary before we could commit this sin unto death? I answer, to my understanding it would not require a great deal of knowledge. The Apostle says that if we sin willfully after we have received a knowledge of the truth. What kind of truth did he mean? Did he mean knowledge that we had come to as to the ending of chronology? O no, for then all of those who went before us

would not have had knowledge enough to go into the second death, because they did not know much about chronology. Does it mean those who understand about the parallel dispensations? No, because plenty of people never knew anything about the parallel dispensations. Does it mean only those who know about the Jubilee, No, for plenty of Christians lived and died without knowing about the Jubilee, -- as in our Apostles' day, for instance. What does it mean then, what kind of truth and how much truth must we have, I answer, dear friends, the truth is that even grander truth, which Christians have had all during the Gospel age; for instance, the great truth that, "God so loved the world that whosoever believeth in Him should not perish but have everlasting life." That is the great truth, and people who have believed that great truth, and in whom it has exercised the proper power, have been turned from sin to righteousness, and from darkness to light. There is the truth that would sanctify. Now, then, if any has come to a clear knowledge of the truth of God's love, and of God's requirement of righteousness, and of our Lord Jesus Christ as his Savior, he has come to a responsible position. Has not the world a knowledge of that? No. The world has heard hymns such as "The Ninety and Nine," etc., and they have heard about theology, but I do not think the world is responsible to this degree. They have not comprehended the Word of God; they have not comprehended the provision God has made for our sins, for our reconciliation with Him, therefore the world could not commit this sin unto death. But those who have been once enlightened, and tasted the good Word of God, and the powers of the age to come -- the restitution powers; -- we are partakers of these in that we are justified by faith, and justification by faith is the power of the world to come, and as we now enjoy it in advance of the world -- and been made partakers of the holy Spirit, these are the ones that might sin the sin unto death.

Then the second question here, "Please explain the case of Judas." I answer, Judas was one of those who accompanied with our Lord, who was a witness of His mighty works and was made partaker of the power of the age to come; he had justification through faith; he had accepted the Lord as the Messiah; he called Him his Master, and he received the holy Spirit in this special sense, that he was one of those commissioned, and on whom our Lord breathed and said, "Receive ye the holy Spirit," and he was one of those whom the Lord sent out to exercise this holy power. He was one of those who cast out devils; he healed the sick and did many mighty and wonderful works in the name of our Lord. And he knew these were not frauds; he knew they were genuine; he had a share in the matter himself; he had so much light and so much knowledge, more than other people at that time, that our Lord could say of him, and did say of him, "It were better for that man that he had never been born." And that would not be true of any man who could pass through even a threshing machine experience in the present life if he had the glorious opportunities of the Millennial age. it would not be better for him if he had not been born.

Question No. 25. -- "Your covenant with death shall be annulled and your agreement with hell (sheol, the grave) shall not stand. When the overflowing scourge shall pass through, then shall ye be trodden down by it." Please explain what the scourge is, and who will be trodden down by it.

Answer. -- We had that as a text in a weekly sermon about a month ago. We tried to show this overflowing scourge will be the great time of trouble, which is immediately in front of us, this time of trouble which will be partly shared in by the recovery of liberty on the part of the fallen angels, etc.; that this will be the overflowing scourge, and the Lord says of it that it is a great work, that it is a strange work, and that they will all marvel that He will permit it. Again through the Apostle to the Thessalonians, he says, "For this cause God shall send them strong delusion that they should

believe a lie: That they might all be damned (condemned) who believe not the truth, but had pleasure in unrighteousness." Condemned how? Condemned as unworthy of being of the Bride Class, just the same as it was in the end of the Jewish age the Lord gathered out those who were fit to be His, the "little flock" class, from the Jews, and all the remainder of that nation were condemned, passed by, and the wrath of God came on them to the uttermost, says the Apostle. And so here now the Lord is gathering out the Church, and all the remainder are condemned, because this is the only class He is intending to gather out, and when He has found the perfect class, the others are all necessarily disapproved or condemned, and they shall go into the great time of trouble. Thank God also for the silver lining of that cloud, and that a glorious blessing shall be to as many as rare in the right attitude of heart immediately following.

9:00 A. M. Praise and Prayer Service.

9:30 A. M. -- Discourse by Brother F. A. Hall.

Subject: "The Bread of Life."



Brother F. A. Hall.

DEAR friends: I am glad to be with you -- so many of you from everywhere. I wish to send greetings to all the dear brethren left at home.

I take my text from John 6:51. I will read it: "I am the living bread which came down from heaven; if any man eat of this bread he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world."

Dear friends, the world is starving, dying, for the need of this bread. The Lord God planted a garden eastward is Eden, a certain section of country. In this garden was the "tree of life." Whatever this tree of life was, it evidently was a staff of life to Adam and Eve whom God placed in this garden "to dress it and to keep it" (dressed). This would seem to indicate that in the coming ages man must dress, and keep his portion of land dressed. Had Adam fulfilled God's design as recorded in Genesis 1:28 this earth would at the present time be a very beautiful home. I cannot imagine that God in His infinite wisdom and marvelous taste for the beautiful

would select a piece of woods in which He placed a naked pair and called it the Garden of Eden. No, we would rather imagine wide stretches of beautiful park with gorgeous flowers, shrubbery and rare fruit, and other trees most artistically arranged, with roads, sylvan bowers, walks and byways, most wonderful fountains and babbling brooks breaking musically upon the ear.

The blessing God gave to the pair was: "Be fruitful and multiply and fill the earth and subdue it." Had Adam and Eve continued in

But Father Adam lost the old homestead through the transgression and was turned out into the unfinished earth in which grew no tree of life. In this distressing poverty his children were born. Thus death passed upon all through no fault of their own, and lest Adam and his family should return to the tree of life and eat and live forever, cherubim with flaming swords kept the way to it that the death sentence might be effective.

These cherubims seem to represent barriers which God has placed in man's pathway, and the flaming swords, agencies of destruction until great lessons should be learned and the due time arrive for the bread of heaven to become accessible to man. In due time the bread came and all who began to eat of it began to live. (John 5:24.) They passed from death unto life.

Those who begin to eat first are to be a first fruit unto God. It requires a hearing ear to recognize this call unto life. In James 1:18, we read: "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures," that is, a first fruits of a peculiar kind. In diversified farming there are various first fruits, and in likening the resurrection of the dead to a fruitage, the Apostle Paul, in 1 Corinthians, 15:37, likens the Church to wheat.

How God can work in us to will and to do of His own good pleasure, thus producing food from dead men, is not at first easily grasped. Also, there is liable to enter here some misunderstanding even among those having a good understanding of the truth, so let us note carefully what the first fruit is.

On first being brought into existence at birth our food lacked those sustaining elements of life, hence starvation set in. But God doeth all things well, and the organizations he planned required in some cases time to destroy. The race of Adam may be likened to a worm-eaten grape leaf often seen at this time of year. Adam before his fall could represent the perfect leaf. As sin entered into the world he and his children started on the downward broad road. The worm of death fed on their fleshly perfection until today very little of the original righteousness remains in any of his family, including ourselves. Some are more worm-eaten than others, but, thank God! He tells us, "Where sin abounds grace doth much more abound;" so when we are told that Jesus died for our sins, He was bruised for our iniquities, and our poor, trembling hands reach out for that precious morsel of bread, we begin to live. This is shown in 1 Corinthians 11:24-26. This bread is for believers only - - broken for us.

Then the beautiful vision of Eden opens before us and we are cleansed. Jesus' spotless robe now covers all our imperfections through weakness of the flesh. We are reckoned as though we had passed the world's judgment day and stand in our Redeemer's righteousness before God -- "accepted in the beloved." As we step into the court presented by the Tabernacle we face the altar, the type of our Master's perfect sacrifice, and hear the Apostle's word, "I beseech you, brethren, by the mercies of God, that you present your bodies a living sacrifice."

What! Give up these grand prospects of a restored earth?

Yes, God is offering you better things, grander, more glorious hopes and prospects by the transforming, renewing, recreating of your minds, so we at last place our wills in the heavenly Father's hands to be transformed into the likeness of God's dear Son.

This is a marvelous work and possibly it is best to illustrate what takes place at this begetting and development of the new creature, by a simple picture.

The wise man says, regarding man, "as he thinketh in his heart, so is he." That is the ego, the "it," the man. The body, the organism, is his house.

A little child enters his father's blacksmith shop and learns the names of the hammers, the tongs, the anvil, the bellows, etc.. and each thought he retains is placed or stored away in his mind for future use, much as though his mind were a library room full of empty shelves, and as though each thought placed there were a library book or volume. As he grows older he is taken into the shop to work, where he learns the trade, as one would say. When he reaches manhood, having learned and remembered all the details of his business, would he not be a thought blacksmith man? What would there be to him more than his organism and his thoughts?

In Genesis 2:7 we read that "God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul." When the breath of life went out of him he was a dead soul, nothing more. The scripture does not show that God placed any thoughts in Adam's mind. That was as blank as a babe's mind at birth. It takes the thoughts to determine the character. Good thoughts make a good character; bad thoughts make a bad character.

The prophet Jeremiah 17:9, says the human heart in our present condition "is deceitful above all things and desperately wicked and who can know it?"

As man has learned evil he has learned to cover up his evil deeds. Originally Adam in communing with God, having access to the food of life and seeing and coming only .in contact with good, learned good.

As a man thinketh in his heart so is he. Take another view. A child entering its father's studio learns the names of brushes, sable, bristle, camel's hair, and the easel, stretchers, canvas, etc., and finally in course of time can produce a picture of his own, and when he becomes grown is he not an artist, thought many Yes, we must admit that he is only composed of thoughts and an earthly organism. Now the blacksmith and the artist could have no fellowship together in their professional thoughts, but give them the precious truth and they become one.

This is why the truth levels all rank. We can now see how God can plant a spiritual seed thought in this black-smith, for instance, and how, as Paul shows in Ephesians 4:24, he can "put on the new man, which, after God (or by him) is created (not molded over) in righteousness and true holiness." This is the one mentioned in 1 John 3:9, who cannot sin. This is the first fruit class. God has never before the Gospel age, or will never after, so far as we know, change nature in this manner. Jesus being perfect, at once divested himself of human thoughts at conflict with his "new creature" when he consecrated (John 14:9,10) and was filled with the spirit. We, being imperfect, can receive but "a measure," and must pass from glory to glory into the same image by a process of scourgings, discipline, lessons, etc., even as illustrated in the golden candlestick -- beaten work.

But, O joy! to know that some day, some precious day, this first fruit class will be spotless because we shall be like Him.

As Jesus said, "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father." Have we, dear friends, at this convention seen Jesus? Who can look on this throng of, the first fruit and say I have not seen Jesus. Some flesh is seen, but not much, thank God! They are following the Apostle's instructions -- forgetting the things that are behind; forgetting the old thoughts they formerly thought; they are thus crucifying the old man, dying daily. For if we cease to think or meditate on what we formerly did are we not using the minds of

the new creatures? If through some diseased condition of the nervous system a man should forget all he once knew would he not practically be a dead man?

In this manner we do not allow sin to reign in our mortal bodies, but they are quickened to do God's will -- to preach the Gospel. This is the class you and I are reaping in this harvest as the first fruits -- a kind of .first fruits. In Matthew 13:3, Jesus speaks a parable of sowing the seed for this class in the hearts of men, how some bore 30, some 60 and some an 100-fold. It was in the heart where the seed went, so the prophet warns us, "Keep thy heart with all diligence, for out of it are the issues of life." We must watch the little foxes, cleanse ourselves from all defiling thoughts, for as a man thinketh so is he. In verse 24 (Matthew 13:24) he shows us how the seed became mixed up with tares, and from verse 36 (Matthew 13:36) how the field is the world or was the world until men fenced it off into various creed fields, and it is into these fields the Chief Reaper, Jesus, is sending out His precious angels to gather in the wheat.

This picture represents the work of the entire Gospel age and the closing features of the work now going on. If this wheat represents the body members of the glorified Jesus they must have some part in the bread of our text, and this phase our heavenly Father has beautifully illustrated in many ways, one of the most beautiful being found in Leviticus 23:10, where one sheaf of the first fruits of Israel's harvest must be presented to the Lord as a wave offering which represented the offering of Jesus for us, fulfilling the first part of the text recorded in 1 John 2:2, also illustrated in the bullock, Leviticus 9:8-11, while the rest of the "first fruits" are seen in the latter part of 1 John, 2:2, and in the 15th verse of Leviticus 9 (Leviticus 9:15), the head being present in either presentation.

Dear brethren, is there any suffering for us after we become dead ripe wheat? This parable and all other pictures show that then our sufferings with Christ begin; but one may say, why should we suffer with Him if we are now ripened? For the same reason that we do not see people going about chewing heads of wheat like oxen.

If the wheat could feel, no doubt but the heads would cry out as the reaper severed the stalk from the field where it was nurtured and ripened. Many of the Lord's dear saints have not found it painless to sever the tendrils which lingered about the old church home. Such ties are not easily broken. Yet when they heard the Master's voice passing by, saying, Come out of here, my people, they yielded. Ours is a call to suffering, bearing our cross, denying ourselves, following in His Steps. If ye suffer with Him ye shall also reign with Him.

If the wheat could suffer, after the sickle, which fitly represents the truth, had separated it into small collections, the thrust of the pitchfork into the bundles and the pitching them onto the wagon where the man tramped it down, breaking many organisms more or less in loading it, would also represent our sufferings.

We sometimes wonder why we are so suddenly separated from our old-time friends. Why they seem to shun us. It is the work of the sickle, dear brethren, rejoice! If another shall gird thee and carry thee whither thou wouldst not, marvel not. The dear heavenly Father lovingly hides from us our trials. He knows our strength. Trust it all to him. By and by the wagon will drive up beside the threshing machine, and your life's trial will be before you -- seemingly. He knows best. We cannot know. I witnessed once in Indiana recently this work going on. I saw the men on the wagons begin pitching the bundles to the machine table in front, where an apron carried the bundles one by one

up to a fearful looking cylinder, revolving swiftly, and which was filled with knives for cutting the bands. Beneath this cylinder gleamed forth glistening teeth. As a bundle was pitched on the table and began approaching that frightful cylinder, sometimes it would twist and turn as though afraid of the terrible ordeal at hand, and perhaps would reach the cylinder sideways and with a chug it was out of sight. What went on in there only the bundle knew. Other bundles seemed to lay perfectly quiet. Not a movement of a straw until it was snapped in out of sight. Others twisted and turned and finally fell off the table to the ground, seeming to refuse to endure the ordeal.

The tears came unbidden and not a few as I meditated on just such threshing machine experiences we all have endured at some time in our Christian walk. How some of us cringe from the terrors that circumstances force us into, not at the time realizing how necessary it is that the flesh be cast off like the worthless straw that, chopped into bits, went out at the stacker while the real inside wheat went into the sacks. How some of the Lord's dear ones crave the experiences that will more and more separate all from us that would be of no value as food for the world in the age to come. This would represent the bundles that lay passive on the table of sacrifice where the apron of God's providence, in that all our steps are ordered of the Lord, passed us through the machine. O, how painful are these sorrows that purify and purge us from the flesh, but how blessed. Think it not strange, beloved, concerning the fiery trial that is to try you as though some strange thing happened unto you. Nothing ever happens unto us. All our steps are ordered of the Lord.

Rejoice inasmuch as ye are partakers of Christ's sufferings that when his glory shall be revealed, ye may be glad also with exceeding joy.

When the machine of some terrible trial begins to yawn, its teeth glistening, and sudden death seems inevitable, then rejoice. Do not be like some that crawl off the table, the altar, because I saw a man come around later and force the fallen ones through also. God loves those best whose hearts are the most easily broken. He knows the sorrows of every heart and He knows the needs of every heart. "Who shall separate us from the love of Christ? Shall our troubles or persecutions, or poverty, distress, helplessness, our weaknesses? No, no. None of these, He only loves and pities us the more. These are only proving to Him our love for Him and His way. When He sees us doing all we can then He is faithful who called us and will not permit us to be tempted beyond our strength. But one says I cannot stand my suffering another day, I positively cannot. Oh, yes you can, dear heart, remember, "as thy days so shall thy strength be," and you are stronger today than you were yesterday, and you will be stronger tomorrow, thank God, so hold on, brother. Not a sparrow falls but our dear heavenly Father knows it, and He is directing all your steps. When you get out of that machine you will be real wheat. You had lots of straw flesh before which hid your real character -- wheat.

Now, dear friends, it seems as though we are the real thing after getting rid of so much of our straw, we can just feel that we are growing every day; but next thing we know we are being poured out into the hopper of a fanning mill. Now what? We seem to be going down, and so we are, onto the sieves, and the winds of adversity are blowing and the foundation of our feet seems to be shaking at a fearful rate. Those whose hearts are stayed on the Lord stand as quietly as they can in the general scramble and never for a moment fear or tremble.

Siftings also must come. The faithful know that the Lord said, "Simon, Satan hath desired to have you, that he may sift you as wheat, but I have prayed for thee that thy faith fail not," and all the

zealous, faithful Peters stand with patience till the sift is over, but some of the large sized, puffed up wheat blows over, and other grains of undersized, dried up wheat, go through the sieve -- all wheat -- all passed through the threshing machine, but not of the right quality to stand the sifting. We could point by name many today who have been sifted out -- God grant that we here may be able to stand. It is not a question of who shall fall, for we know that, but who shall stand; who shall be of the very elect?

"Mark them which cause divisions and offenses contrary to the doctrine which ye have learned and avoid them." These shall fall. Those who would hold onto their job, exalt themselves or criticize or write a criticizing booklet, none of these shall stand. Be afraid of such, for they pull you down with them. No destroyers shall stand -- only the pure in heart. It seems that now the wheat has passed through about all the trials possible. No, not yet. The wheat is now taken to the mill stone and the grinding process begins. Now, they cry, this is the last closing scene, the prize is next. What more can be done after we are crushed into this oneness, surely no more of us can drop out. Our dear heavenly Father is very particular about this "first fruits," if it is to be the very crowning feature of the universe surely it must have nothing in it but the pure article, so the wheat flour is placed in a sieve and the bran is separated. Surely bran would spoil the bread; then there is the shorts yet; this, too, must come out. While bran and shorts are both useful, yet for this purpose they will not be accepted.

And is it possible that this sifting and separating is to continue until the very end? Paul was afraid. He said: "I keep my body under and bring it into subjection lest after I have preached to others (how to win) I myself should become a castaway," such as the bran, or shorts. We are Spirit beings here in a world of flesh, and fallen depraved ones at that, and can we never feel sure, so he that thinketh he standeth, take heed to thyself.

The time for the mixing of this flower with the water of the word that the unleavened loaf may be prepared is at hand, and when the furnace has reached the right temperature it will be baked to a turn, and oh, what joy awaits the faithful ones. The flaming swords of the cherubims have been bathed in blood for six thousand years and what sorrows and groans have come to all who have sought the bread among the byways and in the streets of the city. History shows that the watching cherubim have been faithful in their silent vigil, for death has reigned until the present, but to those who heard the blessed words, what joy, "Take, eat; this is my body which is broken for you (first fruit class); this do in remembrance of me * * * for as oft ye eat this bread and drink this cup, ye do shew the Lord's death till He come." (1 Corinthians 11:24-26.) Then he tells us that The hour is coming in the which all that are in the graves shall hear his voice and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto a resurrection by judgment."

The word translated "graves" in this text is from the Greek word Mnemeion, meaning memorial, or remembrance, and corresponds to the Hebrew word, Zikkaron, translated remembrance in Malachi 3:16-18. When Paul in 1 Corinthians 15:35 asks with what body shall the dead arise, he speaks of these very classes who are in the graves. Mnemeion, those who are written in Malachi's Book of Remembrance; Zikkaron, the wheat class. Jesus refers to them as they that have done good. Malachi says, "Then they that feared the Lord spake often one to another; and the Lord harkened, and heard it and a book of remembrance was written before Him for them that feared the Lord, and that thought upon his name, and they shall be mine, saith the Lord of hosts in that day

when I make up my jewels, and I will spare them as a man spareth his own son that serveth him."
(Matthew 3:16-17.)

These are the "new creatures," as they have had no organisms since their death until the first resurrection as David explains, "their breath goeth forth, and their bodies return to their earth, in that very day their thoughts perish -- they are dead. They are dead, but their thoughts are written in Zikkaron, in the graves Mnemeion. Paul explains that the "wheat" of 1 Corinthians 15:37-38, are to have an eternal or immortal body prepared by God in heaven (2 Corinthians 5:1), and as the glorious resurrection of this "first fruits" class is now going on, very soon the cherubims shall cease to guard the gateway to the tree of life which shall be accessible to all who will, and when the glorious sun of righteousness shall arise so men can see the feast of bread of life they will turn into the holy city. The streets everywhere will be waving with banners, "Ho everyone that thirsteth, come. Come to the Waters." "He that hath no money, come ye, buy and eat." "The spirit and the bride say come." "Come unto me and your soul shall live." "In this mountain shall the Lord of hosts make unto all people a feast of fat things." O, dear friends, if the fire that bakes the loaf is hot, remember the three Hebrew children who passed through the typical heat without any hurt. The day is now here when the voices and the thunders are growing louder, and when the four angels let go of the four winds that encompass the earth, and when you 'hear their mighty rushing sound and see the glare from our furnace lighting up the low-beating clouds mingling with the golden glinting beams from the rising sun and feel like saying, "The summer is past and the harvest is over." And you seem to see the universe against you, remember Paul's words, "I speak as to wise men, judge ye what I say. The cup of blessing which we bless is it not the communion (common union) of the blood of Christ (head and body). The bread which we break is it not the common-union of the body of Christ, for we being many, are one bread and one body, for we are all partakers (participants) in that one bread "loaf." The last fearful, crucial test, is now to be applied, and let us remember that we are never alone, but our dear Redeemer was forsaken by the Father in his last hours, and that was a part of this same fire, for we all died in Him on that cross 1900 years ago (Romans 6:3), just as the goat died at the door of the tabernacle in the wilderness. For this reason, the Apostle declares, "Know ye not that so many of you as have been baptized into Christ have been baptized into his death?" Yes, we as pieces of the goat which were washed in water through the Word and laid to the Head (Christ, which was placed upon the altar without washing), being added to the goat class, piece by piece, throughout the gospel age, the antitypical atonement day. This is the seed of Abraham, the blessers of the world, and in our picture just examined, the loaf, participator with Christ Jesus, is recorded in Leviticus 8:18-21 and 1 Corinthians 10:15-17.

The day is fast approaching when the Jewish worthies shall break this bread to the world. The gate into the court of the gentiles will stand wide open, where no cherubims, no flaming swords will guard the way back to life, but the door on the east of the tabernacle will be full of light, because that is the side on which the sun of righteousness shall arise, and as they walk westward contrary to the course of this world, the path of the just then, as today, shall be as the shining light, because they shall walk with the sun. "Be thou faithful anti; death and I will give thee a crown of life."

10:30 P. M. -- Praise and Prayer Service.

11:00 A.M.-Discourse by Pilgrim Bro. M. L. Herr.

Subject: "The Lord between Me and Thee."



Brother M. L. Herr.

DEAR FRIENDS: With a very great deal of pleasure I bring to your attention the subject which has been announced, and as a subject title, I invite your attention to the 48th and 49th verses of the 31st chapter of Genesis (Genesis 31:48-49), "Therefore shall the name of it be called Galeed, and Mizpah." If you will look in the margin of your Bibles you will find the name is identical with the one we have all learned to love, the name "Watch Tower," and we hope before we are through with this morning's lesson we will all see a deeper meaning in that beautiful emblem that stands on the paper which has brought to us so many blessings, and that it will keep before our minds the text, "The Lord between me and thee." We all recall how like a light from heaven the precious truth came to us through this channel, and how it brought us into a fellowship with the Lord that we had never known before; and the Lord through His providence is leading us all to an appreciation

of the sacredness of that fellowship. In thinking of this subject, and what seemed to be the uppermost thought in the mind of the Lord as He is dealing with His people at the present time, there seemed nothing to come before our mind like the type we have chosen. It appears our experiences have come down to personal ones, and is a matter between me and thee. We recall that this thought is brought to our minds through various Scriptures. The one I have just read you will remember was the one in the matter between Laban and Jacob. It was indeed a matter of difference, but that difference was beautifully adjusted and the thought expressed, "The Lord watch between me and thee, when we are absent one from another."

We recall also that a pillar was erected, which brought before the mind a tangible representation of a presence, and so the Lord would bring before our minds something definite to represent the presence of the Lord between me and thee. These incidents recorded in the Word bring before us how the things of the present life, the experiences of the present time, are viewed by the Lord, not as man seeth, saith the Lord. The things that to the world seem very small, in God's sight are full of much significance. The little incident of Laban and Jacob seen from the standpoint of the Divine mind has an important meaning.

Another incident is recorded in the 20th chapter of 1st Samuel. (1 Samuel 20) We will not read the whole context but merely refresh our minds with the thought that it was concerning David and Jonathan, that beautiful relationship which ever stands before our minds as something very sacred, something very beautiful, something indeed that the Lord's people can emulate. It was at the time when there was an uncertainty as to the safety of David, and in order that Jonathan might communicate to him a statement of the situation between the King and himself, he arranged that a lad go before him in the field and that a signal be agreed upon, and David would know whether he

should remain or whether there was danger. This is already fresh in our minds through the Watch Tower, and I will not undertake to give the details, but we recall how there was arranged a shooting of arrows. "And I will shoot three arrows on the side thereof, as though I shot them at a mark, and, behold, I will send a lad, saying, go find the arrows; If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou: for there is peace to thee, and no hurt; as the Lord liveth. But If I say unto the young man, Behold, the arrows are beyond thee; go thy way: for the Lord hath sent thee away."

This is apparently but an ordinary incident, but notice the beautiful language that was associated therewith; language, while it was applicable to that time and circumstance, is applicable to the things that come into our lives at the present time. What words could more fully express these things that are of such vital importance to us: "And as touching the matter which thou and I have spoken, behold, the Lord be between thee and me forever."

Is it not true that, just as expressed so many years ago, our present experiences are concerning matters of fellowship, The blessed Lord has accorded to us the privileges which the angels of Heaven might look upon with emulation. Our dear Brother Russell brought to our attention a few mornings ago how the angels of Heaven doubtless looked down on the wonderful harvest privilege, and we realize that the outgrowth of this privilege comes from the fact that the blessed Lord has permitted us to come into relationship with Him; that we are counted thus as members of the Divine family; and as members of the Divine family we enjoy a relationship which has never existed before. a relationship which surely is above that of the angels of Heaven.

Our dear Brother Draper brought to our attention at the morning sunrise meeting how our blessed Lord was put under a law that the angels of Heaven never were put under. And this is a beautiful thought, and indeed to me a new thought, that this relationship not only is above that which was ever before given, but this relationship becomes a law, that we may love as He loved us. Does the Lord love the angels of Heaven as He loves those who come into the Body of Christ? No. When He prayed, He said, "I pray not for the world" -not saying He never would pray for the world, but at this particular prayer with this distinctive thought; He had a particular thought that He was not expressing concerning the world; it was a relationship, it was a recognition of sacredness which was not given to any other of God's creatures, and what was that sacredness? Let us grasp the grand thought, friends, -- the sacredness of the relationship which the Father sustains to the Son. Notice the wonderful language and the marvelous significance, -- "that the love wherewith thou hast loved me may be in them." The love with which the Father loved the Son, that that love should be in any other of His creatures, that any should be lifted to so high an exaltation that the love the Father gave exclusively to the Son might be in them! Was there ever uttered a prayer which carried with it such significance? Surely not. Then do we grasp the sacredness of the relationship into which we have entered through Christ, that we are counted now as having poured upon us the same love from the Father which He poured upon the Son? Surely no creatures were ever vested with such a wonderful inheritance! Why have we come into this relationship? Because we were willing to forget our father's house, because we were willing to forget our own people, because we were willing to lay aside the human nature, the human will, and the human interests. Notice the wonderful language as we find it recorded in the 45th Psalm: "Hearken, O daughter, and consider; incline thine ear; forget also thy father's house, and thine own people; so shall the King greatly desire thy beauty. Worship thou Him." There is a fellowship, there is a relationship never before opened to any creatures in God's great universe, not even possessed by the Son before the world

existed, but now offered to those who were once in degradation, who were once down in the horrible pit and miry clay -- lifted, washed, cleansed, restored, and then given this glorious offer. What in the sight of angels or men could be more wonderful? Do we grasp, then, dear friends, the sacredness of the fellowship into which we are called? In order for us to grasp this subject, in order for us to properly appreciate our relationship to each other, our minds must enter into the fullness, or some of the fullness of this grand thought, and when we can once see what it means to say, "This is my brother," "This is my sister," then only can we grasp the thought that the Father has relative to the sacredness between "me and thee." While the Scriptures give us many statements concerning the importance of our regard for this sacredness, unless we grasp it we will not know what we take in our lips when we speak ill of our brother, or what a glorious thing it is to do a favor for our brother. This matter of fellowship in Christ Jesus is the most important thing we can consider, and I think if we can just bring before our minds this thought, this truth as God sees it, it would forever settle hundreds of problems that come up in our present experience. Suppose we fully understood, as we will understand when we pass beyond the veil, that brother whom we heard was in the truth, and we looked on him and said, "Well, now, how can that man be in the truth? I never saw a man with so many peculiarities, but I see that he has a beautiful, sweet spirit, and I perceive that he understands the Father's plan, and I perceive the purposes of his life are absolutely to do the Father's will, and I perceive that same spirit which I find in myself is in him, and I perceive there is that which I recognize as my brother; I am related to him; there is something there which is beautiful." We see nothing from the natural standpoint, but as we look at this matter from God's standpoint we find there is a basis of fellowship, and as we fellowship with the Lord's people we begin to forget the flesh, we realize that in everyone there is a grand likeness to the Lord which to us is very precious. And as we contemplate this, as it comes within the grasp of our minds, we come to see that there is something very sacred in the fellowship between "thee and me." O friends, could we keep this view before our minds, so that the mind of the world would be entirely overcome! Jesus does not say to us that we are to overcome the world. No, praise the Lord, He says, "Be of good cheer, I have overcome the world." We need to come into that spirit which has overcome the world. He has overcome the world. When? Do we remember the record that when in that conflict with the powers of darkness, Satan, the god of this world, said to Him, "Fall down and worship me." How long did it take Him to accomplish that conflict? He accomplished that conflict in just the time we should accomplish it, -- immediately. Why? Because He opened His mind to the Word and read, "It is written." Have we not the same privilege -- the privilege to accept the same mind that was in Christ Jesus? "Let this mind be in you which also was in Christ Jesus." What mind? Why the mind which recognized God's Spirit, which enters into the Spirit, and views all matters as God views them. Therefore, if we simply let the spirit of the world be a matter apart from us, and open our hearts and minds and souls to the mind of the Lord, if we let this mind be in us which also was in Christ Jesus, then that mind will control us. Jesus said He overcame the world; therefore what we need to do is to step out into a reception of the Spirit which He possessed; and we are walking in the Spirit. May the Lord help us evermore to look at all matters as He looked at them, and not as the world looked at them. What will this be? This will be a fulfillment of our text, "The Lord between thee and me."

Let us make a practical application of this: Here is my brother: I perceive in him qualities after the flesh which are very remote from the Spirit of the Lord, and if I measure him as a natural man measures him, I would say, "Well, how could I fellowship a person so cross and disagreeable, and so full of these unpleasant traits?" That is the way the world would measure him. Why do you conclude he is so cross and has such unpleasant traits? Why, because he speaks words in an

unpleasant manner; he expresses himself in a disagreeable way, and he does many things I do not like. Now look at the matter. Is that the brother's heart? Is it not possible for us to see a kindly spirit underneath? Have we really looked at the brother? No, we have only seen the form, we did not see the spirit. There is a condition, the form. What is the world's method of determining results? How does the world reach a conclusion? Why, Man looketh, the Lord says, at the outward appearance. How does God look? God looks at the heart. Therefore we are to know our brother according to the spirit, not according to the flesh. If we are looking at our brother as the Lord looks at him, we will reach the conclusion concerning our brother just as the Lord reaches His, and what will it be? "The Lord between thee and me."

If we were to take this matter literally, we would represent "Me" a person standing at this part of the rostrum, and "Thee" as a person standing at the other side of the rostrum, and the Lord is another figure standing between. Now how much of a conception would this give us? It would not mean very much to us, three forms standing there. I prefer to take the Lord's way. When the Lord gives us a figure, He gives us one that is adapted to every cast of mind. I wonder how many times we have observed this in the Scriptures? In the Scriptures is put the form of expression that is adapted to the educated and the uneducated, to the ignorant, to the unlearned, to the people of all nations, and climes and times, the most wonderful piece of literature ever expressed. Now let us take the Bible picture and suppose we have it before our minds just as it is made, and the place for us to learn is from the forms God created, and the Lord gave us these forms in the Tabernacle. Over the Ark of the Testimony stands the form which for all time will be expressive in giving us an illustration of important truths. When they made this Holy of Holies, and the two cherubim, they took a piece of gold, and this piece of gold was beaten and put into a certain form, and there were beaten out of the gold and raised two figures which were exact counterparts, exactly alike, the one facing the other; and that was intended to teach a most beautiful truth. The two figures were formed as human figures, each of them had two wings, and the wings touched each other. These facts were significant, and stand forever as an exemplification of the most important principles ever brought before the mind of either angels or men, and these are the principles which the Lord is bringing before our mind today. Now how did the Lord represent His presence? Not by a form, not by a figure, but by the Shekinah light, and thus evermore the presence of God is manifest. The two forms represent two counterpart principles, whatever they were. They will stand for "Thee" and "Me" in whatever way we wish to apply Thee and Me. But that Shekinah light, that glorious supernatural light, represented the Divine presence, and that is God's way of representing His presence. And what does it mean to us? Why it means that in some apparently intangible way the Lord is between thee and me. What is that way in which the Lord is between us? By His Spirit. The Lord is with us, then, in Spirit. We are to determine forever whether it is the Spirit of the Lord. What else could come between us? We will read our text again. We will notice that, just as in this Tabernacle picture the Lord teaches by counterparts, by opposites, so the Lord always teaches. You can take any Scripture and turn it the other way and see the design is to teach by showing a contrast. Now we will see it in the opposite expression from which it is written: "And as touching the matter of which Thou and I have spoken, behold, the Lord be between thee and me forever." Now we will take it the other way: "Now as touching the matter of which thou and I have spoken, behold, the adversary be between thee and me forever."

Is not this the key to the whole matter? What is it that ever brings a difference between the Lord's people? The adversary. There are two masters. There are two spirits --the one spirit is the Holy Spirit, and the other spirit is the unholy spirit. Everything in the Word of the Lord is by contrast.

The Apostle Paul says there is a natural body and there is a spiritual body, there is a glory of the sun and there is a glory of the moon; and throughout the whole Word of the Lord we find everything is by contrast. Therefore if we shall grasp our subject as the Lord presents it, it becomes a question whether the Lord is between us or whether the adversary is between us. Therefore whenever it becomes a matter between brother and brother, in every instance it is a matter of the adversary. Now we have not been accustomed to looking at it in this way. If we could only see that it was a matter of the adversary, we could settle it at once. But how else could it be? It must be because the Lord ceases to be between us that in any matter could ever separate those who are so closely related as the Lord's people are related in Christ. Now let us keep all through this discourse this one thought; we propose to treat it under several heads, and I know the hour will be far too short to cover this subject fully; but let us keep before our minds this one thought, that the relationship of the Lord's people is a very sacred one.

Now, then, we inquire, how can those related in Christ, brought together in such a sacred relationship, ever have anything but that which is perfect? We have come into the family of Christ, we realize the blessedness of the relationship, we have gotten out of the world, and we expect everything will go along beautifully, and there will be no trouble; we have left the world, and we have left the nominal church, and all its conditions; we saw there are so many things that are simply forms of godliness, without the power thereof, and we came among the Lord's family, and we say, Now everything will be beautiful. But the first thing we know we find the very things we left behind. Where did they come from? How did they come there? Well, it is a question, not of the Lord, but of the adversary. We are still in the flesh, and it is because the spirit of the adversary has stepped in.

Now let us take this matter from another standpoint, -- between thee and me. As we suggested, the Scripture method is to take contrasts. Now what is the world's idea of the simple matter of fellowship? We see that we need not go very far to learn what the world's idea of fellowship is. In the world one individual in fellowship with another has one distinctive thought. Now, do not misunderstand me, I do not wish to convey the thought that the spirit I am speaking about is the spirit of every individual in the world, because we are glad to say this is not true; we are glad to say that man is not totally depraved, and the general spirit of the world does not possess every worldly person, but we do wish to see by-contrast what is the spirit that governs the world, so that whenever we see that spirit coming before us, and we have any temptation to have the same spirit, we will know how to classify it. Is this not the way the world has in fellowship: When one person in the world wants to impress the other with his greatness, he looks upon the other as though he was nothing, and the individual himself was everything. I remember reading of a Sunday-school superintendent who asked his class to define pride, and no one could answer what pride was, and so he went to the board and drew on the board a large capital "I" as high as he could reach, and beside it he wrote a very small "u." Now is not that the thought in the world, -- I want to impress you with the thought that I am great big "I," and you are just little "u"? There is the best picture we can bring before our minds as to what the spirit of this world is -- great I. I cannot bring myself high enough, and you, why you are so small that I scarcely see you. That is the spirit of this world. Brother, does this ever get in among us? Are we ever tempted to talk with our brother thus: "I want you to know how much I am acquainted with the Scriptures, how many years I have been in the truth, and how much more I know than you do. I tell you there is no chance of your ever getting into the Kingdom." Now, of course, we are expressing this in its exaggerated form in order that we may get it clearly before our minds. To whatever degree that spirit is manifest, the Lord is between

me and thee, is he not? Which lord? It is the other lord -- it is the lord of this world. The adversary between me and thee every time pride comes in. Let us get this so fixed in our minds that we will never forget it -every time we feel great big I and little you, the lord is between me and thee -- but it is the other lord. Let us be sure that our Lord is between thee and me. Let us not forget the grand truth that we have been translated out of the kingdom of darkness into the Kingdom of God's dear Son.

Now there is another thing we notice in the world. You see, we are learning from the darkness now. A great deal of our experience is learned from the darkness, and that is the spirit of condemnation. Its foundation is always the spirit of this world. Now what is the spirit of condemnation? Why, it is the spirit of blame. Is it not common in the world today? It is the very spirit by which the god of this world controls his kingdom. Let us look at this matter. We stated a little while ago that there are only two spirits. I remember when I was a boy my little brother and I used to have some very great philosophical reasonings together; he was a philosopher and so was I -- in our own estimation. One day he said to me, "What do you think is the reason they call this the left hand?" "Well," I said, "I do not know." He said, "I have an idea; they called this the right hand, and then when they looked at the other one, they said that was the only one left, so they called that the left hand." I did not think very much about it then, but when the Lord opened up to me His blessed Word, and His blessed plan, I saw therein the beautiful spirit of holiness, the beautiful spirit of Christ, the beautiful spirit that came to us through the great plan, and I perceived that that spirit had only one opposite, only one contrasting spirit, and that was the spirit of unholiness. When I read in the Father's Word about the one who said, "I will be like the Most High, I will be a god," it came before my mind that he had only one other spirit to take, by which he could rule the world, and he took the left-handed spirit, the only spirit that was left, and what was that? The spirit of condemnation. Is not this the key to the whole situation? The blessed Lord in His holy Spirit is no condemnation. It is God that justifieth. Who is he that condemneth? Our blessed heavenly Father is no condemnation. He created father Adam to the enjoyment of fellowship with Him in the glorious relationship of sonship -- no condemnation, no blame, no thought of faultfinding with father Adam; he was in perfect fellowship with God, and he loved to talk with God. But there is one who said, "I will be like the Most High," and in order to be like the Most High, he took the only spirit that was left, the spirit of condemnation; and the moment he came out of harmony with God, his spirit was the spirit of condemnation. And what was his first thought? His first thought then was, "God is envious, God is jealous; God has ambitious motives." He taught those thoughts to mother Eve, he communicated those thoughts to father Adam; they became the thought and spirit and mind of father Adam and mother Eve; they became the thought and spirit that is governing the world today; and the world is governed by what? By the spirit of condemnation? Now the Master said that the record from His time on would be wars and rumors of wars; and when we take up history and read of the past, about all we find is war and rumors of war; it is condemnation, is it not? It is condemnation all the way through, -- blame. With the worldly man, when things do not go right, what is the first thing he does? Why, he uses some word that says, "Blame it!" He blames it, does he not? The same spirit. We can sum up the spirit of this world in one word -- condemnation. Here are two brethren; they do not get along very well together. That brother says, "I will tell you, that brother does wrong." And this brother looks over there and says, "I will tell you, that brother does wrong." What is between them? The lord, but which lord? The other lord -condemnation -- the spirit of the god of this world. Brethren, (10 we want any of it? We who claim to have been translated out of the kingdom of darkness into the kingdom of God's dear Son, do we want to have any of this spirit of condemnation? Are we going to have that lord between us? Not if we are in Christ, not if we really

meant it when we said we had died to the world, not if we meant it when we were baptized into Christ; not if we meant it when we were raised to newness of life, and when we said that all of our being's ransomed powers belonged to Him. No, the Lord be between me and thee forever? Which Lord? Our Lord, our Father who art in heaven, our Lord Jesus Christ. This one Spirit by which we have been baptized into the one Body, -- the Lord be between thee and me.

There are great underlying truths which, if we grasp them, stand in our minds in just a few words, just a few thoughts, but they have an important meaning. If we keep before our minds these two golden forms, lifted up out of the principle of justice, representing relatively the two grand principles of love and power, with that beautiful Shekinah glory, we have a symbol which will ever be in our minds as a picture of the Lord between thee and me. The spirit of condemnation, how easy it is to come in, how easy it is for us to have this spirit of blame!

I remember when I was a boy I heard about a man who used to swear, but it was not very genteel for him to swear because he was a church member, so he would not swear any more, and nobody ever heard him say those bad words he used to say. Of course, when things would annoy him, he would say a bad word or two and that was all there was about it, it was all over; but he had another way of doing it: if he got very angry, he would bang the furniture and do all kinds of knocking all day long. Now which kind of swearing hurt his neighbor the most? I believe the wooden swearing hurt the most. I wonder if the Lord's people, consecrated to Him, translated out of the kingdom of darkness into the kingdom of God's dear Son, ever have any temptation to do wooden swearing? Suppose I would have said the first thing as I came on this platform, "Brethren, the most important thing I can say to you this morning is, don't any of you ever swear." You would have said, What does the brother mean to bring us such a message as that? But I read in the book of James, words almost identical with these words. "Above all, my brethren, swear not." Why does James give such language to the New Creature, to those who are walking in the light of Present Truth? I notice that language relates to the times in which we are now living. Those who read the fifth chapter of James (James 5), and notice how the Apostle speaks of the conditions which we see right before our eyes, will see that it will take all of the patience we can possibly have. Right in connection therewith the Apostle says, "Be patient, therefore, brethren" -- don't do as the world does, get impatient and swear, but be patient unto the coming of the Lord. And then he says, "Behold we count them happy which endure." "Above all things, my brethren, swear not . lest ye fall into condemnation."

I notice in the Bible two kinds of condemnation. There is a proper condemnation. There are those who are bringing to us today the thought, and use this very text, that "There is now therefore no condemnation," that there is no evil at all, everything is good, there is no condemnation; and we begin to say, "Why, yes, that is the language of the Bible, there is no condemnation." But we find that our heavenly Father does condemn, and He says that we should condemn. There is a condemnation, God's condemnation; but the Scriptures speak about another condemnation, the condemnation of the devil. Now let us see the condition.

When our heavenly Father told Adam that it was necessary for him to depart from the Garden of Eden, what did He say? Did He say, "You have made me angry, and I propose to put you out of this garden, and make you suffer for the rest of your life"? Did He use any such language, or express any such spirit? No. What is the language? "Because thou hast sinned" -- simply a matter of wrong. How many times have we noticed a difference between two people; one person will say, "Brother, you know that was not right, the Word says so." And we say, Is not that a good brother? I am so

glad he told me; he had a beautiful, sweet spirit, and he just told me what was wrong, and now I want to do what is right. Another brother comes up and says, "I don't want you to be offended, but I will have to tell you something for your good; don't be offended at what I say, it is so and so, and I will tell you that when people do so and so, they are pretty far towards losing their crowns." What kind of a spirit is that? I think that comes pretty close to the condemnation of the devil, even though it comes in the guise of Christian fellowship. A brother who comes to me and says, "Brother, you have done wrong, that is not right; you see the Word of the Lord says so and so; now, Brother, go ahead and do different," shows a good spirit; that is the way the Lord condemns. There is no blame about that; there is no injury done to me, but there is good; but when he takes the other spirit, when he wants to put a little more than yea and nay there, then I have to think about that Scripture which says, "But let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh from evil."

Now, dear friends, I wish I had another hour, there are so many things I would like to say, but we can all make the application. Let us make the application of these things right down to our everyday life, let us keep before our minds these two masters; one is the devil, one is the god of this world, and the other is our God, our Father which is in heaven. And now there are only two condemnations, and one is the condemnation of the world. If the righteous smite us, we are glad, but we do not want the unrighteous to smite us. We do not want to have the condemnation of the devil. We have all had that heavy cloud that comes over us from the condemnation of the devil. We do not want to fall under that condemnation nor do we want to give it. There is great danger, if we allow ourselves to fall into that condemnation, that we might give it also. Suppose you have a little dog, to take a common illustration: He has been very nice, and you never saw him snap, and bite, and injure, but you go away from home about two months and ask your neighbor to take care of him. When you come back you find that little dog has developed qualities like other dogs, snappish and snarlish.

Where does that come from, You will find that your neighbor has kicked and cuffed, and treated him unkindly; he just expresses that which he received. Is it not a good deal the same in human nature, If we allow ourselves to be blamed, to be evilly treated, if we receive condemnation, it requires a great deal of grace not to give it again to others. Therefore we see how important it is that we learn how to take the shield of faith and quench the fiery darts of the wicked one, in order that those darts that are dipped in poison, even bitter words, may not enter into us, and we, full of that poison, might give forth the condemnation. It is very important to us that we keep ourselves in the love of the Lord, that the sweet, blessed spirit by which we have been anointed should guide and keep us in this evil day. Friends, the eternal God is our refuge; and in this evil day we are under the canopy, we have over us the divine protection.

Now in closing I want to call attention to that emblem which I see so many wearing. Let us remember the word "Mizpah" in connection with our glorious WATCH TOWER symbol. It represents what is on the top of the light house, the light. What does light always represent The Lord. Underneath is the rock which represents the crowning principle of justice. The figure of the Watch Tower is an exact figure of wisdom, justice, love and power. The two encircling wings of the cherubim are represented in the two encircling sides of the Watch Tower; and there we have designed by God, and brought to us no doubt by divine providence, this grand and glorious symbol of the divine presence, which is in our lesson as near a figure of the stones that were erected between them as can be. And let it bring before our minds that the glorious principles of truth, and, best of all, the holy Spirit of the Lord that has come to us through this Watch Tower channel will so keep

our hearts and minds that they will settle right at once all differences that are between the brethren, that the brethren may forever dwell in unity, and in every matter will consider whether the Lord be between "me and thee." If there is any condemnation that comes, remember the Apostle's words, "Who is he that condemneth? It is God that justifieth." We take it wrongly to think that it is God who condemns. We cannot condemn in the Spirit of the Lord; it is God that justifieth. Will Christ, who died for us, condemn us? Will God, who justified us, condemn us? No. Who is he that will condemn us? Condemnation is of the devil. Therefore, when we properly classify it and realize the source of condemnation, we will just keep the Lord between me and thee forever.

"Now, as touching the matter which I and thou have spoken of, the Lord be between thee and me forever." Amen.

2:00 P. M. -- Praise and Prayer Service.
2:30 P. M. -- Discourse by Brother F. W. Williamson.

SUBJECT: "JOY."



Brother F. W. Williamson.

DEAR friends, our text will be found in the 5th Psalm and the 11th verse, (Psalm 5:11) "But let all those that put their trust in thee rejoice; let them ever shout for joy; because thou defendest them: Let them, also, that love thy name be joyful in thee."

Is not that a wonderful message, dear friends, to such a gathering as this, met together in the name of Jehovah, the Creator of the universe, Is it not an appropriate message for those who belong to the Lord, who are joyful people, those who trust the Lord, those who realize the glorious, precious defense that He has provided in Jesus Christ, the Redeemer, for those who love the name and character of God to such an extent that they are determined by the grace of God to develop it day by day in their lives? That message, dear friends, is from the Lord, and it is for you and for me; it has been the message of the Church all down through the Gospel age, and it is for no one else; it is for the Lord's people, it is not for the world; the Lord has

a message of joy for the world. Thank God for that blessed message. Thank God in His due time the world will learn the joyful sonnd, and appreciate it, and come into harmony with the Lord, and see the joy the Lord has for them. But now, according to the testimony of the Lord, the world does not know the joyful message. According to our Lord Jesus' words, the whole world is perplexed, in despair, men's hearts failing them for fear and looking forward to the fearful and terrible things coming upon the earth. The Apostle Paul, describing them, declares, "The whole creation groaneth, and travaileth in pain." That is the experience of the world today, dear friends, but they are waiting for something; they are waiting for the message of joy; they are waiting for the time of gladness; they are waiting for that glorious appearance of Jesus Christ and His associated co-workers, the Church; waiting for the manifestation of the Sons of God in glory and power and authority, clothed with that wonderful message of joy which shall bring joy and peace and blessing and life to the world of mankind.

It is true, dear friends, that many of the Lord's people find it hard to rejoice. How strange it is that the Lord's people find it hard to rejoice. I remember talking with a dear brother, on our trip in the Old Country, who told me he thought it was inappropriate for the Lord's people to rejoice or manifest joy in any particular degree, because he said we ought to be so impressed with the feeling of responsibility that belongs to the children of the Lord, and the momentous character of our covenant with Jehovah, that we should not give our time to very much rejoicing, but we should manifest more of sobriety of countenance than a joyous expression in the face. I thought that was strange, and yet that is the attitude of many of the Lord's people, because they realize the Word of the Lord clearly and emphatically points out to us the fact that our covenant with the Lord is one which involves suffering, trial, distress, so far as the natural body is concerned, and ultimately death. That is true, dear friends, and we ought to realize it with all the force that can possibly be exercised in our minds, but while we realize that, we are to rejoice because we know that the trials and the difficulties which the Lord promises us are to work out in us a far more exceeding and eternal weight of glory. The Prophet when he brings to our attention this glorious message this afternoon does not look upon the matter from a onesided standpoint; he reminds us emphatically of the experiences of opposition which must be endured by the Church of Christ, the members of His Body. He tells us that enemies, adversaries, shall hurl their fiery darts against the children of the Lord, that we must be constantly on guard against these, and continually realize that these are set in our way as obstacles which will prove of value to those seeking to obtain the glories of the kingdom. While we realize the opposition, the tribulation, and the distress, and the sorrow, and the persecution, and the death, let all them who put their trust in thee rejoice, let them shout for joy, because thou defendest them; let them that love thy name be joyful in thee.

As we realize how much reason we have for rejoicing, dear friends, let us for a moment look at some of the statements of the Lord emphasizing to our minds the momentous character of the covenant we have made with the Lord; and then, as we realize that the Lord presents the matter clearly that our covenant is one of death, let us look at the other side and see how the Lord has promised to us His loving care, protection, and sustaining grace, so that we may be able to accomplish what is His good and acceptable and perfect will.

What is it that the Scriptures point out to us as being part and parcel of our covenant? Our Lord Jesus declared, "Straight is the gate and narrow is the way that leadeth unto life, and few there be that find it" -- implying suffering, tribulation and death. "If any man will come after me, let him deny himself and take up his cross and follow me."

"If any man love father, or mother, or sister, or brother, more than me, he is not worthy of me."

"If they have called the Master of the house Beelzebub, how much more shall they call them of His household?"

"Every branch in me that beareth fruit He purgeth it," says the Lord Jesus.

"The Spirit itself beareth witness with our spirit that we are the children of God . . . if so be that we suffer with Him."

"We are troubled on every side . persecuted . . . bearing about in the body the dying of the Lord Jesus. For we which live are always delivered unto death." "Whom the Lord loveth He chaseth, and scourgeth every son whom He receiveth."

"Now, no chastisement for the present seemeth to be joyous, but grievous-"

As we realize these expressions of the Lord and the Apostles they emphasize to our minds and to our hearts the necessity of suffering, of trial, of tribulation, if we would be faithful to the Lord as joint-heirs with Jesus Christ, our Head.

"That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death."

"Know ye not that so many of us as were baptized into Christ, were baptized into His death."

"Therefore we are buried with Him by baptism into death."

"Work out your own salvation with fear and trembling." "Let us go forth therefore unto Him without the camp, bearing His reproach."

"Yea, and all that will live godly in Christ 'Jesus shall suffer persecution."

And the Apostle, reminding us how necessary it is for us to know these things, asks of each one of us the heart-searching question, "Who is sufficient for these things?"

You and I must apply that question to our own hearts, and settle that question as to who is sufficient, and then we turn the page. We realize how much it means to make a consecration of ourselves to the Lord. Shall we do it in our own strength, in our own courage, or according to our own ability? Let us hear the Word of the Lord and let us rejoice. "My grace is sufficient for thee, for my strength is made perfect in weakness." "I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." "Cast thy burden on the Lord, and He will sustain thee." "He will never suffer the righteous to be moved." "As a father pitieth his children, so the Lord pitieth them that fear Him."

"He knoweth our frame; He remembereth that we are dust." As the father (the natural father) pities (helps and assists) his child, so does the Lord give to us the assistance and the grace to do what is His good and acceptable and perfect will. Yes -- I will strengthen thee, and sustain thee, and I will help thee; yea, I will uphold thee with the right hand of my righteousness. Even the bruised reed He will not break, the smoking flax He will not quench.

"They that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not weary; they shall walk and not faint." "Blessed are they that are persecuted for righteousness' sake, for their's is the kingdom of heaven."

"Blessed are they that hunger, for they shall be filled." "Blessed are they that weep, for they shall laugh." "Blessed are ye when men shall persecute you; rejoice in at day and leap for joy, for, behold, great is your reward in heaven."

"He that spared not His own Son but delivered Him up for us all, how shall He not freely give us all things."

"In that He has suffered, He is able to succor all them that are tempted." "We have not an high priest that cannot be touched with the feelings of our infirmities, but He was in all points tempted as we are."

He will never leave you, nor forsake you. God will never allow you to be tempted above that you are able to bear, but will with every trial provide a way of escape that you may be able to bear it.

Rejoice in Christ's sufferings in as much as ye are par-takers of Christ's sufferings, that when His glory shall be revealed you may be glad with exceeding joy.

We have before our minds the two Scriptural propositions which each child of the Lord must learn and appreciate -- suffering and joy. If we are suffering, are we also rejoicing! If we are not rejoicing, it is because we have not learned what the Lord has laid down for us to learn in connection with our sufferings. What does the Psalmist say? He gives to us three lines upon which we must build our faith in the Lord, and as we are operating along these three lines of service unto Him, then we may rejoice, and if we are not rejoicing, it is because we have not learned what these three essentials are. The Prophet says trust, realizing that which is the Lord's defense is for us, and loving His glorious name, are the three things required of us as we are seeking to be joyful in Him. "Let all those who put their trust in thee rejoice." Are we of the trusting ones? Do we really trust the Lord? Do we realize what trust means, as we have enlisted in the service of the heavenly King? Or, are we failing to trust the Lord in that which would bring to us the truest, the highest, the best and most glorious experience that could possibly be the experience of any human being -- rejoicing in the Lord?

What does it mean to trust in the Lord, dear friends? To trust the Lord means that we will have such implicit confidence in the Lord that we submit ourselves to Him in every respect in regard to all the experiences every day. What does a little child do in its relationship to its father and its mother? The little child as it has learned to love and honor its parents has realized that the parents provide for all its precious little interests; it comes to the father and leaves all of its fears in the father's hands, and it submits itself as a proper child should to all the directions, and counseling and instructions of those who are its parents.

Now, that is what the children of the Lord should do. They should have such trust in God that they are willing to leave everything in the Lord's hands, and that trust, dear friends, comes to us as a result of our knowledge of our Father, and of Jesus Christ and His holy Spirit. Do we know God? Have we learned to know Jesus Christ? And, as a result of that knowledge, have we learned to trust our loving Father's interest for us? What a happy experience it is for those who have learned to know God, who have not merely accepted Jesus Christ because they know about Him, not merely

because they have heard that He was a great individual and came into the world to be the Redeemer of mankind! We do not accept Jesus Christ merely from an intellectual standpoint, but we accept the precious merit that was in Him for the cancellation of our sin. We believe in Jesus Christ because we know the efficacy of His glorious merit provided on our behalf, and as we have faith to believe in Him, then we have submitted ourselves to that which is God's will, endeavoring to live for Him who died for us and rose again. We never could have taken such a glorious step as that unless we had learned to realize that as a result of that knowledge His promise would be fulfilled is all of their glorious fullness; then as we know God, coming to the Lord and telling Him all of our trials, and all of our difficulties, and all of our perplexities every-day, what is the result to our heart? We know that God will make them all work together for good to us, because He is our Father, and we are His confiding, trusting children. How often we rejoice, what a wonderful joy fills our hearts day by day! Have you not appreciated that joy, dear friends? Have you not learned the value of trusting God, and His wonderful provision for your needs day by day? The smile of joy in your faces assures me that you have, and, if you have, then you are able to testify to it day by day in your walk, in your daily life. And as you are testifying to it you are bringing an additional joy and blessing to your own heart. But is it not true, dear friends, that many of the Lord's true people have not learned all that that trust means? Is it not true that sometimes in our experiences the Lord has bereft us of His loving care, and protection, and help? It seems as though the thick darkness and clouds are enveloping us so closely that we cannot see the glorious light of God's promise. We cannot realize the precious things of His holy Spirit, bringing joy and blessing to our hearts. And we answer, what is the matter, what is the difficulty, what is it that I have done that displeases the Lord? Why is it that I have not that confidence and trust, that happiness I had formerly? It is because we have not learned to trust the Lord in the way, the Lord desired we should trust Him. Have you ever thought of it from that standpoint? We seem to think sometimes as though there were certain responsibilities that belong to us and that we had to shoulder them ourselves, individually and personally, and that we could not properly come to the Lord and ask Him to share them with us. Is it not true that many of our dark days have been the result of such an attitude as that? And have we learned to trust the Lord in the little things as well as in respect to the great things? How often we have said to ourselves that there are some of our trials and difficulties we could not trouble the Lord about, and we would try to take care of them ourselves, and it has brought suffering to our hearts instead of joy. We cannot take care of the little things any more than we can take care of the great things. Does an earthly parent expect his little child to take care of all the little incidents in respect to its being? No. The parent looks out for all the interests of the child, and so does our Heavenly Father for us. What does our Lord Jesus say? "Even the very hairs of your head are numbered." Even the smallest things that could be spoken of, represented in the hairs of our head, are numbered and cared for by our Heavenly Father. Do we always realize that, dear friends? Have we realized what it will mean? It will mean that we will come to the Lord with every difficulty, and we will share that difficulty with the Lord. We will remember what our Lord Jesus said when He declared, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Have we found the rest or have we not? Are we not inclined sometimes to think that the Lord was speaking hyperbolically when He said, Find rest unto your souls, and that His yoke would be easy and His burden light? Surely the Lord did not mean that the burden of our consecration which we made with the Lord would be a comparatively easy and light one. Have we not realized ourselves that it has been a very heavy and a very burdensome yoke that we are bearing? Is not that true? Have we not often said that in our hearts? Why have we said it? Why have we not taken the Lord at His word? Why do not we believe that the Lord Jesus Christ meant exactly what He said, "My yoke is easy and my burden is light, and ye shall find rest unto your souls?" That statement of

the Lord Jesus is just as true today as it was when our Lord Jesus gave it to His disciples nearly 1,900 years ago. It is true that the Lord's yoke is an easy one, and that His burden is a light one, 'and if it is greater than we can bear it is because we have made it greater than we can bear. The Lord's promises are sure, and He has indicated to us the way that burden is light, and the way that yoke is easy, is because He, the great burden bearer, the great helper, the one who has promised to give His aid, says His strength will be made sufficient for us in every time of need, that He will hear us up in His own hands, and will give us the ability out of His abundant grace to do that which is pleasing in His sight.

O glorious grace of God, that Jesus Christ, our burden bearer, will help us to bear that which we are not able to bear ourselves!

Remember one of the texts which we quoted as emphasizing the joy which we may have as children of the Lord was, "God will not suffer us to be tempted above that which we are able to bear, but will with every temptation provide a way of escape that we may be able to bear it." How will He provide it? By either giving us that sufficient grace which will enable us to bear the burden that He has provided for us, or He will take it away altogether, so that we shall not have to bear any portion of it; and if we trust the promise of the Lord, then we know that He shall fulfill it to our hearts, and we may rejoice with exceeding joy; our joy shall indeed be full, as we know that He is caring for us with respect to every interest of every day. And if we are trusting Him with respect to these things let us see to it that in any of our experiences of our daily lives we are ready to receive anything the Lord permits for our blessing and for our help and for our assistance.

Sometimes there may come experiences in our lives where-in we may be led to question whether we are doing the Lord's will. Sometimes an honest, faithful servant of the Lord finds he is before two propositions with respect to his daily life. He finds presented before his views two different courses of action, and he wonders what he shall do, what shall be the attitude of his heart with respect to these things that are before him, and upon which he must decide. He goes to the Lord in prayer about the matter; he wants to know what the Lord's will is; he is very anxious to do that which is pleasing in the Lord's sight, and so he asks that divine wisdom may be granted that he may do that which is pleasing to the Lord. As a result of his earnest prayer and his faithful attitude before the Lord he will be led to take some specific course of action, and that course of action may bring to him trial, opposition, persecution; it may bring to him affliction, great sorrow of heart; and then he may be led to say to himself, I have done wrong, I have done what the Lord did not want me to do, I have done that which is out of harmony with my Heavenly Father's will, and now the Lord is punishing me for my wrong attitude. Dear friends, I do not think any such thing. Such a thing could not be true of an earnest, faithful child of the Lord. The Lord has said through His Word, "All the steps of a righteous man are ordered of the Lord." Who is the righteous man? He is a man who is daily and hourly doing what he believes to be the will of God. The righteous man is the one who is earnestly craving what is good and pleasing in the Lord's sight, and he comes before the Lord in the attitude of prayer and supplication, desiring to be directed by His Holy Spirit, and to such an one the Lord has promised that every step shall be directed.

Now the Prophet in giving us this message from the Lord says that it is the steps that are ordered, and a step is the very smallest part of a journey. You cannot have any smaller part of a journey than a step; and if the Lord is caring for the steps, if He is caring for the least things of every day, then He will take care of the great things. Let us be satisfied to know that the Lord has given us the

Divine promise that our steps will be guided and directed by Him, our heavenly protector and caretaker, and if He is caring for the steps and directing them in regard to the little things, what does it mean to your heart and to my heart? It means that the Lord has taken us into His care and keeping to such an extent that we can rejoice even though these steps may bring to us trials and oppositions. If we have had such an experience as a result of our earnest prayer to the Lord, and have been led into suffering, and trial, and opposition, and affliction, then let us realize that God has intended that we should have just such an experience, that God is thus giving to us an answer to our prayers; and if God is answering our prayers in such a precious respect, what should be the attitude of our heart? It should be one of rejoicing as we realize thus that we are in His tender care, in His keeping. God has promised it, saying the steps shall be ordered by Him, and we should be in a rejoicing attitude of heart. Thank God that we have such a precious joy in realizing that God has promised to be our succor and support in all our affairs, in every time of need. Whatever the Lord has permitted for us, He has said that it shall work together for our good, because we belong to Him, because we have answered to His glorious call according to His glorious purpose. Now if we are trusting the Lord, dear friends, and as a result of trusting the Lord we are rejoicing, then let us see to it that our rejoicing continues to progress and to manifest itself further and further as the result of our Christian experience. The Prophet declares that not only do we rejoice as we trust in Him, but we also rejoice in Him because He is our defense. "Let all those who put their trust in Thee rejoice; let them shout for joy because God defendest them." Let them shout for joy, these trusting ones, these rejoicing ones, these who are filled with gladness as they realize the blessing and favor of the Lord, because they have put all their confidence and trust in Him.

Let them shout. That is for you and for me, dear friends. I trust that as we have met in convention here during the past week we have been doing a great deal of shouting. I do not mean by that that we are to make a great deal of noisy demonstration. You and I can do very effective shouting without going to any great length in making a noise about it. You and I may do a great deal of shouting in a very quiet, unobtrusive way, and that is the kind of shouting I understand the Prophet intends us to know and manifest. You and I may not have the opportunity of engaging in any great service for the Lord. We have an earnest desire to do so. I am sure the heart of every consecrated child of the Lord is desiring Him to give them some great opportunity to do His will, that the Lord might give to him or her some privilege of publicly manifesting His truth in such a place and -way that it would attract the attention of thousands of people; they would be glad indeed if the Lord would give them the opportunity of publicly suffering for His name, so that others might know of their faithful testimony to His word. The Lord has not given to all of His children such large and special privileges as those, but He has given to you and to me, and to every one of His children, the opportunity to shout for joy in every day's experience. He has given to you and to me the opportunity of shouting for joy in our own homes, at our house work, at our various multifarious duties that belong to a household; the Lord has given to us an opportunity of shouting for joy in our association with one another in our day's duties, whether on the streets, or down in a coal mine, or an iron mine, or whether in the field following a plow, or wherever it may be; the Lord has given us the privilege of loving the truth, which is the greatest means of shouting for joy that the Lord could possibly have given to us.

How are we using the privilege of shouting? Are we endeavoring by the grace of God to be faithful to such an opportunity as this which the Lord has granted to us, or are we faithless? And as we realize how much the Lord has given to us of responsibility in this precious respect, it is for you and for me dear friends, day by day, and hour by hour, moment by moment, to uphold and to uplift

the standard which the Lord has set -- a standard of character, of faithfulness in righteousness unto Him who has ordained us as ministers of His grace.

I cannot help thinking of an experience Sister Williamson and I enjoyed in our visit to the city of Dublin, while we were on our British tour. During our stay in that city we had the opportunity of meeting a very dear old sister -- one who had been interested in the Lord's Word, as presented in the divine Plan of the Ages, for a number of years. She received the truth first from the little booklet entitled, "Food for Thinking Christians," which was distributed all through the United States and the United Kingdom in the year 1881. And as she heard the message through that little book she rejoiced in it and began to shout for joy by testifying to the Love of the Lord in her daily walk amongst her friends and her associates. After a few years her health began to fail and when we met her in our visit she had not the opportunity of going about amongst her fellows, she had not the opportunity of attending the services of the Lord's people, because she is an invalid, and can only remain in her room; and at times she has to suffer the most excruciating agony because of the malady with which she was afflicted. What was the result in her heart, O, I think we shall never forget that precious experience we had. As Sister Williamson and I entered her sick room on the evening we visited her, she was sitting beside her bed, and her face was lighted with glorious joy shining with the love of God in her heart. She began at once to talk of the things that were precious to her. She did not talk about her physical ailments, she did not tell us how she was suffering, she did not tell us how much she was enduring day by day as she lay on her sick bed, but she talked about the precious things of the Lord's Word; she talked about the joy she had in loving the Lord and serving Him. And she talked so joyously of how she had the privilege of speaking to others of the precious things she had found in the Word of God, and it was not alone with us that she talked of these precious things. Whoever came in contact with her, whoever came into her sickroom, had to know something of the joy she experienced as she trusted in the Lord. And as she rejoiced and shouted for joy our hearts warmed within us and we gave God thanks that He had thus blessed the dear sister's heart and had given her the wisdom by which she could give a life's testimony to the Lord of His wonderful grace toward her. If it was possible for the dear sister, under such circumstances as those, to shout for the Lord, how much more you and I may shout -- you and I whom the Lord has given so much of health and strength of a physical kind to do His will! Then let us shout for joy, let us tell the blessed message, let us be glad to testify to His glorious name, let us be faithful in loving the truth, as we are seeking to be joyful in Him who has called us out of darkness into His marvelous light.

Let us remember the reason why we are shouting for joy. We are to shout for joy because He is our defender. And in what way is He our defender? The margin of our Authorized Version Bible gives it, we are to shout for joy because, "Thou coverest them." What does that mean? How does the Lord cover us? What sort of covering has He provided for, us that shall be our defense against all our adversaries? Our defense, our covering, is Jesus Christ our Lord; God provided Jesus Christ our Redeemer to be our precious covering, our protection. The robe of righteousness covering us keeps us in the love of God, our heavenly Father, and as that robe covers us, and we are presented to the Father under the merit of that precious robe, we are accepted of Him, and we are blessed by the best favors of His glorious grace on account of this. As we realize God has provided Jesus as our covering, as our defense, how earnest, how zealous, how faithful, how loyal should our hearts be in giving the testimony we have to give in respect to His precious blessings for us?

"Let them also that love Thy name be joyful in thee?" Those that love the name of God are to be joyful because of it. What does it mean to:), love God's name, dear friends? What is it to so love the name of God that we can be joyful on account of that? God's name represents His character. The Apostle declares, "fled is love," and associated with -His love is justice, wisdom and power. God's love, God's justice, God's power are to be loved by his children, and as they love these precious elements of the divine character, they are to rejoice. Now how may we love the character of God that we may rejoice in it? We love God's character and are to rejoice in it by cultivating that character in our daily lives. As we love our fellows, as some come close to our hearts, and in whom we rejoice because of the precious excellencies of their characters, we manifest that love by seeking to cultivate some of these same graces we see represented in others, and which we have not. Now in the same way, and to a much larger extent, we love the Church of God, and God has set Jesus Christ as His own representative, and is presenting to us His own glorious characteristics, to be our example in thus cultivating the spirit and disposition of our heavenly Father, and manifesting our love for that glorious name by seeking to show those things in our daily life. We are to be loving, even as God is loving, and even as Jesus Christ, our Head, is loving. In what respect is God love? "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him might not perish but have everlasting life." The divine love is so unselfish that it gives rather than receives. God's love bestows blessing, and so God manifested His love in giving His Son for the world. Jesus Christ, by the grace of God, tasted death for every man. He gave His life for the world, and He showed the divine love by giving all that He had on behalf of the human race. And you and I, dear friends, are showing divine love by giving ourselves -not that we should receive the grace of God, not that we should receive the blessings God has provided in Jesus Christ, not merely that we should be the recipients of His wonderful favor, but that we should give as we appreciate what He has done for us. That is the way that love should manifest itself in our lives. The love of Christ should constrain us so that we should not henceforth live unto ourselves, which would be selfishness, but we should live unto Him who has died for us and risen again.

Now as we give ourselves in full consecration to do His will we are manifesting the love of God in our hearts. When we love, and seek to manifest that love, we are also to be just. We are to have justice, divine justice, associated with the divine love which is exercising itself within us. What is divine justice? Divine justice is that which recognizes and appreciates the fact that others have rights and privileges even as we have. How frequently we find some of the Lord's people fail to recognize that we have not the privilege of consecrating anybody else, or anybody else's interests or privileges, but only our own. If in any respect we try to tread on the rights and privileges that belong to anybody else, then we are unjust, as well as unloving. We may be so impressed by the love of God, and so want to bring everybody else we possibly can into the kingdom of the Lord, that we fail to realize that each individual must take the step of consecration on his own behalf, and according to the dictates of his own heart. The love of the Lord must manifest itself in our lives by faithful adherence to the principles of righteousness, and a faithful desire and faithful effort to uphold the truth in every possible way, to be instant in season and out of season in our faithfulness to the Lord, but never for a moment are we to force the truth upon any that do not want it. We are not to force anybody else to sacrifice their interests and privileges for us. In doing the sacrifice which we have covenanted to make with the Lord we are to be faithful so far as our sacrifice is concerned, but not with respect to anybody else's. Now that is divine justice.

The Prophet tells us that we are to have associated with our love and justice, wisdom, the wisdom that cometh down from above, which is first pure, then peaceable, gentle, easy to be entreated, full

of mercy and good fruits -- such wisdom as recognizes purity first and peace afterwards. Purity is the first essential, even though it might mean the sacrifice of peace, so far as it concerns our personal relations with each other. We are to be faithful to the principles of righteousness, even though it may mean the opposition of everybody and everything that may be associated with us and surrounding us, and then we may be sure the Lord will give to us His peace in our hearts, even as our Lord Jesus declared to His disciples, "Peace I leave with you; my peace I give unto you." "Therefore let not your hearts be troubled, neither let them be afraid." And we are to have the divine power, not the power that is associated with this physical body, but we are to be strengthened with all might and with all power by His Spirit in the inner man, as we are strengthened by that glorious power, and as we realize the precious privilege of associating with it, love, and wisdom, and justice, then rejoicing in the name of the Lord, we look forward to the glorious privilege of the kingdom beyond the veil. As the Apostle declares to us, Rejoice! Our Lord, says the Apostle, was joyful, and He had this joy set before Him so that He endured the cross, despising the shame, and is henceforth set down at the right hand of God.

What was the joy that was set before our Lord, dear friends? Was it the joy of being associated with the heavenly Father in the throne? Was it the joy of being associated with all of the glorious angelic host which shall compose the heavenly kingdom, those that shall belong to that spiritual plane of heavenly being? Was it the joy of all the beauties and glories of the kingdom of heaven itself that was set before our Lord? O, dear friends, such a joy as that would have been a selfish joy, and we realize that divine love is not selfish in any respect. Then, dear friends, we must conclude that the joy that was set before our Lord must have been such a joy as involved giving, and so we find. The joy set before Him was that joy which shall ultimately be His of giving to the world the glorious blessings that God has provided for the human race, when the ransomed of the Lord shall return and come to Zion with songs and everlasting joy on their heads, and shall obtain joy and gladness, and sorrow and sighing shall flee away. It is the joy that is set before you and me, dear friends, and if we are faithful then may we enter with gladness and rejoicing into the King's palace. If this be true, how glorious it has made every experience that pertains to our daily lives. Is it not true, as the poet has so beautifully expressed it with respect to the experience of the Lord's children

There is something in the sunlight
Which I never saw before;
There's a note within the robin's song
I did not hear of yore;
There's something -- Ah! I know not what
But something everywhere
That makes the world this morning seem
Most marvelously fair!

I awakened very early
And I watched the sun arise,
And it seemed to me that Heaven
Must be dawning in the skies;
For a glory and a gladness,
Passing words of mine to show,
Flashed from out the eastern portals

On the waking world below.

All the water gleamed with gladness;
Every streamer in the sky
Seemed the arms of little children
Flung in joyousness on high;
All the birds on all the bushes
Joined their melody to pour
Surely never was a morning
Ushered in like this before!

Is it fact or is it fancy?
Does the secret in my heart
Unto everything it shines on
Spurious joyousness impart?
Or has all the world grown gladder,
As it seems to me today!
Is it true or is it seeming?
Who shall tell? I can not say.

Ah! I care not! Does it matter?
'Tis enough for me to know
That the world to me is gladder
Than it was a year ago.
That on earth and sky and water
Lies a radiance false or true,
That shall never fade or falter,
Never be less strange or new!

If my heart thus gilds creation
Well it may, for it is glad,
Past the power of shade or shining
Any more to make it sad.
Never yet on earth or heaven,
Never yet on land or sea,
Shone the light of that great gladness
Which my God has given me.

3:30 P. M. -- Praise and Prayer Service.

4:00 P. M. -- Discourse by Brother Samuel Kuesthardt.

Subject: "The School of Christ."

DEAR FRIENDS: Realizing that you are all quite weary after this week of convention, and attending so many meetings, and especially now at a temperature of about 80 degrees in the shade, it would be well for us to take up a practical subject at this hour, one that may help us to stay awake and one by which we can measure our station and standing in the narrow way.



Brother Samuel Kuesthardt.

The subject which we wish to take up this afternoon, as the brother has announced it, is "The School of Christ." To guide us in our lesson, we will read the 8th verse of the 32nd Psalm (Psalm 32:8): "I will instruct thee and teach thee in the way in which thou shalt go: I will guide thee with mine eye."

We see clearly that the one speaking here at the mouth of the Prophet is a teacher. A teacher of whom? A teacher of a class which has been justified by faith, a class of righteous people, whose sins have been covered by the blood of Jesus Christ. We count ourselves as belonging to that class, so let us consider that it is our Lord Jesus Himself who is the teacher. He wants to teach you during this hour, so let us go at our lesson with a prayerful spirit, that we may receive a rich blessing.

Our lesson, The School of Christ, we wish to illustrate by the Tabernacle Chart. I take it for granted that all of us present here have made

Tabernacle Shadows a study, that they know at least the main features of it. We know the Lord gave Moses instructions to construct the Tabernacle just exactly as the instructions were given; that he should make no changes. The Tabernacle was erected in the camp of Israel, with all the people around it. We understand the Camp represents the world of mankind, and we know that some people went with Israel out of Egypt, the lowest class of people, and they were perhaps with them, and we think in the outer edges of the camp. We understand the Camp represents the world, and that the Tabernacle was for two classes, for the tribe of Levi which was selected out of Israel to take the place of the first-born, that they might serve the Lord, and from the tribe of Levi was taken out the Priesthood, the House of Aaron. This is the Tabernacle proper (pointing to chart), surrounded by the Court which was enclosed by a linen fence. Now we see different compartments. First we see the Court; next the Holy, And next the Most Holy. From the world, from out of the

camp, the people were selected to come into this condition, the Levite class. So we find that from amongst the world today a certain class has been invited to come into the Court condition. What do we find here in the Court condition? We find all those who have accepted the ransom paid by our Lord Jesus; all those who have been justified by faith; and we might say that this first place is the kindergarten of the School of Christ; it is free, free for everyone to enter there; and it is the teacher Himself who admits anyone wishing to come, -- it is our Lord Jesus Himself. Well, who do you think would come? Only a few people have ever known of this school and desired to enter it. Do all the people of mankind at this time know of the School of Christ? No, only a few. And those who enter there and accept our Lord Jesus will be justified by faith. Now you remember that in years past, and even today by a certain class of people, election is taught, which claims that God is taking out a number of people and taking them to heaven whether they want to go there or not; and another class, no matter how good they may have lived, must go to that terrible place of eternal torment. These people do not know whether they have been accepted, they do not know whether they are called, justified by faith. Well, how can we know then? When we begin to understand the gospel properly, that Jesus gave His life a ransom for all, then we have a perfect right to accept by faith that which He has done for us; that gives us a perfect right to accept the blood of Christ, covering and blotting out our sins.

But the ransom is so little understood, and for that reason I like to illustrate it whenever I have an opportunity. I like to illustrate it by the picture' of an old fashioned pair of scales. Now this stick is not very straight but it will do for the purpose of illustration. There is a cross-bar, with an indicator in the center, which shows when the balance is correct. On each end there are two chains and a scoop. For the sake of illustration, we will say that the life of the perfect man Adam, which was lost, is laid on this side of the balances. The balance was just right. In due time comes the second Adam, the perfect man Jesus, and He gives up his perfect life willingly, lays it in this side of the balance, and the balance is restored. Why? Because He has paid a corresponding price. You know it was necessary in the Law that a corresponding price must be paid to make good, as an eye for an eye, a tooth for a tooth, and a life for a life. Therefore to satisfy the justice of Jehovah, it was necessary that a perfect human life must be given for the perfect human life that was lost in Adam, -- the life of the whole human race.

But some of our Christian friends say, No, brother, that is not correct, the only way in which it was possible that the world could be redeemed was the fact that God Himself came to this earth and gave up His life. Now we know, dear friends, that it is impossible for God to die; God is the only one who has immortality. But, for the sake of argument, let us appeal to our pair of balances. On this side we find the perfect life of Adam lost, and the balance is just right. In due time God comes from heaven and gives up His life to save that which was lost, and He lays His life in this side of the balances. You see there is no balance, something is wrong. What is it? He gave more than was lost; He has paid more than was lost, and there is no balance. Now some claim that while Jesus was the very best of all men that ever lived, yet He was a sinner. Again we find here the perfect life of Adam lost. In due time comes the best man, Christ Jesus, but a sinner, and He gave up His life and lays it in this side; it has no effect whatever on the balance.

Now we have to understand rightly what the ransom means; it means a corresponding price. If any one in this Court condition enters into the Kindergarten department, what is the first thing that comes to his attention? He sees an altar there, and on the altar, especially on the Day of Atonement, a bullock slain in the prime of life and laid upon the altar, that it might be consumed. Naturally you

ask, What does that mean? It is a type of the Man Christ Jesus, who gave Himself a ransom for all. And when we see that, entering here, and accept it by faith, we are justified by it, made just, made right. Are we actually perfect, O, no, indeed, only reckonedly. We are covered with the robe of Christ's righteousness, and the Father sees us, not in our own real condition, but only in His Son, and as we will see a little later, He puts us in this position for a certain purpose.

Going on further, it is natural for one who wants to learn that he does not tarry at the entrance, but that he go on farther. And going farther on, we find a large receptacle filled with water, and a little pitcher at the side of it. Naturally we ask, What does this mean? The water contained in this receptacle represents the water of truth, -- the Word of God, and those going into the Tabernacle proper, into the Holy, had to wash their hands and feet at this receptacle that they might be cleansed with the water of truth. Now any one who has seen that first point, the most important one, that Christ has given His life for the world, naturally becomes interested to know more about such a good gospel; he would learn more of the power of the Word of God; but how can anyone get the water out of the receptacle? That is illustrated in the little pitcher. It reminds me of a little incident that happened. I was on a Pilgrim trip in Wisconsin, and at one of our meetings a man who was present interrupted me in a talk and asked, "Must I believe in Millennial Dawn to be saved?" His question puzzled me for a few moments, but we had used a different picture in the talk, for instance that a number of people were sitting around a table, and there is a bowl of sugar in the center of the table and each one has a spoon with which to help himself to the sugar. One brother made the remark, "That bowl reminds me of the Word of God, of the Bible; the sugar inside is the Holy Spirit, and it is for each one to go after it and get as much as he wants; some take less and others take more, but they have to go to the bowl and get it." I asked the man, "Do you remember the picture?" He said, "Yes, I do, and I thought it was a very good picture." "Now," I said to him, "if you had received from your parents or ancestors in the past, an old brass spoon, full of that green poisonous stuff called verdigris, to get your sugar with, and someone comes along and hands you a bright new silver spoon, which one will you take in preference?" I said, "That is what Millennial Dawn wants to be to you -- a help, a bright new silver spoon to go and get the sugar."

Now you see, friends, we have been provided with different helps, and among those helps certainly the most important we have received is "Millennial Dawn," "Studies in the Scriptures," and it is well for us that we make the proper use of it; if we do so, it will arouse in us a desire to know more about the gospel. Know more? Yes, not only to know more, but to do more.

This Court condition represents justification by faith. So many of our Christian friends think it is sufficient for all time to be justified by faith. A friend of mine, an Elder in a Lutheran congregation in this county, said to me some time ago, "I have justification by faith, and that is all I care for; that is all I want; that is the foundation on which I will stand, and live and die." I said to "him," "I am very glad that you still stand on that foundation, and especially at this time when so many deny it, but, friend, have you ever seen anyone live on a foundation?" This condition is given for a purpose, and that purpose is to build upon."

This brings us a little farther on our course in the School of Christ. This first department which you might call the Kindergarten department is absolutely free; the teacher admits us absolutely free; now if we go on farther and enter the next department, we have to pay a tuition fee, and the very largest one we are able to give. What is it? Again the teacher receives us here.

Our Lord Jesus you know is the gate, He is the way, and the price we have to pay for our tuition is that we present our bodies a living sacrifice; that we present all we have to the Lord, making a full consecration of ourselves to Him. Now, if we have paid that price and the Lord has accepted it we cannot go back to Him and say, "Now, I have changed my mind and I want that price back." That will not do. After we have paid the price, if we do not complete our schooling, we will be in a very bad condition.

You know, after the Kindergarten department they have a Primary department in the schools of this country. Now see if we can find the Primary department. Entering here, it is natural for anyone to look to the right hand side. Entering the Holy, and looking to the right, we find a little table; on the top of the table we find two piles of unleavened shewbread, six pieces in each pile. Well, that is something good for a new scholar, and it is certainly natural that he should go there. For what purpose, That he may partake of it. But do not let us forget that that table was very low; it was only a cubit and one-half high, so whoever partook of the bread of that table had to stoop down quite low in order to get the bread. It is the little ones, the humble ones, the meek ones, not the great, or the wise, of this world who are admitted and permitted to partake of the shewbread there. Now some one may ask, "Why is it there are two piles of bread and six pieces in each pile, or twelve in all," Now we know from the Word of God there were twelve tribes of Israel; we also know there were twelve Apostles; we also know that in the Church, the Body of Christ, there shall be twelve times twelve thousand, and we read in the book of Revelation that the book of life was opened, and the names of all those who made a full consecration to the Lord were written in the book. To look at it in the practical way, we will say that this book contains twelve pages, each page to receive twelve thousand names, and each page headed with the name of one tribe of Israel. You remember that it speaks of the hundred and forty-four thousand, and says, twelve thousand from the tribe of Judah, and twelve thousand from the tribe of Gad, and so on, -- twelve from each tribe of Israel. Someone may say, If that is the case, where do I come in! If that is for the Jewish people, and those who belong to the twelve tribes of Israel, how can I have a part in the Body of Christ! You know, dear friends, that the Lord came to His own, and His own received Him not; they cast Him off, and the Lord said to them that they should be trodden of the Gentiles, and only a remnant from the Jewish people was taken out. Now amongst this remnant we can imagine there were a number from the different tribes, and the names of the remnant from the Jewish people, of the twelve tribes, were written on the twelve pages of the book, but when the time of favor to Israel came to an end, these pages were mostly blank, white spaces, and had to be filled. Therefore, the Lord makes this selection from amongst the Gentiles. We know the wild olive branches were engrafted into the tame olive tree, and the promises of God to Abraham went to the Gen-tiles who took the place of the Jewish people. There, then, we who belong to the Gentile class may also have a portion in the Heavenly Kingdom, in the Bride of Christ.

There is something else we find there that is very peculiar. After we have eaten of that bread for some time, we become a part of the table. You do not find that anywhere else, I am sure. We cannot do any other way than to go out and present the Word of God, of which we have freely eaten; we cannot help but present it to others, so we become a part of the table.

Then on top of these cakes we find something else: two little piles of frankincense. Frankincense is some-thing that has a very sweet odor, something that is very pleasant. Now you know when we first partook of the bread of life, how good and sweet it was; but it became bitter to our stomachs. Well, this frankincense has a sweet odor; it consists mostly of the gum of myrrh, which is a very

bitter material. So we find that illustrated there, and we will notice that same material farther on. What we received from the Word of God has to be used also when we enter the High School department.

From the Primary department we go, if we have passed properly, to the Intermediate department, and the Intermediate department we find illustrated here by the candlestick with seven arms. What do we find especially indicated by this candlestick! We find this was the only piece of furniture that provided the light in the Holy; it gave the proper light in the school-room, as it were; there were no windows from outside; no natural light was permitted there; it had to come from that candlestick; and how did it produce the light! The very finest olive oil was used to produce the light. Well, you may say, olive oil alone, even if it is the very finest, cannot produce light. Indeed not. What does it need besides olive oil! You all know it needs a little piece of wick, and that little piece of wick is a very insignificant thing, especially when it has been burning for some time. It is a black, charred thing; it does not look like anything, and yet that piece of wick is necessary to produce the light, it takes up the oil, and when it is lighted produces the light. Now what do we understand by the oil! The oil represents the Holy Spirit, which we received in a measure, when we partake of the bread of life; the Word of God is the only channel through which we receive the Holy Spirit. Now, being filled with the Holy Spirit, it is for us to let our light shine. But we ourselves, the New Creatures, begotten of the Spirit of the Lord, are likened to the little charred piece of wick, -- "O, to be nothing," as we sometimes sing. It is entirely the Lord's work. And now the candlestick; we find that the central portion, or arm, goes up straight; and we might understand that center arm represents our Lord and Savior Jesus Christ, who was without sin, holy, undefiled, separate from sinners. He never branched down to earthly things, but went straight up to heaven. Now you see some of the arms are shorter, and some are longer. That signifies the difference in length of the course. Some have a shorter course in the School of Christ, and some have a longer course; but we find all at the beginning went a little ways almost parallel with the ground on which the candlestick set. Has not that been our way, that at first we did run parallel with the earth, we did still cling to the things of this earth, and by and by and gradually we set our affections more and more on things above. We see something else in this candlestick; we find seven arms on it. We know that seven is a perfect number, and we know that when the Lord has completed His school work, it will be a perfect work. When did that school begin, On the day of Pentecost, and it has been kept up all through the Gospel Age. We know that the Lord, in the book of Revelation, sends messages to seven different churches in Asia, and each of these churches represent a period in the Gospel Age. We cannot go into detail here, but we know this that the first church, the church of Ephesus, was the church during the time of the Apostles, and the last church, the church of Laodicea, is the church of the time and condition in which we now live; it is the last period of the gospel church. We know that each of the churches had an angel, a special messenger, and we understand that the messenger of the first church, the church at Ephesus, was our dear brother, the Apostle Paul. And we also know, dear friends, that the Lord has picked out and sent a special messenger for the church of Laodicea, this last period, and through him He is now giving to us the meat in due season. Our Lord is present here today; He has prepared a feast of fat things for us, and is using a human instrument through whom He is feeding us. Now, in this case, the messengers are represented by a little piece of wick. The messengers in themselves are nothing; it is the Lord that is operating in them and through them and is using them, but if they give the light to us, present the light to us, we certainly can love them for the sake of that work. We might say more on this point, but we will go on. We will only give outlines, and no doubt you may find more in these types when you re-turn home and study along these lines.

To see that the Lord is using certain people to do His work is a great step forward from that we saw at the first. Here we begin to learn from the Word of God, and find that we have to let our light shine, that others may see our good works and give praise to our Father in heaven; and here we find also our Lord is using a certain servant, a certain instrument through whom He is dealing with us.

Now we call attention in connection with this to a certain class of people. We have seen that all who enter here have to pay the largest price they can offer -- that is, to make a consecration. Now some of them entering here naturally have seen, like the rest, the bread of life, but they are fearful all the time of their lives; they go and take a bite quick, and run as fast as they can to the cover of the first vail. They say, Now it is all right to be inside, but it is not safe to go on too far, there might be danger connected with it; and as a result they make no progress. We know they will be brought out in due time through great tribulation. It is the scapegoat class. The two goats are represented here at that door, the Lord's goat as well as the scapegoat; but the Lord's goat class go on and go through the High School, while the scapegoat class hug the curtains, so to speak.

Now there are some who have advanced farther, and have come to the knowledge gained in the Intermediate department; and when they see others besides themselves have been appointed by the Lord, they may say, "Well, I have received the truth and the truth has become my own; and no matter through what channel I received it, I am not dependent upon anyone henceforth; I am able to bring things forth from the store-house of God." Do you know what spirit that is? It is the spirit of opposition -- opposition to God's arrangement; and we find now and then one who has advanced thus far in the School of Christ who gets into this position and finds his way out -- not all at once, but I have found it in every case gradual, back to this condition, and on and on, even into this condition (into the Court); he denies the ransom by and by, and even goes out of the Court into death.

But those who have learned their lessons well will be sent to a higher class, to the High School department, represented by the incense altar. The fire burning there was the same as the fire in the Court. Do not let us forget that all of those who entered the Court belonged to the Lord's goat class, which was sacrificed the same as the bullock, our dear Lord and Savior. So the fire from that altar in the Court was taken into the Holy and placed on the incense altar. Two handfuls of this same incense which we find on the top of the bread, frankincense, were taken and crumbled on the fire. It would be an easy matter to get rid of that quick. One might say, that is too much of a tedious process, and take two handfuls and throw them one after another down and say, Now, I am done with it. That is not the way, my friends; it had to be crumbled on the fiery coals slowly, slowly, one hand and then the other, and then one hand and then the other hand, gradually and continually. The two handfuls represented a man's full ability. After we have learned our lesson in these two departments we have to apply what we have learned, as you know in a high school they have to apply what they have learned in the primary and intermediate departments; it has to be applied practically; and so here. What do we understand then by the crumbling of this frankincense on the fiery coals? We have already seen that the frankincense is a material which gives a sweet odor, especially when it is burned, and the smoke from this burning frankincense goes up and fills the Holy condition, and not only that, it penetrates through the second vail into the Most Holy. What do we understand from this smoke rising from the frankincense? Full obedience to the Lord. And how can that be expressed? In different ways. One is through our prayers, the sweet odor, the sweet perfume, ascending to the Lord. And do you know that our prayers, when we offer them, are not

only for "myself, and my wife, and daughter, and son." No, indeed, they are for all the Saints, as we see in the 18th verse of the 6th chapter of Ephesians (Ephesians 6:18): "Praying always with all prayer and supplication in the spirit, and watching thereto with all perseverance and supplication for all Saints." See how this is shown so beautifully; that rising smoke (our prayers) fills the Holy; it fills all who are in the same condition, and even goes ahead of us into the Most Holy; it unites us with those who have already passed beyond the veil. But here we find the fiery coals on top, and we know fire produces heat. It is impossible to crumble that incense on the altar except we stand right over it. I know that all the sisters here know how hot a cookstove is. We have to stand close to the altar and crumble the incense on the fiery coals. Now what do we find in that picture? We find that we have to go through fiery trials in order that we may be perfected; and we might show in many different ways how we have to go through the fiery trials. We will mention only a few. You know the Apostle says we must be without spot or wrinkle. Now the spotless robe of righteousness which we received in justification, we have to keep all the time with us, and have to keep it spotless, and without wrinkle. I am sure the sisters can understand that picture very well. When they have washed a white piece, it is spot-less, pure and white; the next step is to iron it; it has to be made smooth, every wrinkle taken out. You know we have so many wrinkles in our makeup, and all have to be taken out, but to take them out, it takes the hot iron, the flat iron -- the fiery trials. But another element enters in, and we are very glad of that element. You know if the sisters do iron a white dress, in order that it might not be burned they use water, sprinkling it on all the time. While we are going through the fiery trials, the water of God's truth has to be with us all the time; it is the Word of God that keeps us cheerful under even the most fiery trials, and keeps us from burning. We have the Word of the Lord that all things, even the fiery trials, work together for good to those who love Him.

Another picture: We know that He is preparing the building stones for His spiritual temple. Do you consider yourself one of these stones, I hope that most of those present here are spiritual building stones, under preparation, that they might enter into the temple. And by the way, let me remark here that the Jewish people, fleshly Israel, have already made preparations to erect their new Temple when they are gathered back to the land of Palestine. The stones are now all prepared and numbered. There are some in England, some in Italy, and some in other countries; so when they are driven out of the countries of this earth, they will take these stones with them, all made out of the best and finest marble. So we, too, are stones, spiritual stones, under-going preparation. And what process do we have to go through? Right across the water, only four or five miles are large limestone quarries; I am told the largest in the United States; they are getting building stones out of those quarries every day, and you may have heard the blasting throughout the convention. It sounded like cannon shooting, at Marble Head. I have noticed that when they take the stones out of the quarries, they would come out in big chunks, but rough and unshapely. You know our condition when we were taken out of the world; we were in the condition of those stones when first taken out of the quarries. And what is the first process? A workman comes along with a big hammer and knocks off the rough corners. Have we experienced something like that? I think we have, all of us. Now when the roughest corners have been knocked off of us, we may have been of the opinion, "Well, I am so glad I have gone through these experiences, these fiery trials; I know I am almost ready now. But no, let us stick to the picture. After the stones have been shaped into a rough square, what is the next process? Another work-man comes along with a smaller hammer, and he has a tool. shaped like a comb, but very sharp; and he sets that tool on the stone, and with his hammer goes over the whole surface, first one side and then the other side. The same with us; after the roughest corners have been knocked off, the Lord sees the necessity, if we are to be prepared

for the spiritual stones of His temple, for us to be shaped and formed more to the likeness of His dear Son, and the experiences of life are becoming more severe than they were before. Are we finished now? Not yet. We believe that if the stones are to be prepared for the very finest use, after they have been pounded and chiseled, they are also polished. What material is used to polish the stones? They use the same material as the stone; they use two stones. Well, now, the upper stone is the stone which is to do the polishing, and if that stone were not in the hands of a skilful workman, what would be the result? Both stones would be spoiled, would be made full of holes; but we are glad to know that the upper stone is in the hands of a skilled workman, that he watches the stone below to see that it gets the proper polish. That is not all, dear friends. Have you ever watched the process? They have attached a hose from some water supply, and from it runs the water between the two stones while they are rubbing. You see the picture again: the Water of the Word is to be in connection with it, or else the stone would be spoiled. We have to go through the different experiences of life, and every time it gets a little deeper to bring out the finer grain, and put us into a condition that the Lord might use in this Spiritual Temple.

Another picture: Naturally those who come from this direction and go to the incense altar would land at the front side. Here are the others who are going to have a place at the same altar; so if we have been standing here awhile crumbling the incense, our prayers, our obedience ascending to the Lord, and renewing our vows to the Most High, and saying, "Not my will but Thine, O Lord, be done," we have to leave that position which is easiest, and move farther. Away from this curtain is more space around the altar, and if you have more space the heat is not so intense; but going first to the side, and finally at the rear of the altar, close to the curtain, the heat is more intense than here. If you have been in a close place where there is fire, you can speak from experience; and I know that we have had that experience in a spiritual way. And while we are here in this position, it is not all that we keep up our obedience and prayers; we have to go through trials more severe than at any time before. We all understand that we do not only fight against flesh and blood, but against principalities and powers, and against the wicked spirits of the air. We know that there was a time when Israel went through the wilderness that a brazen serpent was raised to save them, and those who looked up in faith to the serpent representing our Lord, they were saved. So when we take this position here, and have to fight against principalities and powers, we have to look up to Jesus, to our teacher, who has promised that He will teach us and instruct us in the way in which we shall go. He will guide us by His own counsel. What a promise when we come into that position! And this condition is especially of importance at this time, dear friends. We know that we are living in a time when the fallen angels are being judged, having their trial, and it is natural that some would become repentant and desire to return to the Lord, and worship God; they are in some condition with the Lord in the air. What becomes of those who do not repent and come to the Lord? They will naturally cling the closer to their chieftain, Satan. We are living now in the time in which these fallen spirits take possession of the swine, one of the ravenous beasts; and you know that ravenous beasts typify the powers of this world, not only the governments at this present time, but fallen Babylon in its different forms, which we are told has become the hold of every unclean and foul bird. There is the swine condition. And for what purpose? It is the feet class that is gathered out now, and especially the heel members. You know that when we walk across a threshold, the last part of the foot to cross is the heel, and we are told in the Word of God, right at the beginning, that the woman's seed shall bruise the serpent's head, and it shall bruise his heel. Understanding that the woman's seed is the Church, we may expect persecutions at the last time when the heel class goes under the vail. But, thank God, it is not the toe that is bruised, for if it was the toe it would retard the walking; but it is the heel, and it will make the heel members of the feet class walk

faster. But those who have come to this condition, if they look up to the author of their faith, He will help them and they will be promoted, and come into the condition of the Most Holy, into the glory of the Lord. While in that condition, let us remind you of a Scripture, "Promotion cometh neither from the east, nor from the west, nor from the south." Where does it come from? From the north. We are told that the throne of God is in the north. There is another Scripture (Zechariah 14:4) that speaks of this day: "In this day the feet of the Lord shall rest on the Mount of Olives." Mountain is a symbol of power, and we find the feet class again here in the Mount of Olives, "and the Mountain shall cleave in two, and one portion shall go towards the north, and the other portion towards the south." Do you see the two parts of the Kingdom there, the heavenly part of the kingdom going toward the north and the earthly portion of the kingdom going toward the south? It shall be done for the purpose that the way may be prepared for the King's coming from the east. The valley is formed by the division of the kingdom, and the valley is the one in which the stream of life is flowing, with the trees of life on both sides of it, and the way is prepared for the kings from the east -- the Church coming from the east with the light, with the Sun of Righteousness, with healing in His beams. Now, what is the West? It is going towards the night. All the existing conditions, the kingdoms of this world, and the swine class which we have seen, are going down into the night of destruction. In the picture we know the swine, after they had been possessed by evil spirits, went down with a rush into the sea and were drowned -- a great consolation for those who may suffer from them. Now, "promotion comes neither from the east." We do not promote ourselves -- the kings do not promote themselves. Promotion cometh not from the West. O no, not from the fallen conditions that go to destruction. or from the South. No, the ancient worthies, the earthly phase of the kingdom, cannot promote us, but it comes from the North, from the throne of God, the heavenly kingdom. As soon as the last scholar in this school, the last member of the Body of Christ, has passed under this second veil, what will take place? The great triumphal tour. Our Lord Jesus, the Head, will gather up His saints and take that journey into a far country to the throne of God, and will introduce them to the Father; He will confess them to the Father, saying, "Here, Father, am I, and all of those whom thou hast given me."-' What a glorious convention that will be, dear friends! It will certainly beat this one. Let us be faithful scholars, that we may take part in that Great Convention. After they have been presented to the Father, the marriage will take place, and after the marriage, what? The marriage feast, in which all the families of the earth, all the nations of the earth, will take part; the great blessing which has been promised to Abraham.

Now, since we have seen this, it has not been anything new, but it may have stirred up our pure minds by way of remembrance, and we may have had an opportunity to see by comparison where we stand, what our station is in the School of Christ, in what department we are, and how faithful we are. If we are faithful to the end, and are overcomers, if we suffer with Christ now, we shall also reign with Him. We will not forget to ask the Lord for His strength; we are nothing, it is only the Lord who will use us as broken vessels, and we know the more humble and the more meek we are the better the Lord can use us. Amen.

SUNDAY, SEPTEMBER 6

The Fruits and Graces of the Holy Spirit

9:00 A. M. -- The Fruits and Graces of the Holy Spirit. Ten minute address by the following sixteen brethren.



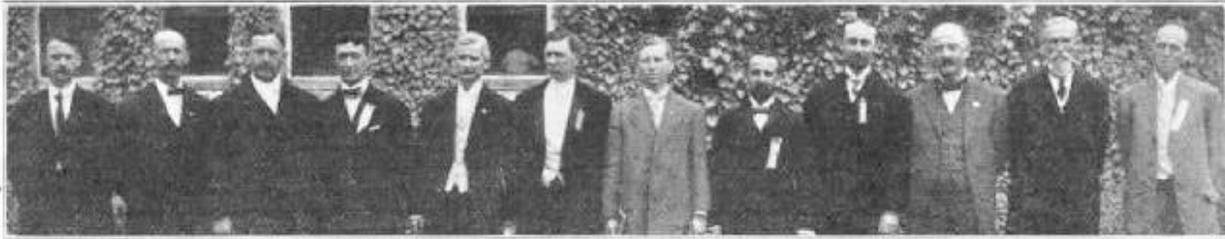
Bro. Hirsh



Bro. Owen



Bro. Coward



Bro. Sene
Bro. Wice
Bro. J. Kuehn
Bro. E. Kuehn
Bro. Surgeon
Bro. Barker
Bro. Smith
Bro. Pham
Bro. Thompson
Bro. Page
Bro. H. Hookins
Bro. Riggs

Put off all these: (1) Anger; (2) Malice; (3) Envy; (4) Hatred; (5) Strife.

Put on these: (6) Meekness; (7) Gentleness; (8) Patience; (9) Brotherly Kindness; (10) Love.

Be ye clothed with: (11) Humility. Add to your (12) Faith, (13) Virtue, and to Virtue, (14) Knowledge, that (15) Grace and

(16) Peace may be multiplied unto you.

BROTHER JOHN STEVENS of Atlanta, Ga.

Subject -- " Anger. "

Dear Friends: Those of you who have examined the Greek text of the New Testament carefully have doubtless noticed that the words "wrath" and "anger" are used interchangeably in the New Testament, and we cite you as examples a few texts: Romans 12:19; Ephesians 4:31; Colossians 3:8; Colossians 3:6; Mark 3:5. You will find upon looking at these texts that sometimes the word is translated wrath, and sometimes anger. Indeed in one of these passages anger, or wrath, is attributed to God but heavenly Father; in another it is attributed to our dear Redeemer; as, for instance, in Mark 3:5, where on the occasion of healing the man with the withered hand, the Pharisees, as you remember, were present in the congregation, desiring to find something against Him, but He, it is said, looked around upon them with anger, or with indignation, being grieved at the hardness of their hearts. In Romans 12:19 we are told, "Dearly beloved, avenge not yourselves, but rather give place to wrath" -- or the wrath of God. The word translated wrath here is translated anger in other places. We, however, are told to put off these, both anger and wrath.

Now let us for a moment inquire what is the difference between anger and wrath, or how they are related. We very readily see that anger may be compared to a flashing forth of the lightning, while wrath is the storm that approaches after the lightning has passed. Anger is emotional, while wrath is the cumulative result of anger. So in both cases we should be warned and admonished by all the instructions of the Apostle against these two passions. It is true that the writers on mental philosophy would tell us that anger is just as much a natural emotion of the mind as joy is, or as love is, or as is any one of the proper natural emotions of the mind. But, dear friends, when we remember that the depraved or fallen will takes hold so readily upon some of our natural emotions, and has to a very large degree pre-empted them for its use, we can see then how clearly the passion of emotion, of anger, is some-thing we do well to be very careful and watchful in indulging.

If we were all in a condition of perfect human nature, -- that is, if we were perfect, we could guard our emotions, or sentiments of anger or wrath, and we would be perhaps in the position of our dear Redeemer, who properly exercised this emotion towards those who richly merited it; but in our present condition of fallen flesh, anger is something which with many of us leaps forth when we are not on our guard, and hence a great majority of the race, in order to control the emotion of anger, ought to be constantly watching. There is a proverbial saying in my section of the country (I do not know whether it is prevalent up here or not) that red-headed and thin-skinned people are usually very easy on the trigger -- that is, they fly off in anger very quickly. But however that may be, there are a great many of us who so easily fly off that unless we keep a constant scrutiny over ourselves, and unless we are constantly putting on the opposite, the graces of the Spirit, we will find our tempers, our angry emotions, or spirit of resentment, will very frequently overcome us, and with some this passion is so great and breaks out so quickly, like a fire, that we need constantly to be in an attitude of prayer and watchfulness, lest it overcome us. Indeed, as we have heard frequently, not only this week, but in the past during our conventions together, it is only as the new will takes hold upon the faculties of our natural organism, because it works through them, that we can properly control this emotion. It is true that anger may be properly indulged sometimes; it is true that anger is a natural emotion of the heart, just as joy is, just as delight is, just as gratitude is, just as other emotions are. It belongs very largely to the emotional nature; it is not a reflective

sentiment, but it is rather an emotional sentiment, and therefore we need to be on our guard in controlling it. And yet, anger leads to wrath, and wrath, as we said, is the result, or the cumulative result, of anger indulged. Now, dear friends, only God can properly exercise the sentiment of wrath. Hence the Apostle tells us: "Avenge not yourselves, but rather give place to wrath, for it is written, I will repay, vengeance is mine, saith the Lord." Hence our duty toward those who would naturally incur our resentment is to heap coals of fire on their heads in the way the Apostle has instructed, and in that way we overcome the rising spirit of resentment, of indignation, of anger, or whatever we may call it. Now some people are disposed to make some distinction between indignation and anger, and speak sometimes of what they call their righteous indignation; but, friends, we are to be very careful along this line. Sometimes we think of our-selves as having righteous indignation, when really it is not righteous, and if indulged will lead to much unrighteousness.

On one occasion, we find that our dear Redeemer was grieved in His heart, and the saying is that He was angry with those about Him, because of their hardness of heart. It is true that we may be justly indignant against all forms of iniquity, all forms of sin, and even when we see it manifest in others we are to be indignant, angry at the sin. But, dear friends, only through the loving exercise of mercy and forbearance shall we be able to overcome the evil passion that crops out in our hearts. In His sermon on the mount our Lord said, "He that is angry with His brother is in danger of the judgment." Someone may say that passage reads, "He that is angry with his brother without a cause." We answer that the words "without a cause" are an interpolation; we must leave them out. He that is angry with his brother is in danger of the judgment; therefore, as the Apostle says, "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice. And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ sake hath forgiven you."

BROTHER B. E. RIGGS, Fort Smith, Ark.

Subject -- " Malice."

Dear Friends: When we first began to study the subject of malice, we thought, "Well, all of this grand assembly came here with no malice of heart; surely if they ever acquired any malice it has all been put away during this week by the beautiful things we have had." But God knew best, and as we studied the subject of malice we learned something ourselves, and trust that if you are in the condition of heart your speaker was when he began, that you may also learn something.

Now to better understand malice, let us define the word. It is composed of two syllables, "mal," and "is." "Mal" means "bad." Mal-aria, would mean bad air. Mal-ice means bad will, or something that is unsound, imperfect; and we know that the author of evil, or the author of unsoundness, is the adversary. So to have malice would be to have bad will, or the will of the adversary. Now to better understand it perhaps we can contrast it with its opposite, good; good will. Good will means perfect will, sound will, or God's will. Now let us understand will a moment. The definition of will is, inclination, choice, or arbitrary determination. Therefore, willing bad would be to choose the bad, to incline toward the bad, or arbitrarily turn to the bad, or toward the adversary. Willing good would be to incline toward the good, to choose the good, or arbitrarily turn toward the good.

Now we find psychologists place the will as the highest governing force in the mind. That is to say, higher than conscience. We might have a conscience of right and wrong, but unless we had the force of will to carry that out, we would not find the force of conscience being put into action. But you say, We have been given a spirit of a sound mind. Well, that is all very good. They that are whole need not a physician, but if you are like your humble servant, you have found, if you studied malice, that we do not always have the spirit of a sound mind; as the brother said, we sometimes have the opposite. But how can we know this disease, or its symptoms, for you see that if we have malice, we have a malady, a disease, a disorder, or a complaint of the mind, -- a diseased mind, the opposite of a good, or a sound, mind. Now when we have physical ailments, my dear friends, if we cannot overcome them our-selves, we send for the physician, and the physician diagnoses our ease and tells us whether we have the symptoms, or whether we have the real thing. And so it is with our spiritual life, my friends. If we feel spiritually ill, what do we do? If we cannot diagnose it ourselves, let us send for the Great Physician, and He, through the Word, will diagnose it for us.

Now we all know something of malice, but it is the symptoms of the disease I want to talk to you about this morning. There are three symptoms: One is "spite," one is "grudge" and one is "aversion." Well, you say, I haven't any spite. That is what I thought, dear friends, but when I looked up the meaning of spite, I found out really what malice or bad will meant. Spite means to thwart. Well, you say, I never thwarted. Well, friends, listen! Did we ever think we thwarted or went against God's plan for us? We cannot thwart God, but we can thwart as far as His good is going to work in us. Now thwart has another definition, and that is to cross, oppose, hinder, defeat. The Word says that, "Inasmuch as ye did it unto one of the least of these, ye did it unto me." Now I wonder if we ever had any bad will, or any spite, or any of this symptom of thwarting, in our minds, so we have crossed one of these little ones, so we have opposed one of these little ones, so we have hindered one of these little ones? I hope not, Have we defeated one of these little ones, If so, we have had that terrible symptom of spite, my dear friends, and if we do not call in the

physician, where will it end, We will have the disease malice, bad will, sure enough. But, my dear friends, we will have to take an allopathic dose, and it may be very bitter, but what is the result? Good will in its place, although bitter may be the taking of it; gradually the Great Physician will give us the good will, His will, the sound will, the perfect will, and we will overcome that symptom.

Now the next one is grudge. Well, surely I have no grudge, you say.' So I thought. Now grudge is a kind of slow fever of spite. In other words, spite is a very active symptom, while grudge is something that is very quiet. One meaning of the word grudge is to murmur. So you see it is something within us. The world may not know it, but God knows it. How many of us have murmured against God's plan, His will, which is the perfect will, If we did, we had the bad will. We had the murmuring, or the grudging symptom. And how many of us have murmured against our brothers and sisters, They do not all think as we do; they do not all do as we do, and how many of us have murmured against them, If so, we had this symptom. I think this is worse than the other, because it will break out some time and give us the very bad disease of malice. So we will have to take a homoeopathic dose, a high potency, a crushing, and that means that we will get good will in its place.

Now the last one is the worst of the symptoms of malice, and that is aversion. Aversion means antipathy, distaste, dislike, hatred, repugnance. Awful words, are they not? Let us understand and consider antipathy and repugnance. Antipathy comes from two Greek words, anti (against) and pathos (feeling); against feeling. How many have not been feeling with God, co-operating with God in every step, but sometimes have felt against God? We felt rebellious. Is not that the same thing the adversary had, bad will, We did not have God's will in its place, therefore we must have had the opposite. How many of us have had a bad feeling against a brother or a sister, If so, we have had one of the worst symptoms.

Now, sometimes, we have to have Osteopathic treatment; we have to be punched, and pulled, and rubbed, -- have good will rubbed into us, so to speak. But the thought, dear friends, is, "Who shall ascend into the hill of the Lord? Who shall stand in His holy place? He that hath clean hands and a pure heart." A clean surface and a heart with not even a symptom in it. So the Apostle tells us in 1 Peter 1:2, that we should not only put away a little malice and bad will, but all malice. Who sang about good will? Why, the angels; they sang, "Glory to God in the highest, and on earth peace, good will toward men." And who are going to sing it? The one hundred and forty-four thousand. Do we want to see God? "Blessed are the pure in heart, for they shall see God."

BROTHER HENRY HOSKINS, Bible House.

Subject -- "How to Put Off Envy and the Necessity Therefore."

Dear Brethren: This word envy is one of the great evils that came into human nature by Satan. This long list of evils we have to talk about this morning has been introduced into the human nature for the purpose of governing the world, and you and I have to do with them in order that we might overcome the world.

The word envy, according to Webster's dictionary, means a longing, a looking for something -- a looking with a longing desire, or an evil desire, as hatred, etc. It enters into every one of our hearts more or less, without our notice; we scarcely notice it in our daily lives, yet it is in every one of us in more or less of the details of our business. It should be watched more, I believe, than any of the other evils, because of the fact that it is the forerunner of nearly every evil. If we will think over our lives and find what we have thought about, find what has been entering into our minds concerning our neighbors, or our brother or sister, and look over these difficulties that occurred in our neighborhood, in the church, in society generally, you will find that envy has been the greatest producer of sin. So we want to be watchful in all our ways. That is the only way we can overcome these things, by watchfulness, and looking up to the Lord for His help. There are many examples given us in the Scriptures of this evil, showing us the nature of it. For instance, we learned that Cain was envious against his brother, and what did it produce? It produced murder. Again we notice the envy that was in Jacob's children, Joseph's brethren. How they envied him! And what did it produce? It produced murder in their hearts. And so we find a whole list all the way down the Scriptures, giving us examples of what envy has done. So it is in our every-day life. I am sorry it is in all of us more or less, because it is something we have not been posted on; it is something we must learn; it is something of which we must be watchful.

Now since this great evil is in us all, more or less, we should take these examples to our own hearts; we should not in any way look at some other brother, or sister, and say, that fits that one, or this one, but to look close at ourselves, and see if it fits us. It is a personal matter. You and I have a personal place in the Kingdom if we get there, and therefore we ought to apply this to our own hearts, and see if we have envy in our hearts in any manner. It can enter into our hearts in a very little way. It can enter in a way that it will not be very noticeable, and yet it can increase more and more, until it has produced anger, malice, hatred, and every other evil thing that flesh is heir to. We should be watchful concerning it.

Now the Psalmist said, "Be not envious against the workers of iniquity." Why? Because they shall soon be cut off. Why do we want to envy a wicked person? Why do we want to look at them and envy their condition and position? No, we do not want to do that, because they are going to be cut off. The wicked are to be destroyed in the course of time in one way or another, and you and I are looking for something grander. We have a position to fill in the Kingdom, and we want to be careful that we are not envying another in his position. Then we have an example given to us in 1st Corinthians, 12th chapter. The Apostle there, representing the body of a man as illustrating the body of Christ, says that our hands have no right to envy our feet, -- showing that you and I have a special place in the Kingdom to fill. What would you think if my hands envied my feet and wanted to get in their place? What a foolish thing it would be! And how foolish it is for us to envy our

brother. If we would see our brother having a little better position than we have, should we envy him? Why, no; we all belong to the same body. Let us fill our own position; let us see to it that we are not envying our brother that position, but let us aid and assist him because he is in that position. Let us seek something that will fill us with the glory and the wisdom of God.

There are many other examples given us in the Scriptures that I cannot bring to your notice in ten minutes, but you can watch them and see what we should do, and how we should overcome these little things in our daily life. We see them cropping out in our daily life wherever we go. We see a brother start out with a little company, and he is placed in lead of it, but someone in the course of time gets a little ahead, and then he gets envious of that brother, and we see in the course of a few weeks that brother dropping out and going away, losing his position because of envy entering in there, so slightly at first that it is unnoticeable to him until it has possession of his heart, --and then he don't know it; he is blinded and deluded in some other form, then he is out. So how necessary it is for you and I that we are free from envy, that it does not come into our hearts, a little at first, and then after a while it grows and forms anger, malice and a species of murder in our hearts, and lying, and all of this kind of thing, just because we have allowed it to enter our hearts a little way. So we want to be watchful in small things. If we see a brother who has a position a little higher than ours, we should not envy him, but be ready to assist him in his high position. I might envy a brother who talks better than I do, and who has a better position in the church than I have, but could I fill his place? No; it is impossible for me to speak like he does; it is impossible for me to do things like he does. So it is not my place to envy him because he is in that position, but aid him and hold up his hands when I can do it. In the little details of our life we can help each other; so let us drive out strife and envy, and look to God for that possession of holiness of heart and love for God.

May the Lord's blessing rest upon us, and may we continually seek that higher and better gift, which is love, in order that we might overcome this disease of envy that is in the hearts of the people.

BROTHER C. A. OWEN, Indianapolis, Ind.

Subject -- " Hatred."

Dear Friends: After listening to what the other dear brethren who have preceded me have had to say under the various subject titles given us in regard to this subject of putting off, I feel that it would be quite appropriate for me to say, Amen, and sit down. They have so fully, and so completely, and so beautifully, if I may apply that word to a subject like this, defined the different phases and meanings of the words found in our subject this morning that it seemed to me as I listened to them that the sum total of all their definitions was found in the one word, "hatred." Anger, malice, envy, may all be summed up in the one word hatred. And we might exercise all of these ugly sentiments and attributes of the mind while hating a brother or a sister.

In speaking about putting off these unlovely, ungodly characteristics of the mind, and in thinking of it this morning before coming here, the thought struck me that these letters of the Apostle Paul were written to the Church; and it seemed a little strange to me the Apostle could write thus to those who were in Christ Jesus. I hardly knew for a time how to proceed to talk upon the subject of hatred to an audience like this, an audience, by the way, which assembles only seldom, once or twice or three times in a year; and never before probably since time began has there been such a large audience as this assembled, which in the aggregate possessed and manifested in their lives so much of the spirit of the Master as does the audience that has been assembled here for the past few days. At last, it seemed to me, dear friends, in contemplating my subject, something like this: Suppose our dear Brother Russell had been delayed or hindered from coming to this Convention, as per the arranged program, and suppose this to have been the case, he would at least have written an epistle, a letter to be publicly read to these dear people. How strange it would seem if he had made the matter of putting off these various elements of character that have been spoken of this morning prominent in that letter? How odd it would seem to us if Brother Russell would write us to put off envy, anger, hatred, etc. Why-, some of us might almost have taken this as an open insult, had it occurred. Yet, dear friends, we must not forget, as our dear Brother McPhail has said, that this (holding up the Bible) is our book of rules. The New Testament was not written for the world, but it was written for the Church of Christ; and the letters in which the Apostle enjoins us to put off these ugly elements of character were intended for the Church. But on looking down into our various hearts, do we find hatred there? Are we cherishing a hatred toward the poor fallen world, are we cherishing a hatred toward our dear brethren in Christ? Why the answer would come spontaneously, We are not cherishing hatred toward our fellow-men, or those who are fellow-members in the Body of Christ. Why, then, is the injunction from the inspired man of God to put off hatred, if we are not cherishing it? Perhaps we are not looking deep enough into the recesses of our heart to see if we are cherishing or exercising anger or hatred toward a fellow-member of the Body of Christ when we answer so quickly and so readily. I can surely say quickly that I do not hate a brother to the extent that I would want to take his life. Surely I do not hate a brother to the extent that I would want to wrong him, or rob him in any way. But let us look deeper and see if we are cherishing any of the elements of hatred called to our attention by our dear brethren this morning. Brother Riggs has defined the word malice under three heads: Spite, first. Spite is an element of hatred. I wonder this morning if we would do anything to spite a brother? If we would, dear friends, to that extent we would be encouraging hatred. Spite is an element of hatred, and I

trust that if we are cherishing in the least degree any spite that we may in some manner, directed by our heavenly Father, dig it up and cast it out.

And the second, then, is grudge. Are we holding a grudge against a brother. In any sense are we holding a grudge? If so, we should put this off; or malice, or envy, or aversion even. Have we an aversion to a brother in Christ? Doubtless there are many here who say, "Yes, I have an aversion for a certain brother or a certain sister." It has been a rule of my life, since coming into the light of this blessed full Gospel of Christ to take myself to task, and if I find in my heart there is an aversion for a brother or sister, because of their fleshly or outer conduct, I make it my point to see that I love that brother or sister in Christ, and thereby put off this aversion. Well, now, how are we to put it off? If we are to talk about putting it off and do not tell anybody how to put it off, we do not instruct those who listen to us very much. I will tell you how the Apostle Paul put it off. The brethren who follow will doubtless tell us how to remove these unsightly things, these ungodly characteristics of our old nature, by putting something else in place of them, but that is not my province, and so I will not encroach upon it. Five of us brethren who have led in this matter have to take the part of the villain in the drama, and the dear brethren who follow will bring in the lovely phases.

The Apostle was very precise, a man of large experience, and intellect great in any time and in any age, and he says, "So fight I, not as one that beateth the air." That is, so box I, which is the proper rendering of the word fight; so spar I. He had a fisticuff, or a prize fight, or something of that kind, before his eyes. And so he says, "I keep under my body." And if you will take your concordance and examine the subject, you will find that what Paul actually said is, "I hit him under the eye." A pretty good figure, is it not? And so when we find ourselves exercising these unlovely characteristics toward anyone, let us simply hold up the old man; and if we cannot hold him up, get close enough to him at least to hit him under the eye.

BROTHER W. E. PAGE, of Milwaukee, Wis.

Subject -- " Strife. "

Dear Friends: We find that the word strife, as defined in Webster's dictionary, is the exertion or the contention for superiority, either mental or physical, and, therefore, in its pure and unmixed sense, strife is unquestionably a good thing, and so we remember our Lord said, "Strive to enter in at the straight gate." In the secondary sense, we find strife is contention in anger or in enmity, and is therefore quarrel, or war; and it is in this sense we are admonished to put off strife. And this strife is one of the works of the flesh. You remember how our dear Brother Paul admonishes us that the works of the flesh are adultery, fornication, lasciviousness, uncleanness, malice, wrath, strife, etc., and so it is in this brood of evil things that we find strife. And it seems to me this morning, as I have heard the dear brethren bring before our hearts and minds these principles of anger, malice, hatred, envy, strife, that it is at the point of operation of all evil that we are to put off this matter of strife. We remember that strife is an evidence of the fleshly mind. Being a work of the flesh, it must be an evidence of the fleshly mind. You remember how Paul admonished the Corinthians that whereas there was contention, and strife, and divisions amongst them, were they not carnal, and walking as men? And thus we see that while strife belongs to the works of the flesh, belongs to the carnal heart, it is even more, it is from the devil -- it is demoniacal and devilish. You remember how our dear brother James said, "If ye have bitter envying and strife in your hearts, brethren, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work." And while we thus recognize strife in this sense of anger, etc., as devilish, we see that it belongs to the world. All the great men in the world have a great regard for strife, and that is one of the evidences of the statement of our dear brother John, when he said, "The whole world lieth in the wicked one." But we have been taken out of the world and put into the Kingdom of God's dear Son. We all know how the nations of the earth show their respect and belief in the wisdom of strife, in their great armies and in their great navies; and in all their financial matters, this thing is also evident.

The world is being consumed with the unwisdom of envy and strife, and so confusion and every evil work is found on every side. Now we are admonished to put off strife, and with strife we will put off all of these evil principles that go to make up the qualities of strife that we are talking about. We remember that after the civil war, one of our great journalists was discussing with all the other great men of the time the cure for one of the evils that had come in -- the money evil, -- and he said, amongst other things, "The best way to resume is to resume." Now, beloved, the best way to put off strife, is to put it off. If we bite and devour one another, the Apostle says, we will be consumed one of another; and this biting and devouring one of another is one of the outworkings of strife. Another way for us not to strive, is not to strive. You remember that the servant of the Lord must not strive, but in meekness correcting those who oppose them-selves, if God peradventure will give them a change of heart to receive the truth.

Then we must guard the way we might be led into strife. Paul tells us that foolish and unlearned questions, we must avoid, because they engender strife; and therefore we are to avoid them, and only to speak according to the energy of faith in harmony with the ends of faith, not going beyond what we ought to think, or what we ought to speak. The wise man, Solomon, says that the beginning of strife is like one that lets out water. Be-loved, how easy we let the water out in our

heart. Here is the water, and we begin to pour it out; and so he admonishes us therefore to leave off contention. Contention is one of the things that lead to strife. Leave off contention before it engenders strife. And so, therefore, one of the ways of putting off strife is to leave off contention.

We have seen that this quality of strife is demoniacal, devilish. We remember our dear Lord and Master said to the Jews, "Ye are of your father the devil, and his works ye do." So while we were in the flesh we were led captive of all these evil works, and we were holden of all these evil qualities, and therefore we had not put off strife, anger, malice, hatred, evil speaking, evil thinking ad impurity of any kind. And to the extent we have not put these off, just so far are we retaining the qualities of Satan himself. And to entertain these qualities at this particular time is unusually and particularly dangerous, because of the opportunities the fallen angels will have to materialize, as we believe they will. And if they find in any of us the qualities under which they themselves are operating, just there will be the crevice, if it be no wider than a razor blade, which will allow evil to come into our lives. But beloved, we have this further assurance at this present time: those who reverence God and trust in Him before they do the sons of men shall be kept secretly in a pavilion from the strife of tongues; and after the testing of the church is complete, this strife of tongues, which is already beginning, will consume the world until it will be a veritable bedlam. And, therefore, how necessary it is we put off all these things, that in the pavilion of our Master's presence we may be kept safe from the strife of tongues. May the Lord so grant to each and every one of us.

Put On These.

BRO. E. H. THOMPSON, Washington, D. C.

Subject -- " Meekness."

Dear Friends: Our beloved brethren have been telling us how to put off this thing and that thing, and the other thing, until I am reminded of an experience I had many years ago, when I saw other things in circus tents than I see before me today. An artist came out to perform on a slack wire; he was fully dressed in men's evening attire, with silk hat, clawhammer coat and vest and his black trousers, --everything complete. but most inappropriate for the work he had to do. He jumped upon the wire, and the first thing he did was to toss off his silk hat; it was very much in the way; then he took off his coat and threw that aside. Off came his vest, then his collar and necktie, and we began to get a little bit alarmed. Then he began to unbutton the rest of his clothes. I was filled with consternation, for I had never seen anything so shocking in my life. But they all came off, and to my gratification and to the relief of all, we found that he had already put on something, -- a suit of red tights. And so, brethren, we have found ourselves in our experiences doing the same thing. We have been putting aside anger, malice and strife, and those ugly things, the foolish things, as Brother Owen has said, and we find that one of those first qualities we have been putting on is that beautiful grace of meekness.

Now you notice the Apostle tells us to put it on. He does not speak in this connection of being clothed with it. I believe the last brethren on the list will speak about the clothing part. The proper thought in connection with this grace of meekness is that it is an outward adornment, so I would distinguish meekness as being, in the language of an old catechism I used to be familiar with, "An outward and visible sign of an inward and spiritual quality." That quality will be spoken of by another brother. Meekness, then, is something that is external and visible, something that can be enjoyed by all that come in contact with us; and, as I have stated, it is one of the things we find just as soon as we have begun to put off these other things. We do not get other things off entirely at first, otherwise the be-loved Apostle Paul, and our brethren who have spoken this morning, would never have been telling us to keep on putting them off, to get rid of them entirely. But this quality is something that helps us in endeavoring to get rid of the other things, and gives us something to show when we get rid of the other things. We are not to be nonentities, we are not predestinated to become like nothing, to get rid of everything and to put on nothing. But we are to be conformed to the likeness of God's dear Son; and He said, "Learn of me, for I am meek and lowly in heart." He mentioned two things in the same connection, --meek and lowly in heart. The meekness is the outward and visible adornment, the lowliness of heart is the inward thing. Meekness, then, is something that will enable us to put off these other things and still be ornamented by something, because meekness is a calm and quiet demeanor which is the result of our Heavenly Father's gracious purpose concerning us, and a correct estimate of our own selves, so that we will not be thinking of ourselves more highly than we ought to think. So we are to recognize that whatever our Heavenly Father's arrangement is concerning us, or concerning another, it is the right arrangement, and we do not wish to be found in any way opposing or finding fault with it. We are meek, and therefore meekness is a quality of grace that may be expressed as a submissiveness to the Divine order, and the Divine arrangement. It is a submissiveness, not of necessity, not of force, but because of a correct understanding of our heavenly Father's gracious purpose. That feature was exhibited

by the grand old character Moses. Why was he meek? He was meek because he knew that the Lord had sent him to be the deliverer of Israel from his bondage. He was the meekest of all men, and yet he was the greatest of all men; there was no man living at that time who was greater than he. It was written of our Lord Jesus by the Prophet long before He came, "Behold, thy King cometh, meek and lowly, and having salvation." And it is just the other way with the deliverers and Kings of the world; they come instead of meekness, with these other qualities of which we have heard this morning, -- strife, anger, malice; with the purpose of ruling with a high hand, and of controlling all things in accordance with their own will. The King of Zion comes with meekness, submissive to the heavenly Father's arrangement in the whole matter, willing to wait until that time when He should be highly exalted and given a name which is above every name. So with His prototype, David the beloved; he was meek, submitting and waiting patiently, calm and quiet in his actions, until the time came when the Lord should place him upon the throne of the Lord over the children of Israel. So as we see these examples we begin to realize, I think, of what meekness consists. We heard Brother Johnson give a definition of it the other day. We quietly and cheerfully accept the situation which we find ourselves in, and we are not striving, we are not envious, not full of malice, nor have we an envious disposition toward another; for when we see another brother highly exalted, we rejoice; when we ourselves are abased, we also rejoice, for we know it is our Heavenly Father's purpose, and we realize that it is for our welfare and benefit. Similarly with all the arrangements of the Lord's providence in connection with our affairs, because we know He doeth all things well, and that the spirit of meekness makes us gladly accept these things, and we seek to come into harmony with them. Our brother quoted a Scripture in which the Apostle points out that the servant of the Lord, having so much knowledge, more knowledge than our teachers, knowing more than the ancients, must not strive, but be gentle toward all men. We are not to take them by the nape of the neck and say, Here, we know so much more than you do, you should keep quiet and listen to us who know the truth. No, the servant must not strive, but be gentle to all men, apt to teach. As we have opportunity, in meekness instructing those who oppose themselves, lest God peradventure should give them ability to repent and acknowledge the truth of the matter. So meekness will at all times accept the Lord's providence, and not try to run things for our-selves. So the brethren who have opportunity to serve the congregations in so many places are manifesting the spirit of Christ when they are submitting their own desires to serve the brethren to the will of the Lord, as expressed by the brother, and not seeking to be elected or selected for the service themselves. Proper meekness is a safeguard against the grave dangers of pride, and envy, and malice. And similarly, with the sisters, how the Apostle beautifully points out that the adornment with which they should be adorned should not be the various adornments of plaited hair, or gold, or of putting on of apparel, but let it be the hidden man of the heart, that You remember what scourging means? It means to beat, which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

There are some other Scriptures that point out the value of meekness. The Lord says, "The meek will He guide in judgment; the meek will He teach His way." Our Lord Jesus, in His Sermon on the Mount said, "Blessed are the meek, for they shall inherit the earth." We have always supposed in the past it was the meek that got left in everything; that they never get a seat in the street car, that they never get anywhere; people would walk all over them. Just wait until the Lord's time, they will then get all things, -- they will inherit the earth.

Now, we have to give you an exhibition of meekness, as Brother Rutherford says our time is up, before we are through.

BROTHER R. H. HIRSH, Bible House.

Subject -- "Gentleness."

I was in a rapidly-moving railroad train recently when a number of pure white lambs that had been by the railroad scampered off at the approach of danger. They looked so docile, so gentle, so innocent, so harmless! The scene reminded me of the privilege given to John the Baptist. You remember the statement he made when pointing to Jesus on the banks of Jordan: "Behold the Lamb of God, which taketh away the Sin of the World!" Did it ever occur to you how much gentleness was manifested in the selection of this beautiful emblem of the Lamb, If man had made a selection he would at least have selected, as our dear pastor has suggested, a curlyhorned ram. "He was led as a lamb to the slaughter, and as a sheep before her shearers, he opened not his mouth."

It is said that sheep will not follow a shepherd who ill-treats them or even speaks or calls harshly to them. "My sheep hear my voice." Yes, dear friends, the sheep-like disposition hears the voice of the Master and obeys. It follows whithersoever he leadeth. Was our great exemplar lamb-like, gentle in his dealings with mankind, We know that he was. Had he not been, no mother would have been foolish enough to bring her children to him. The record is that he blessed little children -- and we can rest assured that he delighted to do it.

In the "Dawn-Comments" in the "Watch Tower" Bible (not the new "Watch Tower" Bible, for that is not out yet) "Love in Society" is given as the definition of gentleness. Dear friends, we know to some extent to what lengths earthly monarchs go in the education of the heirs to their thrones. The best instructors in their respective kingdoms become the tutors of the heirs. And not least in the different branches of study is the proper conduct to be shown in society. These young heirs become polished in a high degree. They are said in many instances to be masters of gentleness. Through the exhibition of kindness, gentleness, in association with the subjects of the kingdom depends in considerable measure their popularity.

And are we not heirs -apparent to a throne, We know we are. Not an earthly throne! Oh, no! Something better; a heavenly throne! Listen to Jesus: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." And so we hear these gracious words of the Master and are desirous of overcoming, putting off Anger, Malice, Envy, Hatred, Strife, and even Rudeness, Harshness, Bitterness and all those enemies of Gentleness, in order that we might qualify for a position with Christ in his throne.

I have an idea that many of the knocks we receive are designed for our development in Gentleness. You remember that the Golden Candlestick in the Holy represented the seven stages of development of the One true Church. You recall that the candlestick was formed by a hammer in the hands of a master mechanic; that it was beaten into shape! Dear friends, will this not have been true of the Church glorified? No doubt about it. The picture is a true one. Has not the Father told us: "Whom the Father loveth he chasteneth, and scourgeth every son whom he receiveth."

You remember what scourging means? It means to beat, flog. Does our Father in heaven beat, flog his sons, That what he says he does. "He scourges, flogs, every son whom he receiveth." I tell you, dear friends, it is not an easy matter for those who were once "children of wrath even others" to

learn to be gentle. It takes many blows, many lessons to prepare them for heavenly etiquette. I am it is not the desire of any heir of an earthly throne disgrace his father even by acts of rudeness and harsh words. I am just as sure that no thoroughly consecrated son of God has the slightest desire to bring disgrace upon his Father in the heavenly courts. And our Father heaven will take good care that none of his divine sons ever do such an ignoble thing.

It was a certain young nobleman that went into a far country to receive for himself a kingdom. And I tell you, dear friends, our great, loving and gentle heavenly Father will never take any pleasure in giving so important a trust to anyone who is not a nobleman, who is not a gentleman. There will not be merely one nobleman, one nobleman; one gentleman, one gentleman, in the kingdom! Oh, no! That kingdom will be given to 144,001 noblemen or 144,001 gentlemen. And the Father will take great pleasure in doing it! Fear not, little flock, it is your Father's good pleasure to give you the kingdom.

Did it ever occur to you that we have the greatest School-Master in the universe in the matter of learning gentleness, The Apostle has said that we should look unto Jesus, who is the author of this course of study, until he shall be the finisher of it. And again, "God has raised us up and seated us together in heavenly places in Christ Jesus." For what purpose, To teach us, among other things, gentleness. In order that he might, in the ages to come, show through us the exceeding (greatest) riches of his grace and his kindness toward us through Christ.

The Psalmist has declared, "Thy gentleness, oh Lord, hath made me great." And so, dear friends, it will make us great if we only submit ourselves wholly, unreservedly to our Father's gentle dealings with us through his noble, gentle Son. It raised David to the Israelitish throne; it will exalt us in due time to the Millennial throne.

I know of no example of gentleness better than one given us by our great High Priest, who has been touched with a feeling of our infirmities. You all remember well how the followers of our Lord forsook him at the beginning of the closing scenes of his earthly life; and especially Peter's denial. Though all forsake you, Lord, yet will not I. It's not in me, Lord, to do that; I'll stand by you; I'll never forsake you. And then how Peter was found denying the Master that afterward purchased him at great cost -- denying him with curses upon his lips. You remember also the meeting of the Lord and some of his disciples on the shore of the Sea of Tiberius after the great haul of fishes, and how after the disciples and the Lord had dined together on bread and fishes Jesus engaged Peter in conversation. You remember the course the conversation took. Peter had three times denied his gentle, noble Lord. The Lord would now remind him of the fact in the gentlest manner possible: "Simon, son of Jonas, lovest thou me?" "Yea, Lord, thou knowest that I love thee." "Feed my lambs." Again the Lord said, "Simon, son of Jonas, lovest thou me?" "Yea, Lord, thou knowest that I love thee." "Feed my sheep." "Simon, son of Jonas, lovest thou me?" "Yea, Lord, thou knowest all things; thou knowest that I love thee." "Feed my sheep." And so Peter was thus restored by our Lord's unparalleled gentleness to his former position of great favor. We are glad for him. Peter gave up the fishing business, reentered the employ of the Lord Jesus Christ and became, instead of a fisher in the sea of Tiberius, a fisher of men.

There is much to be accomplished by the development of this fruit of the Spirit. The proper cultivation of this and the other graces of the holy Spirit will gain for us positions where we will be in the company of the greatest fishers the world has ever known. And so successful will these

gentlemanly fishers be that they will catch practically the whole world in the great net which the Lord has promised to prepare for that most auspicious occasion -- the Millennial age. May we, by the Lord's gentleness, develop more and more of it ourselves, and like the Psalmist be able to say, "Thy gentleness, oh Lord, hath made me great"

The poet also has well said that
Gentleness becomes the throned monarch
Better than his crown.

And again:

"As some rare perfume in a vase of clay,
Pervades it with a fragrance not its own;
So when gentleness dwells in a human soul,
All heaven's own sweetness seems round it thrown."

BROTHER W. J. THORN, Lynn, Mass.

Subject -- " Patience. "

Dear Friends: I am asked to speak on the subject of patience. We have noticed the speakers who preceded us have shown us what we are to put off, and we are sure that among those things that are to be put off is impatience. But now we are to speak on the subject of patience. It has been said that patience is a virtue, and we are sure that it is a virtue possessed by very few of the human race, and the few possess it in a very small degree, comparatively speaking. The circumstances of life do not tend toward it, but the Apostle says that the Lord's people need to put it on. Patience may be defined as a calm demeanor under very trying circumstances, as well as under other circumstances in life. We are sure that it is not patience when a person is in the presence of one who is antagonistic to him, and holds himself in, and controls his spirit, and then after going out from the presence of that one, or that one leaving his presence, that then he explodes and says, "O my, I could hardly hold myself in until that person was gone. O it was awful; I could hardly endure him; if that person had remained in my presence very much longer, I would have had to tell him just what I thought of him."

In putting on patience, the first question we need to ask is, Do we need patience, And the Word of the Lord instructs us that we do need patience. You remember the Lord's Word says, speaking through the Apostle, "Ye have need of patience, that after you have done the will of God, you might receive the promise." And when we have arrived at that point where we can say that by the Lord's help we have done His will, we have arrived at a point in our Christian character where we have now grown considerably; we are where indeed it might be said we have arrived at a point called the fourth mark in the race for the prize of the high calling. And it is even then that we must learn to exercise patience so that we may be able to stand; and having done all, to stand.

And then we remember that with the Christian, circumstances in life are peculiarly trying, for not only has he to wrestle with his own weaknesses, the weaknesses of the flesh, but, as the Apostle says, we wrestle not against flesh and blood, against fleshly enemies outside of our own flesh, and all the circumstances in life, but we wrestle against principalities and powers and the rulers of this world, and against wicked spirits in high places. And again, when we remember that Satan has no interest in us, as the Lord's Saints, except to tempt and to annoy, and to buffet us, and that sometimes even the brethren are used unwittingly by Satan in this annoying, and buffeting, do we not see the necessity indeed of putting on patience that we may be able to endure all of these things in the Spirit alone in which we receive the divine approval. We need patience also when we remember that all who were called to follow in the footsteps of Christ subject themselves under the divine providence to all the trials that God sees best and fit to send to them, or permit to come upon them, and if we murmur and complain, as we pass through this refining process, while the great refiner stands over us, noting the spirit we manifest as we pass through these trials, we may pass through them, but surely the Lord cannot make us of that class who are members of the Body of Christ, who shall eventually be the ones to reign over the world. So we must be patient under all circumstances.

Now the question is, how may we put on patience, The first thing is to learn what the will of God is concerning us, and that will is fully expressed in the divine Word. There we have all the thoughts

that are necessary, for the Word of God is sufficient that the man of God may be thoroughly instructed unto every good word and work. And the first thing, it seems to me, to learn is, a sweet, loving submission to God's will in all things. Never mind if the conditions in life are propitious, or whether adverse, let us be ready to kiss the hand that smites us, knowing that the loving hand of our heavenly Father smites us, or corrects us, to bring out these elements of character that are so necessary in those who shall be counted worthy to be heirs of God and joint heirs with His beloved Son.

Now this patience will be manifested not only under the peculiar trials that God will permit us to come under, but it will be manifested in connection with the brothers and sisters with whom we may come in contact, and then reach out beyond these. It is a grace and adornment of the spirit, and it is also one of the fruits of the spirit, and we may exercise it as we come into contact with the brethren, and reaching beyond these to the outside world, which, we find, as the Apostle says, groaning and travailing together in pain until now; and as we come into contact with all of these, with their peculiarities and opposition manifested towards us, how difficult it is for us to be patient under all of these circumstances. We should begin right at home, with the dear husband, or with the dear wife, or the dear children, and there we notice how the circumstances are very difficult and very trying. The Scriptures exhort us to emulate the Lord's Saints who have gone before, and our attention is particularly called to one, namely, to Job. We have heard, of the patience of Job, and we read how he declared, "Though He slay me, yet will I trust Him."

Well now, just in the two or three minutes left we want to consider one or two examples of patience. The Apostle Paul, speaking of our Lord and Head, says, "Him who endured such a contradiction of sinners against Himself, lest ye be wearied in your own mind." "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

Now the Apostle calls our attention to the fact that the omnipotent God, our heavenly Father, the great Creator of the universe is one of the grandest exemplifications of patience. And so he says, "Now the God of all patience and comfort grant you to be like minded towards one another, even as God is patient towards us and towards all his fallen creatures."

So our Master says, "Be therefore like your Father in heaven." Then the Apostle says how this patience may be worked out as a fruit of the spirit, saying, "We glory in tribulations also, because tribulation worketh patience." That is, if we patiently endure under all the trials, all the trying circumstances, they help to cultivate patience; and patience experience, and experience hope, and hope maketh not ashamed." And then again, says the Apostle, If we hope for that which we see not, that which we do not already possess (we are hoping to gain the prize, the high reward), then we do with patience wait for it. You know sometimes we are inclined to cry, out and say, "I wish indeed my journey was over, I would be glad if the Lord would call me home now." But, dear friends, we must remember that God knows best as to the time to call us home; He knows when we are ready and when we are not. So I will close with this thought, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

BROTHER ROBERT L. SMITH.

Subject -- "Brotherly Kindness."

Dear Friends: I am sure it is a wonderful privilege to stand up in the name of our dear Lord, before perhaps two or three thousand sons of God and prospective heirs of the kingdom, and yet when we stand here before you, dear friends, we feel our own humility and utter unworthiness before our dear heavenly Father.

With reference to the wonderful constituent of Christian character which our dear brother has submitted to me to present to you all this morning, I understand that brotherly kindness is what we might term the active constituent of Christian character. And as the brother who just preceded me has spoken along the line of patience, it would seem that brotherly kindness would necessarily follow patience. You know the Apostle in his letter to the Corinthians, the

13th chapter, says, "Love suffereth long and is kind." Now there are many here this morning who perhaps have been able to cultivate this wonderful grace of the spirit of which our brother has just spoken, and many who are here this morning might say, Why there can be very little said along the lines of brotherly kindness, because when we first came into covenant relationship with our heavenly Father, our hearts went out naturally to all our brothers and sisters. And when we say brotherly kindness, we trust none of the sisters who are here this morning think we exclude them. We also understand that it means sisterly kindness. But as we have mentioned, we would naturally suppose when we have come into possession of the Lord's wonderful truth it would naturally follow that our hearts would be filled with this active principle to do good to our dear brothers and sisters. It would not seem as though we had to cultivate that characteristic very much. Our hearts are so filled with love and gratitude toward our heavenly Father because He exercised such kindness to us that we would say our hearts would naturally go out to our brethren and sisters in the one faith and the one hope. But it seems to me this characteristic has a deeper meaning than kindness on the surface. It would seem to me that it carries with it the thought of generosity, benevolence, and even mercy. We know, dear friends, as the brother has already intimated, that we have already seen something here of the foretaste of the Millennium, because we are all of us filled with joy, and peace, and happiness, as our hearts are filled with kindness and love towards one another. And when we are settled down to our various vocations and there come up situations that are inclined to turn us away from our present conditions, we are tested along the lines of brotherly kindness; as our Lord has shown us, that we must do good to those who despitefully use us. It is a comparatively easy thing to love those who are good to us, and so as to the groaning creation outside of our ranks, while we are filled with so much love, we are glad to do them a kindness when-ever occasion presents itself. But sometimes when we find our brethren and our sisters who we are sure have attained considerable light, and developed to a large extent, the old proverb comes up that "Patience ceases to be a virtue." and sometimes we find that we cannot exercise brotherly kindness to the extent that we should. Now, dear friends, we find that it is necessary for us to put on this grace more particularly; to develop it in the highest sense. Those who do not need our kindness it is easy to give it to, but it is to those who need it that we should exercise this wonderful grace, and cultivate it in the highest sense. Brotherly kindness carries with it the thought of forgiveness. When we came into Present Truth, we gave to our brothers and sisters our confidence, as well as the little things we may be able to do for them day by day, but, as we have mentioned, after we have developed

somewhat we are not so inclined to give them our confidence and love and esteem. So brotherly kindness would carry with it the thought of highly developed love to the extent that we could protect them. And as the Apostle asked our Lord on one occasion, "How often when my brother offends against me, shall I forgive him?" Till seven times? No, our Lord said, until seventy times seven, and after seventy times seven would be accomplished we would have to start again. So it carries with it the thought of forgiveness over and over again; -giving again, is the thought. We call your attention to the picture our Lord had for us with reference to the servant who owed the ten thousand talents, and because he had not enough to pay, the Lord forgave him the whole debt. You remember how the servant went out and took hold of another fellow servant, not one of the world, but one of his own brethren, one to whom the Lord had extended mercy, as well as to himself, and because he owed him and could not pay he cast him into prison. This does not necessarily mean a literal prison, but when we refuse to give our love and our kind actions, and our confidence, to our brethren, we have necessarily shut him up in prison. Why? Because our brother hoped and believed that we had the image of God reflected in our heart, and believing such, he would naturally believe that if we would shut him up in prison, if we would cast him out and not give him an opportunity to come back into harmony with us, and to again have his confidence, how could he expect mercy from the Lord Jesus.

Now, dear friends, those of us who have cultivated this grace, let us rejoice with joy unspeakable and full of glory.

And those who have not, let them speak with all their strength, and in prayer and supplication, that they might also have this peace of God which passeth all understanding. And then with the Apostle we might indeed exclaim, realizing that we will have an opportunity of exercising mercy to the groaning creation in the age to come, "O the depth of the riches, both of the wisdom and the knowledge of God."

BROTHER E. J. COWARD, San Antonio, Tex.

Subject -- " Love."

Dear Friends: Putting on love suggests to our mind the thought of active exertion on our part in behalf of others. The Apostle John in his First Epistle, in the fourth chapter, and tenth verse, says, "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." Love in its exercise therefore is giving to others that which they could not from the standpoint of justice demand or ask of us. This thought, dear friends, is also introduced to our minds by the Apostle Paul in Romans, fifth chapter, where he says that "Scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." A righteous man is one who gives to others that which is due. Sometimes we hear men say, "O, I pay my debts, I pay my way through the world, I am under obligations to no man." Such a one, dear friends, is a just person; he is doing nothing more than any just per-son desires to do. Now a good man is one who goes beyond this; he takes pleasure to some extent in alleviating the suffering of his fellowmen. For such an one, the Apostle says, some might dare to die. But now God, in contrast to such a course, demonstrates His love for us in the giving of His Son for us while we as yet had done nothing for Him, -- had not in any way commended ourselves to Him. So here, dear friends, is the most remarkable demonstration of love ever recorded, for "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Let us notice that God in exercising this love was also just. So it is written, "Whom He sent forth to be the propitiation for our sins . . . in order that He might be just and the justifier of him that believeth in Jesus." So in order to put on love, we, friends, must first learn to be just. The Apostle gives us many helpful rules whereby we may learn to be just in our dealings with one another. One of them is to "Study to be quiet, and to mind our own business." This makes us, dear friends, just to our-selves and just to others. The other is, "Speak evil of no man." It is not just to speak evil of others, nor is it just to allow anyone to speak evil of others to us, contrary to our Lord's instructions as set forth in Matthew 18:15. On this point, dear friends, we need to guard our minds carefully for the reason that the adversary's attacks along the lines of evil speaking are very insidious, when he would entrap us into evil speaking or listening to it. He tries to get our consent thereto from the standpoint of justice in the defense of our own rights. or the rights of others. A great writer has said that "He who steals my purse steals trash, but he who filches from me my good name robs me of that which not en-riches him, but leaves me poor indeed." So until we learn to appreciate this quality of justice and allow it to operate in our daily lives, we cannot put on love properly. All love which is built upon wrong ideas of justice is delusive, and, is not the love which will grant us an entrance into the Heavenly Kingdom of our Lord and Savior Jesus Christ.

Love, therefore, is a gift, and should be drawn out from the standpoint of nobility of character which re-sides in our Heavenly Father, and which was so beautifully exemplified in the life of our dear Redeemer, or it should be drawn out from the standpoint of compassion, exercising mercy toward those who are less fortunate.

Returning to our introductory text, the Apostle says, "Beloved, if God so love us (in other words, if He so loved us as to give us that which we could not from the standpoint of justice expect or demand from Him) we ought also to love one another." And thus give to one another that which

we cannot from the standpoint of justice ask or demand, -- love. It was justice which said, "An eye for an eye. a tooth for a tooth," but it was love which uttered the words, "It is more blessed to give than to receive."

Now, we should also be in the attitude of giving, but how can we give that which we do not possess? How can we be a philanthropist unless we have some means to bestow upon others? So it is necessary for us to develop this love? How shall we develop it? It is written that every good and perfect gift cometh down from the Father of Lights. How, then, dear friends, does He give us this gift of love? Just the same way that He gives us our daily bread. He gives us the Word, which is the seed; and this, when planted into good and honest hearts brings forth, then it requires painstaking care on our part with respect to our thoughts and words and conduct; it is by this means that the flower of love is developed in our lives, and when love is thus developed within us, we are in a position to bestow it upon others. How gracious is the privilege! It makes us happy in the deed. Someone has said, "If you want a friend, Be a friend."

So, then, dear friends, if we desire love, let us be loving; let us develop it, and bestow it freely upon others. "It is more blessed to give than to receive."

BRO. THOMAS E. BARKER, Boston, Mass.

Subject -- " Humility."

Dear Friends: "Be ye clothed with humility." Humility is the opposite of pride, and the Scriptures tell us that God resisteth the proud, and gives grace, or favor, to the humble. It is a beautiful garment as it is worn by the Lord's people, as they are endeavoring to develop, and grow the fruits of the Spirit. Dear friends, we, above all other people, should be the most humble people, seeing God has permitted us to get a glimpse of His grand and glorious character, sitting together in heavenly places in Christ Jesus. Think of it, dear friends, that we are clothed with the robe of Christ's righteousness, the humblest being that ever trod this earth, and that if we are to be followers of this meek and lowly Jesus, we must keep the character of humility; and, as ambassadors for Christ, we must develop in our characters this quality which was so marked in our blessed Lord and Savior, for the Scriptures tell us that we must be conformed to the image of His dear Son.

Now, if we would be of service in the harvest field, let us be clothed with humility, for God resisteth the proud and giveth favor to the humble. We can very readily see that we have nothing of the flesh to commend our-selves to God. We have no righteousness of our own; we stand before God in Christ's righteousness. This alone, dear friends, should keep us humble. If we are somewhat proud in our natural make-up, as children of God, knowing that we must overcome pride, let us take a little self-abnegation medicine and condescend to those of low degree. It is quite natural to sit down alongside the well-dressed and intelligent brother or sister, but O what a blessing, dear friends, you will get if you give a little more of your time and thought to that dear brother and sister of more humble walk in life than yourself. This is a good antidote for pride. Try it. Pride, dear friends, is an abomination in God's sight. Let us endeavor, as children of the Lord, to crucify it. Humility is not like a garment that we can take off and put on; it must be continually worn; it must not be laid aside after we have left this Convention, but we must weave it closer and closer into our characters, in our homes and in our business.

We have some beautiful examples of humility in the scriptures which we would like to call your attention to at this time. In Matthew 18:2, 3, 4, we have these words, "And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except as ye become converted, and become as little children, ye shall not enter into the Kingdom of Heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the Kingdom of Heaven."

We have another beautiful illustration of humility as referred to by the Apostle in Philippians 2:3-6: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem the other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you that was in Christ Jesus."

Now, let us notice the few remaining verses we are going to read -- a wonderful example of humility in the Lord's case; and I will quote it from the Diaglott rendering: "Who, though being in God's form, yet did not meditate a usurpation to be like God, but divested Him-self, taking a bondman's form, and was made in the likeness of men; and being in the condition as a man, He humbled Himself, becoming obedient unto death, even the death of the cross."

One more illustration. We have been warned through the Watch Tower frequently, especially in the last year or two, of the conditions that might arise amongst the Lord's people, and invariably trouble seems to start and to come from those who are prominent in the work, -- among the Elders. I will read from 1 Peter 5:1-5:

"The Elders which are among you I exhort, who also am an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble."

Dear friends, we can afford to wait until God exalts us to glory at the right hand of God. "Brethren, be ye clothed with humility."

BRO. MENTA STURGEON, St. Louis, Mo.

Subject -- " Faith. "

Dear Friends: Our dear brethren have been taking us into a spiritual tailor-shop, and have been putting off some of the garments from the model, and putting some other garments upon the same model; but the difficulty seems to be that these models seem to have life in them and the garments that go on and off are also electrified, and therefore are difficult to control. We need, therefore, a principle of vital element within the model that will put off what we ought to put off, and put on what we ought to put on; and that element is Faith, - faith that worketh by love. Our brother said that faith was an intelligent heart harmony with God; and so it is enabled to do this very important work. Another has said here that faith is confidence, or implicit trust in God as revealed in His Word. And it may be compared, as it often has been, to the five senses of the human being; as the mouth of the soul that takes in the food that it ought to eat, and leaves the poisonous food that it ought not to take in. One brother said that as soon as he came to this convention, he had learned one thing, and that was that he must not go to reading Millennial Dawn, and picking out certain parts for himself and leaving out other parts, but he takes it as a whole. And that is a good way to put on the right kind of garments that are essential at this time in which we are now living. For, "To the law and the testimony; if they speak not according to this Word, it is because there is no light in them" -- no truth, no morning, no dawn -- no Millennial Dawn -- in them. So faith is the light of the soul that sees the pure and the right and that leaves out the impure and the wrong. It is also the ear that listens to the pure, and what it ought to listen to, and is closed to the things that are evil and which are wrong. It is that faculty of the new creature that is enabled to reach up as by a spiritual hand and grasp the unseen Christ, the unseen God, and then by the power that comes through His Word to regulate the life. It is therefore that scent of the heart that can detect where the Shepherd's footsteps are leading and follow therein. And so this energizing principle is that which comes in to the dual model that is composed of the wooden man, and covered by the golden man, and crucifies, and burns up, and destroys, the wooden that the golden may be developed into the likeness of our Lord and Master. So that this faith may be lifted up before us as that vital element of the new creature which does this work in the form of a flag, if you will, that has its bearing part -- its curtain, its post, its rope, and the curtain on which the ensign, or symbol might be emblazoned; and the post, or that which carries the flag of faith, of victory, is that which might be outlined by the very first letter of faith, which is . . .

F. That like a tree, for it is fundamental and deals with the facts of God's Word, that goes down into Christ, in its roots, into the Divine Word of Truth, and there gathers unto itself those elements which, coming up on the inside of the tree, might be called hope which rises up, and the branches going out and bearing the golden fruit that will feed mankind. And then comes the second letter,

A. That like a pyramid is erected and rises up to the single point beyond, based upon the ransom of all, developed up and up, until it reaches the high point of the Divine nature; that like the pyramid in Egypt, all of its entrances and passageways lead up on the inside to the King's chamber, the highest of all.

I. In faith would be the inverted pyramid that rests on the promised seed that shall bruise the serpent's head, or the seed of Abraham, and in being developed comes indeed with the base upward

by having all the members of the Body of Christ, even the little flock, who shall bless all the nations of the earth. And so the eye of faith is the insight into the mysteries of the Kingdom.

T. Of faith, the fourth letter, has to do with its time features, and rests on the foundation of 1,656 years from the creation to the flood, and is built up until yonder it points to 1914; and has all of the elements in it also, like the Jewish Double and like the Jubilee cycle, and all of the other days with which we are familiar. The T also has reference to the trials and temptations and tests, and the triumphs.

H. This, the last letter of Faith, has to do with the harmony of God's plan, and the height to which faith may reach the height of rest, the height of knowledge, the height of character, the height of the Divine nature, and the harmonies as by a musical voice; an element of all those things which formerly were discordant to our minds and hearts, so that Moses and the Lamb, -- the Law and the Prophets, we can now sing with the beautiful music which makes it all harmonious. And so of the other elements of the Plan of the Ages.

Now, it is this **F-A-I-T-H** that has brought us into Hotel Victory, which can be carried out by the process of crucifying and killing the flesh, and giving place to Christ as the controlling element. And here we are with many things to deny ourselves, crosses to bear, things to suffer, and now by faith, -- for this is the victor' that overcometh the world -- we will become victorious, not by shunning the cross, but by overcoming the difficulties. And so we would say,

"O for a faith that will not shirk,
Though pressed by every foe;
That will not tremble on the brink
Of any earthly woe."

And will say to suffering, and trial,
And temptation, and cross-bearing,
"O cross that lifteth up my heart,
I dare not ask to flee from thee."

Look at the badge: "ON TO VICTORY."

BROTHER E. V. W. KUEHN, Toledo, Ohio.

Subject -- " Virtue."

Dear Friends: I feel my inability to do justice to the subject, especially in the presence of such an audience the world has never seen before, -- in the presence of prospective Kings. As we sang a while ago, "I trust my imperfect work shall be acceptable through Christ." After the speakers that have gone before, I feel that I -am a dwarf among giants, and in preparing for the subject, I, too, looked for a dictionary and could not find one; twelve of them having preceded me, I at once thought of number thirteen.

In order to get at our subject, we have to go back a little; and in consulting the Scriptures composing the Symposium subjects, I found a mathematical problem confronting us, in which our heavenly Father does the multiplying of our grace and peace, and we, -- the "we" class -- are to do the adding and subtracting process in order to arrive at a certain result. So we have seen by the previous speakers that there were five things to be put off, or subtracted, -- anger, malice, envy, hatred, strife, -- and the next five told us of things that we were to put on, or add, -- meekness, kindness, patience, gentleness, love. We found after we had arrived at this result that there was a further addition necessary, humility to be added, and to this sum total we are told to add to faith, or superadd to faith, and the question arises, Is there anything more necessary than faith, without which we cannot please God, Yes, you must show your faith by your works. You may have faith that would move mountains, but if you lacked the necessary courage at the proper time, it would avail nothing. Super gives the thought of superfine, superior. So we are to add, put on something extra, to faith. And what are we to add? Put on Virtue, or as the Diaglott renders it, fortitude. We find virtue also mentioned in 2 Peter 1:3, where we read, "Through the knowledge of Him who has called us to glory and virtue." Another translation, "Who has called us by His glorious power" -- which gives us a new thought on virtue, -- power and fortitude. We might ask, What is this power, The high standard set before the Lord's people of holiness, purity, faithfulness to principles of righteousness, and an appreciation of these things in our own hearts, and of showing forth in our lives to the glory of Him who has called us out of darkness into a most marvelous light. And so if there be any virtue, or power, in our faith, it will be a power impelled by these motives of holiness, purity, faithfulness.

In Colossians 3:6, virtue is rendered fortitude; and in connection with power suggests to our mind an impregnable, repelling, resisting condition, or place, -- a fort, if you please. And this further suggests consecration. A fort occupied by soldiers encourages men who have consecrated to die for their country. It suggests the thought of consecration of the soldiers of Christ to die with their valiant Captain and Leader; to say with Him, "Thy will be done. " Soldiers that will not shirk at the breaking of the most tender human ties, the loss of love or friendship of father, mother, brother, sister, friend, or the loss of earthly wealth or fame. "If ye cannot forsake these, and houses and lands, for my sake, you are not worthy of me. If you have not superadded to your faith fortitude, the necessary courage, you cannot be a true soldier of mine. If you cannot confess me be-fore men, cannot confess you before my Father." You must superadd to your faith fortitude, that in debate or defense of the truth will not resent cutting remarks, but render good for evil. You must have a fortitude that is not ashamed to be made a gazing stock. The Apostle gloried in that. Or, as a colporteur, not ashamed if a door is slammed in his face. The Lord giveth the increase. Or, as a volunteer handing out tracts, if you are called a Sabbath breaker. The servant is not above his

Master. Be not discouraged at the seeming useless efforts to bring someone into the truth. Remember, "In due time." Do not be discouraged with long-suffering patience toward husband or wife; you may some day get them to the convention, and not be able to pull them home again. Do not be discouraged at seeming strictness of parents; some day you will thank him. Be not discouraged at seeming indifference of children, they will see later. We are not to add fortitude of an imaginary kind; for instance, like Peter displayed, that failed at the supreme moment; not a halfhearted kind like Nichodemus, who came out by night. We are to be children of the light, walking in the day. We are to have fortitude added unto our faith, like unto our Lord, that reviled not when He was reviled, clung and trusted to the Father, even though forsaken. A fortitude like Daniel's, if you please, that gently accepted the things the great Jehovah permitted to test his loyalty and fortitude. We might cite more, but our time is short.

Let us change our fort to a lighthouse, and imagine it throwing its beams out on the turbulent sea. So are we to be a lighthouse impelled by the power of purity and faithfulness, throwing our light out on the turbulent masses, shining forth that which our heart has taken up, showing forth the power that has moved us. A fortitude or power that will sympathize with the world, realizing that they lie in the wicked one, and are made drunken with the wine of Babylon. A fortitude that will over-look the old man and see the new in a brother or sister. A fortitude that has the first chance and selects the poorest bed out of six or eight or nine in a room; that selects the poorest piece of meat at the table; that makes chambermaids and waiters of the brethren in order to help things along; that can, when a guest requests, "May I trouble you for another cup of coffee," reply, "It is a pleasure to serve you."

Dear friends, this Convention has certainly been a means of grace in opportunities for superadding fortitude. In conclusion, I feel constrained to urge you to superadd, keep on adding, to your faith a fortitude that can come up smiling under any condition; that can say, "Though He slay me, yet will I trust Him."

BROTHER JOHN KUEHN, Cleveland, Ohio.

Subject -- " Knowledge."

Dear Friends: I trust we have been adding knowledge continually. We realize that if we have had all knowledge, and not love, we would have gained nothing, but having the injunction of adding knowledge, and giving all diligence to add knowledge, we have, by God's grace, been doing that, -- some for a number of years, and some for a shorter time. We also realize that our leaky vessels do not retain much of the knowledge that we got from time to time, and therefore it is necessary to keep on filling up be-cause it runs out almost as fast as we can put it in. We have had the opportunity this week of filling in a whole lot of it, and let us see by God's grace that we keep just as much as possible.

But let us take a few practical lines. Let us call it, if we may, adding convention knowledge. Look back to the time before you started from your homes to this convention assembly, and take knowledge of how our gracious Father in heaven has supervised and arranged for your and my presence here, and has made it possible for us to be here. Some of us may have thought, Well, I cannot go to Put-in-Bay this time, I cannot get to this convention, I have not the money. Another said, I have not the time; another one said, I have not the strength; but here we are; we have the money, we have the time, we have the strength, and we are enjoying it immensely.



To be very brief, when the brethren were looking about for a place for the immersion of those who could not wait for the regular service on Friday, they walked along the lake shore and found a place that seemed likely, but the waves rolled in there so strong that it was thought necessary to anchor out a life boat, and run out a life rope to that boat, trusting that the Lord would do His part if we would do ours. And the brethren that were down there to assist in that immersion will testify to the fact that when the time came for the immersion the water was quiet, and an hour after we were through the waves were rolling in again. Take knowledge of it, brethren; take knowledge of the Lord.

Take knowledge also of ourselves. We will have the opportunity. O yes, we love the brethren. How many of us on the trains and on the boats ever sit on the easy seats? How many hunt the shady side of the boat? How many found a place that was just a little bit better than somebody else could find? I do not say this to blame ourselves, -- to blame you, or to blame myself, only I am pointing these things out to show the opportunity we have to look into our hearts and see how much or how little love we have for the brethren. When we came to the hotel tired and weary, discontented because of the rooms, and when we got into the dining room, we did not like the sour potatoes, and others did not like white butter, and others did not like skimmed milk, and what a multitude of faults did we find. Do we have confidence, and trust, and love in our hearts to give thanks for all things? Did we from the heart thank our heavenly Father for these things, It was arranged by our heavenly Father that we come to Put-in-Bay. It was arranged that we have our assembly here; He has arranged all of these beautiful things. If He gives us white butter, and not an overly clean table at which to sit down, which cannot be avoided in a case of this kind, have we advanced far enough, - - look into your hearts -- are you and I far enough advanced to thank the Father for these favors, Another opportunity for adding more knowledge, to what we already have, is in our association with our brethren. Let us take this to heart; let us take it home and keep it there. We have had the privilege these few days on this island to be walking about, as it were, in God's garden. We see a brother here or a sister there, and they look to us like a thorn-bush from the outside, but as we get closer to them, we find a beautiful rose, the spirit of God, which is welling. over and coming out. And, over in that corner we found a little lily of the valley, sweet, and quiet. Or we found a pansy, or we found this flower, or that flower. Let us take knowledge of these things and see how the mercy of God and the power of God can produce out of these vile bodies such beautiful flowers, such beautiful thoughts; and let us take knowledge of God's work in the brethren, and in the friends with whom we meet.

Another way of adding to our knowledge: We all know something about the Sword of the Spirit, the Word of God, and we meet this one and that one, and the other one, and we talk about the glorious Plan. And we say, "Now there is a text of Scripture, but I cannot quote it exactly, but it is something like this."

"Turn to it."

"Well, I don't know just where it is."

Just recently I had the privilege to meet with some of the Chicago friends, and a brother there pointed out to me a most beautiful way of adding knowledge. He said, Brother, take a card or slip of stiff paper, about two by four inches, and each morning write on one side of one of the slips the particular verse you want to remember, thus:

.....
Romans 5:1.
.....

Now repeat from memory what is on the other side, thus:

.....
Being justified by faith, we have peace with God through our Lord Jesus Christ.

.....

And the next morning reverse it and tell where the verse is found, going over the entire lot of texts each day. Keep that up for the whole year, and you will have over three hundred and fifty fundamental texts that you can turn to at a moment's notice.

(Many of the friends in Chicago and elsewhere have adopted this card system of memorizing special texts. We are such leaky vessels that unless we go over a matter time and again our minds fall to retain It, but this system fills that long felt want, and It also enables one to make, use of spare moments, such as on street cars, waiting for someone, etc. A few of the cards can be carried in the pocket or purse and are always ready. and by going over and over them they finally became firmly fixed in the mind and one is then able to give a Scriptural reason for the hope that is within them, stating verse and chapter, as well as quoting the passage.

If others of the friends would like to adopt this system, we can supply cards neatly printed, the first series containing one hundred fundamental texts, printed on different colored cards. each color having its own significance, for instance -- texts on the ransom being printed on red cards: texts on faith promises being printed on blue cards, texts on restitution on another color, resurrection texts on another, etc., etc.

By having these cards printed in large quantities we can supply a pack of one hundred, each having printed on It a different text, for 35c per set of one hundred. Orders should be sent with remittance to the publisher of this Report. Dr. I. W. Jones. 2024 Washington Boul., Chicago. Ill.

BROTHER C. A. WISE, Indianapolis. Ind.

Subject -- " Grace. "

Dear Friends: I feel like a little boy who was directed to prepare for a certain event, and when it came time for him to deliver his little speech, he found that it had already been spoken. But there is one peculiarity about the friends of the truth: Those who love the truth are hungry to hear it like the rest. And so it is the old, old story, no matter what portion you take. I was told to add Grace.

I do not know how to add grace, startling as that may seem. Do you, The brethren have been bringing to our attention all through this series of meetings one prominent fact, and that is, that we are all in the school of Christ, and that there are divisions, or parts, in the school. The brethren who have preceded me have been bringing to our minds a great mathematical problem in spiritual things. The first five brethren told us what we should subtract; the next five brethren told us what we should add. Now my understanding is that the program changed here to how we are to multiply.

In the sense in which grace is used, I understand it is favor, and that it is given us by our heavenly Father. It is true we can use the word grace in two senses. There is that adornment in every Christian character, which we term grace, which you and I so long to see, and which we long to have in our own hearts. We want grace to be exemplified in our every word and deed. But in the sense in which I understand the term is used this morning, this is a favor which is multiplied, because we have subtracted and because we have added. Now we have a great example. You know in our common schools there are certain principles that are brought into force in order to bring about certain results. There is addition, multiplication, subtraction; there are all of these things in order to bring us to a certain standpoint, or we use these to bring out certain results. So we have had in our lesson this morning these things which we have been putting off. There we have subtraction. And then the other brothers told what things we should add. Now we have added, and now we have the great example. Let us multiply these, and the Lord's grace shall be multiplied unto you, because you have put off all of these. And we rejoice, dear friends, because we see the fact that in all the epistles given to the Church that probably the first words you will notice are, "Grace, favor, be multiplied unto you." So as it has been suggested by the brethren in how many ways we have been favored since we have been associated together at this convention; and I have thought of one way especially in which we will use the word favor in a special way. We have had at the convention probably three thousand people, and these three thousand people expect that within the next six years they will pass beyond the veil, and they all consider it a favor; and so it will be the grandest favor that has ever come to mortal man; ability or privilege of completing our consecration and then receiving the rewards of the faithful ones in Christ Jesus. And so it is true, as we read in another text, where it says, "The grace (favor) of God that bringeth salvation to all men hath appeared. We do not see all men realizing upon that salvation, but we know the favor of God has been manifested in Christ Jesus; and when the due time comes all the world will have the opportunity of realizing upon this grand favor. Now we rejoice in the sense that we have been specially favored, that we have been called out of darkness into His marvelous light, and I trust that as we go to our homes we can sing the song of joy, because we are among this peculiar class who have received the favor of Christ, because we have received the favor, the grace of the heavenly Father. I rejoice with you, as the way draws to an end, as we see the end is so near at hand, that we are endeavoring to complete our consecration, that we are realizing on all sides the favor, or grace, of our Lord Jesus Christ, and

there is one element of faith in every devout Christian which we wish to see, and which each one is endeavoring to attain, that crowning virtue of all virtues -- Grace.

BROTHER S. D. SENOR, St. Joseph, Mo.

Subject -- " Peace. "

Dear Friends: I am sure we have all been benefited by listening to what we were to put off. After listening to what the brethren have had to say on that point, and then that which we are to put on, I know you have been edified by what the dear brother has said to you about the multiplying of grace. My part is, "Peace be multiplied unto you." In examining this text, we see that it is through the knowledge of God and of Jesus our Savior. Now peace will be multiplied unto us as we gain a knowledge of our heavenly Father, and of our Savior. We read in the dear Lord's Word, "Blessed are the peacemakers," and we would like to call attention a few moments to making peace with our heavenly Father. Now we have peace with our heavenly Father through faith in our Savior Jesus Christ. We have been brought back from a place of alienation into harmony, through faith in our dear Lord. We have had peace with our dear heavenly Father, and we have gone on and heard the call to present our bodies a living sacrifice. We have come into more harmony, we have added more knowledge, and we have come into a closer relationship with our heavenly Father than when we were merely justified by faith. Therefore we have had a certain amount of multiplication of peace in this present life.

Some might say that while we are running in the race course, after we have consecrated to do the Father's will, that in the various testings, and trials and difficulties we are constantly under, we should not expect to have peace ruling in our hearts; but we find the Scriptures teaching us that we are placed in all these trials and difficulties so that we may be developed; so that God's peace is being given to us, being multiplied to us. But we would like to call attention to one passage of Scripture wherein the world might say, or we ourselves might say, that now then, because we are in trials or difficulties, we have lost our heavenly Father's peace toward us. Romans 8:31, 34, says, "Who shall lay anything to the charge of God's elect, It is God that justifieth. It is Christ that died." In our trials and difficulties we find that our battle is not with our heavenly Father, it is not with our dear Lord; so we may have peace. as the Scriptures tell us in Ephesians 1:2, "Peace be unto you from God our Father and from our Lord Jesus Christ." Our battle, then, according to Brother Paul, is not with our heavenly Father. Neither would it be with our dear Lord. Why? Because we have peace from them. We realize our battle is with the world and its spirit, and with the fallen flesh and with the adversary. Our dear heavenly Father and our dear Lord know we have enough to battle with along this line. Therefore, our justifier, the dear heavenly Father, has given us the privilege of knowing that all our weaknesses and shortcomings, inherited from the fall, are covered in Christ's robe of righteousness, and therefore He is not imputing to us unrighteousness.

After we have come into proper relationship with our heavenly Father, we are to seek the paths of peace and to pursue them, -- not only with our brethren, but with the world of mankind; and as we do so, our dear heavenly Father is also multiplying peace unto our own hearts, and developing us in the character-likeness of our dear Lord, which includes the principle of peace.

We are told to live peaceably with all men so far as lieth in our power, and we find in some cases it is impossible to live peaceably with some, because they are not peaceable. But on our part we are to have that peace-able attitude toward all the world, as well as toward all the brethren.

Now, I might say, Peace be multiplied unto you. Can we say that we may have peace when our fleshly relatives forsake us? Has our heavenly Father left us in such a condition that our minds might be disturbed in having peace with our heavenly Father, In these trials that come in our own home that we might say to ourselves, Well, now, because I am the Lord's He ought to take care over these things, that we might not have the disturbances in our relationship with our families, Dear friends, we find that our heavenly Father has not made any such arrangement. Sometimes we find there are enemies in our own household, and therefore our heavenly father permits this for the purpose of developing us.

Now, I would like to call your attention to this, that we have not lost our relatives because they have gone away from us at the present time. In due time we will get them back, -- in the Millennial reign of Christ. Therefore, we still have peace with our heavenly Father, and as we are under those trials and difficulties, God is multiplying by developing peace in us. We might say, when we see our peace going, God ought to protect my best interests. But, no, our heavenly Father wants to know whether we love the dear Lord and Himself more than these things; and therefore as we cheerfully and joyfully take the spoiling of our goods, He is multiplying peace and character development unto us.

We might say, when He permits persecutions to come, that He is not multiplying peace unto us, but He ought to protect us under these; but He did not protect our dear Lord, --God allowed Him to go to the cross, and we see that He was the most peaceable of all the turbulent mass around Him. Peace was multiplied unto the dear Lord under difficulty and under trial because He was placing His trust in the Most High.

Then we might say, coming down to the point, as it says in our study, Peace be multiplied unto you. I want to make the emphasis on the word you, -- that peace may be multiplied unto you. We are to put off all of these, anger, malice, envy, hatred and strife. Now then as we commence to put these off, under our trials and difficulties, we find that we are adding, or should be adding, something in place of the emptying, and we find, as we have heard presented to us, that it should be meekness, gentleness, patience, brotherly kindness, love. Thus we are to be clothed with humility. Now then we are to add to our faith fortitude, and to fortitude a knowledge of God's character, and we are to copy this character-likeness of our dear Lord and Savior, so that in the end we may have, because we have emptied the vessel and filled it from the fountain, peace and grace multiplied unto us. "Thou wilt keep them in perfect peace whose mind is stayed on Thee." Then, under all our trials and difficulties, dear friends, we can have peace with our heavenly Father. He has given us assurance in His Word that He will keep us in perfect peace -- all those whose minds are stayed on Him. Whatever might be the trials or the difficulty, our setting our minds on our heavenly Father is His will through Christ Jesus towards us, because we have consecrated to do His will, and have placed ourselves in His hands. We have the assurance of our dear Lord as the Head or Caretaker that not one hair of our heads can fall to the ground without the knowledge of our dear heavenly Father. So, dear friends, we may leave it all in His hands. We may have a peaceful rest of mind in our dear Lord. We have our heavenly Father's promise that He would not leave us or forsake us, although He allows us to go down into death; we have His love, and His Power to raise us from the dead, and all the overcomers will He make part-takers of the divine nature with Jesus, the Head. In all our trials and difficulties, let us remember that it is not a fight with the heavenly Father, but with the old fallen flesh, with the spirit of the world, and with the

adversary, and that our dear heavenly Father, as we put off these things that are hurtful to us, and as we put on the things that are peaceable to us, is multiplying His peace unto us.

2:00 P. M. -- Praise and Prayer Service.

2:30 P. M. -- Discourse by Brother C. T. Russell.

Subject: "The General Assembly" Text: Hebrews 12:22, 23.

"But ye are come unto Mt. Zion, and unto the city of the living God, that heavenly Jerusalem, and to an in-numerable company of angels, to the general assembly of the first-borns, which are written in heaven."

I AM sure, dear friends, that this glorious convention, which has drawn our hearts so near to the Lord and to all that are His has suggested to many of our minds the words of the apostle in our text. As the various speakers have directed our attention to one feature and another of the glorious things which God hath in reservation for them that love him we have in imagination to some extent been caught away and given glimpses of the glorious things which God hath in reservation for them that love Him supremely. Not only have we been pointed to the rich blessings prepared for the Church in heavenly glory beyond the veil, but we have also been reminded of the restitution blessings which then will follow for the uplift of the human family in general. At times we have almost forgotten the great blessings that are to be our portion in things of the glorious "time s of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began," which the apostle assures us are to Le ushered in at the second coming of our Lord Jesus, and following the glorification of the elect Church in kingdom power. Our hopes have swelled with sympathy as we thought of the boundlessness of the heavenly Father's arrangements and his provisions, not only for us who now see and heed and enter into the joys of our Lord by faith and by and by in reality, but also for the good things He has in store for those who know Him not, hear not His voice and see not His glorious character and purposes. How glad we are that He will not leave them under the darkening, benighting, blinding influences of the adversary forever, but has promised, through the prophet, saying, "All the blind eyes shall be opened and all the deaf ears shall be unstopped -- and unto Him every knee shall bow and every tongue confess to the honor of our God." As you have connected up into harmo nious whole the various able presentations to which you have listened you have recognized them as all fitting and dove-tailing together with a harmonious oneness which could belong only to the truth, and with a grandeur and beauty which could come only from a divine arrangement, which quite discounts, overshadows and makes mean in comparison all the creeds and tradition which were handed down to us from the dark ages -- which were slanders against our God and blasphemies of the Holy Name. As you have listened to these you have perceived that the very center of the divine program of salvation was Jesus Christ our Lord and the work which He accomplished during the three and a half years of His ministry and which terminated at the cross in harmony with His words, "It is finished." You have seen clearly that according to the Scriptures the second step in this divine program for the world's salvation began with the Pentecostal blessing, which recognized and sealed with the holy spirit as new creatures in Christ all of the consecrated believers of that time, and that the same process of spirit-begetting and sealing has progressed throughout this gospel age and is shortly to be finished when the last member of the "very elect" shall have finished his trial acceptably and the entire church of Christ shall have passed beyond the veil by the power of the "first resurrection." We have seen that this glorious consummation is nigh, even at the door. Our hearts rejoice that in this second part of the divine plan the very elect have been privileged to suffer with Christ, to lay down their lives in His service, in the service of the truth and for one another, and that so doing joyfully in the

spirit of Christ these elect ones will be accounted of God worthy to be sharers of the Redeemer's glory and divine nature and millennial kingdom work, and that Scripturally they are given names which signify these glorious associations -- that they are called the "body of Christ" and "members in particular of the "body of Christ" and "the bride, the lamb's wife" and "His brethren." We have seen that not until after this work of gathering the elect and proving them and testing them through "fiery trials" will they be ready for the Lord's service and His kingdom class to rule, to instruct and to uplift humanity in the age to come.

We are learning more and more to appreciate the force of our Master's words, "Through much tribulation shall ye enter the kingdom." Nevertheless, more and more we are counting it all joy, as the Apostle suggests, to be accounted worthy to suffer with Him, with our Master, to be accounted fools for Christ's sake, to be disowned and disesteemed of the world for the Truth's sake, since this is the Father's Will and the tests which he imposed as a demonstration of our loyalty to Him. I trust that we have considered these things during the nine days of our convention -- that so far from being disposed to draw back your hearts with mine have repeated the words of our Master and Exemplar, "I delight to do thy Will, O Lord. Thy law is written in my heart."

Church of the First-Borns.

Let us for the moment revel in the green pastures of our text and refresh ourselves with the still waters of its divine assurance. The Lord shall be our shepherd and through the Apostle lead us as a sheep. In our minds we have gone beyond the veil, the trials and triumphs of the present narrow way are past, the general assembly of Convention of the Church of First-Borns has commenced. First among those whom we shall notice will be "The Lamb that was slain," our precious Lord Jesus who left the heavenly glory and endured and suffered and died, the Just for the unjust, to bring us to God -- to open up for us and to all mankind the way of life, the way of righteousness to divine favor and blessings. First of all we will be glad to do Him homage and to acknowledge that all of God's blessings and favors have reached us through Him, our Redeemer, our Friend, our Advocate, and now our heavenly Bridegroom, most precious of all relationships -- our Lord. That will, indeed, be a gala day when the betrothed Church shall be united, wedded to her Savior. If it was a glorious privilege to be "betrothed to one husband, even Christ," and to have his provided care and assistance in making ready for the marriage, how grandly will that moment be when we shall be made one with the Lord and like Him and sharers of His glory and immortality

Next, doubtless, we must become acquainted with all the dear members of "The Bride," "The Body." First, our hearts will instinctively seek for those honored agents of the Lord, the Apostles, and as we greet them we will be made to clearly understand and appreciate fully the sacrifices which they made in the service of the Lord, the Truth, the brethren, and how the Lord delights to honor them because of their faithfulness. As we will be introduced to one and another of the Lord's faithful saints we will be sure to love them all, because "he that loveth Him that begat must love also him that is begotten." The same glorious qualities of character which bind us to the Heavenly Father in appreciation will fix our hearts and loves upon all the members of that glorious, elect, glorified ecclesia, the Body of Christ, be-cause of their Christ-likeness above. That they will all have this glorified character likeness to the Redeemer is the assurance of God's word, for the Apostle declares that God has predestinated that those who shall be joint-heirs of Christ in His Kingdom must all be copies of His dear Son. "For whom He did foreknow He also did predestinate to be conformed to the image of His Son." (Romans 8:29.)

"As star differs from star in glory," writes the Apostle, "so shall those be who share in that First Resurrection" and its divine nature and kingdom honors.'~ But every one of them will be stars, bright ones, because every one of them will be conquerors; yea, more than conquerors through Him that loved us and bought us. Among the most resplendent perhaps we may find some of whom we had expected less and among the less resplendent possibly some of whom we had expected more. But all will be satisfied -- the cup of blessing to each one will be full and all will have the Lord's favor and love and all will be satisfied with His rewards and recognize that He is too wise and true to err. The lesson is that God looketh at the heart and takes into consideration in His judgment all the environments and conditions in a manner and degree that to us are impossible. As we realize the force of this it should make us very generous in our thoughts and conduct toward all. "To his own master each servant, stands or falls." It is ours not to judge, but to help the brethren by word, by example, every way. Among all the hosts none will shine so resplendently as this glorified Ecclesia, this honored "Body of Christ." The glory of the holy angels will be that they have never sinned and high indeed in honor will they thus be marked, but the glory of the Church, the Bride of Christ, will be that having been born in sin and shapen in iniquity and redeemed with the precious blood and called with the heavenly calling they responded; so gladly, so willingly, so joyfully walking in their Redeemer's footsteps that they were willing to suffer for righteousness sake, for the truth's sake, for the brethren's sake, and, assisted by the holy spirit of their Master were enabled to lay down their lives for the brethren and for the truth. For this cause they will be acclaimed "Conquerors, yea, more than conquerors through Him who loved them and bought them with His precious blood." In these will be exemplified the length and breadth and height and depth of divine justice and love. Under justice they shared the general sentiments of death; under divine love they were lifted from the horrible pit and miry clay of sin and death condition and highly exalted to their Redeemer. "Far above angels and principalities and every name that is named."

Before our presentation in the august presence of our Creator, the Heavenly Father, we will be made acquainted with what the apostle in our text describes as "An innumerable company of angels." The mutual joys of this acquaintance can be better imagined than described. Gabriel will be there -- he who has been described in the Scriptures as one of the chiefest of the angels and to whom is accorded the honor of our dear Redeemer's earthly begetting of the spirit to His mother Mary. With the perfect power we will then possess we will soon know all that innumerable company and be known of all. "Now we know in part; then we shall know even as we are known." "Now we see as through an obscured glass (by faith); then we shall see face to face." 1 Corinthians 13:12. What a joyful acquaintance, how wonderful to think that there will be not a mar, not a blemish, not an imperfection of thought or word or act to mar the bliss of the occasion! By and by we shall learn which of the angels specially served us during our pilgrim journey toward the kingdom condition. We remember the declaration of the words respecting the angels, "Are they not all ministering spirits sent forth to minister to those who shall be heirs of salvation?" We remember the Master's words respecting His faithful little ones, saying, "Their angels do always have access to the Father." With what pleasure we shall become acquainted with the holy ones whose mission it is in the divine providence to attend us in our pilgrim way. It will be fortunate for us if, when we meet these blessed ones and greet and thank them for their heavenly ministries, we shall have no blush of shame for things done or said or thought in their invisible presence with us in our earthly journey. They will recount to us various scenes and incidents in our experiences which we have been able only imperfectly to understand. They will show us how, as the Lord's providential agents, they shielded us and assisted us from time to time according to the divine promises to help in every time of need. With the information thus supplied to us we shall be fully

in-formed respecting all the obscure places in life's experiences and be enabled to rejoice more than ever in the divine love and care which not only bought us and sought us, but shielded us and helped us on to God in the glorious things of His provision in Christ. Finally the gala day of all will come when we shall be ushered into the presence of the great King Eternal, the "God and Father of our Lord and Savior Jesus Christ," and we shall see His face and join with the angels and cherubim and seraphim in chanting "Holy, holy, holy, Lord, God Almighty; the whole earth shall be filled with Thy glory!"

Approximately the Scriptures tell us that our heavenly Lord himself will introduce us to the Father; and oh, what holy joy is in the assurance that He shall "Present us faultless." (Jude 24.) Faultful we were by reason of the fall and, having been born in sin and shapen in iniquity, through Christ redeemed and the various operations of His word and spirit and the various agencies and our own cooperation we have experienced a purifying influence in our hearts and gradually been changed from glory to glory until finally the climacteric change of the First Resurrection makes us faultless by His grace. As the Apostle explains, "It is sown in corruption; it is raised in incorruption; it is sown a natural body; it is raised a spiritual body," like unto our Lord and to be forever with Him, His body. This glorious presentation to the Father is in the Scriptures termed the marriage feast -- the nuptial feast -- a feast of joy, of exhilaration, of blessing such as has never been known on earth, nor even in heaven before.

"Clothing of Wrought Gold."

In one of the Psalms (Psalm 14) a prophetically symbolical picture is given us of the presentation of the church as the bride of Christ before the King Eternal, Immortal, Invisible, "the Only Wise God." Here the bride of Christ is styled "the King's daughter." She is described as "all glorious within," as arrayed in the most glorious garments of fine needlework and gold. Hers will not be merely a glory of office and honor, but an inherent glory, an eternal glory, as well. This description may well be understood to refer to the immortality of the church, by which she participates in the divine nature. The gold raiment in a figure represents the same thought, since gold is a symbol of the divine. What a wonderful honor and glory is thus pictured as belonging to the bride, the lamb's wife! Who that clearly sees this calling to divine favor and blessing and service, present and future, could hesitate to pay the price -- to consecrate and lay down the present life and all that it includes -- realizing that such a sacrifice is small and unworthy of divine acceptance, except as made worthy by the merits of our Redeemer, to whom we are betrothed and to whom we shall be united as bride. "He is faithful that called us and He will also do all that He has promised and exceedingly more than we could ask or think." No wonder the Lord, through the prophet, says to His espoused church, "Hearken, O daughter, and consider and incline thine ear; forget also thine own people and thy father's house" (the world). "So shall the King greatly desire thy beauty, for He is the Lord and worship thou Him."

If the espoused virgin, the Church, could but clearly keep before her mind in the present life the glorious things which God hath in reservation for those that love Him and who demonstrate their love, how gladly she would count all else loss and dross in comparison to the love of the Lord; how she would rejoice to share in His sacrifice and to "Fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the Church." (Colossians 1:24.) Incidentally let us remember that there is another company of the Lord's people who will come off conquerors and share in that blessed scene and joy unspeakable. These are referred to in the Scriptures as ultimately

conquerors, but not of the "little flock" -- "not more than conquerors." These, much more numerous than the "little flock," likewise made a consecration of all to the Lord and they loved righteousness and hated iniquity, but not with a sufficiency of receiving the highness of honor and divine favor. While the "little flock" suffered with Christ and through great tribulation entered the Kingdom, this great company, we are told, will suffer great tribulation, yet not enter the Kingdom class, because not found worthy. Pictures of these are given us in Revelation, where the "little flock," the one hundred and forty-four thousand, are represented as being with the Lord and His joint-heirs and sitting with Him in His Throne and having crowns; but the great company not found worthy of this high distinction are nevertheless to have great blessing and through their unwilling sufferings they shall be prepared for future blessings and honor. Of these we are told, "They shall serve God in His Temple," and again that though not granted crowns they shall have palms of victory; although not counted worthy to sit with the King they shall stand before the Throne as servants of the King. The Scriptures show that these, after washing their robes in the blood of the Lamb, through great tribulation will be permitted to come with the Bride to her nuptial feast and to them the message is sent, "Blessed is he that is invited to the marriage supper." Their entrance to the marriage supper is pictured in the same Psalm that represents the Bride, the King's daughter, the Lamb's Wife, arrayed in glorious garments, in clothing of gold. Thus we read, "The virgins, her companions, that follow her shall be brought unto the. With gladness and rejoicing shall they be brought; they shall enter into the King's palace. " -- Psalm 45:13-15.

"Refuse Not Him That Speaketh."

But now we must come back and remember that the glorious things we have been seeing are still prophetic, still future. For more than eighteen centuries the Church has been coming -- approaching -- those glorious consummations at which we have been looking, and undoubtedly, as the Apostle suggests, "They are now nearer than when we first believed." But we are still on this side the veil, still approaching, still being fitted for the glorious consummation "change" of the First Resurrection. And in this connection the Apostle speaks of our Lord Jesus and how He will then be the Mediator of the New Covenant between God and mankind in general -- in the sealing of which Covenant He invites us to share. All the value of the world's redemption and the basis of its future reconciliation under its New Covenant lie in the precious sacrifice of Jesus finished at Calvary, but in inviting us, in calling us, in speaking to us, He has suggested that we may east in our lot with Him -- with Him become dead to earthly interests and share with Him in the future glories. He proposes to accept us as members of His Body and our burial in death as a part of His own -- with which He will ultimately seal His own. Thus the value of His death, which will ultimately speak forgiveness to the world and full cancellation of sin already by faith, speaks these blessings to us who now believe.

We conclude, dear friends, by urging in the Apostle's words, "See that ye refuse not Him that speaketh." The world in general cannot refuse because they hear not the message and the call. He will speak to them by and by as the Great King. During this age He is speaking only to those who have the hearing ear and inviting them to joint heirship with himself and directing them to the fact that He has opened up the way by which their sacrifices may be acceptable to God as a part of his, if offered during this "acceptable time," as a sacrifice. He has spoken to us, telling us of the Father's love, saying, "The Father himself loveth you." He has told us of His own love and care of all who come unto Him, drawn by the Father. His message is that "He is able and willing to keep all whom

He has committed to His care," that He will give us all the assistance necessary for us to make our calling and election sure, and if we fail it will be our own fault, be-cause He is able to "make all things work together for good to them who have been called according to His purpose," and whom He purposes to share with Christ in the divine nature and heavenly glory.

Blessed are your ears, for they have heard the voice of the Son of Man: Already it has brought us the newness of life. Already, figuratively, we who were dead have be-come alive and new creatures and if we continue to hear and to be directed by the message all the Divine purpose shall be accomplished in us and all and much more than we have been considering this afternoon will be our blessed portion. In view of these things, dear friends, what heed should we give to every word of God, to every feature of the Divine message. There are many voices calling us in various directions and presenting various hopes and prizes, but if we have caught a glimpse of the one pearl of great price let us indeed give all that we have, life and time, to secure that pearl. This glorious convention rapidly drawing to a close is but a foretaste of the superlatively grand one referred to in our text. If it gives us so much pleasure to discuss together the glories to come, seen only with the eye of faith, what will it be by and by in the convention which will never break up, where there will be no partings, As we go to our homes let us carry with us and distribute to others the inspiring thought of the General Assembly, the General Convention of the Church of First-Borns. And we may add to that the glad thought that the very name First-Borns as applied to the elect Church of this age implies "after-borns" in God's family in the age to come -- the Millennium. As the Apostle says, "We are a kind of first fruits unto God of His creatures." How blessed the thought that the sin blinded and deaf and spiritually dead shall yet see and hear the voice of the Son of Man and that they that hear shall live as after-borns and later fruits unto God. Let us ever keep before our minds the thought of the special favor of the "change" of nature to glory, honor and immortality, which the Lord has promised to the first-borns. Let this thought, according to the Divine design, energize us so that we may make our calling and election sure.

8:00 P. M. -- Discourse by Pilgrim Bro. Sullivan.

"The Evil Hour and the Strong Delusion."

DEAR BROTHERS AND SISTERS: There could not possibly be a more interesting subject for us to study at this time than this one, for undoubtedly the end of all things is rapidly approaching. It is, indeed, an extraordinary point of time in which we are living. This history of the world is revolving upon this moment. All revelation and history is being fulfilled before our very eyes. To say the least of it, all thoughtful people will admit that everything is disjointed. There is not anything that is pursuing the regular course, or the regular order of things. We have plenty, and yet we have famine, and famine prices.

We have good times and yet there are panics. We have everything and yet we have nothing. The captains of industry are trying to boost up good times. No one can tell where the panic last fall came from. The railroads could not carry the freights at the time and in only a few weeks half the freight cars were idle, and no two people will agree as to the real source of it. It is a most extraordinary point of time in which we are living. It seems to me that the entire fifth and sixth chapters of Ephesians relates to this special time. I would be glad if you would use your Bibles this evening, if you feel so disposed. This time is particularly referred to in Ephesians 5:16: "Redeeming the time because the days are evil." It is referred to again in Ephesians 6:13: "Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand." Now the 10th and 11th verses: "Finally (that is, at the end, in the time in which we are now living), my brethren, be strong in the Lord and in the power of His might. (That is, the Lord is Himself to be our defense at this time.) Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." The inference is that the devil is going to have a special lease of power at this time and the Lord Himself is to be the defense of His people, "be strong in the Lord and the power of His might." Now, I will read this text again: "Wherefore, take unto you, the whole armor of God that ye may be able to withstand in' the evil day."

The inference is, there has been a time when you could have stood, and many did stand, without having on the whole armor of God, but at this special time, it is impossible for us to stand unless we have on the whole armor of God and are safeguarded by the Lord himself. The devil will be given a special lease of power at this time; it is just as plain as two and two are four; there is no misunderstanding it at all. Again, it is referred to in Revelation 3:9, 10, and we will use that as a text: "Behold, I will make them of the synagogue of Satan which say they are Jews, and are not, but do lie; behold, I will make them come and worship before thy feet, *gel, to know that I have loved thee." Why? Here is the reason: "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 on the earth." You see there are two classes; one class professes to be what they are not. It certainly means this: it is a heart trouble. And the time has come when motives are going to be brought to light; and we will not be able to cover up our true heart condition and claim to be what we are not. That is precisely what it means. The Lord says, "I will make them of the synagogue of Satan which say they are Jews and are not, but lie. Behold, I will make them come and worship before thy feet." There is one class here the Lord is going to honor, and there is another class here the Lord is going to humiliate. I tell you this is the time when motives are going to be brought to the surface. "Because thou hast kept the word of my patience" -- they have done something, they have developed the

mind, the disposition, the spirit of God, and God is going to keep them. This passage shows that there is going to be a sifting time here; there is going to be a testing time now. Those who claim to be what they are not truly, will be shown to be of the synagogue of Satan; but the Lord will honor the faithful; He will keep them; He will not permit the strong delusion to reach them; He will protect them. "Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation that shall come upon all the world, to try them that dwell on the earth."

There is another point brought out here forcibly, and I do not want you to overlook it. It is this: that this separating, testing, trial time, now in the Church, is the identical same thing that is going to operate in the world. Well, what is going to be the trouble with the world, Why, it will finally come to the point where there will be no peace to him that goeth out, nor to him that cometh in, but the hand of every man will be against his neighbor. There will be no confidence or trust in anyone. And that is the very identical thing pointed out here that is going to bring on the trouble in the Church. If it be claimed this does not refer to the 7th Laodiceans' stage of the church, my claim is that everything which applies to the other stages applies to this, the last stage. All these exhortations apply to the "overcomers," those who have an ear to hear what the spirit saith unto the churches, when the Lord is present, and knocking. It is going to begin with the Church. Judgment will begin with the house of God (1 Peter 4:17-19), but it will reach all. It is going to reach all that dwell on the face of the earth. And this identical same thing that is going to cause this evil and trial time in the Church will result in the trial of the whole world. There is no misunderstanding it all.

Two Classes.

Now, let us consider these two classes a moment. You see there are two classes here. There is one class that has kept the word of God's patience; they have developed the mind, and disposition, and spirit, of God. There is another class that has claimed to be what they really are not, and it is going to be shown that they are pretenders and not true. Now, let us consider these two classes. We will first consider the righteous. What have they sought for, and what have they obtained, Let us turn to 1 Timothy 6:11: "But thou, O man of God, flee these things; and follow after righteousness, and godliness, and faith, and love, and patience, and meekness." That is the righteous. They have done what, They have followed after certain things; they have followed after faith, righteousness, godliness, love, meekness and patience. Now, look again, in 2 Timothy 2:21, 22: "If a man purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared for every good work. Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."

Dear brethren, do you get the point, You are not only following after righteousness, and faith, charity, and peace, but you are keeping with those of kindred spirits who are doing the same thing; that is, who are calling on the Lord out of a pure heart. These are the righteous: 'they have heeded the Lord's Word and have fled from these evil things, not followed after them, but on the contrary they have followed after righteousness, godliness, faith, love, patience, and meekness, having emptied themselves of these fleshly desires and passions and youth-lusts, having called on the name of the Lord out of a pure heart, having kept company with those of a kindred spirit, -- these, being cemented by the bonds of love, are safe, for the Lord will keep them, and the evil one toucheth them not during this special trial time. They are one as the Savior and the Father are one. Jesus prayed that we might be one as the Father and He were one. It is impossible for us to be one in the

sense of being one person, and He and the Father are not one in the sense of being one person, but one in mind, spirit, heart intentions. That is the way we are one; they are members of One Body. They are members of one another. (Romans 12:4, 5.) There will be no schism among these, they will have the same care one for another. (1 Corinthians 12:25.) That is, the same care the members of your own body have for one another, for they know they are one body, and each one a member in particular. (1 Corinthians 1:27.) "Now, ye are the Body of Christ, and members in particular." The finger is a member in particular; it must do the work of the finger, and nothing else; and you and I are being fitted for a certain place. We must understand this.

Now listen! And these will see eye to eye. (Isaiah 52:8.) "Thy watchman . shall see eye to eye, when the Lord shall bring again Zion." There will be no schism among these. But now let us consider the evil, the unfruitful workers of darkness. They are unfruitful in that they have not borne this blessed fruit, love, joy, peace, etc. For we are all getting the things we are following after. You are getting the things you most appreciate, and it becomes at last a question with every one of us whether we appreciate most these earthly good things, or the heavenly, unseen things. Turn again, please, to 1 Timothy, 6th chapter, and see what are the things to be "fled from." We will be astonished perhaps to see it is only placing a too high estimate on earthly good things. Read verses 5 and 10 carefully: "Supposing gain is godliness," "they that will be rich fall into temptation and a snare," "For love of money is root of all evil, while some coveted after have erred from the faith, etc." But they have become careless, lukewarm and indifferent. The conduct of this first class, their unity, harmony, love, and fellowship, will be a reproof to these "unfruitful workers of darkness," those who have not borne this blessed fruit.

Ephesians, 5:11, 12, "But have no fellowship with the unfruitful workers of darkness, but rather reprove them." You may say, "O, that means the world." It does not mean the world. It means those who have not borne this blessed fruit. He is not talking about the world; the world is not considered at all. Look at the 6th verse: "Let no man deceive you with vain words: for because of these things cometh the wrath of God on the children of disobedience." Who are these children of disobedience, They are not the world by any means; for they are not children at all. These disobedient children are the "great company," those who have not borne this fruit, the unfruitful workers of darkness. The reason is given: there is no fellowship between the two classes. "Have no fellowship" with them. Therefore the harmony and the beauty of fellowship of one class will provoke the unfruitful to envy and evil speaking and maligning of these very elect members, for truly they will misunderstand and misrepresent them. This is the very time of the breaking off of those branches. John 15:2, "Every branch in me that beareth not fruit, he taketh away." And I tell you the separating time is at hand. Motives are going to be brought to the surface.

God's Word Repudiated.

Now this second class, the unfruitful, unwittingly allow Satan to lead them to repudiate the Lord's Word, which requires us to "Speak evil of no man." (Titus, 3:2.) You say, "I am only telling the truth on them; I am not speaking evil of them." Brother, sister, you may be mistaken about that. There are lies today piled up mountain high, every one of which were told as the truth. But admitting that you are stating the facts regarding the overt acts truthfully, you are forbidden to do that. Admit that you are stating the facts truthfully, as regards the overt act, and there is still a deeper meaning in this -- you cannot understand or appreciate or weigh motives. God only looketh upon the heart, and motives count for everything. Unless you could read the heart, and the motives

underlying the act, you would be incapable of passing on them. Suppose I intended to give you a dose of quinine to strengthen you, but I make a mistake and give you a dose of arsenic and kill you; I am not a murderer at heart, I am not a murderer in God's sight. My motives were good, my intentions were perfect. But suppose on the other hand I intended to give you the arsenic to kill you, but through mistake I gave you the quinine and it cured you and strengthened you; I would still be a murderer at heart, because my motive was murder. This world, dear brethren, is full of thieves and murderers who have never struck a blow or stolen a penny. They are thieves and murderers at heart. God looketh on the heart, and I tell you, you cannot read motives, and for that reason you are not capable of passing on those acts now. "Judge nothing before the time" is the injunction of the Apostle, 1 Corinthians 4:5. But you say, "I am only telling the truth on them." This text forbids the speaking of evil, hurtful truth; you must not speak evil, either true or false. It is filth, and you and I have no time to deal with filth.

This is all, I think, very beautifully illustrated in this: Some people will just wade through a thousand pages of pure truth and not see any beauty in it at all, but try all the while to find some little flaw to kick about. It reminds me of two birds flying together, one a carrion crow and the other a beautiful dove. They pass over the same beautiful scenery, the same mountains, the same hillocks, the same beautiful rivers, and valleys, and the same beautiful sky, but the crow sees nothing of beauty in it all, but the dove is rejoicing in the beauty on every hand. At last they come into a current of impure air; the crow sniffs it, "O, here is beauty," and he follows it up to its source, and there delves into the carcass of a dead horse; that is beauty to him. These things only demonstrate what kind of a spirit we are of. We are all finding what we are seeking for. (Matthew 5:6.) "Blessed are they which do hunger and thirst after righteousness for they shall be filled."

I want to mention a passage of Scripture, and I want you to become familiar with it. (Matthew 18:15-17.) I wonder if anybody here ever heard of that passage before, There is no other passage in the Bible like it; there is no other passage in the Bible touching on that same point. It covers the whole case. You do not need any more. You should keep it in mind all the time. "Moreover, if thy brother shall trespass against thee, go and tell him his fault between him and thee alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more." Now, suppose I do something that shocks your sense of propriety; I do something that you think is entirely unbecoming a brother in the truth; I wound you, I injure you; what would you do, brother, or sister, Would you say to some other one, "Did you see what Brother Sullivan did? Did you hear what he said, What do you think about that? I think we had better write to Brother Russell and tell him Brother Sullivan is unfit for the service." O, brother, or sister, that means that you would stamp the life out of me, and crush me in the gutter! This kind of treatment at your hands would be a gross injustice to me and a direct violation of God's Word. Why do you not heed this instruction, and come to me and say, "O, Brother Sullivan, you shocked me; you injured me, you wounded me, wounded my sense of propriety?" O, brother, or sister, whenever you do I will get down on my knees before you and I will set this whole thing straight. Ninety-nine out of every hundred will do it, but you won't give them a chance to do it. Here you will disregard the plain injunction and run and tell something over the country, and thus violate every law of etiquette and common decency, and never mention it to the only one to whom it should be told.

But suppose you are trying to save me, and I won't hear you, Then what do you do? Why, you go and get two people you think would have more influence over me than any other persons in the world, and you bring them to me. Now you have not said one syllable before hand to them, and

you come with them to me and say, "Brother Sullivan has injured me, wounded me." Now, suppose they say to you, "Why you are entirely mistaken about this; he has not done anything wrong." That must end it. You must not open your mouth again about it. But suppose they agree with you, and I will not listen; you are still trying to save me, nobody knows anything about it, and for that reason, because you are trying to save me, you may carry it to the church, and thus you would not disregard God's Word.

A Serpent Tongue.

James tells us about a snake-tongue (James 3:5-8): "Even so the tongue is a little member, and it boasteth great things. Behold how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of Gehenna." It means, I tell you, that there are fallen, depraved natures all around us, and this little spark of fire of Gehenna, which you start, just ignites in all those natures around you, and you start a great fire, instead of coming right to me. Listen! For every kind of beasts, and birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind; but the tongue can no man tame, it is an unruly evil, full of deadly poison." Your tongue is worse than a roaring lion! Just think about it! A "snake" tongue! Verse 13, "Who is a wise man and endued with knowledge among you, Let him show out of a good conversation his works with meekness and wisdom." But, he says, "If ye have bitter envying and strife in your heart, glory not, and lie not against the truth." "But the wisdom that is from above is first pure, then peaceable, gentle, easily to be entreated, full of mercy and good fruit, without partiality, and without hypocrisy." Thank the Lord!

Now, let me ask you, dear brother or sister, for you must be your own judge; you must go through your own heart this evening, and my hope is it will do us good. Have you a snake tongue, Have you a poisonous tongue? Have you a bitter tongue? Have you a devilish tongue, Or, on the contrary, do you have a pure tongue, a peace-able tongue? And are you easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy? The heart is the fountain; all depends on the heart. No bitter fountain can send forth a sweet stream.

2 Corinthians 6:14-18: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness, And what concord hath Christ with Belial, Or what part hath he that believeth with an infidel, And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God and they shall be my people. Wherefore, come out from among them, and be ye separate from them, saith the Lord, and touch not the unclean thing, and I will receive you." You must attend to the fountain.

Philippians, 3:16-19: "For many walk, of whom I have told you often, and now tell you even weeping that they are enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things." Brother and sister, what have you got your mind upon, Is your mind on these earthly things, Or are you seeking first the Kingdom above all else? "Give diligence rather to make your calling and election sure." Are you giving that the first place, or are these earthly things having the first place? I will tell you, the heart must be cleansed and purified from these earthly things. Note Philippians 3:16 carefully. These two classes

are in the church today. The difference is they have not been walking by the same rule, not been minding the same things, no, they are the enemies of the cross, who mind earthly things.

Let me illustrate: Suppose there is a little spring right here; that spring would represent your heart. Here is a little stream that runs off down the hill; that represents your life. We are all anxious to have the life appear so beautiful -- every one of us. Well, now, you stand way down there with a little stick and try to get this stream clear and pure, and make things appear nice, and all the while here is an old sow and a great lot of pigs wallowing in the head of the spring, your heart! The only sensible thing to do would be to get that sow and the pigs out of the head of the spring. Cleanse your heart of these swinish thoughts, desires for earthly things, and then I tell you, you will have no trouble with your life. Get your heart pure, and you will have no trouble in appearing pure.

"The Evil Hour."

Now, we come to the point, and I want you to consider it carefully. What is the evil hour? What does the Lord mean by the "evil hour"? It is this; keep it in your mind: Would you, brother, or sister, under any circumstance, deflect from the path of purity and righteousness? That is the basis now upon which we are to be tried. Would you under any circumstances deflect, turn aside from the path of purity and righteousness? Now get these two questions in your mind, for this trial will be conducted along these two lines:

(1) Do you love righteousness? Do you love purity for itself alone? That is, do you really love God?
(2) Do you love the brethren as you love yourself? Do you? Feeling no envy, no revenge, no jealousy, no covetousness? I will tell you covetousness is something that needs our attention. Do you know that covetousness is classed with fornication and with uncleanness? Ephesians 5:3-5: "But fornication and all uncleanness or covetousness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, bath any inheritance in the Kingdom of Christ and of God." Don't you see covetousness is classed with fornication? Don't you see it is one of the most heinous sins? What is covetousness? It is seeking these earthly good things, good things of an earthly nature; not necessary earthly things of an evil nature, but good things of an earthly nature; and you and I are giving to these earthly things love and affection that should be given to God. He says it is idolatry.

Now, we come back to the point again. Do you love the brethren- as you love yourself, feeling no envy, no revenge, no jealousy, no covetousness? Hebrews 13:5, 6: "Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me." The inference is, that if we have God's blessing, that is enough to make us rich, and all the things of this world together, without this blessing, are nothing in comparison with it.

Now again, 2 Thessalonians 2:10-12: "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause, God shall send them strong delusions, that they should believe a lie: that they might all be condemned who believe not the truth, but had pleasure in unrighteousness." They have received the truth all right, but they have not received the love of the truth; they do not love the truth.

Now what do we mean by the "evil hour"? It is this: This is the hour when all this is to be proved. What is to be proved? Why it is to be proved whether we love the Lord with all our heart, -soul, mind and strength, and love our neighbor as ourselves. And I tell you, this question will be settled with every one of us -- I was about to say within the next twelve months, but I do not believe I will say that. But in the very near future, this very question is going to be decided with every one of us. We have come to the time when the strong delusion will carry away everyone to whom it will be permitted to come. Don't you imagine you are too strong to be carried away. I was speaking to a sister pot long ago, and she is going off after the devil's delusion along the line of physical healing. I said, "Sister. don't do it; it is dangerous." She said, "O, I have laid the truth to my heart, and I am so grounded in the truth that nothing in any way could shake my confidence." But every one of these almost have forgotten nearly everything about the truth they ever knew. If they look close, they will see this. The strong delusion is going to carry away every one to whom it will be permitted to come. It is the overflowing scourge referred to in Isaiah 28:18. It is the enemy coming in like a flood, as in Isaiah 59:18-20. And I want to turn and read that: "According to their deeds, accordingly He will repay, fury to His adversaries, recompense to His enemies; to the islands He will repay recompense. So shall they fear the name of the Lord from the West, and His glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." The Lord has promised to come to Zion at this particular time, and to raise up a standard against the enemy, who shall come in like a flood. And He shall raise up this standard for the protection of whom? For the protection of those who have kept the word of His patience, none others. "Because thou hast kept the word of my patience, I will also keep thee from (or during) the hour of temptation which shall try the whole world." This is the very hour when the enemy will come in like a flood. Now, none are too strong. It will not be because some are too strong to be carried away that they remain. O no. But the Lord has promised to keep them. Psalm 121:5: "The Lord is thy keeper." Again, Revelation 3:10: "Because thou hast kept the word of my patience, I also will keep thee." The Lord has promised to come to Zion, and He will lift up a standard against the enemy at this time. The Lord is going forth to fight for them. All could be carried away, but it will not be permitted to reach those who really and truly love the Lord, and who love the brethren with a pure heart fervently. It will only be sent to those to whom it should be sent. There will be a halo of influence protecting the Lord's people and the evil one will not be permitted to touch them.

Before the Great Delusion Is Reached.

Now again, before this time is reached, or now while preparations for it are in progress, for undoubtedly the great delusion is just ahead of us. I call your close attention right here. That now while preparations for it are in progress, some will be confused and some will fail before the great delusion is reached. Some in their slowness to recognize that conditions have changed, may balk even at those things intended to prepare the Lord's people for the final conflict. Their suspicious, distrustful nature will manifest itself in a want of confidence in the very dearest brethren, those whom we have the greatest reason to love and trust at this time. Mark what I tell you! The members must have the same care for one another -- that is, the same care the members of your own body have for one another; it has got to come to that point before you are fit for the Kingdom.

Points to Be Tested.

The first is as regards love for the Lord. Would you deflect from this path of purity willingly, or half willingly? Go through your own heart to answer these questions. Under the most favorable conditions, would you entertain some covetous desire for either sinful pleasures, or for something that is not sinful in itself, but only an earthly good thing that you might desire? Or would you gratify some ambition? Brother, sister, if so, don't you see you are not fit for the Kingdom? Can't you see you are not fit for the glorified condition? If that is true, could you, under any circumstance, get the consent of your heart to participate in any immorality, or indulge the flesh only a little bit? Answer these questions. I tell you, you must go through your heart. It is time for us to do this. It is time for us to remove the fault. It is time for the whole Church to move right forward. Would you indulge the flesh just a little? If so, you have failed to love the Lord with all your mind and strength. If so, the Lord knows it, and He will permit the strong delusion to carry you away. It was on account of the pride in Satan's heart which caused the strong delusion to come to him. (Ezekiel 28:15, 17; Isaiah 14:12 17.) -

Now the second point to be tested: Love for the brethren. I want your close attention now. Could you, under any circumstances, be made to distrust a brother, whom you have every reason to know and love and trust? Could you? Not in regard to myself, but others that you have known longer, whose lives have been bared to the very bone. Could you be influenced to place a wrong construction on a small act of theirs. and attribute to them evil or selfish motives, losing sight of the fact that none of us are perfect at this time, and that you do worse things yourself, if you do not do the very same things, and that you can expect forgiveness of God only as you are willing to forgive others! "Forgive us our trespasses, as we forgive those who trespass against us." Could you be influenced to speak evil of them, to malign them, and to assign a bad motive to them, feel envious of them! Could you! O, no," you say, "I am telling the truth on them." I want to ask you, does the Lord make any difference, brother, or sister, between speaking or telling truth, or the speaking an untruth, if it is evil? Speaking evil means to rehearse an uncomplimentary statement, true or false, and the injunction is, "Speak evil of no man." for you cannot understand the motive. "Well, they do love one another," you say. But now in your eagerness to justify yourself, as I have heard others say in my very presence when defaming some of the dearest members of the Body of Christ, you say, "O, they love one another." I answer, yes indeed they do, and that is the command (John 15:17) of our Master, and I would answer further that is just where they had the advantage of some others. For surely, dear brother, love must be scarce in our hearts where such malicious motives could be assigned to one of the brothers of the Body of Christ. But you answer, "Brother Sullivan, you do not know what I know." Brother or sister, thank God that is true(I do not want to know what you know. I know you know you have the truth, and you must stand for the truth, and if every man proves false, that should not affect your standing one particle. It is the Lord you want to die with, it is the truth you want to stand for, and stand upon, and live for it, and die with it. And that you have the truth is the very thing that is going to sustain you in this conflict, and that is why you have such an understanding of the truth at this time. It is the only thing to support you in this coming conflict.

Listen again: "Who art thou that judgeth another man's servant? To his own master he standeth or falleth. Yea, he shall be holden up, for God is able to make him stand." (Romans 14:4. Read also James 4:12; 1 Corinthians 4:3.)

The Strong Delusion.

Now we come to the strong delusion. But first let me rehearse. The evil hour just simply means this: It is going to be proved whether we love the Lord with all our heart, soul, mind and strength, and whether we love our brother as ourselves. Your motives are going to be brought to the surface. It is going to be shown whether you love earthly things, and mind earthly things or heavenly things the most. Now you must bear in mind the strong delusion just ahead of us, and some are going to fail before that time. The evil heart, the suspicious heart, will manifest itself before that time -- before the whirlpool is reached.

Its Source.

The demons will no doubt be the source of the great delusion. There is no doubt in the world of that. And while they are proving their fitness for destruction, they will also be helping to show some others have the same unworthy disposition of distrust and disregard for God and His truth, as expressed in His Word, and for the pure-hearted members of the Bride of Christ, the brethren, and thus are unfit for the Kingdom. A surmise only. Now don't put too much dependence on this, for it is only a surmise: to the morally corrupt there is no doubt in my mind that these evil spirits may appear in both male and female bodies, in human form, with human clothing, and now you have only to draw on your imagination a little to see what that means to the morally corrupt. They will also probably impersonate the living as well as the dead.

Again to those who are suspicious, who attribute an evil motive to every right thing, just because it discounts them, -- to those they will likely come in human form, and leave no doubt in your mind as to the truth of your evil surmising, impersonating the very one you suspicioned, and making all kinds of acknowledgments and confidential indecent proposals, you thinking all the time, perhaps, that you are dealing with one of the dear friends. Just think what a delusion that would be! These things will prove conclusively, dear friends, if we have failed to love the brethren. If so, the Lord's Law of Love has not been fulfilled in our case. Love to God supremely, and to your brother as yourself. It proves they are unfit for the Kingdom.

You may give all your goods to feed the poor, and if you have not love, it profiteth nothing. (1 Corinthians 13:3.) You will be only a sounding brass or tinkling cymbal, unless you develop this mind, spirit, disposition of God, which is love.

Why Permitted.

Now the Lord knows, the Lord understands, all of these things in advance, and He only permits them to demonstrate clearly our real heart condition, so that finally you and I will join in praising the Lord for our own condemnation and rejection as unfit for the Kingdom. 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." Brother, sister, I pray God that our works may stand the test of the fire. Fire refers to this time of trial and testing, right now.

The "Vow."

Now let me talk to you a moment about the vow. Suppose I should come to you preaching against this vow. Would you have more or less respect for me! Ah, you know I would lower myself greatly in your estimation. Why! Because it would violate the spirit of the truth by which you are being led. You would say, "Why should he abuse this vow; it is not going to hurt any-body!" It would violate the spirit of the truth by which you are being led. My advice to everyone would be this: if the way to take that vow is not clear to you, don't take it -- but don't you open your mouth about it, either. You might stumble some other one. It is a great crime to stumble one of these little ones who believe in the Lord, and the Lord says it is better that you should have a great millstone hung around your neck and be drowned in the depths of the sea than to stumble one of them. (Matthew 18:6.) Then go to the Lord, remember He has promised to give wisdom, and there wait for the answer. But, dear brother, do not be asleep when the answer comes. Try to understand it. Again, for me to oppose that vow would be for me to violate the spirit of the truth. If I should do so, what should you do? You should hold your nose and walk away from my teaching on that point, as you would from a stench. Again, you would consider me as entirely unfit for the responsible position of a helper during this dark hour, wouldn't you? I tell you, you would. But, notwithstanding that it would violate the spirit of the truth for me to oppose that vow, how difficult it would be to keep from following such an example and such preaching, And that shows the necessity for the vow. "A desire to do good, but evil is always present." Do you see?

The Vow Reproves.

Let us look a little further. You go out in the garden and overturn a stone, and there are a whole lot of little bugs, ants and spiders, and the light thrust on them makes them all scamper away; they cannot stand it. This vow only turns over another stone in the garden of our hearts, under which some of the insects of darkness, these fleshly desires, may have taken refuge; and the light thrown on those, the minutest lurkings or sympathies with evil, causes them to scamper away, and to seek other covering. This vow strengthens us, it quickens our endeavor to heed the Apostle's instruction in Ephesians 5:15, 16: "See, then, that ye walk circumspectly (that is, looking around at every step) not as fools, but as wise. Redeeming the time, because the days are evil." Some may close their eyes and foolishly refuse to see that the days are evil, that the time is brief and should be redeemed, bought back, every minute of it, and not one moment of it wasted.

"Holy Kiss."

Now, I want to call your attention to the "holy kiss." The Bible positively teaches the practice of the holy kiss. See Romans 16:16: "Salute one another with an holy kiss." 1 Corinthians 16:20: "Greet ye one another with an holy kiss." 1 Thessalonians 5:26: "Greet all the brethren with an holy kiss." There are no exceptions whatever to it, but my argument is this: that the race is now so weak and so degraded that it is almost impossible for the kiss to be holy. If it could be practiced in the Church, just as we grasp hands here, it would be perfectly holy. I believe, too, there are still in the Church those who could practice it in just that way, and it would be holy on their part, perfectly pure, and yet it might be very unholy on the part of the other one who participated, and it might greatly stumble or injure him or her. It is almost impossible now for it to be holy, and therefore we do well to cut the whole thing out. If it could be perfectly holy, it is all right, and there is no doubt that there was a time when it could be holy and could be practiced in the Church, but that time is

surely not now, during this evil hour, when the race is so weak. No, dear brothers, we are to redeem the time, for the days are evil. (Ephesians 5:16.) The Lord has given us light to see these things. "Wherefore, He saith, awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." (Ephesians 5:14.) So let us not be unwise in this matter. "Wherefore be not unwise, but understanding what the will of the Lord is." (Ephesians 5:17.) The vow covers this point, and it was only implied in your consecration vow. I want you to get that point. You could not have had it in mind when you made your consecration vow. It was only implied there that you would be dead to all of these earthly things, and alive to the heavenly things, and to lay down your life for the brethren. And if you can help any brother by taking an additional vow to that extent, I tell you that you will surely please the Lord in doing so.

Again, it is only another way of not eating meat, if it offends a brother. It is only being all things to all men, in order to salvation. There is nothing wrong, but it is perfectly right, to take one vow or forty vows if you can help someone by doing so and you desire to do so. As for myself, I would take forty vows, and get down in the mud to do it, if I could help a poor brother; and I hope that spirit pervades every heart here. I hope that spirit is one that fills every one of our hearts, that we will do everything we can to help a brother. Paul said he would not do so necessary a thing as to eat meat, if that would offend a brother.

Our Only Hope.

The only hope, then, is that the Lord will safeguard His people at this time. Psalm 34:7: "The angel of the Lord encampeth round about them that fear Him, and delivereth them." And this view, too, is supported by the statement of Satan respecting Job. He said to the Lord, "Hast thou not made a hedge about him?" (Job 1:10.) There is no doubt in the world that as the Lord gave' he adversary permission against Job, so Satan will be given liberty in the coming hour of temptation that is to come upon the whole world. (Revelation 3:10.) How important, then, that the Lord's people draw near to Him for protection. In Psalm 91:1, 2, 3, 4, the Prophet David refers to this under the beautiful figure of the mother hen protecting her little ones under her feathers during a storm: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust. Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers and under his wings shalt thou trust." And now we want to look to Him for protection, and draw near to Him in this evil hour.

Has It Come?

I want to ask you, has the evil hour come? Do you believe it has come? There is no doubt in the world but that it has come. It is a stern reality. The most fearful things are taking place in the church today. Many can-not appreciate it. They could appreciate some physical mishap to the world and its affairs, like the panic last fall, but not the fearful work of the present that is going on in the church. I want you to look back a few weeks or a few months, and see how strongly you have been tempted to do wrong along the lines of your greatest weakness -- every one of you. Look a little closer at your tongue. Have you not been using it against the more advanced members in this same body? O, you say, "I only differ with them on this one thing." I ask you, brother, or sister, why do you do this? Does your course help anyone along? You are compelled to admit it does not. No, I

will tell you, many say to me you stumble them greatly. That is what they say. Others will say, "O, she would have been lovely, if it had not been for this one thing." "O, they do love one another." Yes, but it is a pure heavenly love of which some hearts know but little --the very thing objected to is the thing that makes them lovely; and notwithstanding we are told in Romans 13:10, that love worketh no ill to his neighbor, and love is of God (1 John 4:7), we go running around asking, "What do you think of this brother? What do you think of this sister?" And we never mention this thing to those who have offended us.

Others will again say,. "O, we are getting nothing new; we are just going round and round in a groove. Why don't we get the seventh volume?" Who is this complaining against God and His marvelous works, for surely this is the most marvelous work that has ever been done on this earth? It is those who have forgotten about as much about the truth as they ever knew; they are not reading; they have made very poor use of the first six volumes; they are not getting meat "in due season" out of the Watch Tower today, for right there, with a clarion voice, attention is being called to this very sin of theirs as being the besetment of this evil hour, and yet there is a class today whose ears are closed to it and that is thus complaining against God -- for it is not a complaint against His people, but a complaint against the Lord Himself. There are two classes. There is going to be one class in the Church arrayed against the other, against those who are coming to the mark and being sealed; and this first class is going to speak all manner of evil against the other class falsely. Mark what I tell you!

The Unforgiving Spirit.

But suppose someone now does an act not forbidden in the Word of God, and to that one, strong in the Lord, it might be as nothing, but to a weaker one it would be a great test. But suppose now that for this reason, to say the most of it, it is unwise, not sinful. Now I want to ask you, have you the forgiving spirit? If you cannot forgive an unwise act when you yourself are so evil, how can you expect God to forgive you? I want you to answer that question. Just tell me, are you suspicious and distrustful? If you would suspicion and distrust me when you have every reason to love and trust me, why you would distrust me after a while when the Church is glorified. Your character will be yours throughout eternity; there will be no change in your character after you leave here, and it must be finished, completed here. Suppose now, a brother who is strong should perform an act in perfect safety, but for one of those less strong it would be unsafe to attempt it, and to whom it was a great temptation to try it, and that this one should give up the practice on that account: would it be just, honorable, or decent, to accuse such an one of a base, selfish motive? These very things, I tell you, are actually going to be done in the Church. They will claim, "This is the only thing that I have opposed." Dear brethren, Satan was perfectly glorious, except in one respect. And I will tell you Judas was nearly right in his own estimation. And there is an old adage, and a true one, that a man's ways are right in his own eyes. O, how true that is! We are told that the heart is deceitful above all things and desperately wicked, and who can know it? The inference is, yet can not know your own heart perfectly, and so it is. The Prophet David in Psalm 19:12 asks the question: "Who can understand his errors? -- that is , his own errors?"

Now, in conclusion, let me call your attention to one or two little things. The first is this, self-preservation. I can see that a strong test is coming along this line of protection during this evil,

trying hour; it is especially coming to the delicate sisters; with many, finances are almost exhausted; with many others, their physical strength is nearly gone, and they can see nothing in the future except physical collapse. So this old adage that selfpreservation is the first law of nature naturally appeals to them very strongly. Some may seek protection in marriage at this critical moment (my advice would be: Don't do it, pull up that weed of fleshly desire); others may seek protection in insurance societies; others may seek it by de-pending too much upon the brethren, losing sight of our Lord Jesus, the Head. Let us all look more and more to the right source for our help and protection. All the armies in the world, all the navies in the world, all the gold in the world, cannot protect us; let us remember the Apostle's exhortation, 1 Peter 5:7, 8: "Casting all your care upon Him, for He careth for you, Be sober, be vigilant, because your adversary, as a roaring lion, walketh about, seeking whom he may devour." Let me quote the 2nd and 3rd verses of Hymn 272:

"Stand up! stand up for Jesus!
Stand in his strength alone;
The arm of flesh will fail you.
Ye dare not trust your own;
Put on the gospel armor,
And, watching unto prayer,
Where duty calls, or danger,
Be never wanting there.

"Stand up! stand up for Jesus!
The strife will not be long;
This day the noise of battle,
The next the victor's song;
To him that overcometh
A crown of life shall be;
He with the King of glory
Shall reign eternally."

Let us remember further: No advancement can be made without another battle. Every particle of advancement will be manifested in our lives, and reflected in our faces. Do you really wish to go forward? The Lord can move us forward, but it will be done by another battle. The Apostle says: Forgetting the things that are behind and reaching forth for the things that are before (Philippians 3:13) -- this was his attitude. You are not to think about how long you have suffered, nor how many tracts you have distributed, nor how many books you have sold, nor how many journeys you have made -- you are forgetting these things which are behind, and looking forward to the things which are before. This should be the attitude of every one of us. Let us keep in mind this thought, and ask ourselves, how does God look at this! How does this act, or this thought, appear to God, who knows all the facts! Let me ask this question: Would you do more for pride's sake than for love's sake! Would you! Much is done to keep up appearances, much is done for policy's sake, much is done because it is expected of us. We regret to lower ourselves to any extent in the opinion of men, and so we pay out money and expend energy in doing things that are perfectly right in them-selves, but in God's sight they have no value whatever. Though you may give all your goods to feed the poor, even your body to be burned, if you have not love, it profiteth nothing. Brother, sister, this is the evil hour. This is the time when all of these things are going to be made clear, when motives are going to be brought to the surface. I could do you a favor, and do it in such a way that you would

say, "Brother Sullivan, you have done me a favor, but I would rather you would not have done it, for you have done it in such a manner that I cannot appreciate it." Now you want to render this service joyfully, and in the manner in which God would appreciate it.

Now may God's blessing rest upon you all. Amen.

MONDAY, SEPTEMBER 7

9:00 A. M. -- Discourse by Brother W. E. Van Amburgh.

Subject: "With All Thy Keeping, Keep Thy Heart."



DEAR FRIENDS: The wise man tells us, "Keep thy heart with all diligence, for out of it are the issues of life." Or, as it reads in the margin, "With all thy keeping, keep thy heart." Did the wise man here refer to the physical heart! I think not, yet we may take this as an illustration. The heart is the very center of the life of man. Various members -- almost any member except the heart -- may be-come diseased, may become more or less incapacitated for its work, may even to some extent be paralyzed, and in some case removed entirely, and yet life continues; but if something affects the heart, how quickly the whole body feels the result. And if it is very much affected, how quickly death results!

As we study the action of the heart, we see that it has a very peculiar function to perform. It receives the blood into its receiving chambers; from there the blood is sent into the ventricles, and from there is pumped into the lungs, where it comes in contact with the vitalizing air and is purified, so to speak. The blood is then brought back into the heart, and from the left auricle is sent out to all parts of the body for the rebuilding of the broken-down parts, for the renewing of the worn tissues, and thus to revivify the whole body. How necessary, then, it is for the heart to perform its action properly! It is a member which never sleeps; it is always on duty.

The heart is in very close touch with the mind. If there comes sudden emotion, such as fear, or love, or excitement, how quickly the heart responds! It is not surprising, therefore, that the word heart is frequently used for the mind, the affections, the purpose, the will of man. And so the Scriptures make use of this word in several hundred texts. We call to mind such texts as this: "Thou shalt love thy Lord thy God with all thy heart," "Blessed are the pure in heart, for they shall see God," "God looketh upon the heart." And in the text we have under consideration, "With all thy keeping, keep thy heart."

The question quite properly comes to us, why is there so much stress laid on the keeping of the heart! Has not our Lord asked of us, "My son, give me thine heart!" If we have given our heart to the Lord, it is no longer ours. How, then, are we supposed to keep something that we have given away! When we consecrated ourselves, did we not also give our lives to the Lord! God has not taken our lives yet. Did we not consecrate to Him all we possessed of earthly things! He has not taken all of them. What has He done with them? He has simply entrusted them to us to serve as His stewards, in order that we might prove the extent of our love and loyalty toward Him. So, when He says, "My son, give me thine heart," He leaves it in our control, and instructs us to develop a heart so loyal to Him that nothing can in any wise remove our loyalty or our love. He assures us that His love cannot be broken; that there is nothing that can separate us from His love unless we take our

hearts from Him. Realizing, then, that the Lord has turned back to us our hearts, how necessary it is for us to heed the advice of the Lord!

The question then comes into our minds, how can we keep our hearts! What is our heart in this sense of the text? It is our thoughts, our minds, our intentions, our purpose, our affections, our character. Character is built largely from what we receive from the outside. If we were to be put in a place all by ourselves, aside from association with anyone else, we would find ourselves limited in ability to build character. But He has surrounded us with peculiar associations and conditions that we might build a character like His; and so He gives us the command, "Be ye perfect, even as your heavenly Father is perfect."

Our associations and surroundings bring us thoughts. If we are wise we will immediately turn these suggestions to the realm of reason that they might be carefully inspected before we entertain them, and thus build up the so called tissues of the mind or character.

But we all realize that we are very imperfect, and that, therefore, our reason alone is not a proper standard and so the Lord, knowing our needs, has abundantly provided the very thing we need! And what is that? It is His precious Word. It is the standard by which we are to correct any improper thought, any wrong impression, any poor purpose, to alter any false hope, remove any unholy desire. If anything cannot stand the test of the Word, we must cast it out and not put it into the building of character. So, we have the words of our Lord, "Sanctify them through thy truth; thy Word is truth."

As you and I have been for the last week feasting on the words of the Lord, and upon the fellowship with "those of like precious faith," we have been purifying our desires, improving our understanding -- endeavoring to get them more and more into harmony with the Lord's Word; thus building stronger character than we had before, stronger love, a stronger determination to be like Him, who so loved us that He gave His life for us. I trust also that our love for one another has been developing.

The Lord tells us in His Word, "The Lord your God proveth you to know whether you love the Lord your God with all your heart, and with all your soul," therefore, dear brothers and sisters, as we are at this convention, so to speak, on the Mount of Transfiguration, we behold the glory of the Lord; and some of us have said, like Peter, "It is good for us to be here; we wish to make booths, and stay here." But as they came down from the mountain there was a trial; some of the other disciples were having difficulty in casting out a demon that was in a man. They came down into trial the first thing. Now, dear brothers and sisters, it may be the Lord has some trials for each of us, when we go from this convention, in order that we may put into practice what we have learned here.

We have been hearing a great deal about the time of trouble. It is not my purpose to speak about the time of trouble. My inclination, naturally as well as otherwise, is to overlook (look over) things (Brother Van is only 6 feet 4), and I do not want to look at the fastapproaching time of trouble any more than I can possibly help. I want to look over it and see what is on the other side. You know that when a ship is going down, those in the lifeboat are inclined to look at the dangerous breakers ahead, and fear, saying, Oh, how are we ever going to get over? By keeping in the life-boat! We

are not going to look at the breakers ahead, but at the land. And so the Lord has told us that we are not to look at the troubles, but unto Jesus, to keep our eyes fixed upon Him.

I remember that when in the railroad business I frequently walked across railroad bridges spanning chasms or wide streams, and that when I looked down I became dizzy, could not see straight, and would sometimes be-come so confused that I would have to get down on my hands and knees and walk; and you know that is quite a humiliation for me! I soon found that the proper way to walk safely and without fear was to look up; then I could walk without difficulty over the danger.

Dear brethren and sisters, if you and I keep our eyes on the Lord, we are not going to experience any dangers. The Lord has said, "Sufficient unto the day is the evil thereof." What is the use of worrying about the morrow anyway? Let us remember this also, Sufficient unto the day is the grace thereof. Therefore, we are not afraid of tomorrow. I hope we will not go from this Convention carrying trouble. If we do, then we are going to have more of it, and anxiety is poor material for character building. "As a man thinketh in his heart, so is he." So, if you are fearful of the trials, fearful of the conditions, and you do not know whether you are going to reach the other side or not, it is doubtful if you ever will succeed. We build upon the thoughts we entertain!

The Lord tells us how to avoid building that way. You and I have agreed to take the Lord's will for ours, have we not? We all made a covenant with the Lord, saying, "Lord, I will take your will, your mind, your plans and purposes, instead of mine." Are we keeping the covenant or not? If so, then we are abiding by His Word, and instead of thinking of troubles and trials, we are thinking, What a great God we have! We think about His Word, and make it the meditation of our heart day and night; we have no time to build of the unstable materials of doubt, discouragement -- and worry about what is coming. But,

"How firm a foundation, ye Saints of the Lord,
Is laid for your faith in His excellent Word."

Therefore, we will think as the Lord thinks! What does He think about it? How many of you have read the 14th, 15th, 16th and 17th chapters of John? I heard a sister say this morning, "Oh, I wish we could have a Pilgrim visit at our place every week, or every month; we enjoy the sermons so much." I thought to myself, Well, dear sister, the Lord preached the best sermon I ever heard; I would not want to hear any better preacher than the Lord. Dear brethren, the Lord has sermon after sermon in His Word. Do we dine sumptuously upon the Lord's Word, and keep our minds so full of the good building material which He has provided that we have no room for doubt and discouragement?

When we go from this Convention there is no doubt the Lord will test the strength we have been receiving here. How are you and I to keep our hearts with all diligence? I have heard some complaints at the Convention. We are all imperfect and the persons who have the management of the hotel are also imperfect; but they have not the hope we have. When I heard some of the complaints against the hotel management, I thought to myself, I wonder if we could run the hotel any better.

I have had a little experience along that line. When a great number like this come rushing in, a crowd far beyond the expectations, few of us probably realize the enormity of the difficulties to

contend with. If you and I go away with criticism in our hearts, saying, "Oh, he is a very poor manager; I could do better myself," it may be the Lord will put you in a similar place to see whether you can manage better or not. He may not give you charge of a big hotel like this; you have difficulty keeping the hotel of your own heart. It takes a pretty good manager to take care of his own heart, to feed it properly. What kind of a hotel manager are you? What kind of a hotel manager am I? We need breakfasts and dinners and suppers for the nourishment of the mind, the New Creature. "The words of the Lord were found, and I did eat them." They are what you and I want to feed upon -the words of the Lord.

I have been in the homes of some of the dear brothers of the Truth whose hearts are just as loyal as can be, so far as I can see, and the very poorest that any of us have had here is far better than their daily portion. Dear brothers and sisters, have you and I had anything really worth complaining about? The Lord told you and He told me that we would find a great many difficulties. If you do not have anything to bother you, you will not know whether you are good natured children -- neither will I. The Lord says, "I am going to permit some things to bother you." Why? In order that you might put into practice the words which I have given you.

The Lord calls our attention to this in the 4th chapter of Philippians: "Finally, my brethren, whatsoever things are true." There are many things true; we cannot think of all of them. Sometimes when I come to the Lord's table, I ask myself, Now which kind of fruit would you like -- love, joy, peace, patience, long-suffering or what? When I go to a dear friend's house and he brings me a large platter of fruit and says, "Brother Van Amburgh, help yourself; take all you want," I feel like eating all; it all looks so good, but I cannot; I make a selection here and there.

So there are many things that are true today -- much of science that is true, much in mathematics that is true, and much in astronomy that is true, and much of the other branches of knowledge that is true, but you and I have not time to engage in a study of these at the present time, and therefore we endeavor to distinguish as to what is true. Then there are some reports about some of the brothers and sisters that may be true, but you and I should not think about those things either. Let us lay them aside. If you and I begin to build upon the reputations of others, have our minds continually on their difficulties, their imperfections, we are building character just like theirs. Why! Because, "as a man thinketh in his heart, so is he."

Some of the dear friends seem to make an exception in speaking evil. I call attention to this because I have not heard it mentioned here so far. Some have a good deal to say about Brother "Me." They think they are at liberty to speak all the evil they please about them-selves. If a brother or sister comes to me and tells me how bad he or she is, I say, Brother or sister, I cannot listen to that; I do not want to hear you speak evil of my brother or sister; I do not want to hear it; it does not do me any good and it does not do you any good to tell it, and it keeps it in your mind only that much more. The Lord says, I have put your sins all behind me; I have forgotten all of that; I have covered them all; I do not want to hear anything more about them. The Lord says, Let us start over, let us lay the whole past out of the way; I shall call it straight if you will. Should we, then, keep bringing up the past and feeding on it? "Keep thy heart with all diligence." Dear brothers and sisters, are you and I doing that? We are to make choice of the true things, and keep our minds filled with how much the Lord has done for us.

Two brothers were on a train one day to go to a meeting with a Pilgrim and were talking of the good things the Lord had done for them. One said to the other, "Brother, all things are ours, are they not,"

"Yes."

"Well, then, this railroad train belongs to us, don't it?"

"Yes."

"Our Father owns this railroad!"

"Yes."

"He owns all of these things?"

"Yes. "

"Well, then, we are children of our Father, are we not?"

"Yes."

"Well, is it not customary for the children of railroad officials, especially of the railroad resident, to ride free?"

"Yes."

"Well, don't you?"

"No, I had to pay for my ticket just like anybody else."

"Well, didn't your Father give you the money to buy the ticket?"

"How much did it cost you,"

Now, dear brethren and sisters, as you think over the blessings received at this Convention, did you pay to get them, or did your Father pay your fare here, Did your Father give you strength, to get here? Did your Father provide this beautiful weather! Did your Father provide all, or did you provide it? Did not your Father give you the money to pay for the ticket? Thank the Lord! I think He did! Think how much our Father has done for us!

During the Civil war, the B. & O. railroad between Hagerstown and some other point was constantly changing hands; first in the hands of the Federals and then in the hands of the Confederates. When in the hands of the Federals a passenger train was hurrying over the track one night. You know how it is when you get on a rough track; some grab a seat unconsciously for fear something will happen. Well, the passengers were so scared on this memorable night that they hardly uttered a word to one another. A little girl on the train did not seem to have any fear. Passing up and down the aisle, talking in her childish way, first to one and then to another, she seemed to be an inspiration to everyone in the car. Finally someone said to her:

"Why, little girl, are you not afraid?"

"Oh, no!"

"You are not; why?"

"My papa is on the engine!"

How about us, dear brothers and sisters? How about our Father; is He not on the engine? Is He going to allow His little children back there in the coach to come to any difficulty that He is not fully cognizant of? Is He going to run this train so roughly that He will bring us into such difficulty as will not be good for us? Oh, but it is bringing me so much trouble, so much disaster; it may even result in my death, someone might say. Well, my dear brother or sister, I thought that was what you were praying for. How many of you have been praying, "Thy kingdom come, Thy will be done

on earth?" If your covenant is unto death, it seems that you will have to die sooner or later. You have been praying indirectly for your own death. Don't you want your prayers answered?

Dear brothers and sisters, when our hearts are so full, let us not think of the breakers ahead; think that our Heavenly Father is at the helm of the ship; it can get too rough, and even if it should take away the old an, even if it should allow us to go down to death, 'He that shall lose his life for my sake,' -- what about-him? "He shall save it," -- the Lord will save it for him. Let us think on these things; let us think how much our Father has done for us. There is a hymn I have heard sung a number of times, and I think there is so much truth in it:

"Count your blessings, name them one by one;
Count your many blessings; see what God hath done."

I think the Psalmist started out once to name them, and he got confused and could not count them all; and so he said, "Thy blessings are without number." I think, dear brothers and sisters, that if you and I were to start to count we would get confused, too, and not be able to count how many blessings the Lord has given to us.

He says again, "Whatsoever things are honest, whatsoever things are true, whatsoever things are lovely, whatsoever things are of good report." I wish we had time to enlarge on each one of these. But you all may do it; you do not need a Pilgrim to come and explain these things to you. I cannot eat the food for you; you all have your Bibles, and the Lord has so arranged it that you may all read your Bibles in your own language. You have your own concordances also, and something better still than the association of a Pilgrim; the Lord calls our attention to it in 1 John 1:3: "That which we have seen and heard, declare we unto you, that ye also have fellowship with us: and truly our fellowship is with the Father and with His Son Jesus Christ." And He says, If you love me and keep my commandments, my Father will love you, and we will come in and make our abode with you.

Dear brothers and sisters, if President Roosevelt would send word to anyone of you here that he would be here to dine with you some day, would you not want to sweep your house and get it into the best possible condition for such an honored guest? I think you would. It would be a very great honor, indeed, to have the President with you; but there is a greater honor than that offered to you and to me. How necessary, then, for us to have our hearts swept and garnished for the reception of this honored guest! "And we will make our abode with him," he says. "We will sup with him," the Lord said in one place -eat with him. Wonderful promise!

We have been hearing a good deal about faith. When we go from this Convention, let it be with the firm determination that our faith shall become fixed; that we shall live just as though we were actually under the Lord's personal guidance. He says He is guiding us in our thoughts, in our words, in our actions. If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin. Not only that; the Apostle gives us something else to build on when he says, "Who shall lay anything to the charge of God's elect?" Again he says, "Who shall separate us from the love of Christ?" Do we really believe that down deep in our hearts? How much material, dear brothers and sisters, you and I have for building up character that is strong! The Apostle says in another place that we must all build. Here is the material from which to build -- gold, silver, and precious stones. Why build of wood, hay or stubble when we can build of such precious things as these? You remember what the Psalmist says in

regard to our Lord: "Thou lovest righteousness, and hateth wickedness; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Then, dear brothers and sisters, you and I have another thing to think about. The truth is one of the greatest dividers in the world. Some of us think we have a whole lot of sorrow. I do not know what business any son of the Father has to carry about a load of sorrow with him. The Lord has told us that His Word is that which scatters sorrow; and the Lord Himself says, "These words speak I unto you, that my joy might remain in you, and that your joy might be full." Well, if we have a whole lot of sorrow in our characters, it is not of joy. The Apostle say, "Again I say unto you, rejoice." Dear brothers and sisters, are you and I giving all diligence to build such character as this?

Are we watching our hearts, seeing what thoughts are entertained there? Are you and I entertaining complaints, and the thoughts of distrust, doubt, criticism, and the thoughts that belittle our brother or our sister, or are we straining these all out? We do not want those; they are not substantial material. I want the words of the Lord. Again he says, "If you love me, you will keep my commandments." And what is my commandment? My commandment is that "You love one another, even as I have loved you."

Dear brothers and sisters, are you and I giving all diligence to build up this character of love? Are we keeping our hearts with that carefulness which will not entertain any doubt, and hatred, or any distrust? The Apostle Peter calls our attention to the necessity of this when he says, "Seeing you have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." By being bound together by this great love, of which the Apostle speaks, "What shall separate us from the love of God?" "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."

There is a little story I heard that impressed me very much. I heard it when I was a child. In the early days of this country, when the people did not have the privilege of transportation we have at the present time, and neighbors were few, a neighbor one day took her child and went over to call on another neighbor. While on her way home a storm came up and she became lost. The storm raged violently, and she did not know what to do. She was only scantily clad, because the day had been beautiful. She was anxious about the child. As the night came on and the cold increased, she took some of the clothing from her own body, wrapped it around the little child and held it in her arms; and finally, after taking off her shawl, she took off her skirts, etc., and wrapped the baby in them, afterwards herself curling around the child. In the morning they found her stiff and cold; but the little child looked up and smiled. If I had been that little child I should want to know just as much as possible about that loving mother that gave her life to save mine. I should want to inquire of every neighbor that ever knew my mother, and I should want to be just as near like her as I could. And I do not think I could hear the story too often.

Dear brothers and sisters, you and I are in some senses in that very same position. You and I were lost; you and I were without God, and without hope in the world, and our Lord Jesus came down and laid down His life that we might have life. Is it any wonder that we want to hear this story over and over? "Such love was never known," as we sometimes sing. "Greater love than this hath no man, than that he lay down his life for his friends." God gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.

Haven't you and I sufficient to think about? Haven't we sufficient gold, silver and precious stones to build with? Let us keep our hearts with all diligence; have no room for discontent, anger, hatred; no room for strife, no room for anything but the words of the Lord. And, as the Apostle says, all of those other things I am going to leave behind. I am not going to think about the honors of this world, the gain of this world; I have given them all up; I would rather think of those things that are unseen, for the things that are seen are temporal, but the things that are unseen are eternal, that we may eventually be associated with our Lord Jesus Christ.

"Beloved, what manner of love the Father hath bestowed on us, that we should be called the children of God" -- even now! "Think on these things!" It doth not appear what we shall be, but when He shall appear. we shall be like Him, for we shall see Him as He is!

May God bless us, and help us to "keep our heart with all diligence, for out of it are the issues of life." Amen.

10:00 A. M. -- Discourse by Brother J. A. Bohnet.

Subject: " The Wise and the Foolish Virgins."



Brother J. A. Bohnet.

DEAR FRIENDS: The Chairman has announced the subject of my discourse as the "Wise and the Foolish Virgins." We may call it that, although I prefer to call it a Bible reading upon the fifth chapter of the Songs of Solomon (Song of Solomon 5), a chapter which most people regard as one of the most obscure, uncertain and unsatisfactory of any of the chapters in the Bible; and many have declared to me that it is a pity the Songs of Solomon should occupy space in the sacred records, as it seems to be no more or less than a silly, love-sick story. But I think when we get through with it this morning it will be as clear as the sunlight and as plain, perhaps, to all of us, as any chapter in the Bible.

I trust this may be so. I do not want to stand here as being a successful exponent of the Bible, in the way of being able to interpret it. I would be helpless to do so were it not for the fact that our dear Brother Russell preached on this chapter ten years ago, and while I was not present to hear the sermon, a sister who was present, gave me some thoughts, from which it was not difficult to fill in the remainder.

We cannot put a literal construction upon all the sentences of the Bible, for the reason that the Bible is not written from that standpoint. It is largely symbolical. He who undertakes to understand the Bible from a surface reading will not get very far in having a systematic story of perhaps any portion of it.

The greatest teacher the world has ever known, our Lord Jesus, always spoke in parables, and dark sayings, that, seeing they might not see, and hearing they might not understand; as it is written, "Without a parable spake He not unto them." So that our Lord's teachings were parabolic, and thus we have the Scriptures made up largely of parabolic presentations.

It is a law of creation that whatever of real value we acquire must be striven for; it requires effort, sacrifice. For instance, if we desire to possess gold, we must dig for it; it is not found lying about on top of the ground; and just so, if we want truth, we must dig for it as men dig for gold. "Seek and ye shall find," saith the Lord.

There may be some present, however, who would object to putting a symbolic construction upon the Bible interpretation, and would prefer to have a literal rendering, so that in order that we might have some idea as to what is coming, and to satisfy any such that might possibly be present, I will first read the chapter and then let us all put just as much literality upon the sentences as we please, and then we are willing to admit that we cannot understand it, or make head or tail out of it, so to speak; then I will attack it symbolically and see what we can get out of this wonderful and beautiful chapter.

I will commence reading from the last verse of the fourth chapter, however; the paragraph mark indicating that as the proper point of beginning. (Thereupon Brother Bohnet read to the end of the fifth chapter and then continued as follows):

"Now, how much do we get out of it by literal construction of sentences, and where in this chapter does the subject of the Wise and Foolish Virgins come in? Yet the entire chapter from first to last treats of that theme, and that theme alone. But now let us apply the symbolic method of interpretation. "Awake, O north wind; and come thou south." The wind is an element; it is an invisible force or power. The command is given to the north wind. Now, the wind in waking can only do one thing, and that is to blow. The north wind could blow in only one direction, that is, south. If there would be a current of air in some other direction, it, of course, would not be the north wind. God is speaking here, we understand, addressing Himself to the north wind, what-ever the north wind may be symbolically. Now, if the north wind is obedient to the command, then there is in obedience to that command a southward movement of air, force or element. This being true, why does the second command follow: "And come thou south"? For if the north wind responds to the command, that is what it is already doing; but it says, "And come thou south." Now is this second sentence a repetition of the first sentence in different construction of words, or is it an-other command? Here is where we are at fault to begin with. We are to seek and we shall find. It is open to two conceptions, both of which could not be true. The Lord tells us that if we seek we shall certainly find. Where shall we go in our investigations? We might ponder this thought, we might meditate on it and study about it and yet remain at the same point we started at -- know nothing about it. Is it two commands, or is it one command repeated? Well, we can get out of our dilemma in the way God has given us. He has given us concordances and various Bible helps, and among them Lesser's translation, from which we get some idea what this means. While it says here, "Awake, O north wind, and come thou south," Lesser's translation says, "Awake, O north wind; and come thou, O south"; implying that there is a south wind as well as a north wind under consideration. If we go to the German translation, or Swedish, or any of the foreign translations; we are no longer perplexed. One says, "Arise, O north wind, and come south wind." Another says, "Stand up, north wind, and come thou south wind." There are therefore two winds, two counter elements, under consideration. The north wind we understand is the chilly, uncomfortable wind of sorrow and distress, of hardship, trial and difficulty and all that accompanies that condition. Whereas, the south wind is just the opposite;, the balmy wind of peace, the wind of sunshine, blessedness happiness, contentment. These two counter element of forces come together and operate or actuate upon a common center, and that common center is the point from which the command is uttered; so that the command would be, "Come trial, come distress, come difficulty, perplexity, persecution, ,etc., on the one hand, and on the other hand, come the peace that passeth all understanding, love, joy, blessedness, and all of these kindred qualities, and operate upon -- what? "Blow upon my garden that the spices thereof may flow out." Is it a literal garden upon which this element is to blow? No, we will prove that in the next verse; symbolic construction is here intended. We understand the garden here referred to is the great nominal church of today, and for whom this is written. We would not say that it is the wheat and the tares, but the church as a whole -- the whole nominal church, so to speak. "Blow upon my garden (great nominal church system) that the spices thereof may flow out." That is, come trial, perplexity, hardship, trouble, distress, etc., on the one hand, and come love, joy, peace, brotherly kindness and all of the fruits of the Spirit on the other hand, and operate upon the great nominal church, so that the development of Christian character may be shed abroad, become known. And we all know that it takes both of these counter "winds" in order to bring forth and show Christian character. If we would exercise

only meanness toward an individual, we would have no way to determine what the character of the individual would be under more favorable conditions. And, if on the other hand we would exercise only gentleness, love and kindness, we could not know what that character would be under adverse conditions. And so it takes both of these elements to make Christian character shine forth, manifest.

This all takes place before the coming of our Lord, and this we know from the next sentence. "Let my be-loved come into His garden, and eat His pleasant fruit." As though it would say, "now let my beloved come into His garden and be pleased with the fruitage he shall find there." What fruitage? The fruits of the Spirit, love, joy, peace, etc. Let the Lord return to the Church as a whole and be pleased with the fruitage that He shall find there. You remember when He came to the Jewish nation for fruitage, He had every reason to find it; but He came to His own, but His own received Him not; "they hid, as it were, their faces from Him," and they said, "Away with Him," "Crucify Him, we will not have this man to rule over us"; "He was rejected and despised of men." So it is written, "When the Lord cometh, shall He find the faith in the earth," Implying that He will not find the faith in the earth. But there was a little company, a little flock, a remnant, who did receive Him, and to them gave He liberty to become the sons of God. And so at His second coming, He will again be rejected because He does not come in the way they expect Him. Christ came to His own, and His own rejected Him. Five days before His crucifixion, He went over Jerusalem and said, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thee together even as a hen gathereth her chickens under her wings, and ye would not, behold your house is left unto you desolate." Desolation came on the Jewish nation and they were scattered abroad and have not been a nation since, have had no flag. And the Lord following up that sentence said, "I will render unto her double for all her sins; a double portion must be visited on the Jewish nation, that double must have an ending, and the Lord gave us an intimation as to when we might expect that double to end, and He did it as He did everything else, -- in a figure. Going along the way one day, He approached a fig tree for fruit and found only leaves; He cursed the tree -- not swearing at it, for the curse is recorded, "Let no fruit grow on thee henceward forever." And then you remember the Scripture in regard to the withered fig tree. Now, there is no record at all that that little tree by the wayside ever budded again. He was speaking as He always did, parabolically. "Without a parable spake He not unto the people." He meant that He came to the Jewish nation, the real fig tree, for fruit, where he had every reason to find fruitage, and found none. Then he came on the Jewish nation. And you remember the parable of the fig tree: "When his branch is yet tender, and putteth forth leaves, ye know (not merely think, but then you may be assured) the summer is ended, the time is nigh, yea even at the door." The desolate country of Palestine for centuries had no rain, and the people departed, the country was destitute. but in recent years it has put on verdure by reason of increased rain, the hill-sides once more are green with vineyards, and the Sultan has opened the door to Palestine and the Jews have been going back in considerable numbers, -- at one time a thousand a week. Palestine, the withered fig tree, is putting forth leaves, and you, who see these signs, may know that the summer is nigh -- the summer of God's favor is returning to them, is even at the door: Praise God!

Song of Solomon 5:1: "I am come into my garden, my sister, my spouse." You see the preceding verse brought us up to the time when it was proper and prudent for our Lord to return, "Let my beloved come," as though it would say, "Now let him come." You see that was written before the time of His coming, and it brought it right up against that time. The next verse carries it beyond that; it says, "I am come," the present tense. So this is written for the time of our Lord's presence

(parousia). Not that the Lord says this to anyone at His presence, "I am come," but it is language written for Him; He could say that, and it would be true; it is prophecy in advance of His coming. "I am come into my garden, my sister, my spouse." Now, what is that garden? It is not a cereal garden, or where we would go for fruits, vegetables, etc. No, it is symbolic. Notice that peculiar construction of words. Our Lord says, "I am come into my garden, my sister, my spouse." Is the garden, the sister and the spouse all one thing, or does it mean different things? Or is He speaking to the sister and spouse about the garden? Here we are perplexed again. Several constructions might be put upon this. but we want to get the right construction. Is He addressing Himself to the sister and spouse as to the garden, which is a third thing. or is the sister, spouse and garden all one thing? When e says, "I am come into my garden. my sister, my spouse," what does He mean? We will have to do some more studying. "Seek and ye shall find." But where shall we seek for light? I call your attention now to the twelfth verse of the preceding chapter, four verses back of where we started in, and that leaves no opportunity at all for any difference of opinion as regards these questions. Listen, "A garden enclosed is my sister, my spouse." There it is as plain as English can put it. Now we know it is not a garden of vegetables, not literal rendering. It is generally agreed that the "spouse" here referred to is the betrothed of Christ, the Saints, the little nock; to whom it is the Father's good pleasure to give the Kingdom. All ministers agree to that. Accepting the one as being the spouse, who, then, is the "sister"? A sister is related, surely, or she would not be called the sister. Here we have the subject of our discourse, the "Wise and Foolish Virgins." Both are virgin; one is wise and pure, the other is foolish and pure. I do not think we need to go into that further, and here we will associate our subject with the parable of the Wise and Foolish Virgins. You remember it is said. "the Kingdom is likened unto two classes: the Wise and Foolish Virgins; both of whom slumbered and slept up to the midnight hour when there went up the cry, "Behold the Bridegroom," not "Behold the Bridegroom cometh," for the word "cometh" is not in the original. "Behold the Bridegroom" as being already there. The Wise Virgins, the awakened ones say that, but the Foolish Virgins are still asleep. You remember, too, that the Wise ones had oil in their lamps and oil in their vessels. and therefore they were prepared to go in with the Lord to the marriage. The Foolish ones had oil in their lamps, but none in their vessels, and therefore they were not prepared to go in, and by the time they replenished their supply of oil, the or was shut. Now I am sure everyone here understands that the oil means the Spirit of the Lord, the Spirit of the truth. the Holy Spirit; some speak of it by one name and some by another, the Spirit of discernment, etc. The Wise Virgins had both in the vessels and in the lamps; the Foolish ones did not have it in both. And what is meant by the vessel? I understand the vessel is the heart. When Jesus walked on the troubled waters and the Disciples took Him into their vessel, behold there was peace. Just so, when we are in trouble and danger we take Christ into our vessel; our heart -- there is a peace which passeth all understanding.

Now what about the lamp, The lamp is God's word. What assurance have we? Our Lord said, when praying to the heavenly Father, "Sanctify them through thy truth," thy word (the Bible) is truth." And then we read, "Thy Word (the Bible) is a lamp to my feet, and a light to my path."

Continuing, we read, "I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey." Myrrh means bitter. Our Lord when He came to His own experienced much bitterness; He drank the cup of bitterness to the very dregs. "I have eaten my honeycomb with my honey." Honeycomb is that which we reject, there is no nourishment there, and we set it aside. But the honey is rich in nutritious elements. Our Lord found both these conditions, and so when He comes

again, He finds both those conditions prevail, the honeycomb and honey conditions, that which is good and that which is not good.

"I have drunk my wine with my milk." Now what is milk? We answer that it is the sincere milk of the Word; the simple, sincere words of truth, and which we are to present when we find the hearing ear, and which people cannot contradict. But how often we make a mistake when we find what we think is the hearing ear; instead of giving them simple truths, the milk, we begin to poke at them the strong meat which we have found so good ourselves, and they cannot swallow it, they cannot digest it. They have often said to me, "Bohnet, I can't swallow that, it is too much for me." No wonder. "He that hath an ear to hear (a hearing ear) let him hear." But sometimes we try to make those hear who have no hearing ear, by arguing and dissenting with them until we cannot do anything with them, and no one else can. "I have drunk my wine with my milk." What is the wine? I guess we are all agreed that when one is overcharged with wine there is a multiplicity of words - - talk much and say little. The Lord when He comes does not want His ministers to take from the Bible a text and then go soaring off over the people's heads in a high toned lecture on art, science, astronomy, literature, world's fairs and one thing or another. No, He wants them to do as Paul did, preach the gospel of Jesus Christ and Him crucified. And yet how people will go to a ministerial platform and listen to a great deal that is not nourishing at all -- the wine condition. How people like to flock around a person overcharged with wine, having itching ears to hear what silly things he has to say. Now the Lord finds that condition when He comes.

"Eat, O friend, drink, yea drink abundantly, O beloved." You remember that text of Scripture which says, "Behold I stand at the door and knock, if any man hear my voice (there is the call as well as the knock) and openeth I will come in to Him and I will sup with him and he with me." Our Lord comes to our heart's door, rapping and calling, and seeks to be received. He will not intrude, He will not open the door and force His way in, any more than we would go to a neighbor's house and having rapped, deliberately walk in. No, he indicates His willingness to come in, and O what an honor to us for the King of Kings and Lord of Lords from his high and exalted position to stoop down so low and consider us worthy of guest-ship with Him, if we will but open the door of our heart.

The subject changes, as indicated by the paragraph mark, but we would not need that paragraph mark to show that the subject changed, the very words of the text show that: "I sleep, but my heart waketh." Surely the Lord would not be asleep. No, it is the great nominal church that is here speaking. Is that not true? I, the great nominal church, am asleep. "But my heart waketh." The heart is a very small portion of the great body, so while the great body is asleep, the heart is not in a state of slumber. The heart class is a small proportion of the big body, and is working, is active, is energetic. What does the heart do? It sends out the life -current for the rest of the body to be nourished and strengthened thereby. Thus the heart -class is so persistent in sending the life current through even the little capillaries, that it goes about and pikes it under the cracks of the doors, that the body may be strengthened and nourished by this life current that is so strengthening to ourselves.

"I sleep, but my heart waketh." Now what does the heart-class say? "It is the voice of my beloved that knocketh." The Foolish Virgin parable and this chapter go side by side. In that parable, it says, "Behold the Bridegroom! That is, recognize His presence." Here it says, "It is the voice of my

beloved (the same thought, you see) that knocketh, saying, Open to me my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night."

Notice what an endearing term is given here, his sister, his love, his dove, his undefiled -speaking to the whole class. "It is the voice of my beloved that knocketh, saying, "Open to me . for my head is filled with dew and my locks with the drops of the night." Now what does that mean? When would the head be filled with the dew and the locks dripping with the drops of the night? It must be in the early morning. Yes, the early morning of the glad Millennial Day. A day with the Lord is as a thousand years and a thousand years is as one day. It is in the morning of that glad Millennial reign that the Lord comes, when His head is wet with dew and his locks still dripping with the drops of night. But He does not come visibly. No, the Lord comes as a thief in the night. How does a thief come in the night, seen or unseen? He comes unobserved. But you, brethren, are not in darkness that that day should overtake you as a thief; you are children of the light, children of the day. Again it is written, "The kingdom of God cometh not with observation." That settles it. It is an unseen presence. Without holiness no man shall see the Lord. If He was to come bodily, the holy and unholy would see Him alike, would they not? "But as in the days of Noah, so shall the days of the Son of Man be." For as the days before the flood they were eating and drinking, planting and building, marrying and giving in marriage until the day Noah entered the ark, and knew not until the flood came and took them all away, so shall also the coming of the Son of Man be. Men will be busy with their various vocations and will not be cognizant of the fact that the Lord is present. Again He says, "As lightning extends from the east towards the west, so shall be the coming of the Son of Man." Now as a matter of fact, does the lightning extend from the east towards the west, No, it is just as apt to extend from the west to the east or from the north to the south or vice versa. But we find the word lightning here in Greek "Estrape" and means "bright-shining" or lighting, and it may mean the illuminating or shining forth. So here we have the thought of shining forth or illuminating extending from the east towards the west, gradually, stealthily as the day draws on. The first faint glimmer of the day in the east, then up to the sunrise, then getting gradually lighter and lighter. So shall it be in the coming of the Son of Man. And it is written that the Son of Righteousness shall arise with healing in His wings. The first light of the day, the first faint lighting of the skies, generally is about an hour to sunrise, is it not? One hour, one twenty-fourth part of a day. That being true, what is one twenty-fourth part of a day of a thousand years, One twenty-fourth of a thousand years would be about forty years. So one hour, as God counts time, would be about forty years; from the first faint glimpse of the day, when our Lord comes, up to the time when the Sun of Righteousness shall rise, then all shall see the light from the least of them to the greatest of them, and all shall know Him, and the knowledge of Him shall be 'as' the waters that cover the mighty deep. Why? Because when it gets -above the horizon it is no longer a matter of faith, but we go by sight. Now we go by faith, we look through the telescope of God's, word and see that first faint glimmer, and some of our people have gone so far as to say, "It seems now as though we were not walking by faith but by sight, the evidences and signs of the times are so plain."

Song of Solomon 5:3: "I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?" This foolish class is still speaking. I have laid aside my cloak so objectionable to my dear friend, the world, and now the world and I are getting along together very nicely; I am very comfortable, thank you. That may be the Lord who is there. I hear that commotion.' I hear all that clatter about the Lord's return, but I remember there was a time when some went forth to meet the Lord and said He was coming, and He did not come, and now they are pointing the finger of

scorn at them and say, "you are a Millerite, I am not going to put myself in a position of being ridiculed."

"Be sure you are right and then go ahead." That is my motto. "I will wait until He is actually there." So they say, "Where is the promise of His coming?" That is, "where is the evidence of His coming?" The word "coming" here is "parousia" and means presence. They say, "Show us a sign?" And the Lord said, there shall be no sign given them, except the sign of Josh. As Jonah was three days in the whale's belly, that is to be the only sign given to them. But one day with the Lord is as a thousand years, and a thousand years as one day, so that is the only - assurance they might have; that He would come within these three days, the three thousand year period, and we know that is true. .

"I have put off my coat." That is, I have laid aside my garment, I am not prepared to receive the Lord now; indeed I am quite comfortable. If it really is the Lord I will be one of the first to welcome Him, but you know I want to be quite sure the Lord is here, and that I think is reasonable. Besides, I am not so very much concerned about this matter. As it is written of her, she says, "I sit as a queen and am no widow, and shall see no sorrow." The nominal church does say that in its acts and pretentious and doings, but the Lord says, "Thou art wretched, and miserable and poor, and blind and naked." They are not prepared to receive the Lord at this time. In that condition they take this position, "I want to do that which my dear friend, the world, favors; the world is popular, and I want to be popular, so I want to keep on the side of the world, so you see the world and I are now going along hand in hand, and only the dear Lord can tell the two of us apart.

"I have washed my feet; how shall I defile them'," That is to say, "Do you think I am going to get down in a mean, lowly, humble attitude; crawling in the dust, as I did some time ago? O no, I have gotten above that. You see, I sit as a queen; I am increased in goods, I have need of nothing."

"My beloved put in His hand by the hole of the door, and my bowels were moved for Him." What does that mean? In ancient times they used to have a hole in the door through which a person would extend the arm and then reach around and undo the fastening on the door. You can find many of them in Pittsburgh, on the south side and in the alleyways. My Beloved put in His hand. -- Hand is a symbol of power. -- "By the hole of the door"; not showing Himself at all, but His power becomes manifest, as it were, through the hole of the door. The time comes when although they do not see the Lord, they see that power indicated, and already there is a class of people who marvel at the wonderful power that is being exerted and they say, "These people do not even take up a collection; whence does all this power come from," They are beginning to recognize there is a power, and when they hear of this Convention, they will learn that there is something doing. "My beloved put in His hand by the hole in the door." They see obscurely as by the hole in the door that there is evidence of His presence. They say, "O now I must get ready." "And my heart was moved for Him." (Revised version) "Now I must be prepared; that sign is just what I wanted, what I have been waiting for; I wanted to be sure I was right, then go ahead; and now that I have evidences of His presence, I will put on my robe and put on my shoes and prepare myself to receive Him." But it takes time to prepare, it takes time to get oil (The Spirit of the Lord) in the vessel where it belongs, and by the time they do that, where will the Lord be? In the other parable He was gone. In this parable will He be gone by the time they get the door open, Let us see.

Verse five: "I rose up to open (they had not opened up to this time) to my Beloved." Thank God, they will get to that position where they will begin to say, "I guess I had better get some of that discernment in my heart." "And my hands dropped with myrrh (bitterness, regret that they had waited so long), and my fingers with sweet smelling myrrh upon the handles of the lock." There comes a time when they will have sorrow and regret, and at the same time pleasure and joy, -- sorrow because they had delayed, and because they had wasted time, and joy and happiness because of the assurance that they have now seen that there is something in this matter, and so they have co-mingled joy and sorrow. In that attitude of heart their hands fall on what, The handles of the lock. What is meant by the handles of the lock? We will take up that. lock first; here is the lock; (holding up the Bible) the lock is God's word; it is that which bars the way; that which stands between; they must first master the combination of the lock; they must first get the key to the lock, the key to the Bible. What is meant by the key? -- The handles of the lock; it is that which unlocks the lock. What is it that unlocks the Bible but the Bible key; and what is the Bible key? That is not for me to say in public, but I will tell you what one noted theological professor has remarked: "Those people are going about the country offering the 'keys to the Bible' at the ridiculously low price of twenty-five cents apiece." What would he say if he knew there was another edition out that he could get for five cents a copy, which will unlock the Scriptures and make plain God's word, the plan of the ages, Their fingers finally fall on the handles of the lock when they come to an appreciation and realization of the wonderful work that is being done. We rejoice in that thought.

"I opened to my beloved." Praise the Lord; they get the door open after a while -- the door of their hearts. "But my beloved had withdrawn Himself and was gone." Just as in the other parable. He had departed, it took too long; it took time to get the door unlocked. "My soul failed when He spoke." That is, I did not have the moral courage to investigate when He spoke; I heard that clamor and commotion, but I said, " I am reclining at my ease, I am quite comfortable, thank you." "I sought Him but I could not find Him; I called Him, but He gave me no answer." What does the other parable say, It goes hand in hand with this one. They came to that door and knocked and said, "Lord, Lord, open to us; it is all right; here we are; open up unto us."

Depart, I know you not.

But Lord, how is this, Haven't we cast out devils in Thy name, haven't we prophesied (taught) in Thy name in the churches, haven't we baptized, haven't we done many wonderful works, Are not we entitled to come in if any are, Surely we are if any are, so open up, here we are.

Too late! Shut out!

"I called Him but He gave me no answer." No affirmative answer.

Verse seven: "The watchmen that went about the city found me." I will not dwell on that, but city means government, as "The holy city" for instance. "Come up here and I will show you the holy city, the new Jerusalem, the lamb's wife, descending from heaven." They who have the general authority over the city, those who are prominent are the watchmen, so to speak, who are to look after the people.

"They smote me." There comes a time when this foolish virgin class will no longer be asleep; they will get them-selves awake, and they will say, "I cannot go after the world any longer, they are going too far, to an extreme, I will be true to the Lord, and when they ask me to reject the Bible, Jesus Christ and everything else, and perhaps even the fifth chapter of Matthew, I will say, I will stick to the Lord, I will turn away from the world." Then the world will turn on them and they will get such taunts, and such sneers, and such persecutions and such stripes and afflictions as they are heaping on the true Church, the little flock, today. Their time is coming. Let them have our sympathy; they are in need of it; they will be chastised perhaps worse than we are being chastised now, when the world turns against them and rejects them. "They wounded me." "Here comes their persecution." You remember there is a class of people that will be before the throne and these are they that, have washed their robes and have come up through afflictions, great tribulations. Now this class will be shut out from the marriage, but they will take part in the marriage supper. They are before the throne, but not in the throne.

"The keepers of the wall took away my veil from me." In ancient times when a woman was found on the streets with her veil removed, she was regarded as a degraded woman, an outcast. And here will stand this woman in nakedness and shame, and in public contempt and ridicule before the world, to whom she catered in her former experience. Now then, the world is against her, the door is shut, and she is the fairest one that is left on the earth; the world against her, the Saints are gone, and she realizes now that she must do something. She has unlocked the Scriptures; she has the Spirit of the Lord in her heart, and has a knowledge of God's Plan of the Ages as we understand it; she finally has gotten the oil into her vessel, and now she wants to do something for the dear Lord. She is sorry for her neglect and procrastination; now she wants to serve the Lord. Having interpreted the Scriptures correctly she finds that God's favor will turn to the Jew, and now she, wanting to do something, turns her attention to the Jews when the little flock is gone, and she says to them, "I charge you, O daughters of Jerusalem (Jews) if ye find my beloved (as the Scriptures say you will) tell Him that I am sick of love." The German or Scandinavian Bible makes it plain, "Tell Him I am love-sick for Him," tell Him I have not cast Him off entirely, tell Him I am sorry, tell Him I love Him still." The Jews hearing what she says (Song of Solomon 5:9) "What is your beloved more than another beloved, O thou fairest among women," -- She is the fairest church left after the little flock, the true church, is gone. -- "What is Thy beloved more than another beloved that Thou dost so charge us?" i. e. How is it that you come to us Jews! You used to have nothing to do with us, you repudiated us, you had no religious affiliations with us, you rejected us, you set us aside, you would not invite us to any of your church fairs, etc., and now all of a sudden you come to us Jews and even go so far as to ask of us the favor that if we find your beloved to tell Him that you are love-sick for Him."

Now she realizes that she made a mistake in preaching on science, literature and art, lives of great men, historical facts, world's fairs, etc., and now she appeals to the Jews and preaches the gospel to them. We have thought, how is the Lord going to start the work of enlightening the Jews to the fact that the one they crucified was the Savior of mankind? The Jews do not believe that to this day, and they must be made to know that Jesus is the Redeemer. Is the Lord going to enlighten them by some supernatural means, by some miraculous power, or will He do today as He always has done, use human instrumentalities, the simplest means? It is reasonable to expect that he will use men, the simple means, to bring the Jews to the knowledge of this fact, and so when the little flock is gone, the Foolish Virgin-class, realizing the blunder they have made in procrastinating and waiting, now torn to the Jews, and that is how God will begin to enlighten their minds and bring

them to an appreciation of His Word. Notice, they are going to preach Jesus, and Jesus only, all the time. Preaching Jesus to the Jews (Song of Solomon 5:10). "My beloved is white and ruddy, the chiefest among ten thousand." (You see they are lauding the praises of Jesus to the Jews who repudiated and rejected Him). We have not time to treat the following symbols.

Verse eleven: "His head is as the most fine gold." Fine gold is the symbol of divinity. "His locks are bushy, and black as the raven." Which is the description which will appeal most favorably to the Jews. Remember this is all symbolic construction.

Verse twelve: "His eyes (His wisdom) are as the eyes of doves by the rivers of water, washed with milk and fitly set." (Song of Solomon 5:13) "His cheeks are as a bed of spices, assweet flowers; his lips like lilies dropping sweet smelling myrrh." (Song of Solomon 5:14) "His hands (hand is symbol of power, right hand of power, -- do with your might what your hands find to do) as gold rings set with the beryl: His belly is as bright ivory overlaid with sapphires." (Song of Solomon 5:15) "His legs are as pillars of marble, set upon sockets of fine gold, His countenance as Lebanon, excellent as the cedars." Do you see any departure from lauding Jesus in their presentation here? They are preaching Jesus and Jesus only. Jesus first, last and all the time; from beginning to end it is Jesus and nothing but Jesus that they are preaching to the Jews, because it is Jesus the Jews need to know about and they are extolling His splendid characteristics, and His beautiful qualities. (Song of Solomon 5:16) "His mouth (His utterances; His words, His preaching) is most sweet, yea, He is altogether lovely." They are praising Jesus to the Jews. "This is my beloved, and this is my friend, O daughters of Jerusalem."

Will the Jews heed that preaching, or will they say, "Well, you people go your way, you would not have any-thing to do with us in the past, and now if the Lord is actually coming back to us, that is all right, we will go our way and you go your way?" The Jews rejected Jesus in the first place; they would not have anything to do with Him, and the great nominal church of today is rejecting the Lord. Are they not both in the same predicament? Are they not both in the same perplexity, so to speak! Surely they are. Now the question is, will the Jews listen to all this preaching, or will they again reject the Lord and say, We will not have anything to do with Him! The Scripture answers the question in the next verse. The Jews, having listened to that wonderful and marvelous preaching of Jesus, Christ the Redeemer of mankind, the Messiah, the One whom they crucified, now say, in answer to all this preaching, "Whither is thy beloved gone, O thou fairest among women? Whither is thy beloved turned aside, that we may seek Him with thee?" There they go, hand in hand, rejoicing that even though the Jews rejected Jesus, and the nominal church of today similarly rejects Jesus, they say, "Now is an opportunity for us to atone for our past misdeeds, then let us go together and seek the Lord while He may be found." Amen.

10:45 A. M. -- Farewell Praise and Testimony Meeting.

The testimony meetings were a very enjoyable and profit-able feature of the convention, and the enthusiasm of the friends, and their desire to tell of the wonderful things they were experiencing, showed remarkable progress in spiritual development; but it is manifest that it would be impossible to get all of these grand testimonies in a report of this kind.

It was inspiring to see how the friends who were privileged to attend the convention remembered those who could not come, and were eager to get as much as, possible to carry home, so that others might have a portion of the blessings they were receiving so abundantly.

As an evidence of the friends at home being remembered, outside of the testimony meetings, we might mention that on one day during the convention there were 24,000 postal cards canceled and sent out from the Put-in-Bay post-office, and on some other days a number nearly as great.

Many testified of the Lord's providence in assisting them to the convention through financial aid from other friends. In several instances the way suddenly opened up for some to go to the convention who had supposed that every possible way was barred by adverse circumstances. And these were earnest in 'their thanks and praise to the heavenly Father for His goodness to them.

Many brought the greetings to the convention of various ecclesias throughout the United States,' and also other countries, England, Canada, etc.

We learned that four persons had come into the truth as a result of the debate at Cincinnati, and were at the convention, rejoicing in the Truth. One brother, who is an expert mechanic in the employ of the Columbia Phonograph Company, became interested while listening to Brother Russell's speeches as dictated onto the wax cylinders of the phonograph at Cincinnati, and was immersed at Put-in-Bay. The Lord's various ways of bringing His truth to the hearts of those ready for it are indeed wonderful.

One brother who had come from a distant point, Winnipeg, Canada, said that the first discourse of the convention on Sunday morning paid him for all his expenses to the convention. If the brother stayed throughout the nine days, he must have made the biggest investment of his life.

The sunrise prayer, praise and testimony meetings were an interesting feature of the convention, always bringing out almost the entire attendance. What a picture it was to see our dear pastor standing upon the shore of the lake at sunrise, speaking to an assembly! It reminded one of our dear Lord as he often stood upon the seashore teaching the multitudes.

One brother testified that he had seen more smiles, and more good-looking people, since coming to the convention, than he had ever seen before in his life; that he had come to the bay on the first day of the convention, and was going to leave on the last boat that would take him away. (Brother Bohnet remarked that it would indeed seem strange when some of us get back home and could only see just ordinary human beings.)

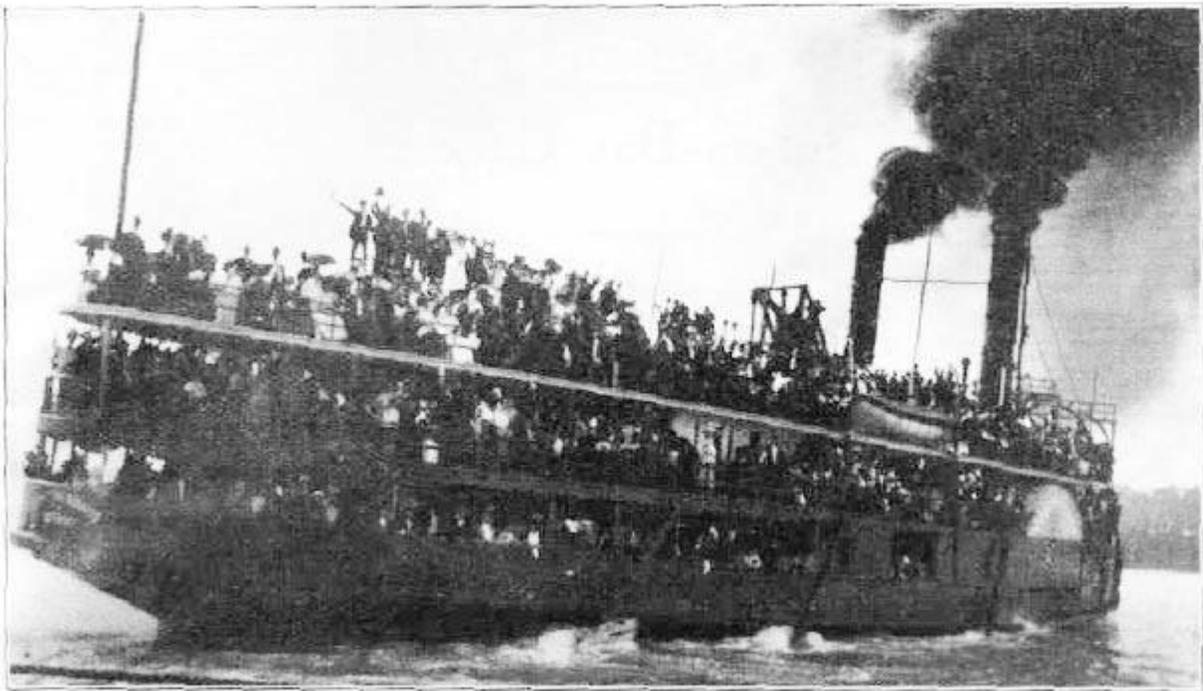
(The world was certainly left behind while we were in convention. In fact, scarcely a newspaper was seen while there. The absence of tobacco smoke was also very manifest and was brought forcibly to our attention upon our arrival back on earth, when we began to mingle with the vast crowds in our large cities.)

One brother said he was warned not to go to that Island, that he would not get anything to eat or drink. But he said that he had gotten perfectly full of good things to eat since he came -- spiritual food.

One brother said his wife had to just pull him to the convention, but now since he had come he was enjoying it so much that it would be very difficult for her to pull him away.

A colporteur sister thanked the heavenly Father for the "vow" which she had taken. She said, "I have had remarkable and wonderful blessings since taking the vow. If any of you have any objections in your heart to taking that vow, look at it differently, and see how good our heavenly Father is to give Brother Russell the ability to show us what we are going to need. It is a weapon in our hands for the time that is to come swiftly upon us."

The convention closed about noon on Monday. Many of the friends had been obliged to leave before that time, but the large majority of them remained until Monday and then took their departure on the various boats via Detroit, Toledo, Cleveland, Sandusky, Port Clinton and Buffalo.



The accompanying picture shows one of the boats as it is leaving the wharf. The friends on board are joining in with those on the wharf and on the boat on the other side of the wharf and all are singing "GOD BE WITH YOU TILL WE MEET AGAIN." It was a scene never to be forgotten, and while it brought a measure of sadness, yet there was joy in every heart as we realized that while

the convention was at an end, the harvest work was not at an end and we were all on our way to our respective corners in the harvest field.

"GOD BE WITH YOU TILL WE MEET AGAIN."

Amen.

The Convention Photograph.

At 4 p. m. August 31 nearly all of those in attendance met in a large open space for the convention photo. We were placed in the form of a circle, some seated and the others standing, so that there were three or four tiers. The photographer had one of the modern cameras which revolves, and as it revolves it exposes a film at the same rate of speed that the camera turns. The result was one long photograph, which was printed in two sizes, namely, 54 inches long and 84 inches long.*

While the photographer was getting us ready, which took about fifteen minutes, several hymns were sung, and the occasion was much enjoyed. Probably never in the history of the world were so many consecrated children of the Lord photographed at one time, and probably never will be again this side of the vale.

The above mentioned pictures can be obtained by writing Brother J. G. Kuehn, 603 New England building, Cleveland, Ohio, at the following prices :

54 Inches long, unmounted \$0.75
54 inches long, mounted 1.25
84 Inches long, unmounted 1.50
84 Inches long, mounted 2.00

We are in receipt of the following announcement from Jamaica concerning the Watch Tower Convention in that country :

Announcement of souvenir report of the Watch Tower Bible and Tract Society's Convention at Annotto Bay, Jamaica, B. W. I., September 11-14, 1908. These souvenirs contain: A report of all the discourses delivered at the convention; the testimonies of various brethren; a brief history of the progress of present truth in Jamaica; the Colporteur experiences of various brethren and sisters interestingly told; things seen and heard in connection with the convention. Price: Single copies 30 cents (1/3) each. Four or more copies to one address 25 cents or 1/- post paid. Send orders now with remittance by bank draft, money order or registered letter. Stamps cannot be used. Two (one set) convention photos, 6x8 unmounted, 35 cents extra per set. Address: Wm. Edwin Walton, 69 Charles street, Kingston, Jamaica, B. W. I. (Letter post-age to Jamaica is 5 cents.)

BACK REPORTS.

The supply of St. Paul, Asbury Park, Indianapolis and Cincinnati reports is exhausted. However, we still have on hand about 500 of the combined reports of the convention held at Niagara Falls and Norfolk which we will send out free as long as they last upon receipt of postage at the rate of 15 cents per copy. If you want any more of these to give away or loan send in your order at once, as there will be no more of those printed.

PUT-IN-BAY REPORTS.

We have had an extra supply of these printed, as we anticipated on account of the extremely large attendance that a good many copies would be wanted, and upon receipt of your orders we will forward the reports as soon as possible.

Please do not bother the Tower office by sending orders there. Also do not have money orders made out to the Watch Tower Bible and Tract Society for reports that you want us to send. Keep all orders separate and distinct and send them to the proper places. If you want Jamaica reports, send to Jamaica; if you want American reports, send to address below. (Foreign friends -- Please do not send foreign postage stamps, as we cannot use them here.)

DR. L. W. JONES,
2024 Washington Blvd., Chicago, Ill., U. S. A.