

SOUVENIR NOTES

BIBLE STUDENTS' CONVENTIONS



1914

Chicago I.B.S.A. Temple

Dedicated
by
Pastor Russell
Aug. 24, '14

Photo-Drama
Opened
Sept. 6, '14



700 Wabash Avenue, Corner 7th Street

OPEN ALL DAY

This is a picture of the new home of the Chicago Class, I. B. S. A. It will be open all day, and any of the friends passing through Chicago are invited to make use of it as a place of rest, study and spiritual fellowship.

Program

- 6:30 to 7:30 p. m. Berean Study. Daily.
- 6:30 to 7:30 p. m. Prayer and Testimony. Wednesday.

SUNDAY

- 10:30 to 12 m. Preaching Service.
- 1:30 to 2:30 p. m. Berean International S. S. Lesson.
- 3:00 p. m. Photo-Drama.
- 6:30 to 7:30 p. m. Current Berean Lesson.
- 8:00 p. m. Photo-Drama.



INTERNATIONAL
1914
BIBLE STUDENTS
SOUVENIR
CONVENTION
REPORT

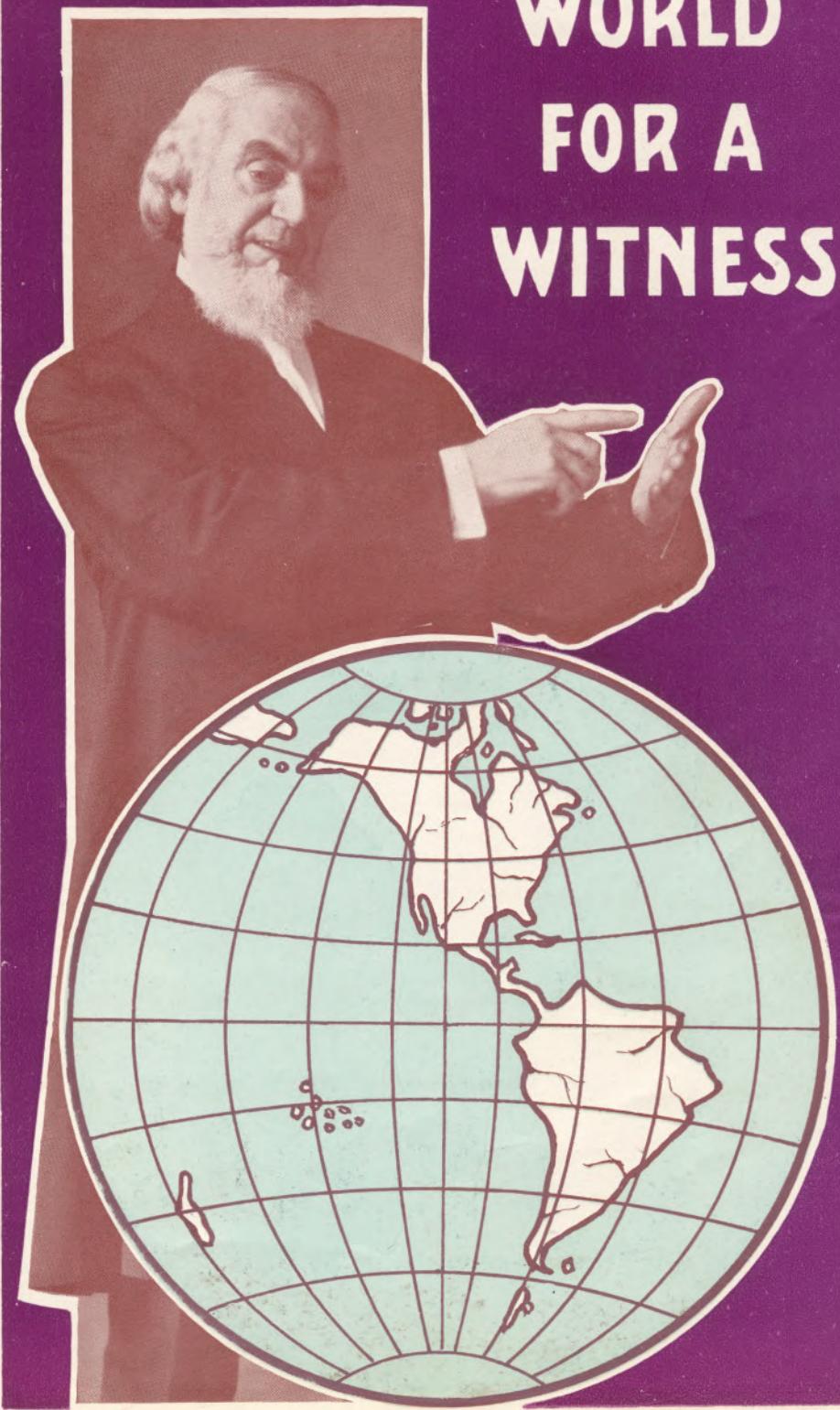
F. C. GORDON



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

UNBELIEF
"THE SHIP IS SAFE"

THIS GOSPEL MUST BE
PREACHED IN ALL THE
WORLD
FOR A
WITNESS



Introduction

PREFACE



EVERY book, great or small, should have a preface.

It is the reader's right to be told in advance for what purpose the book was written, and what he may expect to find along the paths of print, if he will follow them to the end.

This book was compiled that some kind of a record might be preserved in the ages to come of this most momentous year, 1914, because it is a year to which many have looked with great interest—looking, perhaps for too much, yet having their eyes centered upon it because it marks some important point in the history of the world and of the "harvest" of the Gospel Age.

A further purpose in its compilation is, that those who were unable to attend the three General Conventions held at Clinton, Iowa, Columbus, Ohio, and Asbury Park, N. J., might have the "cream," which we have tried to skim from those conventions, but also as a precious reminder to those who were in attendance. The flesh is weak when it comes to remembering so many facts, details and scriptures as are touched upon in these conventions, and without some such a Report, much of the good of the conventions would be lost.

As the title suggests, however, the book only claims to be "Notes"—some of it being verbatim reports of the discourses, some synopses of the discourses and some being manuscripts furnished by the speakers.

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

An attempt was also made to secure a report of the British Conventions, but on account of so many things taking place at about the same time, the time of all seemed too fully occupied to permit of the report.

We regret this very much as the reports of the proceedings of the friends from the two sides of the great ocean seem to be bringing us all into deeper fellowship and sympathetic interest in all that may be done on either side of the water.

L. W. JONES, M. D.,

3003 Walnut St., Chicago, Ill., U. S. A.



CLINTON

CONVENTION

I. B. S. A.

CLINTON, IOWA, JUNE 28—JULY 5, 1914

Pastor Russell Presented "Photo Drama of Creation" During Convention in Coliseum

CLINTON



SITUATED in a picturesque valley, on the banks of the Mississippi, surrounded by beautiful hills and stately shade trees, lies the city of Clinton—an ideal convention city. One hundred and thirty-eight miles due west of Chicago and within 500 miles of the principal cities of the United States, it is central to many, being reached by the Chicago & Northwestern, Chicago, Milwaukee & St. Paul, Chicago, Burlington & Quincy, Rock Island, Illinois & Iowa, and all boat lines. Clinton is on the main line from Chicago to the Pacific coast and from Duluth to New Orleans.

The Coliseum is located in the heart of the city on a quiet corner fronting River Front park and a short distance from Clinton and DeWitt parks.

A fine new boat house with two large porches, facing the river, was open to the friends and provided an ideal place for the baptismal service. A view of this service was had by all from the promenade in River Front park.

(Clipping from Clinton Herald.)

Fifteen Hundred in Seats When Convention Opens Sunday Morning in Clinton Coliseum With Welcome Address

More are Arriving on Every Train

Delegates Swarming Into City on Regular and Special Trains and in Autos—
Splendid Program Enjoyed by the visitors Sunday Morning and
Afternoon—Programs for Today and Tomorrow—
Announcements for the Week

About fifteen hundred delegates were in their places Sunday morning when Chairman Stephenson called the opening meeting of the International Bible Students' association convention to order promptly at 9:30 o'clock. Hundreds more were pouring in from all directions and it is estimated that by Friday morning there will be about 3,000 delegates. The Coliseum seats 2,200 and the difficult problem of seating and caring for that number is met by the fact that it would be a physical impossibility for every delegate to attend every session and thus the matter adjusts itself.

Frank T. Horth of Clinton, who has had charge of the local end of the convention as chairman of the arrangement committee, promptly at 9:30 o'clock walked to the end of the platform and raising his hand for silence said:

"As a citizen of Clinton and an interested member of the I. B. S. A., I take great pleasure in presenting to the delegates of this convention Secretary O. T. Roberts of the Clinton Commercial club, who has done much to make this convention a success."

Secretary Roberts in response said: "Mr. Horth and ladies and gentlemen of this convention: We were very indeed that circumstances arose which prevented the

completion of this Coliseum in time for this convention. Three years ago when the citizens of Clinton conceived the idea of such a building as this it was with the thought that we could invite just such an assemblage as is this one. We extend to you a most hearty welcome to our city and rest assured that every citizen here will do the utmost to make your stay pleasant. I now take great pleasure in introducing to you the chairman of this convention, Mr. John Stephenson of Washington, D. C."

Response to Welcome

The response to Chairman Stephenson was as follows: "Secretary Roberts and delegates of this convention. I very much appreciate the kind words just spoken. Actions speak louder than words and we feel that we are made very welcome by the many kindnesses of all the citizens of Clinton. On behalf of the International Bible Students' association I desire to express our appreciation and pleasure with the hearty reception and fine arrangements and particularly with this beautiful building, which is a monument of the enterprise of your citizens."

"I wonder how many delegates of this convention would like to express their appreciation to the citizens of Clinton, the Commercial club, the Coliseum directors, the newspapers, the business men for their kindnesses. Please do so by a rising vote of thanks." The audience rose to their feet as one man.

After a hymn George Draper, of Aberdeen, S. D., offered prayer, followed by the reading of "A Vow Unto the Lord," by Page Noll, of California. William A. Baker, of Portland, read the daily Manna lesson.

John T. Read, of Chicago, rendered "Precious Name," selected by request from Poems of Dawns.

Telegrams and Resolutions

Columbus, Ohio, June 27, 1914.

I. B. S. A. Convention,
Care J. F. Stephenson,
Chairman, Clinton, Ia.

Representatives from thirty states, also Canada, Europe, Orient, assembled in convention here, send loving Christian greeting to fellow Christian co-workers convened at Clinton. To-day's program included six powerful addresses by pastors, evangelists and noted Bible scholars, and presentation beautiful Creation Photo Drama; to-night one thousand attendance. Hope to hear from you.

CHAIRMAN BRENNISEN.

(CLIPPING FROM CLINTON ADVERTISER.)

A telegram was received to-day from Pastor Russell, who is scheduled to speak at the Eastern I. B. S. A. convention, which is now being held at Asbury Park, N. J., as follows:

"Asbury Park, N. J., June 28.—I. B. S. A. convention, care Frank T. Horth: Greetings from Asbury Park convention, 1,200 delegates from twenty-two states. Drama of Creation showing in separate building to thousands daily. Hope to see you soon. I pray God's blessing on Clinton convention. Columbus also reports a soul-refreshing session.

Signed: PASTOR RUSSELL."

FOURTEENTH SOUVENIR REPORT

In reply, Mr. Horth sent the following telegram:

"Clinton, June 29.—Greetings from Clinton convention; 1,600 delegates here to-day. More coming; 2,200 at Photo Drama Sunday night, 1,000 turned away. Citizens enthusiastic. Weather cool."

The following telegram was received from Chairman Brenneisen of the Central Western I. B. S. A. convention, which is now in session at Columbus, by Chairman Stephenson of the Clinton convention:

"Columbus, Ohio, June 29.—We have telegraphed Asbury Park following resolution enthusiastically adopted:

"We, the International Bible Students' association, in convention assembled at Memorial Hall, Columbus, Ohio, do

"Resolve that, whereas Purity leagues, Temperance associations and Peace societies are endeavoring to establish and maintain a higher plan of living along physical, mental and moral lines, and

"Whereas, the Photo Drama of Creation is molding international public opinion to the same end, these noble movements are worthy of our unqualified approval. And we do by this resolution, endorse and pledge our support to the principles advocated by them, namely: righteousness, temperance and peace; and to crystallize public sentiment in these particulars, we commend the wearing of a pin emblematic of peace and identifying the wearer as a follower of the Prince of Peace."

When the delegates to the Clinton convention heard the above telegrams read, the same resolution was placed upon the records of the Clinton convention and enthusiastically and unanimously endorsed by passage.

(CLINTON HERALD.)

Thousands Unable to secure seats—Two Thousand Accommodated in Coliseum Sunday Evening—See Photo Drama

**—First Exhibition of Part One of "Creation"—
in Condition to Show Splendid Pictures**

Two thousand people jammed the Coliseum Sunday evening when part one of the Photo Drama of "Creation" was presented by the International Bible Students' association.

Clinton June 28—Opening Remarks by Chairman J. F. Stephenson



ASSURE you it is with great joy that I extend to you a hearty welcome to this convention in the name of the King of Kings, who made it possible for us to come together for a season of refreshment and comfort and edification in the spirit.

In looking forward to the time when we could assemble as a convention of the Lord's people, one of the thoughts which has been uppermost has been that of fellowship of kindred minds. St. Paul tells us that we are "called unto the fellowship of His Son, Jesus Christ, our Lord" (1 Cor. 1:9).

"What a fellowship, what a joy divine."

Fellowship carries with it the thought of unity of spirit, of purpose, a partnership. The world can and does enjoy fellowship with those they love. We can see the evidence of this in the way in which they arrange their affairs in order that they may spend a certain amount of time together in lodges, societies, parties, or just a social evening. We are not finding any fault with them for so doing. In fact, we are glad they can have this pleasure, so long as the things in which they indulge are of an elevating character, which is not always the case. Sometimes fellowship of this nature is worse than wasted. Usually it is based upon selfishness, love those who love you, and frequently it has been demonstrated that when adversity overtakes a man of the world his friends flee. Why? Their appreciation of him was, to a large extent, not so much himself as what he had and to what extent he could be useful to them.

If we are to enjoy fellowship with the Lord it must be upon a higher plane than this. The Apostle says that it was because our Lord loved righteousness and hated iniquity that He was anointed with the oil of gladness above His companions and again that God predestinated that all of the Lord's companions must be conformed to His image—

tion. It was estimated that one thousand more were turned away. Perfect order was maintained by the corps of white-robed ushers as the mighty throng poured in and out of the Coliseum.

One-half of the Coliseum had been reserved to care for the outside towns, Commercial club, Battery A, factories, newspapers and those holding season tickets. Sections were designated by cards, bearing the proper inscriptions and were reserved until 7:45 o'clock. After that time the markers were taken down and the reserved section thrown open to all.

In the rush of preparatory work to complete the Coliseum no time could be allowed to test the motion pictures beforehand, which was necessary owing to the long throw of 150 feet from machine to wall. When it came time for the motion picture part of the entertainment it was found that the current had become grounded through the fire-proof picture booth and the operator could not get sufficient power to throw the picture to the screen. This problem was remedied after the showing of stereopticon pictures, and everything will be in readiness when part two opens to-night.

Part one will be shown on July 1 and 6 and all will be afforded an opportunity to see it in its perfection.

Those desiring to secure season tickets can do so by clipping the coupon from the newspapers and presenting at the Fourth avenue entrance of the Coliseum. All seats are free and no seat will be reserved after 7:45.

PRELUDE TO PICTURES.

As a prelude to the pictures, John T. Read, of Chicago, the well known basso, sang "Precious Name."

The audience was delighted with the beautiful pictures and were greatly surprised to learn that the voice delivering the lectures from the phonograph could be heard in every nook and corner of the auditorium.

During the intermission Pax pins with a picture of Jesus were distributed. Pax means peace in Latin, and the pin means in symbol Son of Peace. All who attend the Drama and want to be a son of peace are to wear the pin as long as the Drama is in Clinton. Beautiful fans were also distributed. On the back of the fans was a completed program of events up to July 12.

they must have the same kind of characters as He had, a love of righteousness and hatred of iniquity. The only reliable standard we have of right and wrong is the Bible, and in proportion as we let the principles of the Holy Word influence our hearts and lives in that proportion we are able to enjoy fellowship of the spirit with those who naturally might be of an entirely different disposition than our own. The spirit of the Lord will enable us to overlook our old way of reasoning, our old way of viewing the things around us and to look at them from God's standpoint. As we grow in grace and are developing in all of the fruits of the spirit, we can appreciate the wisdom of God's view of present conditions more and more, and as we do this we are daily coming into closer fellowship, closer harmony with Him and all those who have His spirit or disposition.

God does not grant to every one the privilege of fellowship with him. Even those grand and noble Old Testament characters had only a limited fellowship with the Almighty. God treated them as servants. St. Paul calls this to our attention in his Epistle to the Hebrews: "Moses verily was faithful in all his house as a servant." Our Lord, in speaking of His disciples, treated them as His friends. "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends; for all things that I have heard of My Father, I have made known unto you." Still closer can we walk with God since the great transaction has been completed at Calvary and our dear Redeemer has appeared in the presence of God to stand as our advocate with the Father. "Behold what manner of love the Father has bestowed upon us (not the holy prophets of the Old Testament times) that we should be called the SONS of God."

The opportunity of becoming the sons of God was opened up at Pentecost and not before. St. John says concerning our Lord: "He came unto His own and His own received Him not; but to as many as did receive Him, to

they gave He the right (the privilege) to BECOME the sons of God." This privilege of being recognized by God as His children places us in the position where we may know something of His plans and purposes. A knowledge of God and His secrets is an evidence of our acceptance with Him. "If we say that we have fellowship with Him and walk in darkness, we lie, and do not the Truth. But if we walk in the light as He is in the light, we have fellowship one with another."

I sincerely trust that the Lord's blessing may abide with us richly during the little season we are privileged to be together, to the end that we may cultivate a deeper appreciation of our opportunities of entering into such a close sympathy, such a close unity of spirit with the God of all grace and with all those who are in harmony with Him. Amen.

Clinton Convention—Praise Day, June 28. Discourse by J. H. Gillespie

Subject: "THE PHILOSOPHY OF THE DEVELOPMENT OF THE NEW CREATURE"

IT'S ARITHMETIC.

Second Peter, 1:2. Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus Christ, our Lord.



IN this verse we have our problem in *multiplication*. We see that grace and peace come to us through *knowledge* of God, and of our Lord. In the third verse, we have a thought of the same kind. "According as the Divine Power has given unto us all things that pertain to life and Godliness, through the knowledge of Him that hath called us to glory and virtue. And in the fourth verse, we have these wonderful words, "Whereby are given unto us exceeding great and precious promises, that by these we might be partakers of the Divine Nature."

Then comes our next problem. That in *addition*. Add to faith virtue, knowledge, temperance, patience, Godliness, brotherly kindness, charity, love. "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord, Jesus Christ."

These scriptures indicate to us that it is through the *knowledge* of God, our Lord, that we have access to these wonderful promises of divine nature.

How, then, shall we get this *knowledge*? One may say by reading, by observation, by hearing, by experience. All good. But we understand that it is by *thinking* that we obtain the *knowledge* which develops, and fits us for this divine nature, or which makes a *Christian*, a *real Christian*.

In Romans, 12:1, Paul tells us *what* to do. In verse 2 he tells us *how* to do it. In this verse he says, "be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

How do we renew the mind? By *thinking*. Transformed by renewing the mind. Trans, meaning across, or over. Then, "forming over" would be the thought, or coming across from the side of this world, to God's side. This being done by renewing the mind—by *thinking*, until we know that perfect will of God. Then do it. We have but a condemned human life to present. We do this with all that we have, and are, with all we hope for in the resurrection. Our *will*, too.

We understand the will to be the majority of the qualities of our mind, but we must not forget that the minority of these qualities is not dead. To our own grief, we all know that it is alive—though under. This majority—our will—we submerge, or bury, into the will of God. From henceforth, we are to be governed by this wonderful new will, our majority buried into the will of God. But are we?

This is the question. Here we are on the firing line. There is where the battle rages. What is this new will for? Suppose that I hold in my hand a cup full of water. For the sake of illustrating, I will call this cup of water my *thought power*, which God has given me for today, for the purpose of renewing the mind. When this mind is renewed, term it the *new creature*. We have, then, this cup of thought power, or force, which the Father has given for the single purpose of the developing of the new creature. Also, we have this new will—our majority of mind qualities submerged into God's will to command this thought force, to manage it.

Is this the case with each and every one of us, or do we allow the minority to have too much freedom occasionally? I fear this is our trouble. How do we do it? By lack of zeal—by lack of *thinking* upon the lines of the development of the new creature, and wasting our cup of force on the things of the past, or yesterday, which are none of our business. Thinking of our past—trying to live it over again, which we cannot do—allowing our minds to be filled with fear and doubt and discouragement, all of which thoughts are from the adversary.

There are only the two sources from which we receive our thoughts—God and Satan. Now, after this has been the condition of our mind for a while, let us examine our cup of thought force. We find our cup half empty, or half gone—wasted. Then, what shall we do with the half that is left? As the custom of some is, begin to worry and fret about tomorrow, another of God's days, and which is none of our affair. The Lord said, "Take no thought of the morrow." Matt. 6:34, which we would understand to mean that if we would act as we ought to act, do as we ought to do today, it would pave the way for the morrow, and we would not waste our thought force on what is none of our business. We have all found the latter part of the same verse true. "Sufficient unto the day is the evil thereof." So let us take an inventory of our cup of thought power that we have had for the renewing of the mind—the development of the new creature—and what do we find? That we have squandered three-fourths of our cupful. We have just one-fourth left. Then we wonder why the development of the new creature is so slow. No wonder at all about it.

This is not a fair deal with our Heavenly Father, who has given us this invitation to divine nature, which we will receive when the new creature is ready for the spirit body which awaits it. Let us remember that we are in the narrow way. That the adversary has no power—no influence—in it. That if we find these thoughts of fear and doubt and discouragement in our minds, let us see how they came there. Aye, there is the trouble. By lack of zeal—by allowing our minds to drift. By lack of *thinking* on these things—by lack of prayer, we find ourselves down at the very edge of the narrow way, and there is the adversary, just along the outside, like a roaring lion, seeking whom he may devour, watching for those in the Lord's way. The people of the world are going his way, and he need not waste effort on them.

Then is the time for us to take an inventory, and see where the trouble lies. We will find that it is not Satan that is getting into the narrow way, but we are getting out of it. Or by lack of zeal and thought on the part of our majority of mind qualities, we are allowing the minority too much freedom.

We need to have around us the wonderful chain—God's plan of redemption—the whole armor of God, that we may be able to stand in the near day, when our test shall come, for surely it is near, or we do not read the signs of the times aright.

Think on these things.

God be with you till we meet again.

Clinton Convention—Praise Day, June 28, 1914.
Discourse by C. E. Heard. Subject: "REASONS FOR PRAISE"



NOW smile! There are miles of smiles.

You remember the statement about the power of our first parent, Adam. You remember one of his powers was that he should have dominion over the fowls of the air. Don't you wish we could get it back for about an hour and a half this afternoon?

(Laughter. A number of sparrows caused considerable disturbance by their chirping, and it was impossible to keep them out of the building.) But we can't get it back for a few days, so they will have to twitter, and I will have to talk a little louder.

Last night when I came in town, I asked the brother, who belonged to the state of Iowa, Suppose you came in Saturday night, convention was to start Sunday morning, that you had not been told of the arrangements, thought you were to talk on Thursday, but found you were to speak Sunday morning, what would you do? I would take the first train for Chicago. And I would not blame him.

I suppose that brother was like that proverbial Pat that we hear so much about. Pat was afraid to die. He said to his friend Mike, I would give everything in the whole world if I could tell the very spot in which I was to die. Mike, what good would that do? I would steer clear of that spot all me loaf. I am inclined to think you would not have seen me to-day had I known about the program.

Nevertheless, our hearts are all filled with praise to-day. This is one of the grandest of all the conventions since the Gospel Age began, and we believe that possibly it will be the last one that will be held this side the veil. We don't know, but we believe it might be, and so it would be of double interest to all who are here, and a double cause for praise. I am sure, as we look back at the past, and at the present, and the future, each heart swells and wells over with praise, because of the things to which He has brought us, from what He has brought us and to what, by His Divine favor, He is bringing us. Surely our hearts are filled with praise to our Heavenly Father for all these mighty blessings.

I will take my text from the Old Testament; I will quote it slightly different from the common version. Pay particular attention to my texts, because they are the chief part of my discourses. It is this: "How happy art thou, O Israel! Who is like unto thee, O people saved by Jehovah! Who is the shield of thy help and the sword of thy light? Thy enemies shall be subdued under thee, and thou shalt tread upon their high places."

You will notice, dear friends, there are six things about this wonderful people our text speaks about:

- (1) They are a happy people—"Happy art thou, O Israel."
- (2) "Who is like unto them?" Compare the whole of God's intelligent beings and nothing is like them.
- (3) "O people saved by Jehovah"—a special salvation.
- (4) "Jehovah who is the shield of thy help."
- (5) "Is the sword of thy light."
- (6) "Thine enemies shall be subdued under thee."

The reason we are taking this text this afternoon is that every one must have a basis for everything, your faith, your hope, and your praise, and if you have no basis for your praise, then you cannot praise our Heavenly Father in an acceptable way.

Six thousand years ago the first pang struck through the heart of the human family Adam, bringing the sentence which the Heavenly Father placed upon that man and woman, "Dying thou shalt die." And, sure enough, the whole family has been turning, turning, turning toward the grave—sorrow, sighing, fears, groans and dying has filled the earth for six thousand years.

Time went on, and four thousand years had rolled away, before the first thought of a proposition of life. True, the Law Covenant had been given, but as Paul said, that covenant which was thought to be unto life was unto death. God knew that not one soul from father Adam was capable of doing those things; therefore, the Law Covenant was not unto life, but unto death. So, there was not one solitary proposition offered to the human family whereby they could get back into harmony with God, until Jesus came and made His proposition. The whole human family were down in death, and nothing could revive them. As an

illustration, take a man who is condemned to die, to be hung at a certain time next month. I go to him and say, I have plenty of money, and I have decided upon something for you. His face brightens some, and he says, What are you going to do? I have decided to give you the grandest food for the next thirty days. No hope in that. What would he care for the finest food?

Or, I come to him and say, I have decided to take off those stripes and treat you as a friend for the next thirty days. He would not care for all the cloth on earth. You might offer him anything, but it would not change him. Why? Because he is doomed to death. Everything offered to the human family has not been able to save them during the past six thousand years, but when Jesus came, He offered us a proposition of life. Oh, it is no wonder that these are a happy people, and that their hearts are full of praise! I have it, and you have it—a proposition of life. Nothing else is worth anything to us except life. Jesus said, "What shall it profiteth a man if he gain the whole world and lose his soul?" Jesus said that the devil cometh as a thief to steal, and he has robbed us of our life. But Jesus as the good Shepherd came that we might have life, and have it more abundantly. Oh, that is what makes my heart leap with joy—He came that I might have life more abundantly—He came to give back that which our great enemy robbed us of. Only a few have received it as yet. Is it any wonder the Apostle said, "Thanks be unto God for His unspeakable gift." What is that? Life. There is no tongue that can utter praise sufficient for life. Praise His glorious name! "The wages of sin is death, but the gift of God is eternal life through our Lord and Savior Jesus Christ."

This is the thing, then, dear friends, that satisfies our longings as nothing else can do. "I have come that they might have life, and more abundantly"—yea, a hundred per cent more.

Now, in order to have a basis for this praise, we must be certain that we have come into harmony with our Heavenly Father. Many people are going up and down saying, I am saved, but they have no basis for their hope of salvation, because they have not come into the condition which the Father laid down. Have we something that we can lay hold upon? Let us notice Hebrews 6:17, 18, "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His promise, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." I used to think that this promise was all for Abraham, but now see that it reads that "we" might have strong consolation, etc. It is for the Church, that we might have strong consolation. We are dealing with somebody who never knew how to change. We have His oath and His promise. Our attitude toward the Heavenly Father may not be two hours alike, but God's attitude toward us never changes. Why should we ever get discouraged? We have His promise and His oath, and there is not a shadow of turning with Him. Now we must have something that will draw out praise to the Lord, but bye and bye it will come easier than anything else. The first great cause for my praise today is that Jesus has come and offered to me a proposition of life. We have heard that joyful sound, but out of all the Christians in the world, only a few have heard it. When I have life from Jesus, that is grand, but now you come to me and allow me to hear that great anti-typical silver trumpet. I could hardly believe it, the jubilee trumpet, the joyful sound. Only a few have heard it, and they are called the "happy people." In my case that trumpet was blown for over thirty-three years, and I never caught one single sound of it until six years ago. Then it came in the form of four little theological tracts, put in my letter-box. That was the grandest sound I ever heard since the days when I was a boy and learned of Jesus Christ. I traveled around in the Court condition for twenty-five years before I saw that there was a door to the Tabernacle. Think of a man living thirty-three years while that trumpet was blowing, trying to hear all that the Lord had to say, and never hearing anything.

This reminds me of years ago when I was in love; I wanted to go to see my girl, but had to take an early

train. I said to my partner, Bill, how will I do it? He said, wind the old clock and put it on a dish-pan. Well, we set it up and went to bed and went to sleep—we surely did, for when I awoke it was nine o'clock (laughter) in the morning, and the clock and dish-pan were in the middle of the floor. Spiritually I had been asleep and did not awake until late in the morning, and the Lord had to bump me. My ears were dulled or I would have heard the truth twenty years before I did. Oh, but there are others. Thank God, the day is coming when every soul that was ever born, no matter whether dead or alive, must hear that trumpet. If you have heard that trumpet you have the grandest basis of praise to your Heavenly Father. Paul calls it a shout, and says, He shall descend with a shout of encouragement. You have caught it and you have started off toward that prize for the High Calling in Christ Jesus—you got renewed hope when you heard that shout.

One day a man told me that he had been wrecked on a steamer; when he found himself in the water he grabbed hold of a spar. The water was icy-cold, and he had hung on until he was becoming numb, and he thought he could not hold on another second, but would have to sink into that icy water, when a line of light passed over his head, and he heard a shout; it said, Hold on another minute and we will be there. He told me of the thrill that went through him when he heard it, and sure enough, that life boat took him in and he is alive to-day—thank God! He said, nobody will ever know the feeling that came over me when I heard that shout of encouragement; I just grasped with renewed energy and held on.

So it was with me and the Bible, I was about ready to throw it overboard, when the shout came, Hold on another minute, and I caught hold with one more grasp upon the old Book, and I have it to-day, and I want to tell any person in this audience to-day that has not heard that shout, Hold on another minute, don't give up your Bible. Thousands of people are turning over into infidelity, higher criticism, evolution, so don't throw away your Bible. Hold on another minute, for the time is almost here when you will hear that shout—don't turn over to higher criticism. Our dear ministers are turning over to higher criticism by the thousands, and our colleges are turning out higher critics like a mill turns out flour. I hear many ministers say they are losing faith in the Bible. It makes my heart ache; they have nothing to hold to; everything slips when they give up the Bible—nothing is left.

This reminds me of an old brother traveling who had to change trains, and while waiting for his train he stood on the platform of the station. He saw some men watching something, so he went over, and soon saw they were watching a goat in a crate. He thought it was going to some museum or some such a place, but there was nothing to show, so he asked the agent what the people were all looking at it for. He said, the blamed goat has eaten his tag, and we don't know where he came from, or where to ship him.

We thought, that is the way with these higher critics—they've eaten their tag. They cannot tell where they came from; think they came from protoplasm, monkeys, etc., and they don't know where they are going—they've eaten their tag. But like Bel Babylon, judgments are coming upon them and they must disgorge that which they have swallowed—they will get back their tag.

Oh, are you not glad that you are still standing by that Word of God! You see men of splendid intelligence who are slipping from that anchorage. Are you not glad that the Heavenly Father sent that glad sound for your ears? I am, dear friends. So, then, you see the basis for our praise: first, that Jesus has given His life, and second, that He has given us the joyful message.

(3) "Who is like unto thee, O Israel?" I recognize the fact that while the Heavenly Father is talking to Fleshly Israel, this has a special application to you and me, the Church, as Spiritual Israel, and it is this Spiritual House of Israel that is spoken of all through the Bible as so glorious, in anticipation of her future. Who is like unto her! Some passages of the Bible seem almost contradictory in describing Spiritual Israel. They are not, for God does not use such statements, but they seem so. For instance, "I have graven thee upon the palm of my hand." What does it mean? To have anyone graven upon the palm of your hand would mean that you would be continually reminded of them. "Who is like unto thee, O Israel?" But, go a step further; I think I will read a verse or two from Isaiah 62:2, 3: "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name,

which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." That is what the Church shall have. Gentiles shall see thy righteousness. What kind of righteousness is that? O, dear friends, do you know what the new name is that Jehovah has decided to call you? What is this name? "The Righteousness of Jehovah is her name." Think of this! Is there any wonder that Gentiles and kings shall come to see thy righteousness! Is there any wonder that the Bible says all nations shall flow into Zion, when her righteousness is the righteousness of Jehovah! Is not that almost enough to stagger and shake you, to think that Jehovah, God Almighty, is naming you with Jesus, the Righteousness of Jehovah! "Thou shalt also be for a crown of glory in the hand of the Lord, and a royal diadem in the hand of God." You Americans don't know much about this, but I live on the other side, in Canada, where we have a king over us; I am going to tell you: When he speaks of a crown in the hand of Jehovah, and a royal diadem in the hand of our God, it looks as if he was making two statements about the same thing. A crown does not need to have a diadem attached to it; therefore, there is no superfluous word here. It means that the crown is separate from the diadem, and that the diadem is the thing that contains the jewels, and sets upon the crown. You are both of these in the hand of Jehovah.

Is it any wonder that we read in Mal. 3:16, the statement that, "They that feared the Lord, spake often one to another, and the Lord heard it (all the convention at Clinton. Oh, I am going too far, but I mean 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." What for? For His diadem. It means that of all things Jehovah has created, nothing will shine with the same splendor as the Christ. Are you not longing for that day when we shall shine forth as the son in the Kingdom of the Father? I am longing for it.

Now, in order to have a share in that, dear friends, and to have a basis for our praise and hope, we must fulfill the conditions—you must become like the Great Pattern, Jesus Christ. God has arranged that He shall be the chief of all the precious stones of that diadem. He is already set, placed there over eighteen hundred years ago, set down at the right hand of the Majesty on high. Who is like unto her, the Church? Nobody; because she is to be identically like Jesus. "Beloved, it doth not appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." We know that. Who else is to be clothed with immortality, glory and honor? Nobody. If the Bible tells the truth, there is to be but one "little flock," and they are the ones who are styled holy ones. There is nobody like her.

(4) "O people saved by Jehovah." What does this mean? Did not Jesus lay His life down for the Church, did not He shed His blood for His bride, and thereby purchase us by His blood? Then why saved by Jehovah—you "happy people?" Who is like unto you? Is there any special significance here? Yes. While the whole world was bought by Jesus Christ, for, without the shedding of blood there is no remission for sin, etc., yet listen! There is a special significance in the statement, "O people saved by Jehovah." Jehovah is the Author and Inventor of that great Plan; therefore, it is Jehovah that saves us. It was Jehovah that sent His only begotten Son. Jehovah sent Him into the world, not to condemn the world, but to save it. Therefore, it is Jehovah that is the Author of this Plan.

But, there is a further significance, for Jesus said, "No man cometh unto Me except the Father which sent Me, draw him." He gave a further significance to it when He said, "All that the Father hath given to Me shall come to Me, and he that cometh to Me I will in no wise cast out." Again He says, "Thine they were, and Thou gavest them Me, and they have kept Thy Word."

What under the sun does this mean, did not Jesus buy us? Yes. Then how give us to Jesus if Jesus bought us? There is a glorious thought here. Yes, Jesus bought us with His precious blood, rescued us from the condition of sin and death, and there we are invited to place our all upon the altar, with Jesus, in sacrifice; and, as soon as we do it, the Father begets us as New Creatures. The bride is not made up of these old miserable bodies, but of New Creatures. Jesus bought us, and then we voluntarily lay down our lives in sacrifice. Did we do that? Yes. Then we have lost out, have we not? No, for Jesus brought us up out

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of death into life, and we would have lost out, but God does for us as He did for Jesus—begets us with life, and then what the Father takes and hands over to Jesus is His bride. Now we can understand what Jesus meant when He said, "Thine they were, and Thou hast given them Me." I also understand what it means when we read, "The Father himself loveth you. Now I can also understand what it means when it reads, He will guide thee with His counsel, as New Creatures.

(5) "The shield of thy help is Jehovah." This means that this little flock has special protection over the world. But, do they not get sick just like the rest of the world? Yes. I remember one in Chicago (our dear brother Max Olson) unable to move hand or foot, and has been that way for many years, and blind also. Are we specially protected from the ills common to the human family? No. He will guide thee as New Creatures with His *counsel*. Surely as New Creatures we are protected. How often we go to the 91st Psalm, "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." God pictures His care of us as a hen with her brood. Here we have special protection. Whenever there is the slightest sign of danger the hen will cluck and the little chicks rush to get under her feathers. So the Father comes to us, and here in the Bible we find the clucks, "Come unto Me, and I will protect you." It is to this class, dear friends, that He says, "He that toucheth you, toucheth the apple of My eye." What a statement this is! If any man causes you to stumble, he is putting his finger upon the apple of God's eye. You know what it would mean for anyone to walk up and put his finger upon the apple of your eye. God says, I think so much of these dear ones that any one who touches them, touches the apple of My eye. Not only so, but He has given His mighty angels charge of us; He has told His angels to camp around us. The adversary can come only so far. You are heirs of salvation as New Creatures, and He says, Look out now how you offend one of these little ones. How careful it ought to make us! Jesus Christ held His finger up in this matter and said, "Take heed how you offend one of these little ones, etc." Why? Those angels, those protecting spirits, those mighty beings always have access to the face and favor of my Heavenly Father. They are ministering spirits, sent forth to minister to the heirs of salvation. If you are one of these heirs, then you have this special protection.

Now we come to the main point of our lesson, "The sword of Thy light." Did you ever hear of such a peculiar statement? A sword, a killing instrument. Oh, the meat of it is here; only a few can apply what we are about to say; only those who have received of the Heavenly Father the holy Spirit; only those can understand why Jehovah is the Sword of their life. Those who are wearing the cross and crown pin are wearing it because it is suggestive of something; two things: (1) You have got to die. (2) After you have died, after that cross has taken your life, then there is laid up for you a crown of righteousness. A word of two letters stands between you and the crown of righteousness—"if." What does it mean? It means, if we be dead with Him we shall surely live with Him, we shall also reign with Him. Those who fear and drop back, the Lord says of such that they cannot have crowns. What is the matter? Afraid to die—afraid of the sword of the Lord, the sword of thy life. In verse 17 of Romans 8, we read, "Heirs of God and joint-heirs with Jesus Christ, if so be we suffer with Him." Have you drawn back? Oh, walk up to the sword of the Lord.

In Psalm 17:13 we read, "Arise, O Lord, disappoint him, cast him down; deliver my soul from the wicked, which is Thy sword." I don't think the Psalmist made any mistake. What does it mean? It means that the wicked men are the Lord's sword. All wicked men who say and do false things

against us are the Lord's sword. Are you standing it? Are you patient when the sword of the Lord thirsts you? If so, it is helping you into the Kingdom. Sometimes it is someone in the class who is doing it. If so, do you cringe back and say, I could have stood it if it had been somebody in the world. The sword of the Lord is being used and the suffering you are receiving is allowed of the Lord for you. Are you going to stand it? Can you say, Yes, if it is the sword of the Lord. No matter if it looks like the sword of the devil. 1 Pet. 3:17, "For it is better, if the will of God be so, that ye suffer for well doing than for evil doing." It means that Christ laid down His perfect human life for the sin of the world, so you are called upon to do the same, to suffer with him. We lay down our justified life alongside of His. The Apostle made no mistake, it is for the same purpose for you that it was for Jesus. We read, "It became Him for whom are all things, of whom are all things, to make the Captain of our salvation perfect through suffering. Now what? Listen! "In that He himself suffered, being tempted, He is able able to succor them that are tempted." Was He not able before? No, we believe that it was absolutely necessary for Him, otherwise the Lord would not have permitted Him to suffer. Do you expect to get off any lighter than He did? As He was, so are we in this world. If He was made a sympathetic High Priest through the things which He suffered, are you and I going to get off any lighter? No, no.

*"Must I be born to Paradise,
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?"*

(6) "Thine enemies shall be subdued under thee." First and foremost, the enemies of the New Creature are three-fold—you know them all, the world, the flesh and the adversary the devil. If you cannot conquer these, then you are not going to be of this class of whom it is said, Thine enemies shall be subdued under you. The world is your enemies because the great adversary has blinded their minds! 2 Cor. 4:4. As to the devil, I want to say, dear friends, that he is not injuring the true Church and cannot, but the devil has been used of the Father to do a work for the Church that no other being in the universe could do, and that is the reason he has been allowed to run around loose. What is he doing? He is helping you to become an overcomer. I would like to know how you could overcome, if there was nothing to overcome. He is allowed to place stumbling-blocks in our way, but he cannot injure the true Church. Our Heavenly Father cannot tempt any man, therefore, He must have a devil whom He permits to tempt us.

The things in the world are for the purpose of polishing the Church. I am longing for the time when the Church will be finished and the Lord will suppress evil. In all these experiences the Lord will not allow one more trouble to come to you than you will be able to bear, but He is getting you ready for the Kingdom. Your enemies will be subdued under you, after you have subdued the world, the flesh and the adversary. There are two ways of getting rid of an enemy. One is to kill him. But there is another, a beautiful way, make them into friends. I like that story of Joseph how he killed his enemies by making friends of them. The Heavenly Father is to be known from the rivers to the ends of the earth, and His enemies will come to the knowledge of the truth and bow at the feet of Jesus, because He was obedient, and the Father has highly exalted Him, that, at the name of Jesus every knee shall bow. Then the waters will break forth in the wilderness and the ransomed of the Lord will return with songs of everlasting joy upon their lips, for the mouth of the Lord hath spoken it.

Therefore, dear friends, let your whole being go out in praise to your Heavenly Father, because you belong to the "happy people."



Clinton Spirit Begetting Day—June 29
Synopsis of Discourse by Frank Draper. Subject: "BAPTISM"

TEXT: *James 1:18. "Of His own will begat He us, with the Word of Truth."*

 **HIS** is one of several texts to the effect that God's Holy Spirit, through His Holy Word, begets to the Divine nature those who make full consecration to Him, in the present age.

Such, the Divine Record shows, become new creatures in Christ Jesus, and members of that highly favored class, called with a Heavenly calling, to become heirs of God, and joint heirs with Jesus Christ.

The begetting to the Divine nature, and, in consequence thereof, becoming joint heirs with Christ, is one of the most wonderful features of our Heavenly Father's great plan of salvation.

In Ephesians 1:22-23, 2:7, and 3:10, 20-21, the inspired apostle makes it very plain that this spirit begotten class will occupy a very prominent position in God's plans, throughout eternity; and other texts show that even while this class is in the flesh, God regards its members as possessing the Divine nature. Then, too, the gold in the holy represented the Divine nature, as possessed by the Christ class, head and body, while in the flesh. And we now can plainly see the wonderful logic of this feature of the Divine Plan, thus: Jesus, the Head of the church, is a glorious Divine Being, and the church is His Body, and as the body is always of the same nature as the head, God regards the church, the Body of Christ, as possessing the Divine nature, while in the flesh. In full accord with this thought, the Apostle Paul, in 2 Cor. 5, 16-17, makes it very plain that Christ Jesus, the Head of the church, is not a human being, and that God does not regard the members of His Body as human beings; and in Romans 6:3-4, and Col. 3:1-3, the same writer shows that God regards these Spirit begotten ones as having already been resurrected from the dead.

While a consecrated, Spirit-begotten person still has a human body, God regards the humanity of such a person as having died sacrificially with Christ, and that person raised up as a new creature, to walk in the new (the Divine) life. How very plain this is made in Romans 8:1-7.

As the editor of the *Watch Tower* has so plainly set forth, from time to time, God regarded Jesus dead as a human being, from Jordan to the Cross, and alive as a Divine being—a spiritual high priest, and that this was typified by the slaying of the bullock, before the high priest took its blood into the most holy; and that the Lord's goat was killed before its blood was taken into the tabernacle—representing the death of Christ's followers, as human beings, before they become members of Him, and, as such, enter the tabernacle.

In 1 Cor. 6:15 the apostle wrote: "Know ye not that your bodies are members of Christ?" While the mind, will, intelligence, etc., constitute the new creature, there could not be such without a body. Therefore, Jehovah seems to regard the entire being as having died with Christ, and the entire being as having been raised to walk with Him in the Divine life. In this connection, Romans 8:11 has a wonderful significance: "He that raised up Christ from the dead shall also quicken (make alive) your mortal bodies by His Spirit that dwelleth in you." Of course, in reality, a spirit-begotten person is a dual being, having a Heavenly, spiritual mind, in a fleshly body, but as God views the matter, he is a new creature only. We might, therefore, say that there are two viewpoints to the new creature. As God sees the matter, the person dies as a human being when his baptism into Christ's death occurred, when the "old man was crucified with Christ," but in reality, the human nature is not dead, and it is the constant work of the consecrated person to mortify (put to death) his fallen flesh, as much as he possibly can.

In the type it was one thing for a beast to be killed, and quite another thing to, thereafter, be burned on the altar. So it is one thing for a spirit begotten person to have died, sacrificially, with Christ, when he made full consecration, and to be thereafter dead, as a human being, from the Divine viewpoint, and quite another thing for the body to be consumed on the altar of sacrifice.

In the type, the beast was dead when the burning on the altar took place, so in the antitype, God regards the

body of the spirit begotten one as dead, when the burning on the altar begins. The body is not really dead; therefore it has to be *bound* to the horns of the altar. Here, we understand, is where the "dying daily" comes in—burning the human body on the altar—the body already dead, as a human body, from the Divine viewpoint.

And now comes in one of the most sublime features of the subject, viz: that God regards these spirit begotten ones as being sacrificed for sin, with and by the great Head of the Church, Christ Jesus. This is made very plain in Romans 6:1-11, where the apostle discusses sacrificial death—Christ's death. In the 10th verse he declares that "Christ died by—for—(not "unto") sin once." He died for sin—as an offering for sin. He never would have died had He not died for sin, sacrificially. How wonderfully significant the 11th verse: "Likewise (in like manner) reckon ye also yourselves to be dead indeed by—for—(not "unto") sin." Wonderful, is it not? Jesus died as a sin offering, and His Body members share His death. Jesus never would have died had He not died as an offering for sin, and His disciples never could have shared His death without dying with Him, for sin. Ah, yes! all the Christ class die for sin, sacrificially, whether we can comprehend the philosophy of it or not. But it is evident that this favored class has nothing to do with providing the *ransom*. Jesus alone did that! The ransom is a man's life for a man's life, and that had to be, and was, provided, before even one member of the church got free from the guilt of original sin.

The ransom is the redemption price, for the church and the world, and the sin offering is God's arrangement for the *deliverance* of the world, after having been redeemed by the "precious blood of Christ." It is one thing to redeem—to purchase—but quite another thing to *deliver* the redeemed.

Mr. A. deposits \$1,000 in a bank, to be applied, in due time, to the liquidation of the debt of Mr. B., a very poor man. Mr. A. alone provides the necessary thousand dollars, and then authorizes a friend to draw it from the bank, and apply it to the payment of Mr. B's debt. Jesus alone provided the ransom price, but God has arranged that mankind shall receive the uplift from sin and death, that the ransom makes possible, through the sin offering feature of His Plan, participated in by Jesus, the Head, and the Church, His Body. To be associated *priests*, as well as kings, for a thousand years, teaching and uplifting the human race, they first die together, sacrificially; and God regards the followers of Jesus, represented by the Lord's Goat, as being sacrificed for the sin of the world. But not in any way providing the ransom. The ransom purchased the church and the world; the sin offering is God's medium of deliverance. Evidently, the "day of atonement" sacrifices illustrated only the sin offering feature, and not the ransom. The bullock could not have typified the ransom, because it was offered only for the high priest, and his household, while the ransom is for the whole world. The "passover lamb" evidently typified the ransom. "Behold the Lamb of God, who taketh away the sin of the world."

The Lamb was slain before the first borns were passed over, and the Israelites delivered. So in the antitype, Jesus, the antitypical lamb, was slain before the church of the first borns began to be passed over, as well as before the deliverance of mankind can take place. The Israelites were delivered because they were God's people. But the Lamb had to be slain and eaten, and the blood sprinkled for the first borns first. Then they entered the wilderness, and God made a covenant with them, through Moses, and after they came into covenant relationship with Him, the tabernacle was set up, and the "day of atonement" sacrifices were offered, and for the year that day began, the priests, and Levites served the congregation, in holy things, by virtue of the sacrifices offered on that day.

They were first ransomed, then delivered, then a covenant was made with them, and then the day of atonement sacrifices were offered for them, after which the priests and Levites served them, through the tabernacle and court.

If the passover lamb had not been killed and the first borns passed over, and the deliverance effected, if no covenant had been made, then the tabernacle never would have been set up, and no day of atonement sacrifices would have been offered. Those sacrifices were for their benefit *after* they were redeemed, delivered, and came into covenant re-

lationship with God. By virtue of those sacrifices, God could deal with them, and show them mercy, while they were fallen, and imperfect. Now, see the beautiful anti-type. First, Jesus redeems the Church and the world, then the first borns are passed over, then the world of mankind will be delivered (first the Israelites); then the new covenant will be made, after which the congregation (all mankind who will be in harmony with God's arrangement) will be served by the priests and Levites, through

the antitypical tabernacle and court, for a thousand years, by virtue of the "better sacrifices," offered on the antitypical day of atonement. This is the Divine arrangement to show mankind favor, during the millennium, while they will still be imperfect, and will need mercy, and forgiveness for sins of ignorance.

Praise God! The ransom feature of the Divine plan *releases* the church and the world from the guilt of original sin, and the sin offering feature is for the *deliverance* from all the effects of the fall, all who will believe and obey.

Clinton Convention—Spirit-Begetting Day, June 29.

Discourse by Brother Geo. Draper. Subject: "EVIDENCES OF OUR BEGETTING"



IS this is Spirit-Begetting Day, we concluded to take for our subject this afternoon the evidences of our begetting. We thought the evidences of our begetting would be a good subject for this afternoon.

I think one of the best evidences we have on the surface is the fact that we are here, because I am sure that we would not be here if we were not begotten of the Holy Spirit. I have noticed several people of this city come to look in at the door and they decided there was no excitement in here and they did not come in. Why did they not come in? Because they did not comprehend what we were in for; but we know what we are in here for. We are not like the people of California—and they are not all alike in California, either. There are some here from California. I heard of a large delegation of people from California—they were not I. B. S. A. people, though—and they had a song they were singing. What do you think it was? "We're Here Because We're Here." I am sure, dear friends, that is not why we are here. We are here because the Lord is here, and has invited us here. He has invited only those who are of His Spirit and have a desire to be like Him and to see Him as He is. That is the only class the Lord has invited to our understanding at this time.

We wish to call your attention to the eighth chapter of Romans and the 10th and 11th verses:

"And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness."

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

This is a wonderful text, dear friends. In the first place, the tenth verse calls to our attention the fact that we are a part of the sin offering. Notice again: "And if Christ be in you the body is dead on account of sin." We are reminded, dear friends, that there will be no such opportunity as this in the Millennial Age. There will be no opportunity for anyone to offer themselves as a sin offering; but *at this time* "if Christ be in you the body is dead because of sin." When the Holy Spirit is poured out on the world in the near future, it will not be to see if they will be faithful unto death, but if they will be faithful unto life. We are glad to recognize that that time is near at hand.

But as we recognize that, we see that there is a wonderful work to be accomplished yet on this side of the veil for those who will be associates with our Lord and Master in the world to come, in the wonderful work then being done.

"But if the spirit of Him who raised up Christ from the dead"—what a wonderful thought that is to our minds—"the Spirit of Him who raised up Christ from the dead." Who is that? First we recognize the Spirit of Christ, and next the Spirit of Him who raised up Christ. A wonderful thought this brings to our minds, then, that we certainly have been begotten of the Spirit of Christ: and having that spirit, we have the Spirit of God because Christ had the Spirit of God, and that was a spirit of sacrifice.

"For God so loved the world that He gave His only begotten Son," and so all who have the Spirit of God and Christ have that same spirit, the spirit of sacrifice—not of sacrificing something else, because they have not the power to do that—but the spirit of sacrificing themselves. That is not much; but all of us have something to sacrifice. Thank God!

Then, dear friends, although we are very sure that we have been begotten of the Spirit, that is no evidence that we will be born of the Spirit; but we are very sure, too,

dear friends, that no one will be born of the Spirit who has not been begotten. So we are glad that we have the evidence of the begetting, and now we want the assurance of the birth. And I am sure the assurance of our birth lies largely in our faith, and if we have not still the evidence of the begetting, we are losing the very assurance that will bring us to the birth; so it is necessary that each of us should recognize the spirit that brings God—the evidence that we have been begotten of God. I am glad of the assurance for myself—not in my own ability or in myself in any way, but in the fact that I still love God and the brethren. "By this we know we love God, because we love the brethren." I am sure that we all have that evidence or we would not be here. We would not come thousands of miles merely to hear a few speakers or a few songs. It is because you love this family relationship and are getting ready to live together through all eternity. If you get tired of it in a week, there will be no danger of your having to stand it through all eternity. You say, "I am going home such and such a day." You are more at home here than anywhere else. When you get home, there will be a longing desire for something that you cannot get. It will be a vacancy that cannot be filled, until you get to your Heavenly home.

When I started in the Pilgrim service I was so homesick that I did not know what to do. When I read my trip was laid out that I was going to Conde, I said to Brother Russell, "I am going to start home to-morrow." Brother Russell said, "I hope you started home several years ago, dear brother." Everyone who has started home has forsaken houses, brethren, sisters, father, mother, wife, children or lands for Christ's sake, because they are going home. That will be a continual home. That will not be a home in which to stay only a few years. The other day while in Conde, Brother Sullivan expressed a thought, which to me was wonderful: We had a little convention up in Conde—and it seemed something like the grand convention—because that will be only a little convention; there will not be very many in it. We rented a house and hired a cook and boarded all the delegates, and took care of the whole convention, room and board like one family, for four days, and Brother Sullivan was with us and that made it better, also Brother Robie and about sixty-five other brethren just as dear to the Lord. We had a grand convention. Brother Sullivan said, "Brethren, we are on trial for eternal life. We are not on trial for life, for a few days or years or months, but for *eternal life*. Abraham has been dead for perhaps 4,000 years. Suppose something had happened and his life had been prolonged another year; he would have been dead then only 3,999 years"; and that gave me the thought when we have been alive for 3,999 years we will have only been alive a little while.

Again, we can appreciate the wonderful plan of Jehovah. This is a practical demonstration that we have been begotten of the Spirit, because we belong to the family and appreciate the family relationship.

Another grand evidence of our begetting is brought to our attention: "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 dwelleth in you." We have the evidence because His Spirit is quickening our mortal bodies. We are privileged to have the mind of Christ working in us and working out our salvation bringing us into character likeness of our Lord and Redeemer; and we can appreciate something of what He is from our partial view, and while it does not yet appear what we shall be, we know that when He shall appear we shall be like Him for we shall see Him as He is. We can rejoice at the very thought in the world of the Psalmist, "I shall be satisfied when I awake in Thy likeness."

Another evidence is the fact that we know the truth and the truth shall make us free. Do other people know that? No, they do not. There is no other people except the saints that know the truth. That is *the* truth of the matter. We will give them all credit of having a truth, but none of them have *the* truth. When they tell us we are following one man they are sadly mistaken, because we are following one book and they cannot get around that. Those who accuse us of following one man are following about 100. They have about 100 books in their libraries, probably, and none of them the Bible, either, or Bible keys, and all of them disagree on the very subject they are writing about. We have the one Book, and that is the Book of Life. Thank God. That is evidence that we have been begotten of the Spirit.

Another evidence is that we are not maligning anyone. Somebody asked Brother Russell what he thought of the Menace. He said, "I don't want to be a menace to anybody." The very fact that you have that spirit is one of the best evidences that you have been begotten of that spirit. You can rest assured that those who have the Spirit of Christ are endeavoring to be like Him that they may see Him as He is.

Another evidence is that we see we are on the true foundation. "Other foundation can no man lay than that is laid which is Jesus Christ." "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." You know what that day is because we are in it. It will soon be ushered in so that everybody will know that we are in it and that it is the Day of the Lord. We have been in it since 1874, and we recognize where the fire is. Is it on the nominal system? No. It is on the foundation. Everyone that is on the foundation is in the fire. The very fact that you are in the fire is a good evidence that you are on the foundation—that you are begotten of the Spirit. When the Heavens are on fire and the earth melts with fervent heat they will all know it. But now the fire is on the foundation and the word does not know of it, but we know of it. What is that fire doing for you and me? Proving that we are in the crucible being tested and becoming copies of God's dear Son. If we are taken out of that fire we will not become copies of His Son. If that fire consumes us there will be nothing to take out. Surely the Scriptures are very clear on the matter that we have been begotten by the Spirit and that we have been put here to form the character like Christ's.

My dear partner said the other day, "I feel as though I was not in the fight at all." I said, "You are fighting yet, are you not?" She said, "Yes." Now you never heard of anybody fighting that was not in the fight, did you? The very fact that I am fighting is evidence to me that I am in the fight. Though I felt as though I almost got a knockout blow yesterday, I am glad I got up and am still fighting. "Think it not strange concerning the fiery trial that is to try you as though some strange thing had happened unto you." The fiery trial that is to try you. When the fire comes upon the Heavens they will burn up and the earth will melt with fervent heat, and it will pass away. That is the fire for destruction and this is the fire for refining of the gold and silver and precious stones and consuming of the wood, hay and stubble. The wood, hay and stubble will be consumed and the gold, silver and precious stones will be refined. And this building is on the one foundation. Thank God, you are on the foundation. I thank God I am on the foundation. Now, dear friends, we can appreciate very clearly then from the teachings of the Scriptures that this day that is declaring this very work is the "Day of the Lord."

We see how in the beginning of the Gospel Age and the closing of the Jewish Age, there was a certain fire, and it was doing a refining work, sifting out the chaff, and testing the true Israelites—the wheat—and bringing them into a knowledge of the truth and developing them and preparing them for the experiences they would pass through later on. So we can appreciate the fact that our Lord will come the second time and let this fire come that is especially trying the church; and you and I see the very fire the Lord desires should come at that time.

Again, friends, the evidence that we have been begotten of the Spirit is brought to our attention through the knowledge of the glorious harvest message, and we can appreciate God's grand and glorious Truth. I remember a short time ago some dear brothers and sisters said they came in contact with a man by the name of Crow, who has certainly

some beautiful tracts. I said, "I don't see how you can get much light from a Crow." They told me that they wanted me to read one of his tracts which they gave me. They had been reading but a short time. I looked at the tract and was surprised to see that in that tract our Lord was placed on the same basis that Adam was. That our dear Lord, the Redeemer, was Joseph's son, the seed of Adam, of the fallen stock the same as we are. The whole tract was of that kind—that He was a sinful human being and had to keep the law to get life himself, and that that is the only way we can get life. I saw he knew nothing of God's Word and I could appreciate the fact that all of those Scriptures applied to our Lord's body—the Church—and not to the Head himself at all. Is not that a wonderful thought that we can appreciate the Scriptures and see that there is nothing in the Scriptures that conflicts with itself? "He was holy, harmless, and *separate from sinners*." But the body is composed of many members that were all blemished—that were not separate from sinners, but were "children of wrath even as others." The Scriptures keep the head and the body separate. We, as a favored people of God, may always "rightly divide the Word of Truth." What better evidence can you have that you have been begotten of the Spirit than this?

There is one evidence even more grand and glorious. It is in the 17th chapter of John, the 22d and 23d verses. "And the glory which Thou gavest Me I have given them; that they may be one even as we are one: I in them and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me."

Now, friends, we once read that passage of Scripture and did not know what it meant. We did not know who they were or who we were. We did not know anything about that expression; but since we have come to the harvest time we have found out that the Master has a special message for the harvest; and we see that He says, "I will say to the messengers, 'Gather the tares and bind them in bundles to burn them, but gather the wheat into My barn.'" So He gives this special message to the harvesters; then we can appreciate this text and know who this class designated by "them" are. "I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me." Could you ask for any greater evidence than that if you appreciate that passage of the Scripture? Does this mean that He was not satisfied with God's love? Could He be wanting the world to know that God loved the Church as He loved the Son? Why was He so anxious to have the world know? One would think He would want them to know that He was a little better than the Church. We used to read about the third heavens, and my own thought on the matter and my pastor's thought on it was that there were three tiers in Heaven, and we thought all of the Baptists would be in the third one—and I think most of them will. They will be glad to be in the third heaven when they find out what it is because they never did want to go where they thought they did. They wanted to go there because they did not want to go somewhere else and they could not stay here; and when they find out that the third heaven is the millennium, and what blessings it has for the whole human race, they will be very glad of it. I am sure some of the Baptists are among those who are the Lord's own; but "The Lord knoweth them that are his." But all who constitute the Lord's own will be those who have the Spirit of Christ. We did not think that any who were sprinkled would get into any of them. We thought that the third heaven belonged to those who were Baptists.

You can understand the spiritual things, you can appreciate His glorious plans and purposes now from Paradise lost to the times of Restitution.

Then, again, friends, another evidence that we are begotten of the Spirit is in the 15th chapter of Revelation, beginning at the first verse. "And I saw another sign in Heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Or, if you please, they were standing above the sea of glass, having the harps of God. "They sang a new song," or, if you please, they sang *as it were* a new song. What was that song? The song of Moses and the Lamb. Some sing a part of the song of Moses and some sing a part of

the song of the Lamb, but it does not make the grand chorus at all. They have been harping away on their little part of the song, some on one part and some on another, and it is all out of tune and they get up such a discord, they do not make the song at all. What is that song? We used to sing it like this, "Great and marvelous are *OUR* works Lord God Almighty. See what wonderful cathedrals we have built, the fine carpets we have bought, the splendid choirs we have obtained, the money we have raised, etc., and now if we can just raise some \$30,000,000 more we will do some more wonderful works." We do not sing it that way any more. Now we sing "Great and marvelous are *Thy* works, Lord God Almighty." This is a grand and glorious evidence that we have been begotten of the Spirit.

I wish to call your attention to one other evidence found in Romans 5:1-5: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulation also; knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." Let us read it in connection with what we are looking for; it depends on how we are looking at it. It was first brought to our attention by a dear brother when he was showing how the Lord took three disciples up on the mountain and left the others down in the valley and said those in the valley did not feel good because they said, "I wonder if the Lord thinks more of those three than He does of us?" When He came down from the mountain the first thing He heard was about who was going to be the greatest in the Kingdom of Heaven. The disciples were discussing this question. And when He heard this He placed a little child in their midst and said, "Except ye be converted and become as one of these children." We did not used to apply that text that way, did we? Converted. Convert the disciples? We did not think they needed it. He saw that they had the spirit of pride, envy, etc., and it must be gotten rid of. This is the evidence of our being begotten of the Spirit. "Therefore being justified, by faith, we have peace with God through our Lord Jesus Christ." "By whom we have access into this grace wherein we stand. And not only so but we glory in tribulation also knowing that tribulation worketh patience, and patience experience,

and experience hope, and hope maketh not ashamed because the love of God is shed abroad in our hearts." That is the reason, dear friends. *Because the love of God is shed abroad in our hearts.* How glad we are! The love of God. It has not impoverished God because the love of God is shed abroad in our hearts, but it has wonderfully enriched us because we have been cultivating that love and I want to cultivate it more and more. I am glad, dear friends, that we have the evidence that we have been begotten of the Spirit and can appreciate now why the Lord is permitting the various tribulations, because they are working out for us a far more exceeding and eternal weight of glory. It is not a question of whether we are going to fight or not. We are going to fight, but *how* are we going to fight? How are we going to come out in the fight? It is a question of who is going to win, and we are glad that *every one can win*. We know the rules and our weapons are not carnal. So let us fight fair and we will win. We are glad we can learn this lesson. There are many people who have great lessons to learn, and they claim to be Christians, too. Yet they will pick up every newspaper report they can get hold of and spread it and are very anxious to spread it; but you ask them if they know the report to be true and they must admit that they do not really know anything about it. Yet they claim to be Christians. They will say, "We believe in Christianity, and we believe we are saved." We take them to their own book and say, "Your own book condemns you. It says speak evil of no man." What will they do when they get their book open? I think they will be ashamed. We want to know what He said because we are in the school of Christ. If we do not get the book open pretty soon, we will be knocking to get the door open and will not get it open.

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth." It makes no difference what anybody, my neighbors or the world says, but what the Lord says; and that is what we are waiting for, to see what the Lord will say. He is going to say to one class of people, "Well done, good and faithful servant, enter thou into the joys of thy Lord," and that class of people are the ones who have cultivated the Spirit of Christ and have walked in the Spirit that they may receive a crown of life. May God help us that we may appreciate it to the end.

Clinton Convention—June 29.

Discourse by Wm. A. Baker. Subject: "THE NARROW WAY OF THE BEGOTTEN"

Our text is found in Luke 13:24: "Strive to enter in at the strait gate, for many I say unto you will seek to enter and will not be able."

 **W**e notice first of all, in connection with our text, that these words are not addressed to the world of mankind in general, but to His disciples; not to sinners, but to saints. Matt. 5:1.

Again, in Matt. 7:13-14, our Lord repeats this exhortation, adding several details omitted from Luke's account. He says: "Enter ye in at the straight gate, because straight is the gate and narrow is the way that leadeth unto life, and few there be that find it." How important, therefore, that His disciples should recognize the application of this exhortation to themselves. Our common version does not give the exact thought in the use of this word, "strive." A better translation would be "earnestly endeavor" or "agonize to enter in." Nor does the word "strait" signify directly ahead. One might advance straight forward, and yet advance in a wrong direction. Much would depend on where he was headed when he started.

Doubtless, dear friends, each and all here believes himself or herself to have entered the strait gate, to be walking, faithfully, in the narrow way of self-sacrifice and self-denial. And yet, do we sometimes find it difficult to formulate a satisfactory reason for our faith and confidence? Do we sometimes find that it is not the "witness of the spirit," Rom. 8:16, but self-complacency, which is the father of our hopes? It may be well, therefore, to heed the exhortation of the Apostle Paul: "But let a man examine himself, whether or not he be in the faith."

To the end that we may the better appreciate our privileges and responsibilities, let us for a time note the example of our Great High Priest. Peter declares "He has left us an example that we should follow in His steps." 1 Pet. 2:21.

We are living in an intensely practical age, when men are demanding efficiency in every walk of life; when the constant tendency is to "speed up." Can it be that the captains of industry, unconsciously, recognize that their period for present profits is short and that every passing moment must count?

To illustrate: The great steel plants of our country have taken the common laborer, taught him how to conserve his energies, make every movement count, and thus have enabled him to accomplish three times the amount of work formerly, and to quit his work rested and refreshed. The secret of these results is found in the word "efficiency."

How much more important to you and me. Engaged in the most important work in any time or age, let us give, therefore, every diligence to prepare ourselves for the promised kingdom, glory and honor. "Let every man take heed how he buildeth."

The Scriptures present the life of our Lord Jesus in a threefold aspect, bringing to our attention three great changes in His wondrous experiences. *First*, we note His pre-human existence. Jno. 1:2-3; Prov. 8:32-33. It was through Him, the Logos, the honored Servant, that the great Jehovah created His glorious universe. "Without Him was not anything made that was made," and "By Him all things consist." Col. 1:15-17. What transcendent glory and honor was his! Our Lord himself referring to his pre-human existence, declares (Rev. 3:14) himself to have been "the beginning of the creation of God."

The great Jehovah declares himself to have been from everlasting to everlasting, to have had no beginning; but Jesus, the Son, assures us His work had a beginning and He himself the first of God's creation.

Do we ask, what was God doing, before He was doing anything? The answer is suggested, that doubtless the great Master Architect, Jehovah, was as long a time in the past, formulating his wonderful plans and purposes, as He will be to all eternity carrying them into execution. Thus, you and I, with all our fancied wisdom, are like little children, playing with pebbles on the edge of the great ocean of eternity. "O, the depth of the riches both of the wisdom and the knowledge of God." (Rom. 11:33.)

In this connection the declaration of Jesus assumes new importance: "This is eternal life that they might know thee, the only true God." His words suggest God's purpose in granting eternal life to any of His intelligent creatures, that they might have time and capacity to appreciate His stupendous attributes of mind.

Second, while the Bible portrays Jesus, thus highly honored as the Logos, it assures us that the time came when there was a change, when he "emptied himself" of his glory and honor as a spirit being (Phil. 2:5-8) and took a nature of man (Heb. 2:9). Paul, referring to this event, says (2 Cor. 8:9): "Though He was rich, for our sakes He became poor that we through His poverty might be rich." And how great was that poverty! No imperial city claimed the honor of His birthplace; no palace walls to shelter or protect. Born of a peasant woman, born in a manger. A citizen of the despised city of Nazareth.

Next we see Him a carpenter's apprentice, toiling with His hands at the bench. He, who, in the execution of the fiat of the Great Jehovah, brought worlds into existence and set the universe in order, labored with His hands constructing benches and chairs for the passing purchaser. Little did such appreciate that the hand which shaped the chair was the hand which, centuries before, had wrought the timber. John says of Him, "He was in the world and the world was made by Him, and the world knew Him not." Truly, "for our sakes He became poor."

Third, we see Him at the age of 30 coming to John at Jordan. John was baptizing with the immersion of repentance for the remission of sin. Jesus came seeking immersion. John recognizing Him, exclaimed, "Behold the Lamb of God who taketh away the sin of the world." Behold the perfect and the sinless one. John forbade Him, saying, "I have need to be baptized of Thee and comest Thou to me?"

Then, it was, that Jesus explained (paraphrasing His words): "John you do not understand me. I am not seeking your immersion, but only to be immersed by you. I have no sins to remit. This immersion which I now seek has a deeper significance. Suffer it to be so, suffer me to be immersed, for thus, by immersion, it behoveth me to fulfill all righteousness." Then John suffered Him to be immersed.

In Heb. 10:3-9 Paul declares it had been written of Jesus, "Lo, I come to do Thy will, O, God." Note, not that "I come to keep Thy law, O God." No born under the law, from the perfect child to manhood's estate, as it had been prophetically declared of Him, "Thy law is (already) written in my heart." Now He was come to do that which God's law could not command, but what His wisdom had planned, His love prompted, His justice approved and His power would execute. God's law declared, "He that doeth these things shall live." God's will planned that one should die, "the just for the unjust," to bring us back into harmony with himself.

Hence of Jesus we read, "Lo, I come to do Thy will, O, God." Not His will, but the Divine will was henceforth to be done. Not what He would think the Divine will might require, but what was "written in the Book." He symbolized the death of His will by burial into the waters of the Jordan, and as He came up from the waters, He symbolized His rising to walk in the Divine will.

There it was that the Holy Spirit was poured upon Him and He was begotten to the Divine nature. Note that Jesus was begotten to the Divine nature. No other hope was His. For Him it meant the fulness of the Divine Glory or nothing.

Paul says of us, 1 Cor. 12:13: "By one spirit we were all baptized into one body." There is only one begetting, only one anointing. Our failure to realize these divine hopes will not be because our begetting was insufficient, but because we failed to appropriate the spirit nourishment provided by the Lord. Just as in the natural world, as claim some scientists, the sex of the unborn child is determined by the

food the mother eats, so in the spiritual world our plane of being will depend on the kind of spiritual nourishment we are assimilating. Not the quantity, but the quality.

Here at Jordan, by the begetting of the spirit, Jesus was inducted through the "straight gate" into the "narrow way." You recall what then occurred? He went into the wilderness for a forty day Bible study convention, all to himself. For what purpose? To determine what was "written in the volume of the Book." There, alone with the Word, and in the spirit of His God, He counted the cost of His sacrifice. How frequently have you and I, in times past, misunderstood our Lord's admonition to "count the cost." The Lord's instruction was meant to emphasize the need for an intelligent consideration of the responsibilities we have assumed and then to wisely seek to discharge the same in accord with what "is written."

At the end of these forty days the adversary came. Paul says, "He was tempted like as we are, yet without sin." Heb. 4:15. Jesus was not tempted to get drunk, nor to steal, nor murder. No such temptations as these could move Him. The adversary knew better than to propose such conduct on His part. Yet it says He was tempted like as we are.

In 1 Jno. 2:16, the Apostle gives the key to the problem. He declares the avenues by which the adversary seeks to beguile the "new creature." *First*, "Lust of the flesh"; *second*, "Lust of the eyes"; and *third*, "the pride of life." This word "lust" does not give the correct thought. To us it suggests licentiousness, but this is not the thought of the original. A better meaning would be "desire." It includes many things that are legitimate to the natural man.

It was thus the great adversary deceived mother Eve, suggesting first, that the fruit was "good for food"; second, that it was "pleasant to the eye"; third, "a fruit to be desired to make one wise."

"Desire of the Flesh."

Thus also the perfect Jesus was tempted, "in all points like as we are." The first suggestion of the adversary was, "You are hungry—hunger is unnatural. It is not right that you should be hungry. You have power to turn these stones into bread and satisfy your hunger. The Father will never miss the stones; the exercise of the power will cost Him nothing. Satisfy your hunger." Jesus replied, "It is written (I have come to do His will as it is written), man shall not live by bread alone."

"Desire of the Eye."

Next came Satan's suggestion, "You are the Messiah; you are about to here introduce yourself to the Jewish nation. The people will demand a sign. You know it is written in the 91st Psalm, 'He shall give His angels charge over Thee, to bear Thee up.' All these Jews believe this to apply to the Messiah. Now the passover is approaching, and millions of Jews will be assembled at Jerusalem. Give them a sign. Jump from the pinnacle of the temple, several hundred feet down onto the rocks below, and when they see you land safely, all will hail you as their King." How simple, God had given His promise, He would not fail. But no, it was written, "Thou shalt not prove the Lord Thy God." How many have yielded to this temptation, taking God's promises of certain temporal blessings, they have sought personal advantages at His hand. On account of their importunity, these have sometimes been granted, but at what a cost! Like Esau, they sold their spiritual birthright for a few days' relief from physical inconvenience. They would not humbly bow to the will of the Father, trusting Him to send just the things they had need.

"Pride of Life."

Defeated on this point, the adversary advanced his last, his most subtle suggestion. Again we paraphrase his words. "Jesus, you know I am a powerful factor in this world, but now I am desirous for a change. All these nations are mine, and since you have come to renovate this world, let us work together. The only condition I impose is, that when we have restored the world, you will recognize me as its sovereign. Thus by enlisting my services you can accomplish your mission with a minimum of suffering and opposition."

It was not natural for Jesus to suffer, not natural for Him to die. Again He replied, "It is My Father's will that I have come to do, and He has written: 'Thou shalt worship the Lord Thy God, and Him only.'"

Let us notice what it cost our Lord to walk the "narrow way" faithfully. *First*, He was a very eloquent man; never had earth beheld one with His power of oratory, Luke 4:22. We can imagine the Scribes and Pharisees reasoning among themselves—"Now, there is that dreamer from Nazareth, certainly He is a man of exceptional ability. We do not know

whence He got His wisdom, but with His powers of eloquence, if He would but seek us out and ally himself with our institutions, what might He not accomplish! He might become one of our prominent preachers."

Second, it cost Jesus His reputation. Isa. 53:3-5; Phil. 2:7. "Yes," would reason the Scribes, "this man has exceptional powers, what an addition He would be to our party, and how we could help Him. He might move in the most influential circles of society. But look! He is ruining His career, throwing His reputation to the winds. He, a preacher to the rabble, and His disciples, a mere handful of ignorant fishermen, with a few 'women of questionable character.' If it was not for the company He keeps and the way He flaunts our every advance, we might even overlook the fact, that it is persistently whispered about that He is an illegitimate child. 'He was despised and rejected of men.'

Third, His strength. We read of Him, Jno. 4:6, "and Jesus being wearied, sat down upon the well."

Fourth, His life. Matthew says (20:28) "The son of man came not to be ministered unto, but to minister and to give His life." The prophet says (Isa. 53), "He made His soul an offering for sin." Day after day as the multitude pressed upon Him, He healed them, but at what a cost! "Surely He has borne our griefs and carried our sicknesses."

Fifth, His time. Of this He says, Jno. 9:4, "I must work the works of Him that sent Me while it is called to-day."

Sixth, His ease and His comfort. Matt. 8:20, we read, "The foxes have their holes, and the birds of the air their nests, but the son of man hath not where to lay his head." He made those foxes, and gave them the instinct to dig their holes, and make their homes. He made these birds, and granted them the instinct to make their nests; but He, himself, had not where to lay His head. What an example of humility! For our sakes He had become poor, so poor, indeed, He had no place which He could call His own. We can almost in fancy see Him, bare headed and bare footed,

walking the hot, dusty highway of His native Israel. He might have aspired to the purple of the Caesars; for our sakes He became so poor, but few were found to do Him reverence.

Again the Apostle shows us that in faithfulness to the will of His father in Heaven He humbled himself, even unto the death of the cross. No death so ignominious, so cruel. In this last, the closing scene, of His earthly ministry, when He was weakest, when He needed the love and sympathy, the support and strength of His Heavenly Father most of all, suddenly unheralded and unexpected He found himself deserted and alone. In surprise, in agony of mind, He cried out, "My God, My God, why hast Thou forsaken Me?"

It had been written, "He shall be numbered with the transgressors in His death," and here, doubtless, it was that He first realized the fulfillment of the prophecy. What was His attitude under the stress of this last bitter trial? He did not say as you and I, sometimes, under the petty annoyances of our trivial experiences, are prompted to exclaim, "It is not right for you, Lord, to leave Me alone when I need your grace and aid so much." Bowing in obedience unto the will of His Father in Heaven, triumphant in this last crucial test He exclaimed, "Into Thy hands I commit My spirit." Willing indeed was He to commit His cause to the judgment of One who was too wise to err; too good to be unkind. And then, bowing His head, He added, "It is finished." The "narrow way" was ended, a crown of glory His.

"He has left us an example that we should follow in His steps." The same narrow way in which He walked, is the way in which He invited you and I to also walk. Do we sometimes find it easier to do and to be, to bear our cross than hang upon it? Remember, faithful is He that has promised, "Be thou faithful unto death and I will give thee a crown of life."

Clinton Convention—Hope Day, June 30.

Discourse by Brother W. F. Hudgings. Subject: "HOPE"



HIS is Hope Day on the program of the convention. We could tell it by looking into your faces, consequently we are going to talk about hope, but we will not suggest our text until we have given a basis for it. The Lord, of course, has done great things for us. He has given us a wonderful foundation for our hope—the only real hope enjoyed by any people in all the world. Of course, there are a great many people in the world who have not *this* hope who think that they have some kind of a hope; but sooner or later they usually lose the joys that they once possessed as a result of their fanciful hope. They say, "I have strong hopes of obtaining the Kingdom. I hope to be with the Lord some time"; but they will indicate in another way that they have not enough interest in the Lord's Kingdom and the Bible to really study it and prove themselves sincere Bible students, consequently they could not have *this* hope, and they prove it; because we all know in how many instances when they think they are about to attain the Kingdom, according to their previous expressions, they will probably call in a dozen doctors in order to keep themselves out of the Kingdom. And then they will talk about the world and will say everybody should strive to be hopeful and have that hope that enters into that within the veil. But they do not have it themselves and cannot impart it to others. They do not give a hopeful message to the world, or say with the Apostle that there is a hope for the world. They will rather indicate that the whole creation groaneth and travaileth in pain together until now, and that all they have before them is the anticipation of the fact that in a little while they will be thrown over to the demons to be roasted and toasted through all eternity with no hope of ever having any relief. No wonder they would be groaning and travailing in pain together at the present time if that is the only thing held before them. The Apostle does not say that, and I think we can all agree that he had it right. He said, "The whole creation groaneth and travaileth in pain together until now"—"Waiting for the manifestation of the sons of God"—waiting for that Kingdom.

While it is true that the world at large is in ignorance of these things, nevertheless we can have the hope for

them, because we know that so surely as He has turned man to destruction, so surely He is going to give them the privilege to "return, all ye children of men," as the Psalmist expressed it.

Do you know what the Lord has done for us, dear friends? Just think of it a moment—of the broad foundation He has given us for the hope we have. Think of the promise He made to Abraham. You remember He not only made that promise, but confirmed it with an oath. Have you ever thought of the fact that that was a condescension on His part to place His oath to the promise He made? Sometimes we think it is too much if we are called upon by our next door neighbor or friend to sign a receipt when he brings back what he has borrowed. We think he is particular. Here our Heavenly Father, addressing His friend Abraham, does not even wait for Abraham to demand His oath, but He gives it unconditionally without any expression on Abraham's part. Why do you suppose He attached that oath, dear friends? Was it for Abraham's benefit? It was not. Abraham believed God without the oath and he demonstrated in a number of ways that he believed God to the last degree. Do you know why He placed that oath to that promise? He did it *for your sake and mine*. Just as the Apostle said in the 6th of Hebrews, you remember, in the 13th to the 18th verses:

"For when God made promise to Abraham, because He could swear by no greater. He swore by Himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so after he had patiently endured, he obtained the promise. For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise, the immutability of His counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."

And then it says, "Which hope we have as an anchor of the soul, both sure and steadfast entering into that which is within the veil." And not only did God give this promise and give an oath to the promise, that we might have this

hope; but there are many other things that God has done for us, dear friends, that many of us are inclined to pass over lightly.

Do we realize the time and expense that God has gone to in order that we may have this hope that we are enjoying right here in Clinton this morning? You remember how God caused the Tabernacle of the Wilderness to be erected and caused countless ceremonies to be carried on year by year, and thousands of animals to be slain; and He did it with the specific end in view that He might give you and me a picture that we may the better enter into the antitypical veil, even Heaven itself. The Lord had both the Old and the New Testaments written, dear friends, for the Church. Did you ever think of that? It was FOR US that the whole Bible was written. Now, you may say, Are you not laying a little too much stress upon the fact that the whole Bible was written simply to give us hope? Was it not for some other object? The Apostle said it was in order that we might have this hope, that it was written: "For whatsoever things were written aforetime were written for our learning, that WE, through patience and comfort of the Scriptures, might have HOPE." Rom. 15:4. "For WHATSOEVER things written aforetime were written for OUR learning, that we, through patience and comfort of the Scriptures, might have hope."

Think of it, dear friends. The Lord has done His part indeed, and if we have not enough interest to look into those exceeding great and precious promises, and conform our lives thereto, and have this hope that will eventually draw us within the veil, there is something wrong exceedingly within ourselves. There is a thought connected with that statement of the Apostle that should not be overlooked, it seems to me; and that is that we could not have this hope unless we were Bible students—unless we studied the Scriptures—because they were written that we might have hope; and the only conclusion that could be reached is that nobody in all the world could have this hope unless he did study his Bible that he might have it.

What is hope anyhow? What is this hope that we enjoy? Of course, it is really unnecessary for us to mention the matter very directly because it is the thing uppermost in the mind of everyone in this congregation this morning, and has been so beautifully voiced by all of the speakers so far at this convention, and will be in every other discourse, I am sure. But we will say that *Hope is a reasonable anticipation of something desirable*. We cannot divorce the thought of *desirability* from hope. We cannot say that hope merely means anticipation, and nothing more. It does not mean anticipation without conditions or restrictions attached to it.

Suppose two men in this city were running for the same office. They would both be filled with hope as they would start out in the campaign, but after a while it would become manifest that one or the other was to be defeated. Mr. B is certain to be defeated, and he himself would expect nothing short of that. It would be true enough that Mr. A was very hopeful that he was going to be elected, but we would not say that Mr. B was *hopeful* of being *defeated*. He would not have such a hope, but he would *expect* to be defeated.

Another illustration—something we have all gone through with ourselves when children. I remember very well how that myself and other members of the family, especially the smaller ones, were not altogether saintly when growing up, and I remember how my mother used to go out behind the house and bring in a switch, and trim off all of the leaves; and when I would see her come in with that determined look on her face, I always anticipated something; but I never *hoped* for it in a single instance. I rather hoped that she might change her mind, but that was usually hope against hope, because she seldom did it.

Hope is something anticipated that is greatly to be desired. I think we have something greatly to be desired in the gospel—this gospel hope—something that others know nothing about except those who have been begotten by God, those who have been called through the gospel. Our hope is in the promise made to Abraham, which we referred to a while ago, which God confirmed with His oath. Humanity in general is without God and without hope in the world because of the fact that they do not know the gospel—the gospel is not preached unto them.

Not long ago at the conclusion of one of our services there was an elderly gentleman came up to the platform. Tears were streaming down his cheeks so rejoiced was he to know that instead of the Lord intending to damn the

vast majority of the human race He was really going to bless them and had so intended all along. This man had never heard of it before. He told me so. He said, "I am so glad to know that what you said to-day is true. I did not know it was in the Bible, and I have heard the gospel preached ever since I was a little boy." We did not want to discourage the brother, so we did not say what we thought. If we had really spoken what was in our mind, however, we would have said, "Brother, you have made a mistake. What you have said is inconsistent. You say you have heard the gospel preached ever since you were a boy, but you never heard before that God intended to bless all of the families of the earth. I must conclude, therefore, that you have never heard the gospel in all of your life until to-day. You may have heard a million sermons, but you have never heard the *gospel before*." If we had said that, he might have thought we were very egotistical, hence we did not say anything because we did not want to kill any seed which might have been sown.

What is the gospel? You remember what the Apostle said (Gal. 3:8): "And the scriptures foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, *In thee shall all nations be blessed*." Any sermon, therefore, that does not have that promise as its basis, as its foundation, is not a gospel sermon, and God only knows how many sermons are delivered before His people which are not gospel sermons. The people do not have the gospel preached unto them and therefore the people at large do not have the hope. It is distinctly stated in this one sentence—the promise to father Abraham. The fact that the gospel is not being preached in Christendom generally and the fact, therefore, that the hope is being lost, Christian hearts have not been sufficiently cemented together, and as a consequence we see so many denominations in the world among Christian people to-day. Now they are becoming ashamed of it and they are becoming desirous of coming back together; but they are not yet on the right basis, because they say it is not necessary for you to have this one hope. Have your own hope, but we wish to be all called by one name—United Christendom. We wish a big church. They are not united on the one hope. In their efforts at uniting in an outward way and making a pretense of uniting the hearts and at the same time letting every one believe as he wants to, they sometimes look very ridiculous to the world in general and we cannot blame the world for criticising in that respect. We can see that there is no real unity. We can see that there is no Christianity in forming the great church federation.

As I was conducting services with the friends in an eastern city recently, there was being held a union meeting of protestant churches, and they were having a street procession. I believe practically every church in the city was represented, including the Episcopal. Each had their banner and were marching through the streets, and when the whole congregation, little and big, of the different denominations with their banners and drums got into the street, they made quite a spectacle. It took two hours for the procession to pass. Here was the Methodist church, here the Baptist church, here the Congregational, the Presbyterian, etc., each with their banner; and sometimes it seemed that each was trying to hold his banner a little higher than the other ones; but I was rather struck to hear after awhile the ladies' choir marching along, and what do you think they were singing?

"We are undivided,
All one body we,
One in hope and doctrine,
One in charity."

And here were all of their banners telling that they were not united at all and were *not* one in faith and doctrine. We long for the day when all true Christian hearts will be united safely in the Kingdom, and that is exactly what our hope is to-day, dear friends, is it not?

As we see what a wonderful hope we have in the gospel, as we see that the Lord has set forth before our minds the great promises, the very greatest that He could make to anybody, things which holy men of old set forth in their writings but really did not know what they were writing about, things which the angels desired to look into, we are indeed very thankful and our hearts rejoice.

But now comes the real burden of our message, as we see that we have *this hope* and know that we are rejoicing in it, the question is what real, tangible effect can we say that it is having upon our lives? Are we merely rejoicing

together and saying it is good that the Lord is going to bless all of the families of the earth? What effect can we see that that hope is having in *our own hearts and lives*? Our text is found in the first epistle of John, 3d chapter and 3d verse: "And every man that hath this hope in him purifieth himself, even as He is pure." Is it doing that for you, dear friends? Let us notice what the requirement is. "He that hath *this hope* in him purifieth himself even as He is pure."

First it recognizes impurity. Some people say everything is pure. There is nothing evil. There is nothing impure in all the world. This Scripture and many others contradict such a thought, however. "He that saith he is without sin deceiveth himself." And where does our text recognize impurity? Does it merely recognize it among those of the world? The degenerate and sinful men that are without God and without hope, without hope in the world? No! It recognizes impurity *among those of the Lord's people* who have this hope. The world does not have this hope. Nobody has it except those who know God, except those who have some conception of His plan and character. "And he that hath this hope purifieth *himself*."

Let us notice that it does not say that he that hath this hope has become pure and has no need of further purification. It is the very contrary of this. It is very similar to the statement that the Apostle elsewhere made, (2 Cor. 7:1) "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." It is the same dearly beloved class, those who have the promises, those who have the hope that we enjoy. It is by means of these promises that we are to become pure. Therefore, it is through this hope that we have that we will be able to carry out this stupendous task of purifying ourselves. The Lord will help us, but it is for us to co-operate with Him. Let us *cleanse ourselves*. Not that God is going to do the purifying work for us. He will do His part. He supplies the cleanser, but it will never chase any of the dirt unless we will do the scrubbing ourselves. It is all right for us to pray "Cleanse Thou me from secret faults," but the real truth is, He will show us our imperfections and give us grace to go forward with the work that we may cleanse our minds, not being conformed to this world but transformed by the renewing of our minds.

I used to wonder why the Apostle would use such strong language sometimes in addressing God's people—new creatures in Christ. He goes over the whole catalogue of sinful practices known to the fallen sinners of the world and charges that we should not sin in these ways, must not lie one to another, must not be thieves, nor walk indecently, corruptly, etc. "Speak every man truth to his neighbor" and "give no place to the devil." I used to wonder about that and say, "I wonder if that is intended merely for the early church who were lower down in the scale of humanity then than now?" You see, I was reasoning from the wrong standpoint. I had about concluded that the Apostle did not mean that those gross things were for us unless he meant that we were to put some *spiritual interpretation* to them. I discovered a little later that I was just trying to make excuses for myself, thinking I was better than those of the early church. I believe we cannot get around the matter that the Apostle *was* speaking of the grosser sins. He meant what he said. He knew that the majority of the Lord's people were really called from the lower walks of life. "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 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." The Apostle knew this and therefore saw that it was very necessary to charge them along these lines so long as they were tabernaciling in this imperfect, impure, earthen vessel by nature. We see, therefore, dear friends, that we are not to have that pride in our hearts that would try to find an excuse and say "the Apostle did not intend this for me. I am sure he would permit me to give some *spiritual interpretation* to all of those very plain words he used to the Galatians, the Ephesians and the Corinthians." It reminds me of the modern preacher who had grown very sick of the old ideas that came down from the dark ages that God is worse than the Devil is usually represented to be, that He is going to turn the majority of His creatures over to the demons,

and he was bold enough to tell his congregation one Sunday morning that hell is not that. That the Bible does not teach the Lord is going to roast the sinners throughout the ages to come. (I think he must have been reading the volumes of *Studies in the Scriptures*.) It stirred up quite a little commotion among his people. They had not heard of it before. The deacons got together and waited on him and said it would not do to make such statements as those. There were so many bad people in the city that if there was not such a place of fire and torments there must be one manufactured, because they must have their due. The minister got scared and said, "Now deacons, there is no necessity of getting excited. While it is true as I stated that the Lord is not going to roast those people throughout eternity, He is going to give them something a *million times worse*. He is going to give them the mental agony of troubled consciences." That satisfied them. They were glad to hear it, so they exonerated the minister.

Likewise, when we try to think that the Apostle did not mean what he said but was speaking of a higher form of sin, we make matters worse in our efforts to justify ourselves.

Let us ask ourselves a simple question and answer it to ourselves. Have any of us been guilty of lying just a little bit? Have we been guilty of speaking the least bit untruthfully? Have we been guilty of any theft in any way, shape or form since we came to know the Lord? Of course, it is all right to make just as broad an application of every Scripture as they will admit, and if we can see any way or shape that we are responsible for violating even the spirit of any of these things, then we want to cleanse ourselves there as well as in every other way. So the Apostle says we must cleanse ourselves not only from the filthiness of the flesh, but of the mind as well, and that is where the great battle always takes place with the Christian. When we come out of the world into the light of present truth we could not expect our minds to be cleansed at once and no longer wrong thoughts come into our minds. What we should expect is that we are going to have a battle. We did not realize it when we surrendered ourselves to the Lord. We thought we were all right, perhaps. We made our covenant with the Lord and did not know what it would cost to carry it out. We would take a firm stand and walk right along without any obstructions of course. We knew the Scriptures called it a narrow way but we did not know that it meant to live the Christ life and walk the path to the Kingdom. It would be impossible for us to know.

Not long ago there was an article in the *Watch Tower* that stated that "Consecration is the *normal attitude* of all of God's intelligent creatures." I am sure that is true. The world does not know themselves. They are beside themselves and have been ever since Adam's fall. Those who have consecrated themselves to Him and have begun this good work of perfecting themselves are beginning to know themselves, and I expect we know ourselves better to-day than a year ago, or a month ago, or a week ago.

I remember the case of a sister who had a consecrated mother who fought the good fight and finished her course, and I am sure is now with the Lord. The mother's death made a deep impression on the daughter. She thought of how she had previously spoken in respect to her mother. Some time ago her mother was here with us. I would hear her speak of the narrow way and how hard it was to keep the body under and how hard it was to cleanse herself from the filthiness of the flesh and the spirit. The daughter would say to her, "You know you are not guilty of these things. Why do you talk that way? I know it would not be hard for me. If I would tell the Lord I would do His will *I would do it*." The mother finished her course with joy, and the daughter got out the six volumes of the *Studies of the Scriptures* and in a little while saw the point and made her surrender. When I talked with her she said, "I did not know what I was talking about. I told her if I ever did promise the Lord I would do His will *I would do it*, and I thought it would not be hard. I have found out I probably have 100 fold harder time in the narrow way than my mother did." We learn to know ourselves as we attempt to go on in the narrow way, and from time to time He shows us we must begin cleansing in a new spot that probably we did not recognize before. We are glad He does show us even our secret faults, are we not?

How can we co-operate with Him the best? When we recognize our imperfections we are very, very sorry. That is not hard at all. I am always sorry. But, dear friends, have you noticed when you first get sorry? Are you just

as sorry when you recognize your fault yourself as you are when others have recognized it and set it before you and you experienced the shame? We can all get sorry that way. People of the world get sorry that way. A business man makes a mistake in an investment, and when it is discovered he is sorry. The thief is sorry when he is overtaken by the police and brought to court, and more sorry when he is behind prison bars. That is not the kind of sorrow that we should have. That is not the kind that the Apostle means when he says, "Godly sorrow worketh repentance." The sorrow of the thief or business man probably would never make them repentant unto salvation. The kind we should have would always draw us to the Lord, and we should be just as sorry when we see the fault as when somebody else points it out to us.

I am sure we appreciate the fact that we are nearer the Kingdom now than when we first believed, that we have but a little time in which to complete our work. We have but a little time to cleanse ourselves through the hope that the Lord has given us in His Word. How shall we do it? How can we make the best use of our time? Redeem the time! Watch ourselves not only in respect to what we are doing, but in respect to our influence upon others, knowing that we have a commission to build one another up in the most holy faith. We want to use what we have put into our minds. Sometimes we have a great battle with an evil thought. We do not want to think of that. We put it out again and again, but it keeps coming back. We sometimes grow almost discouraged. What is the matter? We are using time to put something out of our minds but are not using diligence to put something else in, and that makes a vacancy. The adversary is looking for those vacancies and is going to fill every one up as fast as he can. Are we going to put these thoughts out of our minds, and not realize the importance of thinking over spiritual things and keeping our minds on those things? Read, think, study and concentrate on spiritual things. Those of old spake often one to another. It was the chief thought in their minds. It is the chief thought in the minds of those who are keeping themselves pure and they are going to gain a place in the Kingdom.

I think of what the Apostle said on this point: "Gird up the loins of your mind." When you are trying to think of spiritual things and your mind begins to wander, just call that text to your mind. The Apostle said, Draw

in all of those stray thoughts, put a band around them, concentrate your mind on the Lord's Word. It is a great work, but it is a most interesting work, and with this hope that we have before us in the gospel that work can be brought to a grand consummation because the Lord has told us unmistakably that it is not an impossibility. I am sure the Lord would not have called you or me if He had seen it was impossible for us to gain the Kingdom.

Let us think for a moment of a broader interpretation of one of the statements that the Apostle makes in regard to this cleansing. He says: "Let him that stole steal no more." While you may not have gone out and literally taken possession of some of the Lord's people's goods at all, yet some of the Lord's consecrated people may have been guilty of stealing something else. Is there any manner in which we may have stolen from any of the Lord's people since we came into the Truth? While we have not taken of their earthly possessions, we may have taken something that is of much more value to them. We might steal their time, and I don't know of anything more important to the Lord's people than the time in which they are to make their calling and election sure. Precious moments! golden moments, in which we are to make our calling and election sure! They are growing more precious because they are growing scarce. Let us see that we do not steal those moments from them or that they do not steal from us.

Does that mean that we shall not converse with the Lord's people? I think so, sometimes. Sometimes we talk of something that does not concern the Lord's plan and we are talking to someone that is trying to concentrate their thoughts on the Lord and His plan and it is hard for them to control their minds. None of us would think of going across the street to knock down the frame work of a building that we saw some one putting up, but we might do that in the truth by inserting things in the mind, some wrong thoughts into the minds of some who are giving all diligence to make their calling and election sure.

"He that hath this hope in him purifieth himself."

If you do not take home anything else to-day, take the text itself. Think it over—what it means. Ponder on it and profit by it. If we do not purify ourselves in mind, word and deed, we will not be able to retain this hope and will not attain the Kingdom; because this hope is an anchor to our souls both sure and steadfast entering into that which is beyond the veil.

Clinton Convention—Hope Day, June 30.

Discourse by Brother W. M. Batterson. Subject: "THINGS CONTAINED IN OUR HOPE"



SURELY we do not know why under these favorable circumstances this morning it would not be true of all of God's people that they are filled with joys and peace and blessing and abounding in hope through the power of the Holy Spirit.

We come together this morning on Hope Day—the time when the glorious consummation of our hopes is drawing very near. We come together rejoicing in the hope of the Kingdom this morning.

For a little time we expect just simply to call attention to these things contained in our hope—things with which we are all familiar and that have come to us to be an old and beautiful story. We are hoping this morning to soon become members of the body of Christ in glory and immortality. You know it is written in Col. 1:27, "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory." Of this mystery—Christ in you the hope of glory. And we are hoping in Him as Paul expressed it in Titus 1:2, "In hope of eternal life." We know of nothing to cause such great rejoicing as the hope of eternal life through God's dear Son. We need not stop to discuss with you this hope, the basis of it, the joys of it, the hope that reaches out and embraces the world of mankind, the hope that assures us in God's due time and order all tears shall be wiped away, that those in Christ shall be reigning with Him glorified beyond the veil, kings and priests unto God, and empowered with that glorious privilege with Jesus Christ of fulfilling and bringing to pass the time when all things shall be brought together in Christ Jesus, when suffering and pain shall be ended, when sin and death shall be no more, when God's grand promise to Abraham, "in thy

seed shall all the families of the earth be blessed," shall have its glorious fulfillment. We are hoping in Christ that as a part of this Abrahamic seed we may have a part in this work. "If we be Christ's, then are we Abraham's seed and heirs according to the promise."

We are hoping, then, not only for glory with Jesus Christ beyond the veil, but we are hoping to share with Jesus Christ in that glorious work of blessing all the families of the earth; and the basis of this hope is in the Oath Bound Covenant of God. We have it in His counsel, we have it in His oath and we have it in the assurance that is given us in the resurrection and glorification of Jesus Christ our Savior. There are those three things to confirm the hope of the children of God at this time.

Now we want to talk for a little time about the *conditions of our hope*. You know we are assured that in order to become members of the body of Christ, in order to become disciples of Jesus, it is necessary that we present our bodies living sacrifices to Him. Remember how the Apostle speaks of it in Romans 5:1 when he speaks of our justification? "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." Also we have "Access by faith into this grace wherein we stand." "Access by faith into this grace wherein we stand." By reason of our having entered into a covenant of sacrifice with God, "presenting our bodies as living sacrifices," and when we do this, according to the language of Christ we have forsaken all. Whoever he be of you that forsaketh not all that he has, he cannot be My disciple." When we had forsaken all that we had, had nothing, absolutely nothing to hope for, but as Peter expressed it that, "Your faith and hope might be in God," we did not have anything, only this hope; for we had laid on the altar of Jehovah, wealth,

reputation, business, social standing—everything laid on the altar. We could not hope in good business prospects, in our own good reputation, in the power of the institutions of men, in ecclesiastical institutions. Our hope from henceforth must be in God. We are separated from all things earthly in our covenant of sacrifice with Jesus Christ. When you have given up all things earthly in your covenant of sacrifice, you find that you have "Christ in you the hope of glory." That is the hope of those whose hope is alone in God.

We are not hoping for the relief of human suffering, in any of the panaceas of men for the ills of this world—in prohibition, in the division of the land among the peons, or any of these things. Our hope is in God and it is the hope of glory.

How are we hoping? What are the conditions of our hope? We said we presented our bodies living sacrifices through Him. We are glad with you this morning to have made this offer through Jesus Christ, and just in measure as it becomes true in our association with Him, as we become acquainted with God, through hoping alone in Him, just in that measure will we abound in hope this morning, through the power of the Holy Spirit, not in our own wisdom. That is not what we are hoping for. Christ is made unto wisdom. We are hoping in Him. Christ is made unto us wisdom. It is not a question of how much we know, but of how much confidence we have in what He has revealed as His wisdom and His knowledge. We have rejoiced in it as we have seen the glorious perfect provision He has made for the carrying out of His purposes for the lifting up and blessing of mankind. We believe the wisdom of God and have been encouraged, and trust in His wisdom, and have decided that the God who could plan so perfectly and carry out His plans so perfectly, that the God who could do this, in His great love He has given His Son to die for us, He is worthy of our confidence; and we can lay aside our wisdom that is earthly and accept the mind of Christ and the merit that is in Christ Jesus. It will be true that just in the measure that Jesus Christ becomes to us wisdom, just in that measure will it be true that we have little time to think about our own wisdom. The more we have knowledge of all of His works, the more we are impressed with His wisdom, and as we are beholding something of the depths of His wisdom, and the breadth of His wisdom, and the length and height of this much diversified wisdom of God, we have no time to hope in our own wisdom. We get away from it more and more; and our confidence becomes firmer in the assurance that God is caring for us, and all of our interests are in His hands. "It is God that justifies, who is he that condemneth?" Just so long as God justifies we will not need to justify ourselves and then point ourselves or others to the weaknesses or mistakes or failures that we have made. We are not going to stand up and condemn ourselves or justify ourselves; but we will point to the assurance that Jesus Christ accepted us with all of our imperfections and covers us with His robe; and we are hoping in Him for our righteousness this morning and we rejoice because He has made such glorious provisions for us as to count us perfectly righteous; and we are not only hoping in Him for wisdom and righteousness and strength, but everything is found in Jesus. "My grace is sufficient for thee; for My strength is made perfect in weakness." This is the answer God gave to Paul when he was desiring to be delivered from a thorn in the flesh, and we can take comfort in the fact that His grace is also sufficient for us. So the child of God this morning is hoping in Him for strength. The adversary may assault him with the accusation of his weakness; but hoping in Jesus Christ we are assured that "My strength is made perfect in weakness."

The Apostle has given us a little indication of how we may learn to abound in hope when he tells us in Romans, 5th chapter, speaking of our justification, "By whom we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." And not only so, but we glory in tribulation also: knowing that tribulation worketh patience, and patience experience and experience hope." Yes, patience is bringing experience. In what way? As we learn to exercise patience through the tribulation, we can depend on it that God in His wisdom knows what is best for us, and in His great love and power He will surely provide deliverance, as He has assured us that "there shall no evil befall us." He is wise enough to know at least that the tribulation that has befallen us was no more than we could bear and we should not be suffered to be tempted above what we are able, and we can have hope in God

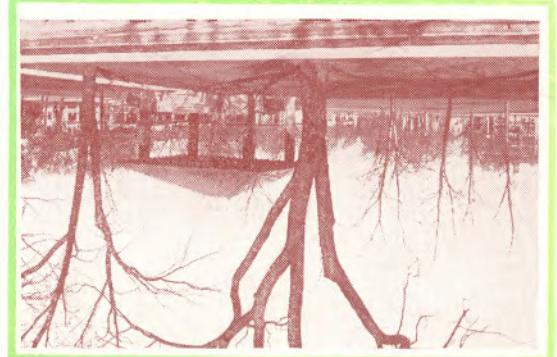
and so we can glory in tribulation.

And patience worketh experience. We might illustrate: It was a tribulation to Abraham when Abraham was tested and proved by God, and God asked him to take that son in whom his hopes were centered, his only son whom he so dearly loved, and offer him up. When Abraham started to Mt. Moriah with his son unquestionably it was a time of trial and tribulation. He goes on with the offering, places his son on the altar, raises his hand in which he holds the knife to slay his son, and the angel stays his hand with the voice from Heaven. "Herein is the righteousness of God revealed from faith to faith." Abraham believed it was safe for him to leave his every interest in God's hand, and that interest would be perfectly safe because God would deal righteously. So his hope was increased when he had submitted all of his interest in God's hands and his son had been restored to him and he had God's promise of blessing. Was there any reason for his hope to be increased? Yes indeed, and so it is with every one who places his interest in God's hands and leaves them there. We have no interests of our own to look after. He is looking after our interests.

We remember a little illustration as to how this affects the hope of God's children. Here is one person who feels that he must hope in his business. He does not say that he is doing this. He says, "I must do this in order to keep my standing with the world." And so to keep up his standing with the business world he is doing things that are not helpful to building up Christian character. Why? because he is depending upon them in a business way. We ask about the brother's hope and he says, "I don't know. I may need this or that after a while." We go to another brother in business in the same line. Ask him about his hope and he says, "When I came out of the church I sent a letter to every member of that congregation, I placed in it a tract telling about where the dead are, one about what the soul is, and then when they came and asked me if I would not invest in this, or assist in that entertainment, I said No, I am not interested in these things now." They did not like this and said, "You are no good to our town." "No, my citizenship is in Heaven." "You will lose your business. You will have to do this for the sake of your business." "I don't have any business. This business belongs to the Lord. I have given it to Him, and in His wisdom and power He sees it is best for me to carry it on He can turn it my way; and on the other hand, if He understands it is best to take this business away from me I want Him to take it away. My hope is not in the business; it is in God." Ask him how his hopes are and he says, "I am abounding in hope." "I am meeting tribulation; but I am finding those adornments that will make up those who are to reign with Christ—meekness, gentleness and Christ-likeness."

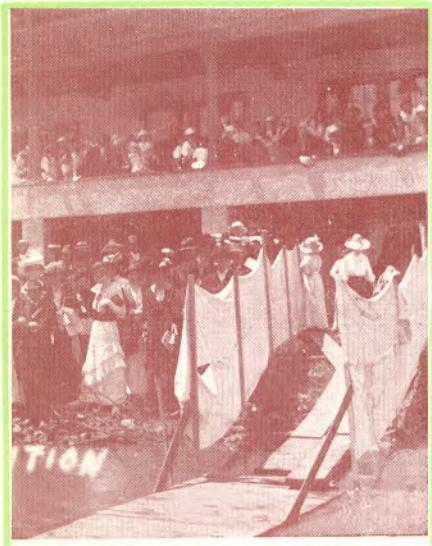
While we are inquiring about our hope, there are many who are prompt to lay all on the altar of sacrifice and hope alone in God. They are on the order of the dear sister who wondered how it was that she had to meet the same temptations and trials for the past eight years. "Well, have you been praying, 'Thy will be done?'" None can have experiences with God in temptation without saying, "Thy will be done." "Yes, I always pray that way." Have you not always added this, "I hope that you will get me out of this as soon as you can." "Yes." "You did not believe He was wise enough to know how long you needed to be there, did you?" Those who can pray "Thy will be done," and then leave it there, are the ones who are learning to hope in God. We are so glad with you this morning that we are seeking in Jesus Christ to learn to say, "Thy will be done."

Abraham could not have enjoyed that experience, the increase of his hope in God, if he had not said, "Thy will be done." I remember an illustration along this line: We were visiting with a friend who told us why he became a Christian Scientist. He gave his experience of his son lying at the point of death and a number of physicians had given him up and he went to the Christian Scientists. And in this experience he said, "I have been praying every day for a week that God would spare my son and every day my son grew worse, and I raised from my knees declaring Christian Science was right, and I sent for the Christian Science practitioner that evening and my son recovered." "How many times did you say that week when you were praying for that son, 'Thy will be done?'" "I did not say it at all." "You thought you knew better what would be best than your God?" "Yes, you thought you knew better than He did. You could not hope in God that He would do the best. If you had, then you could have said, 'Thy will be done.'" No one can learn to hope in





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God except those who day by day are learning to say, "Not as I will, but as Thou wilt."

The Apostle said as he would be committing his experiences into the hands of his Father he would be proving God's love all the time. "All things work together for good to them that love God. To those who are the called according to His purpose." Well, since that is true, what reason has His children to complain or to murmur, to find fault, to be anxious, to be troubled. "Let not your heart be troubled. Ye believe in God believe also in Me. In My Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you, and if I go to prepare a place for you I will come again and receive you unto myself that where I am ye may be also." "For all of the promises of God in Jesus Christ are yea and amen." Then it will be true in all of our experiences that just in measure as we learn through tribulation that comes, to commit ourselves into God's hands and say, "Thy will be done," in that proportion we will be abounding in hope. As the poet says, "How I've proved Him o'er and o'er." For no one has ever trusted Him implicitly without beholding how righteously He has dealt with them. "A mother may forget her child, but I will not forget thee." The Lord will not forsake His people, not at any time, or in any place, or in any way. "Lo, I am with you always, even unto the end of the age." And we profess to believe in His wisdom. Since we do, we can safely let Him choose for us, can we not? and say, "Thy will be done." We profess to believe in His love, and since we do, we can safely leave our interests in His hands and say, "Thy will be done," can we not? "He will freely give us all things?" Yes, that is the promise. "All things are for your sakes." Are we not glad that God has made such abundant provision for us? Surely we can abound in hope.

*"Enemies may strive to injure,
Satan all his arts employ;
God will turn what seems to harm me
Into everlasting joy."*

Then we do not need to think about opposition. "If God be for us who can be against us?" And since it is impossible that they can do anything against the truth, it is likewise impossible for that one that is in the shadow of the Almighty abiding in Christ, that anything shall hurt him. "Nothing shall by any means hurt you."

Our brother called attention to the text about girding up the loins of our mind. We want them girded up with the promises of God. Also that "the word of Christ may dwell in us richly in all wisdom." Oh, it will be true that the power of the Holy Spirit make us that we should abound in hope, that is the power of the promises of God, the power of the glorious provision He has made for us. "We shall fear no evil." "There shall no evil befall thee."

We rejoice this morning that all who are here have been studying these gracious and glorious provisions, studying them, not to apply them to others, but to themselves. We are glad the Lord has given the admonition, "Study to show thyself approved unto God," not to show others approved, but to show ourselves approved to God. As we learn in the wisdom of Christ to know the good and acceptable, and perfect will of God, we are not studying to prove other people, but ourselves. 2 Cor. 13:5, "Examine yourselves whether ye be in the faith; prove your own selves." We are so glad we do not have to examine our brethren. He does not say examine your brethren, but "Examine yourselves whether ye be in the faith or not. Prove your own selves." Yes, prove your own selves. How? We come to the word of God and learn that those who were abounding in hope were those who were learning with a perfect submission to the will of God. They were learning with patience. What we hope for we do with patience wait for it. We are learning patience in the school of Christ. When we have found that we won't want anything. "Let patience have her perfect work that ye may be perfect and entire wanting nothing." We surely want that. We should like to get to the place where there is nothing we want. We want our hopes increased. "Tribulation worketh patience, and patience experience and experience hope." So we want our hopes enlarged because we are learning to know God better, who is wise enough to make provisions for the blessing of all of the families of the world, and able to carry out the provisions, and in His great love He has made provisions so extensive as to release mankind from sin. We have learned to believe in His righteousness. We are learning to know Him better. "For this is life eternal that

they are learning to know Thee." We are learning to know Him through the experiences that come. In every temptation He has made a way of escape for us. In every temptation there is the way provided. As a dear sister had been praying to get away from temptation for eight years. We are sure when He has made a way it will be a satisfactory one. "His ways are ways of pleasantness and all of His paths are peace." As we find the way He has made we find the way of peace, of satisfaction. Our hopes are increased, for He said He would make a way of escape that we might be able to bear these things. Not that we would get away from them or be able to bear them like we wish we would. Through our tears we will discover that the quickest way to find His way or will is through submission. "In everything give thanks, for this is the will of God in Christ Jesus concerning you. Thank God for the tribulation? No. And for the temptation? No. Thank God for the opportunity of trusting in His wisdom. Thank Him for the privilege of trusting in His love. Thank God for the assurance that the power which He showed in Christ when He raised Him from the dead is the power exercised on behalf of those that believe. The power which He showed in Christ when He raised Him from the dead and set Him at His own right hand in the heavenly places. We can be assured that the very worst our enemies or anyone else can do just affords Him the opportunity to do greater things for us. Then God lifted Him to His own right hand. This is the power that we read is to be exercised on behalf of those that believe. When in Christ we have all of our interests taken care of. We can look up to Him and thank Him because we know of His wondrous love and power to deliver us, and we leave our interests there. We do not thank Him for the tribulation or temptation, but for what these have enabled us to know of His glorious character; and as we put ourselves in His hands and prove His glorious promises, we have had some visions of His character that have led us to an increased hope.

The righteousness of God is revealed as it were from faith to faith, step by step, or those who commit themselves unto Him. Now we note that through tribulation God was working that He might bring us to a plane where we would not want anything. If we would give thanks to God in the time of tribulation, we could glory, not just because of the tribulation, but we could glory because we are in His keeping and know that in Jesus Christ He has provided a way of escape in the trial to make us more than conquerors. "Let him that glorieth glory in the Lord," and we can rejoice in hope in measure as we do this. How? Not as we were in the world. We were hoping, some of us, that through the various systems ecclesiastical that the thing we desired could be brought about. We were hoping that possibly through other means, some means of human device, these things could be brought about.

That we are hoping in God we come to inquire what we should want. What should a child of God want? The Apostle tells us what we consecrated for, that we might prove what is that good and acceptable and perfect will of God. That is what he prays for the Colossian Church for, that they might be given the spiritual wisdom and understanding and increased in the knowledge of God's will, and as they come to the understanding of it, they see what His will concerning them is. Just think about it. Think about what His will is concerning an experience that shall come to them.

The Apostle prays for the Church at Ephesus to know and understand that they might know what is the hope of His calling and exceeding riches of the glory of their inheritance in the saints. This is what the Lord says that the body of Christ should be, a peculiar treasure that they should be exalted with Christ.

"I shall be satisfied when I awake with Thy likeness." Nothing else shall satisfy. We have peace in Him, joy in Him, rest in Him, all that we are we find in Him. We look forward as longingly and expectantly as the bride and groom look forward to the consummation of their hopes; and we think, "I shall be satisfied when I awake with Thy likeness." That will be full fruition, won't it? Beloved, if we shall find that full fruition it will be because as we knew Him before we tried to grow into His likeness. Imperfect as we may be, slow as we may have been to develop, it will be the desire that we shall learn to be like Him. As He was in the world even so are we in the world. That is where we shall be made perfect as we set before us our Brother Jesus, our glorious Pattern. As our first thought day by day and year by year let us remember that

resolve morning by morning—the morning resolve—and at the same time continuing the work of crucifying the flesh and laying down our lives that we may attain the Heavenly Kingdom. We will get what we are expecting. If we desire to be more and more like Him as we behold Him more fully and clearly all the time, the more strong that desire becomes within us and more and more it becomes true

of us as the Psalmist expresses it, "As the hart panteth after the water brook, so panteth my soul after Thee, Oh, God." Then we will be awakened in His glorious likeness and the consummation will come when all are gathered into Christ, of all things in Heaven and in earth, and joy, peace and love will abound on every hand. Thank God for the hope of the glorious fruition.

Clinton Convention—Hope Day, June 30.

Discourse by Brother A. H. MacMillan. Subject: "OUR CONFIDENCE"

Text: "But call to remembrance the former days in which ye were illuminated, ye endured a great fight of afflictions; partly whilst ye were made a gazing stock, both by reproaches and afflictions; and partly whilst ye became companions of them that were so used. For ye had compassion of me in my bonds and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and enduring substance. Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience that after ye have done the will of God ye might receive the promise. For yet a little while and He that shall come will come and will not tarry." Heb. 10:32.



THE Apostle Paul addressed this epistle to the Hebrews who accepted the Gospel message in the harvest of the Jewish dispensation. These words had a special importance in a local way; but so wonderfully is the Bible written that we may take these very words and apply them with exactness to the present time, and they come with great force to us if we heed their warning.

The Christians at that time were beginning to lose their confidence evidently, and Paul was trying to enthuse them with a little of the zeal that characterized their efforts in the beginning of their Christian experiences. I do not think the friends at this convention are losing their zeal or confidence in these things, nevertheless it will not hurt us to have our pure minds stirred up. This discourse that I am about to deliver is not necessary for a convention; but it may be of some assistance after you return home to face some of the trials that you are yet to encounter as you walk the narrow way. The early church was not looking for the second advent at that time, but the end of the harvest, and they realized that as the harvest had had a beginning it would also have an ending. The Apostle was endeavoring to have them continue in the work till the close of the door of opportunity would put a stop to their efforts. The harvest did close in the year A. D. 70. Titus' army surrounded the city, leveled its walls, burned the temple and the Jews were put to flight. One million were destroyed, and the remainder were scattered to the four corners of the earth from which they never have returned. The harvest of the Jewish age terminated very quickly at that time.

The harvest of the Gospel age had its beginning in 1874 and it will be forty years long. Therefore it will terminate in this very year. We see many evidences that the harvest work is rapidly coming to a close, although from another viewpoint it is rapidly increasing in momentum, and our ability to reach the people is increasing every day.

If you are getting shaky on the chronology, heed Paul's admonition and call to remembrance the former days when you were first illuminated and ask yourself the question how did we view the matter at that time? Were you sure of the time features? Were you satisfied with the evidences that you then had? Many of us were so sure that the time of trouble would come in 1914 that we really looked for it in 1910. How is it today? Some are getting a little worried and nervous and fearful that the time is going to be extended. There is no occasion for any such attitude of mind. Call to remembrance the former days and remember how you took joyfully the spoiling of your goods, endured untold trials and difficulties and becoming companions of those that were so used. You considered it a privilege. You delighted to suffer with Christ for His name's sake.

How was it possible for us to take such an attitude in the loss of earthly things? We were able to do it because we were fully satisfied that in Heaven there was awaiting us a better and an enduring substance. In the 12th chapter of this same epistle Paul said of Jesus, "He was able to endure the cross, despising the shame, etc., because He kept before His mind the joys set before Him." So the followers

of the Lord Jesus, begotten of His spirit, are willing to suffer the loss of all these things, knowing that in Heaven they have a better and more enduring substance.

If you are losing confidence and getting worried about the chronology, there is something wrong with you. (There is nothing wrong with the chronology.) If you are losing confidence and shrinking from the trials that you know is coming to you there is something wrong. You will never be able to hold out to the end if you lose confidence. In Heb. 3:6-14 we read that we are partakers with Christ if we hold fast the beginning of our confidence firm unto the end. Let us not cast away our confidence in the chronology. It has not changed one iota. If there is any change it is with us. It was right in the beginning. What is wrong with it now? Is there anything wrong?

I have made a note of various objections I have heard in the last few weeks and will examine them in the following order:

1. The present order of things seems to be going along all right at present. Rulers seem to be in control of the situation in general; our finances seem to be all right. Our business institutions seem to be stable and the future promising. It looks as if everything would continue as it is for some time. There is no evidence of a crash in the very near future.

Take a closer view of the matter, dear friends. Everything today is in a very strained condition. Unrest fills the air. Discontent is evident on every hand. Note our great railroads that circle our planet, our great steamship lines that operate with such system and that seem to be established to stand forever. Let us call your attention to how flimsy and frail they are. A few months ago in the central states we had a continuous rain for some ten or fifteen days. The result was that all of that country was practically swept off of the map for a time. All of the railroad lines were tied up and paralyzed. Some of these great trunk lines did not turn a wheel for twenty-one days on their own tracks, all because we had ten days of rain—a very ordinary circumstance. Also many of the great industries and manufacturing plants were also tied up. Cities, nearly destroyed, had no light or power. They all thought the days of Noah had returned and the whole earth would be again swept away by a flood. We have forgotten that now, and things seem to be going on so very smoothly that even God himself could not destroy them now.

Look at the steamship lines. Take the Titanic, for instance. When that great ship was launched it was thought "man has at last produced a ship which is unsinkable." On her maiden voyage this ship was loaded with men and women from all walks of life. All was joyous and beautiful. There was no possible danger. The ship could not sink. This ship was going along in a beautiful calm sea, on a beautiful moonlight night—it was not worth while to be on guard or heed any warnings of the presence of icebergs. Suddenly she encountered an iceberg that was floating down south to get thawed out, and there was a collision. What was the result? Inside of two hours and twenty minutes that great unsinkable ship was two miles under water. The whole world was astonished. How He that sat in the Heavens must have laughed at the fragility of the grandest ship that man could produce. Look around on all lines and you will see that everything is pretty much the same. There is nothing stable or satisfactory at the present time; and when the due time comes there is no question but this unsatisfactory order of things will all go to pieces.

Jesus said, when asked concerning the end of this dispensation, "It will be as it was in the days of Noah. What was it like in the days of Noah? They were planting and building, marrying and giving in marriage, and knew not till the flood came and took them all away." In the days of Noah, when he was preparing the ark, the people went on about their business planting and building, marrying and

giving in marriage, getting divorces, too, I suppose. They paid no attention whatever to the warnings of Noah until the very day that Noah entered into the ark, and lo the flood came and took them all away. Even so shall it be in the end of this dispensation.

Did the people in those days have any opportunity to learn of what was coming? Yes. Noah was building that ship and work on it for about 100 years. That in itself was a chance for them to learn if they would. He had a message from God and he delivered it. What evidence had he that the flood would come? Nothing but the plain statement of God. "Noah, what is going to destroy the present order of things? You say it is going to rain, but we see no sign of it." Noah, on the authority of God's Word, could warn them that there was a ring of water around the earth that was going to break and the water would cover the earth. "Noah, what evidence can you give us that this is going to occur?" "I cannot show you the water; but I can give you the Word of God for it." We read in Heb. 11:7: "By faith, Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."

Now then, dear friends, you look around today and you may say present conditions are satisfactory. They are safe, and so can weather any storm that may be stirred up between capital and labor. Don't get the idea that this great storm is going to be brought about wholly and solely by man's efforts. It is going to be brought about largely by the powers of the air manifest along certain lines. What do you mean? What are the powers of the air that will rend present institutions? There is nothing that you can see; but there is something that encircles the earth. What is it that is in the atmosphere that is to cause such trouble? The fallen angels who are awaiting the judgment of the great day. Even as in Noah's day it was the breaking of the ring of waters, so it is in our day. It will be the releasing of the fallen angels, the powers of the air, that will cause pandemonium to reign on the earth. We can lay hold of this by faith, and we have the evidence in God's Word that the fallen angels are there ready to wreak their vengeance on the fallen race.

In the seventh chapter of Revelations we have the picture of the four angels holding back the four winds from the earth. The power of God held up the waters in Noah's day and it is also holding back the four winds of the earth today. The waters were held back in order that they should not come down until the day that Noah and his family were in the ark. Even so the four winds are being held back now that they not hurt the earth till the saints of God are sealed in their foreheads. How long will the angels hold back the winds? Until the saints of God have completed the work of sealing other saints. Then the powers of the air will be released and there will be a whirlwind, and it will not take long to destroy present conditions. We have no doubt concerning the truth of our chronology on this score.

2d objection. The Jews are not returning to Jerusalem as the prophets of old stated that they would. They are not going back rapidly enough.

You are expecting too much if you expect to see all the Jews going from all parts of the earth and bringing their wealth in there. The Master said: "When you see the fig tree putting forth its tender leaves, you know the summer is nigh." The summer time of favor for the Jews and the time the church will receive its blessing. In the city of Jerusalem there are twice as many Jews today as in the days of Nehemiah—100,000 Jews in Jerusalem and 200,000 in all Palestine. In Matthew 24:33, the next verse after the one in which He speaks of the fig tree as an illustration of the Jewish nation, "Now learn a parable of the fig tree," He says. "So likewise, ye, when ye see these things, know that it is near, even at the doors."

Now I am going to read this in a better translation than that given in the King James version. The word "even" does not belong in the original text. "So likewise ye, when ye shall see these things, know that He (Margin) is near at the doors." What does that mean? It changes the meaning of the text entirely. Who is this that is approaching? To what doors is he approaching? There are two doors to which He is approaching—the door into the narrow way, and the door into the high way.

The same thought is expressed in the text where Paul speaks about "those on whom the ends of the ages have come." At that time the concluding end of the Jewish age and the beginning end of the Gospel age was at hand; at

this time the final end of the Gospel age and the opening end of the Millennial age. So there are two doors. One is going to be shut and the other is going to be opened. He is about at the doors and when He arrives there He will shut one forever and open the other one for 1,000 years. "Strive (or agonize) to enter in at the strait gate, for many will seek to enter, etc." Yes, my Christian friends, don't you realize the fact that he is near at the doors and the door that we hope to enter is going to shut very soon? If you are found drawing back or standing in the way, the door is going to shut in your face and you will be on the outside. For every crown there is probably 100 people trying to get in now. Just stand aside and you will not get in. By and by the door of the narrow way will be forever shut. Then those on the inside, the church, the faithful ones, who have sacrificed joyfully, will be changed, and share with the Lord His kingdom glory. With those on the outside there will be weeping and gnashing of teeth. The matter is clear. The Jews are rapidly gathering home to Palestine. All that we expected, every point of prophecy is being fulfilled to the satisfaction of those who are watching and have investigated the matter.

3d objection. The church federation is not completed. They must accomplish their work before the work of the harvest will be ended. We see no evidence that this is being done. There is evidence on every hand. A few moments ago a brother placed in my hands a newspaper clipping that I had read before. President Wilson wrote a letter to the Federation officials telling them that he was fully in sympathy with the Federation. I tell you, on the authority of God's Word, that the Federation is not going to be brought about for the purpose of filling empty pews, nor to gain more power, nor to convert the world. According to the statement of God's Word that federation will be a fact and attain its consummation prematurely for the express purpose of stopping the harvest work. It seems to me there is no room for dispute on this point. In the 83d Psalm we read: "Keep not thou silence, O God. Hold not Thy peace and be not still, O God, For lo Thine enemies make a tumult and they that hate Thee have lifted up the head. They have taken crafty counsel against Thy people, and consulted against Thy hidden ones. They have said, Come and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent; they are *confederated against Thee*." It will be a confederation against the Lord's hidden people, the Lord's little ones. "They have consulted together with one consent." They have not announced it from the housetop. It is only by the most careful maneuvering that we have found out about it. They are craftily and secretly counseling, nevertheless they are at work against us. The Federation is accomplished today in fact, if not in form, for every section of Babylon is against us, and we hear from time to time of schemes to injure our work. In this Psalm we have a good picture of the enemies of spiritual Israel that will come together and stand as one man with the determined purpose to crush the work that is jarring the foundations of Babylon. They are well aware of it and fearful that the destruction will come in their own day. The prophecies are being fulfilled and the Federation is gaining in momentum. They are wanting to get the power, and when they get it they will stop our work. Even the president cannot hasten it till the servants of God have been sealed in their foreheads. Then and not until then will the Federation get its power.

We see, as it were, two trains heading towards each other and running at full speed on the same track. They are going at the rate of 60 miles an hour. There is going to be a collision, and we will look for our glorious change in the midst of the commotion.

4th objection. We all seem to be quite healthy and it does not seem as if we would die in the next few months in the ordinary way. On this account we do not think the chronology is correct. Well, I meet people who feel fearful that they are not going to get into the kingdom this fall when they are well; but when they get sick they are afraid they are going to die at once and get to Heaven before October, and send for all the doctors they can, to keep them on earth a space longer. One sister, I remember, said to me she had lost her confidence in the chronology, but I noticed at the meeting that night she was very much worried that her husband and herself would catch cold and get sick and die—and get into the kingdom.

I am going to read a statement by Paul that is satisfactory to my mind. I am not afraid but I will be in the king-

dom in this year if I only keep up the good fight.

1st Thes. 4:16-17: "For the Lord himself shall descend from Heaven with a shout, with the voice of the Arch Angel, and with the trump of God and the dead in Christ shall rise first: *Then* we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." "The dead in Christ shall be raised first." In the year 1878 we believe the sleeping saints were awakened and went into the kingdom, we read: "Blessed are the dead that die in the Lord from henceforth. Yea, they shall rest from their labors and their works do follow them." This text refers to those living at the end of the harvest. "Then we that are alive and remain, shall be caught up in the clouds to meet the Lord in the air." What I want you to notice particularly is the words "caught up." These words as translated in some five or six places, contain the thought of being removed by force. Then at the end of the harvest, I don't care how healthy you are or how sickly, when the power of God will be manifested, I don't know what way and I don't care, but they will be caught, removed by force, up in the clouds of (trouble) and meet the Lord in the air and so will be ever with Him. If you have any doubts along that line set them aside. I am more interested in my shroud just now than what I am going to wear next year. If you have any fears I am afraid you will be shaking so that you will not be able to enter.

We realize the fact that we are down to the very end of the age and must not cast away our confidence which hath great recompense of reward. You have been faithful thus far and have given evidence of being accepted and we trust you are not going to lose the prize now.

We read concerning the mustering out of the soldiers during the civil war: After peace was declared the officers were somewhat lax in dealing with deserters, permitting as many as desired to leave the army without a formal discharge, which many did. Later, however, when these deserters applied for a pension the government refused them because they had no record of their discharge from the army.

During critical stages of the war the officers were very strict in dealing with deserters. From this we can learn certain lessons that will apply to us at this time. During the earlier periods of the harvest we seemed to need every available worker and few ever thought of deserting; but now as we are nearing the close and some feel as if the harvest work were ended, they feel like giving up active work and folding their arms and leisurely waiting for the establishment of the kingdom. If we do this, we, as the soldiers of old, will fail of our glorious reward. If we wish to receive our reward we want to keep actively engaged in doing the will of God, out in the service whenever possible, carrying the harvest message to the world.

There are people going around today saying the Master is tarrying. They act as if the Lord was not giving them meat in due season or that the Servant is not giving it. If we are going to have faith in the message we must have faith in the Servant through whom He is giving it. Some say he is losing his confidence in the chronology and saying he does not see how it is going to take place. He don't see it for you; but every movement he makes shows that he sees it for himself. He will tell you today that the chronology is as perfect and complete as it was forty years ago. You know it is so. It seems to me he is fulfilling that which was pictured by Elijah and Elisha. We see the servant of God saying today: "I cannot see how all our expectations are going to be realized, and I cannot see any mistakes in the chronology. We (he speaks this way) hear a groan go up from the Elisha class, that he is losing his confidence in the chronology. He is doing nothing of the kind. We know the harvest work cannot continue long. This great drama will have been shown in every city in the United States of 10,000 population before the 1st of October. Has that any significance to you or to me? It has. In some places it is stirring up the people as it seemed there was no possibility of their ever being stirred. If you are getting fearful wake up and look around and see what the world is doing and let us come back to our old love and confidence we had in the beginning. "The just shall live by faith." "If any man draw back my soul shall have no pleasure in him."

What is faith? The justified in Christ Jesus are living by faith. What is it? The next chapter (Heb. 11) explains

it. "Faith is the evidence of things not seen." Can you see how the present institutions are going to change in the next three months? Can you see how our hopes are to be realized in the next few months? I believe it and I hope you do. If you lack the evidence of the things you do not see you do not possess the necessary faith. Come with me to the 6th verse of this chapter: "Without faith it is impossible to please God." Without the evidence of things you cannot see you have no standing with God. You cannot please Him. My dear brethren, I rejoice to think we are not of those that draw back unto perdition. This is not the time to draw back. If you had anything of that kind in your mind you should have given up before you started. Let us look forward to the hope, joy and peace of the future. If you want to draw back and back away from this door that is going to close in the near future, you do not have to move. Just stand still and the procession will soon leave you. That will amount to drawing back. That class God has no pleasure in at all—is the class that draw back. Why? Because they fail to please Him. Because they lose their confidence and faith—the evidence that He gave them. Psalm 74 describes such people: "We see not our signs." We have lost our way. "There is no more any prophet. Neither is there among us any that knoweth how long." Does that describe your mind? If so, do you think that Jehovah is going to give further proof to you? He is not going to do so at all. Do you think God would advise the enemies of the Truth if he was going to extend the time, and not inform that servant and through him His faithful children? Judge for yourself now if the Lord will do that.

Noah knew to a day when the flood would come. God said: Noah, there are just seven days left to get the animals into the ark and get your family in there. When they got in God shut the door and the flood came.

Did Abraham know when Sodom was to be destroyed? He certainly did. He knew, and prayed for them. He interceded for Lot and his family and they were given time to get out. His wife was afraid she was not going to die and get into the kingdom I guess, or afraid she was going to lose her friends and worldly goods, and she looked back and was overtaken and destroyed with the Sodomites. She thought she was out of the city but was overtaken. Did the people of that time know concerning the coming destruction? They did not, but Abraham and Lot did. And likewise at the first advent the faithful knew.

Here we are at the second advent—the most wonderful time in the history of the world. And we must remember that we are promised to be guided by our present Master into all Truth. If there is to be any delay it will not be the enemies of the Truth that will first find it out but "That Servant." Now tell me, who was the first to suggest mistakes in the chronology? Those who went out in 1908 and others that have followed. Are you going to join them? I am not. Wait till "That Servant" points out from the Bible that we are in error. Then we will believe it and not till then. Remember what Jesus said would be done to those who said there would be a delay. See Matt. 24:48-51.

If we are satisfied the harvest will end this fall, then any in the flesh can say "The summer is past, the harvest is ended and we are not saved"—not in the little flock. Lose faith and draw back and your crown is gone, and you are a good candidate for a reserved seat in the great company. It is not reasonable to think that we will be left in darkness concerning the times and seasons. No. For we are assured that we will know. Paul says: "Ye are not in darkness that that day should overtake you as a thief in the night. Ye are all children of the light and of the day."

The matter then of the times and seasons resolves itself down to this—either we have been expecting too much, or we have read things into the prophecies that are not there, or our faith is failing. We cannot get away from the issue. It is plain. Now let us face it like men. At the beginning of the harvest we had sufficient evidence to convince us on all points of the chronology. "Call to remembrance the former days and cast not away your confidence." "For God has no pleasure in them that draw back."

Let us summon up all of our courage and put on the whole armour of God and take the sword of the Spirit and as good soldiers of the cross face the issue like men holding our first love, till we hear His welcome voice saying "Thou hast been faithful—full of faith—unto death. Here is your crown of life."

Question Meeting—Clinton Convention. Conducted by Brother W. E. Van Amberg.



I AM very glad indeed, dear friends, to meet so many smiling faces. I am sure you will be pleased to know that the dear friends at Columbus, Ohio, wish to send their greetings to you. They are having also a very enjoyable time. They also are a very happy looking people.

Ques. How would you answer one who refers you to the 31st chapter of Numbers, where the Lord tells Moses to avenge the children of Israel of the Midianites and to go to the war and slay all the women, etc.? It recounts the slaying of the people and how they were slain and sacrificed to the Lord and says Jehovah whom we believe in is a very terrible God who could command such things as are written in this chapter?

Ans. It would take some time to answer one that they might understand fully. With the present understanding that men have that this life is the only one in which there will be any opportunity for salvation, the first thing would be to get them straight on that point. They must first see that the whole world at the present time is under condemnation with the exception of those at present justified by faith, and those who in the Jewish age were typically justified and who were used to illustrate God's plan, as types. My suggestion, therefore, would be that you suggest to them that they read the first volume. It would be almost impossible to enter into an argument that would convince anyone who was much prejudiced along this line, within the scope of a half hour's argument, or an hour or all day. The better thing would be to ask, "Have you ever thought of the Scripture reason why God permits sin at the present time? As soon as you can see that point, then you will be in a better position to understand why God did some things which, looked at from the viewpoint of the present time, might seem harsh and arbitrary and un-Godlike. When you get the proper view that God is using these as illustrations to show that He will at some time utterly destroy those who have a desire for sin, His dealings with these people will not seem so harsh, or indeed harsh at all. The time will come when it will be just as hard work to find a sinner here on this earth as it is now in Heaven, and this will be done possibly through some of God's instruments, intelligent or otherwise, at the command of God; but nevertheless these Amalekites and others will have the opportunity to return and obey before God will condemn them to the second death.

Ques. And they heard the voice of God walking in the garden in the cool of the day. Does that mean the evening of a twenty-four hour day? Would like this explained, as some one has used this to explain that the creative days were twenty-four hours long instead of 7,000 years.

Ans. Would you kindly move your foot over to the right a foot away from the foot of that ladder? I want to go down to the foot of the lake to see if the soldiers are going to come to the foot of the mountain. I would like to use this to prove that the word "foot" is always twelve inches. It would be just as absurd to take the word "day" and say because it means twenty-four hours in one place it would always mean that. The word "foot" can be used a dozen different ways in the same sentence. So can the word "day."

Ques. Will those of the great company class be new creatures?

Ans. I would say yes, and yet they could not be of the new creation. I would make this distinction here. The new creation seems to apply to that plane of life that is immortal. This is a new creation entirely. Prior to the raising of Christ to this plane God was the only One who had immortality, and He desires a family to have the same nature or plane of life—a new creation. Prior to that the last of creation had been humanity. Humanity evidently was a new creation when first started and now God proposes another new creation. But those who become the great company class will be new creatures in the sense that they sacrificed their human natures and became spirit beings. I do not know whether they will be a distinct order or not or whether they will be like the angels. But broadly speaking we will say they are new creatures.

Ques. In what way did John's baptism fulfill all righteousness? And how does that harmonize with Peter's statement that baptism is the answer of a good conscience towards God?

Ans. Righteousness is right doing. God is the Author of the commands towards righteousness, and God had given John the command to baptize those of Israel who desired to come back into harmony with their covenant. This command came from God and those who heed it would be fulfilling righteousness, because the command came from God. They could not fulfill the righteousness which would be required of the church, because God had not given that command. "Now baptism is the answer of a good conscience," we understand means this: When a person comes to the knowledge of God and the great favor offered him at this time, he sees the reasonableness of presenting himself a sacrifice, holy and acceptable to God, and his conscience approves that. The answer in his heart is what conscience says also and he is following that and he has the approval of his conscience. He tries to do completely and as fully as possible what is required of God.

Ques. Please explain what the beast that was and is not—what "it was and is not" means?

Ans. Well, we understand that it was in existence, and that it is not. It is not now in existence in power and authority. So far as the text itself is concerned, I would not attempt to explain it. I am a very poor interpreter of prophecy. I can understand it when it is told and can see the reasonableness of it, but I do not explain it myself.

Ques. Is there any merit in the church's sacrifice apart from the imputed merit of Christ's righteousness?

Ans. There might be a different way of looking at this. Individually every member of the body of Christ, every member of the church has some merit. If he did not have I do not see how there would be anything to respond to the invitation of God. None have any meritorious sacrifice in and of themselves, because it would be short even if they had 999 points. He would not be acceptable individually as a sacrifice because he would have to be discarded as a whole because some one would have to make up that part. On the other hand, if he had all but the 1-1000 part and somebody would make up the 999 parts he would stand then as perfect as a sacrifice as the one who had the 999 parts and had to have only the 1-1000 part made up to him. He could not be acceptable unless some one would make up what he lacked. When Christ makes it up to him he is counted a perfect sacrifice, whether Christ has to make up much or little. The merit he had would be whatever portion he brings in. It does not add one whit to the ransom sacrifice. You and I could not be justified by faith at the present time unless there would be a sufficiency of Christ's sacrifice, giving himself a ransom for all, and this must be applied before we can be justified by faith. Whatever is accepted of God could be sacrificed and counted in with His sacrifice, not as a part of the ransom, but as a part of the sin offering.

The sin offering is whatever God will accept on account of sin, but the ransom price is another thing. The church has nothing to do with the ransom price, but has a great deal to do with the ransoming of the world, bringing them back to life and teaching them to walk up the highway of holiness.

Ques. Do the following Scriptures refer to the same period of time and begin at the same date, viz., 539 A. D.?

1st. "Time, times and a half a time."

Ans. I would understand that that one did, closing at 1799.

2d. "Holy city trodden under foot forty and two months."

Ans. I would be inclined to say yes.

3d. "The two witnesses prophesied 1260 days."

Ans. I think so.

4th. "Their dead bodies lay in the streets three days and a half."

Ans. I am not sure in regard to that text. I have never yet been fully convinced as to what period that refers to. I am inclined to think, however, that it is 1260 days.

5th. "Woman fled to the wilderness 1260 days."

Ans. I think so.

6th. "Woman in the wilderness for a time, times and a half time."

Ans. I think so.

7th. "Power given to the beast forty and two months."

Ans. I think so.

Ques. If only the twelve Apostles were inspired what answer would you make about the other writers of the

New Testament who were not Apostles?

Ans. I think that the Heavenly Father could use any servant whom He desired; those epistles written by others than the Apostles such as Luke, Mark, the Epistle to the Hebrews, etc. These all give such internal evidence as to the overruling of the Holy Spirit that to my mind they are perfectly satisfactory. I may not be able to give you irrevocable data in regard to them; but that they are in full harmony with all of the others looks to my mind that God overruled them.

Ques. When did Jesus take Adam's place?

Ans. I understand when He became a full perfect man at 30 years of age he stood the counterpart of Father Adam, and here at this time He made a presentation of himself to the Father to work through Him to do His pleasure. Prior to that time He was subject to His parents and was not free to do as He would choose.

Ques. What place will the nominal consecrated Christian attain, not accepting the call to come out of Babylon?

Ans. The illustration that appeals most to my mind would be something like this: Suppose some one would come and tell me, "If you have \$1,000.00 and will go down to the bank today you can buy a \$10,000.00 bond," and I would say, "I have but \$50.00 and I cannot borrow more." The friend says, "I will give you a slip to the cashier and he will accept that for whatever you are short." So I have the \$50.00 myself and I have the slip for \$950.00. I say to my neighbors, "I am worth \$1,000.00." And I am so busy telling my neighbors how much I am worth that I forget to go down to the bank that day, but the next day the offer is not good. However, I go down to the bank early the next morning and say to the cashier, "I was a little busy yesterday, and did not get around to buy that bond, but I am here today and would like to buy it." The cashier says, "You are short. Your slip is no good today. It would have been good if you had come in yesterday." The question is, How much am I worth? \$50.00.

To my mind those people, therefore, that do not take advantage of this present opportunity do not gain anything particularly by it. They may have a little joy telling friends and neighbors of what they are going to do, but that is all. This is the day of salvation and this offer must be accepted before it is too late if they wish to take advantage of it. If they wait till the door closes, then they will have to come and work their way. You and I may now get it as a free gift, but then they will have to work for it. It will take 1,000 years of good hard work to get what the world gets. I would suggest for one who is thinking about this and has not taken that step, consider it and take it immediately.

Ques. What is meant by Rev. 8:1: "And when he had opened the 7th seal there was silence in Heaven about the space of half an hour." Have we reached that time yet?

Ans. I will tell you just as quickly as I find out.

Ques. What did the censer which the high priest carried represent or typify?

Ans. I would refer the party to the tabernacle shadows. I do not know that it gives a distinct answer to the question there and I do not know that I can give anything further than that records.

Ques. Was the Abrahamic covenant sealed with blood?

Ans. No, and yes. Abraham did not get this promise until after he had typically sacrificed Isaac. It would seem to me, therefore, that in some sense it might be pictured in this way, but the Apostle says this covenant was of One, and God swore to it by himself.

My present thought would be that so far as I can see it was not particularly sealed with blood.

Ques. Matt. 5:19: "Whosoever, therefore, shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of Heaven." Is the way to the kingdom of Heaven via the law? Please explain.

Ans. This 5th chapter of Matthew is a part of our Lord's great sermon on the mount, and this sermon applies particularly to the church. "Ye are the light of the world." "A light that is set upon a hill cannot be hid." "Ye are the salt of the earth." These and many other expressions imply that this sermon was largely for the church, and the thought seems to be here that whosoever would break one of the least of these commandments and teach others so would not be considered worthy of so high a place in the kingdom as if he were more careful. There seems to be many people

today who are conscientiously serving God, and yet they do break many of these commandments; not intentionally so, nevertheless their misunderstanding and their misteaching of these commandments has a deteriorating effect upon many. You remember in the nominal church how many of the things taught there were taught by God-fearing men, and many God-fearing men believed in eternal torment. It seems to me this might apply to a class who are saved so as by fire. I do not see how they could be in the kingdom class, but they would be least in the kingdom. They seem to be getting into the kingdom, and they could not do that if they were wilful transgressors of the law.

Ques. Ex. 40:25-30: "Why was Moses the first one to light the candlestick, first one to burn incense on the golden altar, and first one to offer meat offerings and burnt offerings?

Ans. I do not remember the connection there. Would have to look it up.

Ques. Do we have the privilege of praying for our children who have come to maturity?

Ans. I have never yet found any reason to think that I might not have the privilege of taking to my Heavenly Father any burden that was on my mind. I would not think for one moment of dictating to my Father what He should do, but I could take to Him any burden—"Come unto Me all ye that labor and are heavy laden and I will give you rest."

When we come to talk to Him about our relatives, we would merely call to His attention these friends and tell Him if He had any blessings for them we would be pleased to have Him give it to them as soon as He could in His wisdom see that it was for their good to have it. We have no privilege of saying "Lord, will you please invite such and such a one to the High Calling?"

Whenever we have trials of any kind we have the privilege of bringing these trials to Him and leaving them there. I think that many times our consecrated living day by day the Heavenly Father can use to the bringing to the Lord of our friends. As an illustration, I was told of three daughters of a mother, and these daughters consecrated to the Lord just recently, and they said, "We saw in the life of our mother such a reflection of Christ we desired to make a full consecration also." No doubt that mother had taken those children to the Lord many times and the Lord had answered that prayer.

Ques. Was Adam a perfect character?

Ans. The word character is very broad. I have sometimes thought of Adam as a characterless man. He had no individual character particularly, either good or bad, but he had the machinery there, the working mechanism that would tend toward righteousness, but it was to be determined which way he would go, and I would understand that whatever commands were given him in the garden were for the purpose of giving him an opportunity of developing character. On the other hand, when he was given his God-like qualities, he had a trend towards righteousness, and every part of his being was that way; but it seems God leaves each one to make a character for himself, and God is anxious that the Church should develop character that cannot be moved. We know how opposition develops us, and so the Lord permits us to meet opposition that we may develop Christ-like characters.

Ques. Why should we pray for divine healing when the body is sick? Give scripture for it.

Ans. I cannot do it. I do not understand that the body of Christ has a right to pray for divine healing of the natural body. I understand this body belongs to the Lord and He has given us the privilege of taking care of it as we know how. We are to feed it, and water it, and clothe it, and let it sleep and rest a little once in a while when it is pretty nearly worn out, and we are to use it the best we know how as something loaned of the Lord, and we are to use it in His service, but we are not to expect Him to make it perfect. On the other hand, if we are very desirous of serving Him and are physically unable to do so, we might take it to the Lord in prayer, and say, "If you think best for me to work, I should like to be a little stronger, but I have done the best I know how with this body and I want to use it as you wish." Even when Timothy was sick Paul did not pray for him, but told him to take a little medicine.

Ques. Would it be the part of wisdom for an officer in the Church to have liquor delivered to his home for medicinal purposes by a beer wagon or a dray, especially where it caused comments by his neighbors, or adverse criticism for the Truth?

Ans. I do not think it would be the part of wisdom for me to do so, but I do not think I would have the right particularly to say it would not be right for another brother to do so. I do not know that I have any authority to criticise another. I might say to the brother, it does not look to me to be the proper thing, but I do not know that any of us are made rulers over another, but I think we better be careful how we express criticism of another brother. There are frequently things that would be a sin for me to do that would not be a sin for other members of the body. Paul calls attention to this. It would be a sin for some to eat meat when offered to idols, but not for Paul. I do not know any scriptures that gives us authority to rule another man's conscience. I think some of us get into trouble here, and if I might whisper a little in your ears (you will not tell anybody else, will you?)—I think some of the friends are so very much interested in seeing that others walk well that they may miss their own salvation. "Who art thou that judgest another man's servant?"

Ques. Is it not true that the Photo Drama is the 7th volume?

Ans. I don't know.

Ques. Where there is a difference between brethren in a class to the extent that some are not on speaking terms, what, if anything, would be the duty of the elders in such a case?

Ans. The first thing would be to have an earnest heart-searching prayer on behalf of those who might know of the case in order that they might in no sense of the word aggravate the trouble. If the elders are acquainted with such a case I would suggest that they give earnest prayer for themselves first, and next for those in whom they are so much interested. Then if opportunity arises, they might go and speak to the dear friends. Possibly it might not be a cause to "but in"; it might be a matter between the two dear friends alone and would not be anybody else's business at all.

I have tried to make peace and it has not resulted the best, although my intentions were good and they resented my interference. I would look to the Lord to open up the way to permit Him to straighten it out himself. I would be very careful about being anxious to rush in, and not in the thought of "Lord, I am the only one that can be used, and I can straighten this matter out."

Ques. What is the meaning of the text, "No scripture is of any private interpretation?"

Ans. I would understand by this that we should take no single scripture and give it an individual or private interpretation and make it out of harmony with the balance of the scriptures. For instance, the rich man and Lazarus. That separate scripture if given a private interpretation is often made to mean that the Lord was teaching eternal torment in contradiction to the many scriptures which deny that. Not that we cannot use our individual minds, but rather that we cannot take any part of the scriptures and give them an interpretation that is at variance with any other part.

Ques. Several months ago our class by motion laid the matter of extension work on the table. Subsequently a lay brother and one of the elders found a number of interested in an adjoining city and held several meetings at their own expense, conducting the services themselves. A class was formed and they were elected leaders for the present. Some of the class seemed displeased with the way the work was carried on, and the brethren put the matter before the class and requested that the work be considered as class work, with the result that the class so recognized it. Was this wrong?

Ans. I would dislike to say that anyone here was intentionally wrong. We are apt to look at matters from different view points, tempered by our different characteristics, frame of mind, etc. Possibly the class did not take into consideration the great privilege they had of entering into the work, and so the two dear brethren found where they could do some work and they were awake and the Lord blessed the work, and I think they were right. The others were not awake to their privileges, but when seen, the class was glad to co-operate. Nobody was wrong except that the class was not awake. I think the brethren would have done wrong if they had not done this work when they had the opportunity.

Ques. A brother who has served our class as elder for several years states that an elder should be so far in advance in every way beyond the class he serves that he should be able to lead them about, and if the class he

serves should presume to dictate as to the manner and conduct of services at which he presides he would refuse to serve it longer. Is his position correct?

Ans. I should say: amen, go. Any elder who holds that position is not humble enough to be an elder at all. Every favor given us is given to divide up. If it is service or honor, divide up and let others share if possible. I recall a certain class who was very active in the work, whose leader was a gifted man and the members of the class were laborers—some coal miners, some iron workers, some blacksmiths, etc., just common every day people. This man was an educated, polished gentleman, and quite a scholar. They looked upon him as one of the stars when he came into the class. As they began to grow he saw that they were getting nearer to him and so he thought he had to keep about so far ahead, and to bring something new he brought forth the thought that there was no personal devil, and today he does not believe in a personal God. The class was very severely tried for several years as they thought it would be almost impossible for him to make a mistake until the Lord showed it to them. Any elder that thinks he should keep so far ahead of the class, they should elect another brother and he should be left out.

I recall the case of a brother who said, "I was connected with the class from the start and I used to get out their lessons for them before we had the lessons in the Tower and question books or before we had the last three volumes. I used to arrange for the meetings, and I got so interested in the class that I thought it was my class. Finally, at one of the business meetings, they brought up the question whether there should not be another elder elected, and to my surprise they nominated and actually elected one. I thought they had made a great mistake and thought that the class would go to pieces sure. I said to myself, 'I will stay away from them and let them go,' and this I did for a while, but soon said to myself, 'Hold on; that is not the right spirit. You ought to be there so if they do go to pieces you can hold them together.' So this brother attended the meetings and to his great surprise the class seemed to get on better than before. At the next election somebody nominated him and they also nominated others, and to his great surprise, again they did not elect him. Nobody said anything. They simply did not elect him, and he found out that the Lord did not need him at all. He learned his lesson, and now the class is very glad indeed to elect him again. He was properly exercised. That is a nice way to treat a brother who is getting to feel the importance of his position.

Ques. Inharmony has existed among the elders of our class for the past six months, for some reason, as yet unknown, to such an extent that an elders' and deacons' meeting has been held but once. The work, the class and the elders and deacons apparently suffered accordingly, and at a recent election all candidates were defeated and a motion adopted that all the male members of the class be authorized to serve as occasion required at the call of the class. Leaders were chosen for the various meetings by the class, since which time the minority have remained away from the meetings. What would you advise?

Ans. A very careful heart searching by every member of the class. It seems to me personalities are altogether too prominent here. The spirit of the Lord is to draw together at all times. The Lord says, "When you pray, enter into your closet, and your Father which seeth in secret himself shall reward you openly." If every member of the class would enter into secret heart searching association with the Lord, it would not be very long before you could not keep them apart. They have got to get together because the Lord's spirit is unity. However, I think the action of the class is not unwise if the elders cannot work in harmony with each other.

Ques. Where a series of meetings have been held and as many as five or six are interested sufficiently to request some one in the truth to come and teach them, how long would you advise such teacher to continue to visit and teach the unconsecrated believers, though earnest students?

Ans. This would depend a good deal on the distance, the necessity of the work in the home class, the expense, and the privileges of time that the elder or elders might have. If in some nearby town and the expense was light, and some one could be spared to attend the meetings for several months, I think it would be a wise thing to do, but if I did not see any response towards consecration at the end of six months I would consider that there was something wrong with my teachings or else my method of lead-

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ing, or that the Lord was not particularly calling them; because six months' contact with the Truth under proper instruction some results should be manifest.

Ques. Is it proper for an elder to be an honorable elder in one class in this town and an elder in another town in that class at the same time?

Ans. Well, if a brother can serve in two places, why not? If each class thinks he is able to give them good service, and they desire to have him, and he is willing, I see nothing inconsistent about that. Our pastor is pastor of pretty near 100 classes. Now, if an elder can serve in several classes, why not, as long as he is not curtailing what he can do in the first class, let him enlarge his work as he can, if the classes are in harmony?

Ques. If a member of an ecclesia who has been serving the class in a certain work, and in the time of electing new officers refuses to serve the next term, is it right or wrong to oppose the vote and not count him as a member of the class?

Ans. I can think of a number of reasons why an elder who has been an elder for some time should find it impossible for him to serve as an elder the next time and why he should not be excluded from the class. If it is for doctrinal reasons that he refuses to serve the class any longer, they should not elect him. However, whatever the reason he refuses to serve, I do not think I should exclude him from the class if he chooses to come and meet as a brother with the class, not stirring up strife.

Ques. Is it right for Truth friends to oppose pilgrim brethren being entertained in a home where there are children?

Ans. Some of the finest and most enjoyable entertainments I have ever had were where they had some children. I was a child myself once, and I have had the privilege of having some very enjoyable times with some of the little ones in the homes where I have been entertained. I would not ask anyone for a second to think of taking me away from a home where there are children. If any of the friends are desirous of entertaining a friend, pilgrim or otherwise, it is the courtesy of the home that is offered, and why not let them be entertained there? I know of several who were children when I first became acquainted with them. They have not done me any harm, and I hope I have not done them any harm. I see some of them here in the audience today.

Ques. When was Jesus tested to prove His life rights as Adam was tested in Eden and failed?

Ans. I think at His baptism—at His consecration. He had all of His life rights there. He was so devoted to His Father that He brought immediately His life and everything that He had. Here was a time that it was His privilege to come to the Father and give His all, and He embraced the opportunity.

Ques. How can we account for an increasing number of conversions when the end of the Gospel Age is so near at hand?

Ans. Because the gospel of good news is spreading and others like it. I think the asker of that question has not gotten the proper thought. My understanding of baptism is, we come to the Lord and say, Here I am, do with me what you please. If you want to leave me on the earth, all right; if you want to leave me in the great company, all right; if you have a place for me in the bride class, good. I will try to run for it. But baptism is simply giving yourself over to the Lord. We are consecrated to accept His will, whatever it is. If it is on this plane of life it will be more than we can earn. If it is to a place in the great company, well and good. Everyone has to be fully consecrated before he can obtain eternal life at all on any plane.

Ques. Are the antitypical Levites spirit begotten? If so, where is the household of faith shown in the type?

Ans. In the tabernacle the whole house of Levi represented the household of faith. None of them had any interest in the land and none of the Great Company have any interest in the earthly promises. The whole house of Levi represented the spirit begotten ones.

Ques. Is the 7th volume for the Church?

Ans. I can tell you better when it comes out.

Ques. What good will the 7th volume do the church if we do not get it pretty soon, as the church is to be glorified by October, 1914? Is the Photo Drama of Creation the 7th volume?

Ans. I have made a promise to tell you as soon as I find out. In regard to these matters not fully revealed, I make it a practice, so far as I am concerned, not to wonder about them. I have plenty to do to occupy my time in complying with the instructions already given. I have no time to wonder over that and if I wonder too much over the 7th volume I fear I will neglect something else which my Lord has given me to do. However, my curiosity is quite large, and I would like to see it when it does come out, but if I do not get to read it on this side of the veil I hope I will on the other side.

Ques. Is it true that one not having symbolized his consecration, or not having taken the vow, should have no privilege to serve in any capacity in the class or the Photo Drama?

Ans. It does not appeal to me fully in that way. I can see no reason why they should not be of some service. I think that many who have not made any consecration or taken any vow help in many ways, but I would not give them a prominent place. I do not see why they should not have the privilege of going out with the tracts or serving in many ways, but to give them a place of prominence in the class, I do not think would be best.

Ques. If all living substance except that contained in the ark perished in the flood, how was it possible for the vast variety of animals to be scattered over all the earth, and how is it that some of these animals are not found in Asia at all?

Ans. Possibly all of the land now known as the land was not then above the surface of the water; and possibly some of this separation may have occurred long since that time and thus distributed the various parts of the earth.

Ques. "Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. Our holy and our beautiful house where our fathers praise Thee, is burnt up with fire: and all our pleasant things are laid waste." Isaiah 64:10-11. Higher critics quote this as proof that the latter part of Isaiah was written after the days of Nebuchadnezzar. How would you answer them?

Ans. I take little time in answering higher critics, because they do not want to be taught. How could the prophet say, "Unto us a child is born. Unto us a son is given?" He must have lived after Christ was born. I do not think we are expected in any way to go out and prove these things to the world. The question is, is the proof sufficient for me? Is it strong enough for me to believe? He has given us sufficient in the Word to satisfy our minds, and we believe it will satisfy theirs if they really desire to look into them. We find abundant evidence, but we are told to let the blind lead the blind and both will fall into the ditch. This is not hard heartedness. We are not yet sent out into the world, nor are we expected to convert the world at the present time. Let us get this thought clearly in mind at the present time. It will make us energetic, at the same time it will not discourage us that they do not see as we see.



(Clinton Herald.)

TWO THOUSAND STUDENTS ARE ALREADY IN CITY ESTIMATED

Conservative Estimates Place Attendance at Bible Students' Convention at Between Sixteen Hundred and Two Thousand Visitors.

Twenty-Two Hundred See Photo Drama

Vast Audience Assembles in Coliseum Monday Night to Witness Part Two of the Wonderful Pictures of "Creation"—Features on the Program Tuesday and Wednesday—One Delegate Gives \$500 to Cause.

MANY REPRESENTED.

In the praise and testimony meeting at the convention this morning, brief remarks were called for from delegates from each state represented. It was found that thirty states, Canada and the Fiji islands are represented.

It is estimated that fully two thousand visitors from all parts of the United States, and a number from other countries, had arrived in the city by Tuesday morning to attend the general western convention of the International Bible Students' Association, in session in the Coliseum. More conservative estimates place the number of visitors at somewhere between sixteen hundred and two thousand, while a total of three thousand are expected before the close of the convention next Sunday, Pastor Russell, head of the organization, to arrive Friday, attracting additional visitors.

At the exhibition of Part Two of the wonderful Photo Drama of "Creation," Monday night, twenty-two hundred people were accommodated with seats in the Coliseum, while a large number were turned away. Nearly a hundred people craned their necks to see the pictures through the glass in the doors of the Coliseum. It is announced that this evening, the exhibition of Part Three of the pic-

tures will begin promptly at 8 o'clock, as arrangements have been made for darkening the Coliseum. A novel entertainment will begin at 7 o'clock and it is urged that everyone be in their seats by that time or at least before 7:45 o'clock, when the reserved sections will be thrown open.

Among the features of Monday, not on the program, was the presentation by a delegate of \$500 toward the cause. The Bible Students take no collections and pay no dues. They are at liberty, however, to present any sums they feel called upon to give to the cause. It is said that frequently there are donations of as much as \$1,000 from a single delegate. It is all done unostentatiously, and the money is used in promoting the work of the association, which is entirely separate from the Bible publishing house which furnishes literature for the students.

Clinton merchants are well pleased with the convention and the splendid crowds it is bringing to the city. The convention means much to the city, not only in the money spent here by the visitors, but more particularly in the advertising it will give the city. Credit for bringing it to Clinton is due to Frank T. Horth and his family, of Clinton, and the other members of the Clinton class, and to the Clinton Commercial Club.

PHOTO PLAY CREATION.

Fine Pictures Shown at the Coliseum to Immense Audience.

The first moving pictures of the Photo Play, "Creation," were shown at the Coliseum Monday evening, and the huge audience was thoroughly pleased and greatly impressed with them. Hundreds of people were turned away, and every window along the east side of the Coliseum was crowded with people, looking in from the outside.

Dividing the sections of the moving picture films were series of colored stereopticon views of biblical scenes and events. The pictures covered the time from the period of Abraham to that of Solomon and the events presaging the coming of the Messiah.

Probably the most impressive of the films were those relating to the first born in Egypt, where the bereaved parents brought the bodies of their children to Pharaoh, who then discovered his own similar affliction.

Clinton Convention—Discourse by R. H. Hirsh, Subject: "THE PEACE OF GOD"

"The Peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Philippians 4:7.

- 1.—"PEACE WITH GOD."
- 2.—"PEACE OF GOD."

 **W**E wish to differentiate between "the peace of God" and "peace with God." ("The Watch Tower," of April 1 last does, and therefore we feel justified in doing likewise.) We believe the Bible also makes a distinction, and we shall go to it for endorsement.

St. Paul says, "He (Jesus) is our peace;" "therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ." Thus we see that there was no *real* peace to be had with God until Jesus made it possible for His followers.

THE CULPRIT, ADAM, BROKE THE PEACE.

The Prophet Amos, addressing his people, wrote, "We all, like Adam, have broken the covenant"—the peace, in other words.

Discord was thus introduced into "the family of God, both in Heaven and on earth." The family became divided, some holding to righteousness and some choosing to do evil.

But such a contingency was foreseen by Jehovah, and provision was made for the recovery of all, except Satan, the leader and instigator of the whole conspiracy.

Thus "peace with God" was broken 6,000 years ago. God, foreseeing this, made His plans accordingly. He called His scheme "the Divine plan of the ages."

While 7,000 years were set apart for the outworking of this plan, God in His infinite wisdom knew that the far-reaching results would justify the long ages set apart for its accomplishment.

His plan consisted of terms upon which the broken peace would be restored. A return to Him, absolute loyalty to His interests and to the principles of His government were the conditions laid down. He promised assist-

ance to those who would accept the terms. He gave assurance that He would "bless His people with peace."

"THE PEACE OF GOD."

The dictionary defines peace as a state of quiet, or tranquillity, freedom from disturbance or agitation—calmness, repose. Such a state of mind our text affirms of God. His is a mind tranquil, calm, undisturbed, never agitated, nor even wearied nor perplexed by any of the cares of His vast dominion. Yet this perfect peace of God, the Scriptures show, is due neither to the fact that there are no disorders in His vast domain, nor yet to any stoical indifference to pain or pleasure, but rather to that perfect poise of His glorious attributes which makes Him master of His situation as Sovereign of the whole universe.

Have we admired the coolness and calm self-possession of a great general, such as Grant or Napoleon, in the midst of the confusion and smoke of battle? Or of a great statesman, such as Washington, Lincoln, Gladstone or Bismarck, in the midst of national perplexities and perils? Or of skilled physicians or others in critical times and places? These are only faint illustrations of the peace of self-possession and self-confidence which rules in the mind of God. He is never confused, bewildered or perplexed, anxious or careworn, nor in the least fearful that His plans will miscarry or His purposes fail, because all power and wisdom inhere in Him.

The scope of His mighty intellect reaches to the utmost bounds of possibility, comprehends all causes and discerns with precision all effects; consequently, He knows the end from the beginning, and that, not only from philosophical principles, but also by intuition. As the Creator of all things and the Originator of all law, He is thoroughly acquainted with all the intricate subtleties of physical, moral and intellectual law, so that no problem could arise the results of which are not manifest to His mind. "God is light and in Him is no darkness at all."

God, the Creator of all things, is also the competent Sustainer of all things. In silent grandeur, from age to age, the whole physical universe fulfills His will, without a

suspicion of disorder or mishap, and the same power is pledged for its sustenance throughout the eternal future.

Thus from His Own vast inherent resources of power and wisdom, springs the Peace of God. But not from this source alone is the Divine peace; for peace is the certain concomitant of *inherent* goodness. God is the impersonation of every virtue and every grace; and consequently He has the blessed satisfaction and peace of conscious moral perfection, as well as inherent wisdom and power.

GOD'S PEACE UNBROKEN BY EXTERNAL DISCORD.

With this thought, then, let us consider the circumstances under which this marvelous peace of God has been perpetually maintained. The deep-laid plan of God, in all His creative works, required long ages for its accomplishment. Across the vista of ages He saw in His purpose the glory of an intelligent creation in His own likeness, established in righteousness and worthy of His gift of eternal life. He therein saw the mutual pleasure of the Creator and the creature, and with a peaceful patience He resolved to wait for the glorious consummation.

As the plan developed and time rolled on, the free moral agency of His creatures, misused by some, was enabling them to develop evil characters. By this means discord was introduced into His family—"the family of God in Heaven and in earth"—all His creatures, angels and men; and the family was divided, some holding to righteousness and some choosing to do evil. But such a contingency was one of the foreseen necessities of the far-reaching plan, the glorious outcome of which was, in the Divine judgment, worth the cost of all the trouble and loss which He foresaw.

What a dreadful thing is family discord! How a prodigal son or a wayward daughter often brings the gray hairs of the human parent down with sorrow to the grave. Ah, the Heavenly Father knows something of such sorrow, for He saw Satan, one of His greatest sons (Isaiah 14:12), an angel of light, fall like lightning from Heaven. (Luke 10:18.) For 6,000 years at least that son has been in open, defiant rebellion against God, and most actively and viciously engaged in inciting further rebellion and wickedness. God also saw many of the angels leave their first estate (Jude 6) and become the allies of Satan, and then He saw the whole human race plunge into sin. Did ever any human parent find such a conspiracy—so virulent and hateful—spring up in His own family? Surely not.

Consider the love against which these recreants sinned. Though from God cometh every good and perfect gift, His favors have been despised, His love spurned, His righteous authority conspired against and defied, His character maligned, misrepresented, made to appear odious, hateful, unrighteous and even despicable. Yet, through it all the peace of God continues, and for 6,000 years He has endured this contradiction of sinners against Himself. And still, O wondrous grace! His love abounds. It is written that He so loved the world, even while they were yet sinners, that He gave His only begotten Son to die for them.

Thus we see that the peace of God is compatible with great commotion and with sorrow and pain of any kind; for it is not dependent upon outward circumstances, but upon the *proper balancing* of the mind and the conditions of a *perfect* heart.

OUR LORD'S LAST WILL AND TESTAMENT.

Such peace—the peace of God—was enjoyed also by our Lord Jesus in the midst of all the turmoil and confusion of His eventful earthly life. This brings us to the consideration of our Lord's legacy to His disciples, when He was about to leave the world, as expressed in His Own words:

"Peace I leave with you; *My* peace I give unto you; not as the world giveth (in stinted measure or in perishable quality), give I unto you; let not your heart be troubled, neither let it be afraid."—John 14:27.

Thus with abounding compassion and tenderness did our Lord, on the last night of His earthly life, bestow upon His beloved disciples His parting blessing, His *legacy* of Peace. It was the richest legacy He had to bequeath, and was of *priceless* value. It was the promise of that tranquillity of soul, that rest and ease of mind which He Himself possessed—"the peace of God."

It was the same peace which the Father has Himself always enjoyed, even in the midst of all the commotion which the permission of evil has brought about. But it was not derived from the same source. In Jehovah this

peace was self-centered. He realized in Himself the omnipotence of power and wisdom; while the peace of Christ was centered—not in Himself, but in God, by faith in His wisdom, power and love. So also if we would have "the peace of God," "the peace of Christ"—"My peace"—it must, like His, be centered in God by faith.

Yes, "the peace of Christ" was a priceless legacy. Yet how quickly the storm cloud of trouble, which was even then growing very dark, burst in its fury upon the heads of those very disciples to whom the words were directly addressed. It followed almost immediately the gracious bequest, and struck consternation, bewilderment, confusion, to their hearts and shook their faith from center to circumference. Then, where was the peace? While the Lord was speaking the words, the foul betrayer, Judas, was out on his murderous errand. Then followed the agony in Gethsemane, and the terror and consternation among the disciples as they began to realize the fate of their beloved Lord. Then came the tragic end—the horrors of the crucifixion.

WHAT HAD BECOME OF THE PEACE?

Where was the promised peace under such circumstances—when, overcome with fear and dread, they all forsook Him and fled. The explanation is that the promised peace had not yet come; as the Apostle tells us, "Where a testament (bequest) is, there must also of necessity be the death of the testator; for a testament (a bequest, a will) is effective only after a man is dead." Heb. 9:16, 17.

But as soon as the tragic scene was over and the cry, "It is finished," fell upon their eager ears, strange as it may seem, there is evidence that peace began to steal into their grieving hearts. The darkened Heavens, the quaking earth, the rending rocks, the torn veil of the temple—all spoke to them a message of comfort which the world could not receive.

To the Jews and Gentiles participating in the crime, the language of these events was that of Divine wrath and indignation against them. But to the disciples of the Lord, these events spoke a very different language. The cause of their blessed Master was *their cause*, and it was *God's cause*. To them these supernatural demonstrations were evidences that God was not regarding this matter with indifference.

Three days later hope was revived by the news of our Lord's resurrection, confirmed to them by His appearance in their midst. This was a cause of the greatest rejoicing. Then "the peace of Christ," the Lord's rich legacy or gift, began to be realized, and the tarrying days of prayer and expectancy were days of abiding peace—peace which flowed as a river. But when on the day of Pentecost the promised "*Comforter*" came, the river of their peace found a deeper bed; their joy knew no bounds! Of peace the poet has written most fittingly:

"Like a river glorious is God's perfect peace,
Over all victorious in its glad increase.
Perfect, yet it floweth fuller every day;
Perfect, yet it groweth deeper all the way."

FAITH THE BASIS OF PEACE.

Dear friends, then "Let the peace of God, which passeth all understanding, keep our hearts and minds through Christ Jesus." Our peace should be very great, as the prophet has expressed: "Great peace have they which love Thy law (Thy will)."

If we would have the foundation and security of this abiding peace which is able to survive the heaviest storms of life, we have only to look to the teaching and example of our Lord and the Apostles. What was it that held them so firm and gave them such rest of mind while they suffered? It was their faith—faith in the love, power, justice and wisdom of God. They believed that what God had promised, He was able also to perform. They believed that what they had committed to Him, He was abundantly able to take care of.

On the assurances of God they rested. In Him their faith was anchored; and it mattered not how fiercely the storms raged or how they were tossed by the tempests of life while their anchor still held fast to the Throne of God. They fully recognized that though all around should give way, God would continue to be their hope and stay.

*"My life flows on in endless song;
Above earth's lamentation,
I catch the sweet, not far-off hymn,
That hails a New Creation.
Through all the tumult and the strife,
I hear the music ringing;
It finds an echo in my soul—
How can I keep from singing?"*

(Clinton Herald.)

MANY STUDENTS ATTEND MORNING SESSION TODAY

Fully Eighteen Hundred in Coliseum For First Sessions of Day.

For Over Fourth

Expected That Number Will Be Greatly Increased by Students Who Have Holiday Saturday—News and Notes of the Convention.

Fully eighteen hundred Bible students were seated in the Coliseum for this morning's session of the International Bible Students' Association convention. All of the visitors were not in the hall, however, and it is therefore estimated that at least 2,000 visitors are here.

It is expected that the number will be greatly increased Friday when Pastor Russell comes, and Saturday, the Fourth of July, when many of the students will have a holiday. Pastor Russell will probably be accompanied by large parties from the Asbury Park and Columbus conventions.

IS ENTHUSIASTIC.

One of the most enthusiastic of the delegates is Dan O. De Silva, who came from the Fiji islands to be immersed in the Mississippi River. He is enthusiastic over the Bible Students and over America, declaring the people here are living in the grandest country in the world.

When asked if he is an Indian, Mr. De Silva replies that it makes no difference, he is a "child of the Lord." He is anxious to have the Photo Drama of Creation shown in the Fiji islands, that being one of the objects of his trip here.

He comes declaring that if he could not be immersed at Clinton, he would go to Columbus, if not to Asbury Park, and failing there, to Glasgow, Scotland. On the train he wore a placard inscribed, "Is anyone going to I. B. S. A., Clinton?" In this way he met some of the friends of the association.

SOME TESTIMONIES.

Communication Received From South Carolina.

An interesting feature of Tuesday morning at the convention was the receipt of the following letter from P. D. ("Photo Drama") Pottle, of Spartanburg, S. C.:

"Four Yankee voices down in Dixie are ascending to the Great White Throne asking a special dispensation of the Heavenly Father's favor upon the convention assembled at Columbus, Ohio, and at Clinton, Iowa. We trust that this convention may be the means of drawing you closer to the Divine will and closer to each other. May the cords that have heretofore bound your hearts together be materially strengthened by your fellowship and communion one with the other. While we cannot be with you in person we are with you in spirit and we are enjoying the blessed privilege of serving the multitude in the highways and by-ways. It may be interesting to you at this time to hear a few echoes of the greatest feature of the harvest work, namely, the Photo Drama of Creation. For your encouragement I herewith submit the following testimonies that have been gathered while traversing the great harvest field.

"If man can reproduce our every act, what may we not expect of God?" From Cincinnati.

"The pictures make me see my littleness." From Cincinnati.

*"I lift mine eyes; the cloud grows thin;
I see the blue above it:
And day by day this pathway smooths,
Since first I learned to love it.
The peace of Christ makes fresh my heart,
A fountain ever springing;
All things are mine since I am His—
How can I keep from singing?"*

"I never knew the Bible taught such beautiful things; no more drink for me." Ex-saloon keeper, Cincinnati.

"I have had a three years' course in the U. B. seminary at Dayton, Ohio. I have only seen two parts of the Photo Drama, but I can tell you candidly that I have received more real Bible knowledge from these two parts than I did in my three-year course in college." W. B. Hendrickson, 1106 Race street, Cincinnati.

"Every Mason should attend the Photo Drama of Creation. They would all go away better Masons." A prominent Cincinnati Mason.

"The crucifixion scene is so realistic that it causes me heartaches." Bella J. Rankin, school teacher, Covington, Ky.

"We haven't any money, but my three little children want you to use these eight cents in the work." Unknown lady, Cincinnati.

"I believe you are doing a good work, and I have instructed our children to see the pictures." Father Flint, parochial school, Cincinnati.

"You have the finest pictures ever shown in this hall." Mr. Stein, custodian N. C. R. Hall of Industrial Education, Dayton, Ohio.

"The Photo Drama needs no newspaper advertising. It advertises itself. Everybody who sees it talks about it." Robert Thomson, editor Commercial Tribune, Cincinnati.

"Newly converted Methodist lady at Dayton, said she never heard of Pastor Russell until the preacher condemned his books and the Photo Drama. Then she went to investigate, and has bought the books and has asked where the class meetings were.

"I surely will have a good sermon next Sunday. I have received many new points today at the Photo Drama." Atlanta Primitive Baptist minister.

"I certainly am glad I saw the Photo Drama. I learned more about the Bible today than I ever knew." M. F. Rodenheiser, Lynchburg, Va.

"I am certainly glad I came today. I do not agree with all that Pastor Russell says, but I can sit at his feet and learn. I received many good points from the Creation pictures." Rev. Hypes, of Tallahassee, Fla., visiting at Lynchburg.

"I have had the book, 'Divine Plan of the Ages' on the shelf for ten years, but never read it. Since seeing the first part of the drama I have read all of the first volume, and sent for the second, and I want to meet with the class." Mrs. Ring, Savannah, Ga.

"I didn't have much faith to begin with, but my faith has been wonderfully strengthened." Savannah lady after Part One.

"I have attended all parts, two of them with our Greek priest, who explains the pictures to me. I find them very helpful to an understanding of the Scriptures." Greek at Savannah.

The writer has a number of other testimonies, but believes this will be sufficient to give you an idea of the great work that is being done by this greatest feature of the harvest work which the dear Lord has so wisely entrusted to our pastor, who supervises every detail of the work, and the wonder of it all is that the Lord of the harvest has permitted us to dabble in His mighty work.

I trust that after leaving the convention you may have many trials and tests and that by His promised grace to help in every time of need you may be able to meet these trials and tests successfully, and that thus you will be fully fitted and prepared for the blessed portion in that glorious first resurrection.

Keep pushing the old cart up Zion's hill.

Clinton Convention—Harvesters' Day, July 1.

Discourse by O. L. Sullivan. Subject: "THE HARVEST—END OF AGE—HARVESTERS"

"The harvest is the end of age, and the reapers are the angels" (messengers of the son of man), Matt. 13:39-41.



EVIDENTLY these are critical hours for the church as well as for the republic. Greed is breaking the pillars of the republic—is gnawing at the nation's life. Of late some of our wisest statesmen and jurists have expressed alarm as to this future of our institutions. Ten thousand murders in one year, the revelation of graft and corruption, the increase of lawlessness, the breaking down of the family relation have stirred the note of alarm. Luke 21:26 "Men's hearts failing them for fear and for looking after the things coming upon the earth."

It is our thought the church—members of the body of Christ—do not at all understand the importance, the dignity and the responsibility of the position they occupy as the "messengers of the son of man." Nor do they appreciate his love and respect for them—nor the jealous care with which they are being guarded, directed and sustained—nor the certainty of the fulfillment of the message they are bearing to the world.

The object of this lecture is to impress these thoughts and to show how they are, "in authority now," in the *most tremendous sense*—not that kings are being bound with chains and vengeance is being executed at their command by a band of armed soldiers, but *much more wonderfully* and *actually* in the fulfillment of the message they *have been bearing to the world for the past forty years* as the "messengers of the son of man."

The commander in chief of the armies—one section in this side, the other division on the other side—whom they are following, and who is represented as mounted on a white horse, is seeing to it that their voice is being obeyed—by the *fulfillment of their message*. This is according to Bible customs, to thus speak. Jesus made all things in Heaven and in Earth, *only as a Messenger of Jehovah*—Jesus spoke of the disciples feeding the 5,000 with five loaves and two fishes—"you feed them"—they *were doing this* only as *His messengers*. Jno. 17:18, "as thou hast sent me into the world, even so have I sent them into the world."

Our Lord Himself represented the work being done during the "gospel age," as a *sowing and harvesting*.

Sowing implies also plowing and cultivating—this has been going on during this entire gospel age. Thus arranging for the harvest at the end of the age—the in-gathering of a sufficient number to complete the glorified church.

Harvesting implies binding, threshing, winnowing, separating. This is done by "harvesters." These harvesters are termed "angels" in our text—"messengers of the son of man." They represent *Him* in the bearing of a message of truth—the cycle.

The things being foretold by these messengers are to be *actually fulfilled*. This is the way they are to "execute vengeance, bind kings to execute upon them the judgment written" and upon the world generally. The double edge sword is the truth—the message they are bearing. This message today in its force and power and scope is represented in the great motor driven reaping and binding machines of the great wheat plains of the west. The *whole of Christendom today is wavering beneath the weight of mighty forces—all of which is a fulfillment of the message of these harvesters which has been borne to the world for the past forty years*.

Our Lord Himself explains it in Matt. 13:37-43. *We are in this Harvest time.* The work is *nearing completion*. Those only may doubt who will shut their eyes and close their ears. Those who will reason, or look, or listen or who have already investigated *cannot doubt*.

Those sitting on the walls of national governments noting the trend of national events can easily see the coming down of the present order of things.

The most entrancing thought in this whole universe is the approaching kingdom of God. All other things dwindle into insignificance by comparison.

Doubt shows degeneracy. Some people cannot believe in anything or any person. *Satan* is the father of doubt. The doubt family is a huge one. Doubt closes our eyes and ears and causes us to drift.

But after all our *doubting*, we must acknowledge the *fact of living in a tremendous fact*—so also is failure and success, gain and loss, salvation and sin.

We cannot get away from the truth that a resistless tide is carrying us forward somewhere—to some goal—and that it is wiser and better to listen to the reason of the Lord's word and to follow the light of His guidance.

God's message is of incalculable value. It has been belittled, mis-stated, distorted and obscured. It has been made to serve the forces of tyranny, ignorance and superstition, but to you who have caught the true spirit of it, it has proven a herald of hope, an apostle of healing.

Again you cannot doubt but that the rehabilitation of Jerusalem is a tremendous fact, showing the end of the age, in fulfillment of God's edict—Luke 21:24—"Jerusalem shall be trodden down by the Gentiles until the *times of the Gentiles* be fulfilled." Jerusalem today is a flourishing city. Very strange thing this. We cannot get away from this fact. This is one of the most far-reaching statements in the *Word of God*.

The increased facilities of transportation and travel, and the increase of knowledge are tremendous facts foretelling the end of the age, in fulfillment of God's word. We cannot get away from it. It is a marvelous thing to those who will think. Dan. 12:4. "But thou, O Daniel, shut up the words and seal the Book, to the *time of the end*." "Many shall run to and fro, and knowledge shall be increased."

When we stop to consider that all the conveniences we so much appreciate have come within an ordinary lifetime and that now all international boundaries are being wiped out by airships, locomotives, electric and motor machines and cars—that the whole world has become neighbors—then *it is indeed wonderful*.

The upheaval in the world today, financial, social, ecclesiastical and political, is a tremendous fact. We cannot get away from it. It extends from Peru to China. *All these things are in exact line with our expectations as an understanding of God's message*—which we have been bearing to the world for forty years.

1913 has come and gone—it's only a memory. It passed out with its clothing all patched with graft, crime, financial failure and political revolutions. It passed out at the point of the bayonet and the cannon—revolution everywhere threatening.

That 1914 is to be one of the most important in the world's history cannot be doubted, and is so prophesied by the worldly wise.

Here the suffering of Christ is to reach a climax and soon will end—here God's plans for the future welfare of His creatures will reach a culmination.

We see many beacon lights for 1914. But they all point to the one great light of the world—the presence of our returned Lord. It is the *presence and power* in the world in *fulfillment of our message, causing this revolution—this upheaval*.

We note on every hand that ancestral worship is being destroyed—the dead corpse of denominationalism is being set up stiff in a corner and the whole world is breathing upon it, trying to make it breathe. "Go to church" is a nation-wide movement. We note politics is being purified—that there is an enlargement of conscience and quickening of personal conscience—we see the day approaching when there will be a better relationship between men—we see every one is trying to teach every other one how to live, how to avoid accident—"safety first."

We understand all these things indicate that we are living in a new era—they are the *result of the power and presence of our returned Lord, and in fulfillment of His message being borne by His people to the world for the past forty years—it means the message is true—"judgment is being executed" in fulfillment of this harvest message*. It means Satan's influence in the world is rapidly giving way—things are being rushed—our hopes are to be realized—God's kingdom is about to be established in *fulfillment of the message of these "Harvesters of the son of man."*

But some one answers:

Oh, Bro. Sullivan, if I only knew it was true, if I only knew. Matt. 21:21-22. "If ye have faith and doubt not, ye shall say unto this mountain (Satan's kingdom), be thou removed, and it shall be done." "And all things whatsoever ye shall ask in prayer, believing, ye shall receive."

How could you believe you would receive it unless you knew it was God's will to give it to you? But you answer: I know it is His will to give me this, for this is the first thing He has taught me to pray for; saying, when ye pray, say let *Thy kingdom come* and *Thy will be done* in earth as in Heaven."

So this is the thing we have been praying for, expecting, teaching and now the fulfilment of our message is so wonderful we can scarcely be made to believe it ourselves.

The thought I get from these words is that this is being done in answer to our prayers and in fulfilment of our expectations—because we really believe it will be done. A wavering of faith here now will undoubtedly prove fatal to any one of us.

It seems to me it is the most absurd thing for us to doubt or hesitate now seeing it is *God's power*, in *fulfillment of our message* accomplishing these very things.

God is good, faithful, mindful of us. Let us more and more try to comprehend His love and respect for us and doubt not.

Suppose Jesus had thus hesitated and doubted? Would He not have hindered and destroyed the Father's work? Did he not have as much or more reason to doubt then as we? Did not His work seem much smaller than ours? Brethren, do you understand this is one of the most tremendous religious movements that has ever existed in the world? Some of us, who may doubt, will fail, but *it will never fail*.

But some one answers, I have done so very little even in comparison with the ancient worthies—I am not worthy of any such consideration at the hands of the Lord. Yes, all that may be true as regards ourselves, but you have stood for this work, and will continue to do so, you have supported it with your means; and besides, we must remember Jesus, whom we represent, is eminently worthy, and it is through Him, faith in Him, doubting not that constitutes our acceptance, He will bring it all to pass. It is only our sanctification—development through trying scenes desired—full trust in Him—doubting not.

Every minute is intensely interesting to us now and will be to the very end. Permit no feeling of fear or distrust to enter. *Remember Satan can't eat us*. If he has horns and hoofs, as he has been represented, then he is a vegetarian. The important thing for the Lord's people is to understand and know Him—then keep their courage—throw off fear, and realize the believer is never beaten.

Let us look at our troubles calmly, fearlessly, intelligently, honestly, then remember: He who is on our side is greater than all. There's only one thing that can eat us—*it is doubt*. Let us do our work, keep at it, with courage and self-control, trusting in the Lord, and all the devils on earth can't eat us.

We are told, Amos 9:13, that the times will come when the plowman shall overtake the reapers in this harvest work. My friends, we have actually reached that time. That is what all these national disturbances mean—it is but the rushing of the nations to the great battle of Armageddon, when this time of trouble (now on hand and *foretold*) shall prepare the world for the millennial seed sowing—during this time of great trouble the Lord will run the plowshare of truth in every direction throughout the world.

These truths and privileges have lifted us up into a very large place as regards character development, fellowship and blessings, as the "*Messengers of the son of man*" during this "harvest time," yet if we are not careful Satan will blind our eyes to the importance and reality of this relationship—blind our eyes as to our being the actual representatives of the King in Glory—blind our eyes as to the importance of our real part in this work—blind our eyes as to its being a real fulfilment of our message—blind our eyes as to the Lord's love and respect for us, and as to the jealous watch, care, overruling us, in the delivery of this message. A proper appreciation of these things brings responsibility, vital interest, blessings—the greatest honors.

The Lord has never visited calamities upon the world without warning the world and informing His people—you cannot point to a single instance. So the message must be borne—the warning must be given.

The understanding of this message is not of ourselves—it is of the Lord. If there is a doubt in the mind of any of you, but that there is another power other than man's behind this work, I would like for you to answer this question: How do you account for the fact that Pastor Russell's sermons are to-day being printed in approximately 2,000 newspapers, when Dewitt Talmage's sermons were

printed in only four hundred? Talmage was the world's idol—the most popular preacher that ever lived. You must admit it is the Lord's intention to leave the world without excuse. They can not plead ignorance for it is stuck under their nose when they pick up their newspaper, when they look into their mail box, and when they walk up town it is handed to them. Besides this *forcing of the truth* is *world-wide*. Where does the money come from? Well, that's what makes them all mad. It is being furnished by these messengers of the son-of-man.

Perhaps you remember the history of this entire matter—an understanding of Israel's Tabernacle service is the key to the whole Bible. Pastor Russell was forced to acknowledge publicly he could not understand it, but after much thought, prayer and delay the understanding came all at once—he wrote it out immediately, and no one has ever been able to find any fault with it. All the books are an outgrowth of an understanding of "Tabernacle Shadows."

Dear friends, its fulfillment is sure. There is just such a reaping, binding and threshing—harvesting—going on in the world as we have been foretelling. *Brethren, it is true. Do you believe it?* "Heaven and earth (the present social system—ecclesiastical and civil powers) shall pass away: but My words shall not pass away." Luke 21:33.

Then follows a warning to those members living at this time: "*Take heed to yourselves*"—he is showing this is to be an individual test—lest at any time your heart be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth.

Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man, Luke 21:34-36.

The times will be so deceptive as to deceive the natural man. Only those counted worthy, as regards *heart preparation* will be able to stand. God is more jealous of His Word than any other thing.

You know the truth, people are honest, they have not been dealing deceptively with God's Word. Would the Lord permit us to go wrong?

No, emphatically, no.

But some one answers: Bro. Russell, in May 1st *Watch Tower*, expresses doubt himself. *No he does not respecting the close of the Gentile times, but only as to fulfillment of all our hopes at that time.*

Those articles are only the throbings of a Father's heart, to His beloved to not expect "too much." *Undoubtedly, the Lord's intention is to throw each of us now on our own resources of faith and character development.*

WATCH TOWER ARTICLES.

Let us briefly notice those articles:

They prove conclusively that world is being bound—kings are being fettered—they know it, and acknowledge it, and that *our hopes are being fulfilled*.

1. They begin with a quotation from the Duke of Bedford, showing how the self-made constitutional sale guards are being swept away, and that civil war is the only result.

2. They show the application of the "Golden Rule"—the rule of the Lord that has been misapplied—is now being applied. By whom? *The Lord himself in fulfillment of the teachings of those harvesters—"messengers of the Son of Man"*

They show they are not voluntarily surrendering these special privileges with which they have surrounded themselves, but they are being taken back forcibly. *The people taking back their rights is the way the kings are being bound.*

3. They show it is but the nations hurrying to Armageddon—they show it's a fulfilment of our hopes as an understanding of the Bible. They say: "The Bible alone makes the situation clear"—indeed, this is just what the Bible points out to us—"The Kingdom will therefore soon be established."

4. They show the waters of Euphrates are drying up. Support of the churches is being cut off. Then just read the press notices.

All these things are actually being done now—are they not being bound, fettered? Do they not acknowledge it? *What is doing this? It is the power of the Almighty—the activity of the saints on this side and on the other—in fulfillment of the message being borne by these harvesters.*

"The judgment" work is the fulfillment of their teachings and predictions as regards the world and Israel.

Those articles state: "The chronology still seems as strong as ever to the editor." "He sees nothing to alter or amend."

That we have been expecting too much they acknowledge, but adds: "This does not prove the chronology wrong, nor does it prove that the 'Gentile Times' do not end with this year."

Then they suggest: "It may be that the Gentile times will end before the ecclesiastical oligarchy attains sacerdotal power."

Undoubtedly this must be a fact. Some may say it is the people taking back their rights and privileges, and not the Lord.

Well, why did they not take them back centuries ago? Why now at the very time we have been predicting? It matters not, who the Lord may use. Nor how the fulfillment of His Word may be accomplished—He always uses natural means, when possible. *It is the Lord's work and in fulfillment of His message being borne by these harvesters.*

Surely we have been expecting "too much," but not in regard to the closing of the "Gentile Times." But as respect the glorification of the Church at that time, and that the federation will reach its climax and fall by that date. *These things will undoubtedly follow in rapid succession.*

We could no more get away from October, 1914, as the close of "Gentile Times" (if we desired to do so, which we do not), than a dog could run away from his tail.

But as to what will happen thereafter we can well wait and see. *There will be enough to keep us interested, we may rest assured.*

Nothing can convince the chronology is not of the Lord. But it was intended to cover these two points: *the closing of the Gentile Times and our Lord returns*—so as to prevent us being overtaken as a thief in the night. It was not intended to mark positively the dates of other things which will happen as a result, and which is not necessary that we know.

Everything else is more or less speculative. They must follow soon, but the exact date is not given because it is not best, nor necessary. It would prevent the exercise of faith. It is a wonderful chronology, and it has had as much or more influence in forwarding this work than any other one thing. The work accomplished by it is good—a great blessing. *Would the Lord do evil—have us believe in error—that good might result?* Error curses, blights, destroys. *This has been a great blessing.*

There's nothing so purely a matter of faith as the chronology. It is quite different from the "Abrahamic promise." That is an axiomatic proposition.

In believing these facts and figures and giving expression thereto is not expressing a wish, but giving expression to faith.

This chronology is to play a still more important part in this harvest now than it has done in the past. Look how it is bolstered up by charts, lecture books, the Pyramid—look how much money and time, and care have been bestowed upon it. Look how it is inter-woven and interlocked with numerous prophecies, and these prophecies are inter-woven and interlocked with other prophecies and fulfillments not dependent upon the chronology. There is nothing more vital than this point in chronology. Did God intend to give us a chronology? Was it to cover many points? or these two points only? closing of the *Gentile Times* and our *Lord's return*.

Let any living man show from the Book, or from our present surrounding that this understanding is wrong—just one reasonable, feasible argument. It makes no particular difference how long thereafter it may be before the glorification of the Church may occur, or the present social fabric—heavens and earth will continue. For it is my thought they will both go together.

2 Pet. 3:10: "But the day of the Lord will come as a thief in the night; in which the Heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." This whole social fabric is inter-woven—the church and state are one—when one goes the other must go also.

A doubt injected here upon this point will cause a fearful loss of life. We are now entering upon the fiercest of this faith battle, and I would be willing to tear my own body to threads to clear away any trouble to faith—any barbed wire fence of doubt—unless these are cleared away there will be a fearful mortality here from a spiritual standpoint.

It will not do to be governed entirely by the signs of the times—though these are speaking to-day in thunderous tones—yet these are intended to be more or less deceptive.

We are not trying to cut a government from a certain piece of cloth that may be too short and that needs to be starched—no—but only as honest surveyors of God's properties, we are trying to run a few true lines from certain given points in our chart of the ages; and then to leave the result with Him.

Someone is ready to say: Yes, God could make known His will to us—His times and seasons—if He desired to do so. But is it His desire to do this? We are not sure He intended to do such a thing. We answer: Well, there's a difference—our faith is in God—we have what He gave us—it is good—wholesome—a tremendous blessing—all of it.

We accept "Scripture Studies" as a fulfillment of Luke 12:37: "Blessed are those servants whom when He cometh He shall find watching—He will come forth and serve them."

We note He promises to make known His presence himself. So we are sure of His presence and the closing of the Gentile Times and that is enough. It is all of faith, but the foundations are sure and strong, not mere sand. Each must decide for himself—but we expect to stand by our guns. Why was not some such chronology given sooner? Because it was not needed. To-day it is a necessity. How else are we to know? and how is His promise to be fulfilled, that this day shall not overtake us as a thief in the night? 1 Thes. 5:4. "But ye brethren are not in darkness, that that day they should overtake thee as a thief."

What reasons could be assigned by anyone, for abandoning the chronology now which has played such a tremendous part in working out good to us all? If it has been good to live with—will it not be good to stay with, and to die with? But someone answers: It looks like all we expected could not happen. Truly it cannot and is not necessary. But how does that affect the chronology? It was only to prevent us being overtaken unawares by putting us on guard, by showing the "return of our Lord," and the close of the Gentile Times. That is ample data, we can well trust the Lord for the remainder. But that much knowledge was a necessity. All who abandon these two points will surely suffer loss and be caught asleep.

Bro. Russell tells us plainly that chronology is as strong as ever, that he sees no fault in it. Dear friends, this whole fabric stands or falls together. If we are firm and settled on the close of the Gentile Times, all is well. We can not sleep then, we must watch then, we must be sober then, and everything else will come on in "due time."

"Behold the Bridegroom: go ye out to meet Him." Matt. 25:6. Undoubtedly this parable in the first five verses represents the Miller movement in 1844. This second movement mentioned in the 6th verse represents the call of Present Truth in 1874, and we should not forget that He came this second time. This verse makes it clear also that only those who behold Him—know of His second presence, will make the necessary heart preparations to meet Him. This point settled also fixes the close of the Gentile Times, and that's all that is necessary to know. We will delight to co-operate with our returned Lord, until He shall say "It is enough."

Psalms 149:5-9.

"Let the saints be joyful in Glory; let them sing aloud upon their beds. Let the high-priests of God be in their mouths and a two-edged sword in their hand. To execute vengeance upon the heathen and punishment upon the peoples. To bind their kings with chains and their nobles with fetters of iron. To execute upon them the judgments written: This honor have all the saints." Undoubtedly this means as the *Watch Tower* has explained, that the saints are using the two-edged sword this side the veil to clear the name of Jehovah from the dishonor attached to it through the superstitions and creeds of the dark ages, and also to bear a message of truth respecting the closing of the Gentile Times, and the presence of the Lord, and the establishment of His Kingdom.

Surely it does not mean the Church this side the veil is to be given greater power than at present to "execute vengeance," but that the ages lap and that they are "in Glory," in the sense that their voice is being heard in the fulfillment of the message they have been bearing—that the message is true and the things spoken by them are having a fulfillment.

These very things are now really occurring. Kings are

being bound, they acknowledge it. It is a reaping work of this two-edged sword—executing the judgments written.

"This honor have all the saints" may mean when this time comes that it can be seen and acknowledged that the fulfillment is sure. All the saints will have been selected and be busily engaged either on this side or on the other, and that to be a saint at this time and to be thus occupied will be a great honor—"to be in Glory." *We should so consider it.*

Rev. 19:11, 14, evidently represents our triumphant Lord and His faithful and triumphant messengers, making preparations for the supper of the Great God, the battle of Armageddon.

What privileges these messengers do have are to be taken away soon—there will be a little season in which they will not be permitted to buy or sell—deal in the Truth.

The nations are hurrying to this battle of Armageddon and will reach it in plenty of time. To quote again from the *Watch Tower*:

"Nobody wants the trouble, everybody will be injured by it, and yet everybody is rushing toward it. Now all this is to end suddenly—unexpectedly—'as travail'—as unknown to the *mothers as others.*"

APOSTATIZING FROM THE LIVING GOD.

In Heb. 3:12, the Apostle warns us, showing how the "natural Israelites," in the type did apostatize after having every reason to become established. He says: "Beware, brethren, lest there be in any of you an evil heart of unbelief (not of murder) by apostatizing from the living God."

None can apostatize from the living God except those who have become associated with Him in deed and truth—vitally. For living people to associate with living people and communicate with them is to become acquainted and confidence to become firmly fixed.

The building of such a character and fixing it firmly in an unseen Father and Savior is a tremendous work—accomplished only by a living God. This work must be carried on moment by moment—there should be the greatest consciousness of it, and as we realize its beauty and its reality; and as we appreciate its blessing we should more and more draw nigh to God—understand His love—and feel sure of the fulfillment of all His good promises. In Heb. 3:6, the Apostle explains the conditions upon which this character work can be completed with each of us: "Faithfulness, in holding fast the confidence and rejoicing of the hope firm unto the end."

The inference is the Lord will test this character work as it proceeds. *Every day should further strengthen our confidence in the Lord's ability, faithfulness and love and should increase our rejoicing as we observe the beauty of the work accomplished; and as we are brought nearer ultimate perfection should lessen the danger of apostatizing.*

But, strange to say, some forget easily—they fail to appreciate the exquisite pleasure, joy and peace growing out of perfect submission and full confidence—they give way to the feeling of a desire to return to their former selves—they apostatize.

The Apostle cites natural Israel being brought out of Egypt (which was typical) in Heb. 3:7-11, to show many did apostatize, then in Heb. 3:12, warns us—the spiritual Israelites, saying: "Take heed, brethren, lest there be in any of you an evil, disbelieving heart in apostatizing from the living God."

They were the type, we are anti-type. There was no excuse for their foolish disbelief—so there is none for ours. They proved God and saw His works during that forty-year trial day in the wilderness. But the great majority were so defective in their hearts that they could not be prepared for their Canaan inheritance. The Lord had to raise up another generation.

How foolish, how hateful, is unbelief. Think of the marvelous manner in which God brought them out of the slavery of Egypt. It required a living God—a powerful God to do this.

A LIVING GOD.

It required a living God to perform those miracles and wonders in Egypt which made Pharaoh—the typical Satan—willing to let them go. It required a living God to bring them across the Red sea—to perform those sublime scenes at Mt. Sinai—to make the water flow out of the rock—to feed them thirty-nine years in the wilderness on manna—to send the quail into their camp.

They had every proof of His power, His love and His watchcare. They had the pillar of cloud hovering over them day by day, and the pillar of fire by night. They had the supernatural light shining out from between those cherubs, all

these things indicating the Divine presence and watchcare. The Lord had given them victory over their enemies in the most wonderful and miraculous manner. *Now how could they doubt God's power? God's motive? or God's Wisdom?*

O, you answer, how foolish! how could they? No wonder the Lord was displeased with them!

Even so. But with us it is a *great deal worse.* Disbelieving God's word—distrusting His motive—unwillingness to rely on His wisdom and love after He has manifested himself to us is the most displeasing of all things to Him. It will prove us to be so degenerate as to prove us unfit for further favor.

We think of them as being foolish, but it is a much more foolish, skeptical and hurtful thing for us now, than for them at that time.

For we have so much more proof of God's love, power and wisdom than they had. Besides, we have the *new mind*—the new heart—which can understand and appreciate spiritual things.

Brethren, is our God a living God or a dead thing?

"For a living dog is better than a dead lion," Ecles. 9:4. Brethren, it requires a living God to bring us out of the antitypical Egypt—to take us out of Satan's hands (the antitypical Pharaoh's hands)—spare us alone during this dark passover night (though surrounded by snares and pitfalls)—to make the water flow out of this rock—(Christ)—feed us upon the hidden manna of His love and truth—bring us through this wilderness of sin—and create within us this new heart.

Brethren, surely you can not doubt that such an one is a "living God"—nor but that He loves you—nor but that He will fulfill all His good promises.

Wherever the thought has taken hold that there may be some mistake in regard to the closing of the Gentile Times (and necessarily of our Lord's return) spiritual death and death are surely in progress.

Unconsciously it undermines the foundations of this character superstructure. The reasons are evident:

For this entire matter is of faith. If there is not sufficient proof upon that point to establish faith firmly, then it is impossible to establish anything from a purely faith standpoint, for the proof could not be more positive nor abundant.

In fact, this matter goes much deeper than is ordinarily considered, for it makes manifest our own *conceptions of God and His character.* What kind of a God do we suppose we have? Is He impotent or powerful? Is He vicious or loving? Is He faithful or deceptive?

The whole of our training now is to develop in us a heart capable of appreciating God and His character. Is God reliable? Is He able to make known His will? His plan? His times and seasons to us? Is He as good as we? (For we would not deceive our own children nor permit it to be done if we could prevent it). Brethren, to hesitate and doubt now, it is either to doubt God's reliability, His power or His love.

Are we not taught to expect our faith in the Almighty God—our Heavenly Father—to be thoroughly tried? What is life eternal? "To know God and Jesus Christ whom He hath sent." Do we know Him if we can doubt His connection with this work? or the fulfillment of His promise?

This is the very point of our trial now. Where the proper thought and appreciation of God and His character prevails, the work booms.

"TAKE HEED."

Let us "take heed" lest there be in any of us an "evil, disbelieving" heart—it means we are apostatizing—no doubter can say he knows God.

Let us "take heed." "To exhort one another daily while it is called to-day. We owe much to one another to-day which cannot be paid to-morrow." Heb. 3:13.

Let us "take heed" to keep in mind: "We are made partakers of Christ only if we hold the beginning of our confidence steadfast unto the end." Heb. 3:14.

Let us "take heed" that we be not stiff-necked, that we listen to one another. Remember God is overruling in this matter and He gives the blessings we need for our perfecting through the fellow members of the body. Eph. 4:11-12. "He gave some apostles, some prophets, some evangelists, some pastors and some teachers. For the perfection of the saints for the work of service."

We must reach perfection of heart—of will—of trust—in the Lord, or we cannot get into the Kingdom. *It must be done now.* It is only those things which cannot be moved may remain. Heb. 12:27.

(Clinton Herald.)

THREE HUNDRED GATHER IN PRAYER AT SUNRISE PRAYER MEETING WEDNESDAY

Bowed Heads and Songs of Praise Welcome Rising Sun This Morning.

Many at Creation

Coliseum Again Filled to Capacity For Photo Drama Tuesday Evening—Visitors Continue to Arrive For Bible Students' Meeting.

Gathered on the grass in River Front park at 6 o'clock Wednesday morning, three hundred Bible students, attending the general western convention of the International Bible Students' Association at the Coliseum, with heads reverently bowed welcomed the rising sun with prayers and songs of praise and thanksgiving. The students were led by John Stephenson, of Washington, D. C., and the services consisted of two hymns, followed by an opening prayer by W. E. Van Amburgh, of Brooklyn, N. Y. It was an enthusiastic meeting, and the prayer and testimony continued for an hour.

The Coliseum was again filled to capacity Tuesday evening for the exhibition of Part Three of the Photo Drama of Creation. Before 7 o'clock the people began to flock to the big auditorium, and at 7:45, when the reserved sections were thrown open, the hall was comfortably filled. During the hour between 7 and 8 o'clock, a splendid program was given by Flindt's orchestra, which was thoroughly enjoyed.

Visitors to the convention continued to pour into the city, and it is probable that more than 2,000 are here, although it is difficult to estimate the attendance, as there is no registration and all of the visitors do not attend any one session. The Friday, Saturday and Sunday sessions, when Pastor Russell will be here, are expected to prove an index to the number of visitors, as all will make an effort to hear the leader of the movement. It is anticipated that the attendance will be near the three thousand mark on those days.

Notes of Convention

It is a pretty sight to see the young women, attired in white, acting as ushers for the exhibitions of Creation at the Coliseum. They do their work so smoothly and pleasantly there has not been a hitch of any kind in the seating of the monster crowds.

Invitations to attend the Creation Photo Drama have been sent to all towns within a radius of thirty miles of Clinton, and that they are being accepted is evidenced by the crowds in the sections reserved for the respective towns, communities, etc.

Sections in the Coliseum are marked off for every town in the vicinity of Clinton, for the Commercial Club members, for readers of the newspapers, for the railroad shops, other employees and those of a number of other Clinton industrial plants.

No babies in arms are permitted in the Coliseum, either at the convention sessions or the evening exhibitions of Creation. A nursery has been provided at the Clinton Boat Club House for the children of convention visitors during the day time.

Owing to the threatening weather, the trolley party

planned for Tuesday evening was postponed. It will probably be held Thursday evening.

About 150 visitors were accommodated at supper Tuesday evening at the Christian Church, and about 250 to 300 were turned away. Dinner and supper are being served at the Baptist church today.

A splendid program is being arranged for this evening from 7 to 8 o'clock, preceding the Photo Drama, Creation.

The exhibition of Creation begins promptly at 8 o'clock each evening. The reserved seat sections are held until 7:45 o'clock, after which they are thrown open to the general public. Reserved seats may be secured by cutting out the coupons in The Herald, and presenting them at the Fifth Avenue entrance to the Coliseum.

(From Clinton Herald, Saturday, July 4)

STUDENTS IN WELCOME TO THEIR HEAD Give Heart-Felt Welcome to Pastor Russell In His Address Friday.

On Big Excursion

Capacity Crowd Attends Excursion on Steamer Hill—Impressive Scene as Pastor Walks Aboard—Monster Crowd at Photo Drama.

With the arrival of Pastor C. T. Russell Friday to attend the general western convention of the International Bible Students' Association at the Coliseum, the busy closing days of the monster meeting were inaugurated, expected to prove the most interesting in the entire eight days' session. The convention will come to a close Sunday night when Part Four of the Photo Drama of Creation will be shown for the second time. In the meantime, the presence of Pastor Russell in the city is attracting additions to the large attendance of visitors.

An audience of probably 1800 Bible Students heard Pastor Russell at the Coliseum Friday afternoon in his first address, a splendid effort which gave the students many new spiritual thoughts. In the evening, the steamer G. W. Hill carried a capacity crowd on the moonlight excursion for visitors. Owing to the fact that the boat had been grounded in making the landing, some difficulty was experienced in getting away, but this was remedied when the students who had gathered in the front moved to the rear.

IMPRESSIVE SCENE.

A great crowd of Clinton people watched the departure of the students and was greatly impressed with the scene as Pastor Russell boarded the boat. As he approached he was given the Chautauqua salute by the students, and as he crossed the gang-plank, the entire assemblage joined in singing "Blest be the Tie That Binds." Pastor Russell appropriately acknowledged the welcome. Following the departure of the boat, most of the crowd went immediately to the Coliseum where another capacity audience witnessed the exhibition of Part Two of the Creation Photo Drama.

On board the boat, Pastor Russell and other speakers at the convention gathered on the upper deck, where a number of songs were sung by the students, and solos and duets were contributed by John T. Read, of Chicago, and Mr. B. E. Rice, of Waukegan, Ill. Each of the speakers made short talks, with a concluding one by Pastor Russell as the boat was returning. The pastor commented on the fact that the students were more interested in spiritual affairs than in the sight seeing afforded by the trip. The speakers at various times during the evening held little meetings with the students on other decks, as all of them could not congregate on the one deck.

Clinton—Harvesters' Day, July 1. Discourse by L. F. Zink.

Subject: "THE BODY OF CHRIST A GREAT MYSTERY" (The New Creation)

Eph. 5:29-32. For no man ever yet hated his own flesh, but nourisheth and cherisheth it even as the Lord the church. For we are members of his body. For this cause shall a man leave his father and mother and shall be joined unto his wife, and they two shall be one flesh. "And He called their name Adam." Gen. 5:2. This is a great mystery, but I speak concerning Christ and the church. According as he hath chosen us in Him before the foundation of the world." Eph. 1:4.



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ND the psalmist describes in wonderful terms this body, the new creation. Psa. 139:14-16: "My substance was not hid from thee, when I was made in secret and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect (incomplete), and in thy book all my members were written, which in continuance

(gradually) were fashioned, when as yet there was none of them."

Now, the Apostle Paul describes the close relationship between Jesus, the Head, and the church, His body, in 1 Cor. 12:12-28: "For as the body is one (our natural bodies) and hath many members and all the members of that one body being many, are one body. *So also is Christ.*" Now, many would think that Jesus alone was the Christ, but the apostle says, "Christ is composed of many members." Jesus is a name. Christ is a title. Jesus means a Savior and Christ means anointed. Was Jesus "christened" or anointed at twelve years of age? No; not until the age of thirty. Now, Jesus took not this honor upon himself to be the head of the Christ, but God, who called Him, said: "This day have I begotten thee (that is, born from the dead)." As it is written in Rom. 1:4, "And declared to be the Son of God, with power." "According to the spirit of holiness by the resurrection from the dead." See also Acts 13:33-34. Now who is meant when the apostle says, "The whole creation is waiting for the manifestation (or revelation) of the sons of God." Rom. 8:19. What sons? "Now are we the sons of God, for by one spirit are we all baptised unto one body." What spirit and when? At Pentecost, Jesus, the head of His body, offered His members just ten days after His ascension at Pentecost. There the members were all baptised into one body, whether Jews or Gentiles, showing that the body of Christ is composed of Jews and Gentiles; some of the best Jews and some of the best Gentiles, for the body is not one member, but many. So also, Christ's body is composed of many. If the foot should say, because I am not the hand is it therefore not of the body? And if the ear shall say, because I am not the eye is it not of the body? But now hath God set the members, every one of them in the body as it has pleased Him. God knows exactly where each one is best fitted. He fits them, works in them, marks them and places them now *in the church* (Christ's body upon earth) to prepare them for their future work in the exalted body in power and glory, and the eye cannot say unto the hand, I have no need of thee, nor again the head to the feet, I have no need of thee. Nay, much more those members of the body which seem to be more feeble are necessary, even the feeble members are necessary. This is comforting to those members who think they can do very little. But God makes no mistakes. He needs the feeble members as well as the greater members. Some think they ought to do something great and get their name before the public, but did God say so, or that you were to convert the world now? He did say if we are faithful in the *least things*, then He could trust us with greater things in the kingdom. We are to add to our faith fortitude (to be strong and courageous); and add to fortitude knowledge, and to knowledge temperance (self control). Can we control ourselves? If not, we have plenty of work to do at home without trying to convert the world. "He that ruleth his own spirit is greater than he that taketh a city," and if that is not sufficient work for us, He will give each of us a kingdom to rule. In what way? Why God gives each of us our hearts to keep. "Keep thy heart with all diligence, for out of it are the issues of life." Don't let the world in. "Love not the world, nor the things of the world, for if we do, the love of the Father is not in us." Are we expected to live absolutely perfect? No; we cannot. We are fallen creatures. God regards us not from the standpoint of the flesh, but the spirit (*the will*). The spirit or the will is counted alive, because of its righteousness and harmony with God. God expects perfection of heart intention, character crystallized. There is no condemnation to those who are *in Christ Jesus*, to those who walk *not* after the flesh, but after the spirit. Rom. 8:1-4. For the righteousness of the law is fulfilled in us, who walk not after the flesh, but after the spirit. We can *walk after the spirit*, but not up to the perfect standard that Jesus could. That is why He gave us a new commandment (not the ten) to keep strictly to the letter, *which had no mercy* to those who were fallen in Adam, but the new commandment *has mercy*, and we can keep it, and in doing so, we can keep the ten commandments, in spirit, by walking after the spirit, and not *after the flesh*. This is the new commandment, "that you love one another as I loved you, and as I laid down my life for you, you ought to lay down your lives for the brethren, and now you are my friends if you do whatsoever I command you." Now, don't let satan or the neighbors keep you from consecrating fully and running joyfully and faithfully, even to the end. "Be of good cheer, I have overcome, my yoke is

easy," and if satan says go and sit down and don't you aspire to be one of the saints, you say, "it is written we are complete in Him." Col. 2:10. And if again he approaches you to discourage you, say "it is written: By one offering he hath perfected forever those who are sanctified." Heb. 10:14. "Blessed is the man unto whom God imputeth righteousness," whose sins are covered. "Blessed is the man to whom the Lord *will not impute sin.*" Rom. 4:6-8. Then indeed we are complete in Him and perfected forever. Now we must have a loyal will and to will right is possible for all of us. We are to have perfect intentions, motives, and to walk after the spirit. "A just man falleth seven times and riseth again," because the heart is true and loyal. So David speaks for us all when he said, "*My heart is fixed*" and not to be turned aside easily from the narrow way, but like the needle to the pole, turn to God quickly when we have erred in thought or deed. And like St. Paul said, "This one thing I do" (not one hundred things)—but this one thing I do. Our hearts are fixed, also, and if we fall unintentionally we rise and confess our fault. Press along side of, or down upon the mark for the prize and joy that is set before us. We fight to the best of our ability, and the Lord counts this a *Victory*.

The apostle also tells us that the members should have the same care one for another and that there should be no division in the body. Do we care for the members of our bodies? Yes. If you hurt your finger all the members suffer and chiefly the head. Now, God is the head of Christ, and Christ is the head of the church and man the head of woman. Not that Christ, our head, has not an individual head, but God is his head, his wisdom, intelligence and guide. He said, "Without my Father, I can do nothing." "My Father is greater than I." So Christ becomes our head.

Could your three fingers say to the little one, "I have no need of you?" No. Could one find fault with the other? No. All are to obey the head and have the same care one for another and have no divisions in the body of Christ. We are as closely related as the vine to the branches. Could the branches bear fruit without the vine? No. "So without Me you can do nothing; abide in Me then." Now, you are the body of Christ, and members in particular. What if some feeble members said, I cannot do much, and need not attend all meetings, and stayed away say twenty meetings in one year. Now, God placed you there for your individual work, and if you refuse to come, you are refusing to do the work you have to do in the body, even though you are only a feeble member. We will suppose you had a childlike faith, and you kept away. By doing this, you refused God's grace, for "*My grace is sufficient for you.*" By keeping away you are refusing the grace God is willing to supply through the other members. Then God placed you in the body with a child-like faith so you could co-operate with Him in perfecting the other saints. Oh, what a work He has allowed us to do, to assist in perfecting, in love, some of his dear little ones. Then by staying away you do not receive the help the stronger members are to be to you. Perhaps you could have given a testimony that would help some one on the road nearer to God, a word, a look, a thought and thus be more ready to stand future trials that are coming in this harvest time.

Suppose two members of your body, two fingers, refused to obey you and they kept on moving. You could not write, you could not pick up anything, you would need to tie them down or have them amputated. But notice your members obey your head. Your hands and your feet obey you. Now, if Christ's members have been immersed into Him, they, too, have no will of their own, and all do the will of their head, Christ, they being beheaded themselves and Christ being their head. If one suffers, all suffer, as Jesus said to Saul, while on the way to Damascus, "Saul, why persecutest thou Me?" And Saul said, "Who art Thou?" "I am Jesus of Nazareth, whom thou persecutest." Now, how could Saul persecute Christ when he had ascended? Why by persecuting Stephen, one of His members. So then, if any one slander you now, for your faith, they only slander Jesus, our head. If they slap you, they only slap Jesus, so great is God's care. He careth for you. "Casting all your care upon Him, He careth for you." "You are to me more than sparrows." "I know every sparrow that falls, every hair on your head is numbered. Those that touch you, touch the apple of mine eye. It would be better that a mill stone be hanged about their neck and they should be drowned in the sea than for any one to ensnare my little ones." "Some mothers may forget their own children, but I will not forget you. I have graven

thee upon the palm of my hand." Isa. 49:15-16. Jesus also says, "The Father and I will make our abode with you and dwell with you." Then may we show whose company we are keeping; and Rom. 12:4-5 says, For as we have many members in one body, and all the members have not the same office, so we, being many, are one body in Christ (and all doing a different work), and all members one of another (so closely related are we). Eph. 1:22-23 says: Christ is the head of the church, which is His body, the completeness (or full developement) of Him. But is Christ not yet complete? No; because Christ is composed of many members. He is not the Christ alone. He is the Head. Jusus said, Luke 13:32, On the third day I shall be perfected—completed after the fifth and sixth thousand year day, then on the great Sabbath or seven thousand year day I will be perfected.

Christ, the head and the church His body, will be completed (perfected). Again in referring to the Temple in John 2:19-21, He spoke of the temple of His body (the church): "For ye are the temple of God." The temple not made by hands, but God's workmanship—God's masterpiece of work. The new creation called Zion, that will shine forth as the sun in His Kingdom. The perfection of beauty, out from which God will shine. Psa. 50:2. Now Jesus is the head of this mystery class, the new creation, and Jesus is called, Col. 1:18, "The head of the body, the first born from the dead that He might have the pre-eminence, and the 24th verse shows how we might fill up that which is behind of the afflictions of Christ (Christ is being afflicted, then, you see); and if we suffer with Him we shall reign with Him. Christ is suffering at the present time (yes, His body or members). Yes, this is called the "Sufferings of Christ." Then the glory is to follow after the sufferings. Not much glory yet for us for the sufferings of Christ are not over, and Col. 2:16-17 says: "Let no man judge you in meat or in drink, or in respect of an holy day or of the new moon or of the Sabbath days." Why? Which are a shadow of things to come; but the body is of Christ. Get into the body of Christ. Don't lose the real prize like the dog crossing a stream with a piece of meat, seeing the shadow, jumped in and lost the real piece. The body is of Christ (the substance, not a shadow). Our conversation or citizenship is in Heaven, from whence we look for the Savior, the Lord Jesus Christ, who shall change our *vile body*. Why not say bodies? Because the apostle is referring only to the church as His body (not bodies), that the church may be fashioned like unto His glorious body. Phil. 3:20-21. "Changed from glory to glory." Again the Apostle says, in regard to the body (not bodies) in Rom. 8:21-23, "Not only they (*the whole world*), but ourselves also which have the first fruits of the spirit, even we groan waiting for the adoption (or sonship), to wit: the deliverance of our body (singular; not bodies)." "Thou sowest not that body that shall be." Flesh and blood shall not inherit the kingdom. "God is a spirit," and Jesus is now the express image of the Father's person, and a spirit hath not flesh and bones as you see me have. Speaking of this unity, see Acts 4:32. A large multitude had assembled and had *only one heart* and *one soul*. Why so? Because Christ is the head, and he has only one body, one heart, and one soul (not many), and I pray God that your whole spirit, soul and body be preserved blameless at His coming. 1 Thess. 5:23. What soul, spirit and body is to be preserved? The spirit, soul and body of Christ (not bodies), but Christ's body is to be preserved, making in all a *composite man*, a man with many members, *composed of Jews and Gentiles*. Jesus being the Head of this great man called Christ, all being of one spirit; there is one body and one spirit, even as ye are called in one hope of your calling, and one Lord, one faith, one baptism, one God and Father of all, who is above all. And God has given apostles, prophets and teachers for the perfecting of the saints, for the edifying of the body of Christ, until we all come in the unity of the faith and of the knowledge of the Son of God *unto a perfect man*, unto the measure of the stature of the fullness (or completeness) of Christ (this great perfect man). Eph. 4:4-6, 11-13. No longer babes in Christ, but qualified for our future work. Having abolished in his flesh the enmity even the law of commandments contained in ordinances for to make in himself of twain *one new man*, so making peace. Eph. 2:15. Now, we have the *perfect man*, and here the new man made of twain (Jews and Gentiles). The Christ complete, again. God hath appointed a day in which He shall judge (or try) the world in righteousness by that *Man* whom he hath ordained. The same man

as the *new man* and the *perfect man*. Acts 17:31. The Christ Head and body united. This is a mystery. I speak concerning Christ and the church, and again refer to Isa. 66:7. Before she travailed, she brought forth—she was delivered of a *man child*. (The Christ head and body.) There is a counterfeit man child (the man of sin. Rev. 12:4-5), soon to be destroyed, when Christ is perfected (Rom. 16:20), when Christ is complete. The church which is His body, the completeness of Him. Eph. 1:22-23. Then I, the Christ, will draw all men unto me, while now no one can come unto me except the Father which sent me.

Now, let us take the figure of bridegroom and bride, Eph. 5:23-32, and see the close relationship and union in spirit and sacrifice, for the husband is the head of the wife, even as Christ is head of the church and He is the Savior of the body (his own body), but did he not die for all mankind? Yes; but he is not applying the benefits of his death now to the world, *only to believers*, who are baptized into Him into His death, "being made conformatable unto His death." To those who are passed from death unto life there is now no condemnation to those, but the remainder of the world as yet are under this condemnation, not having passed from death unto life. Husbands, love your wives, even as Christ also loved the church and gave Himself for her. He tasted death for every man, but He is only applying His merits to the body, but we read He is the *Savior of the body*. He *loved the church*, and gave himself for her, that He might sanctify her. Sanctify them through thy truth. Thy word is truth. I sanctify myself that they also may be sanctified—that He may cleanse her. Was she not clean formerly? No. Look to the pit from whence ye are digged. Isa. 51:1-2. I will cleanse you. Now, through the washing of water, by the word. "Now ye are clean through the word which I have spoken to you." John 15:3. Why need we be so clean? That He might present her to Himself a glorious church, not having a spot, wrinkle or any such thing. Jesus came from the *manger to the throne*, but we were down in the pit, and now we see. We, too, are called to the throne. Called in "hope of the glory of God." Called to the obtaining of the glory of our Lord Jesus Christ. The God of all grace who hath called us to His eternal glory by Christ Jesus, after you have suffered a while to perfect you (in love). And He has gone to prepare a place for us (a palace, indeed), the new Jerusalem, the Golden city, with its golden streets (all power). There will be a golden wedding then where every one of the true church will be clothed in gold of ophir (divine nature) with crowns of gold, and then there will be a golden rule in a golden age, but we must be presented without a spot or wrinkle. How can we keep so clean in all our weaknesses? His blood cleanseth us (the church) from every spot (John 1:7, 1 John 2:1, Cor. 6:10-11). If we appreciate our Lord's death we will apply quickly to have every stain removed. Let not the sun go down upon your wrath. "Be ye angry, sin not." Have the spots removed, and thus walk with me in white. She is the only one of her mother (Sarah), and there is no spot in her. She sees the joy set before her (as the Bridegroom saw the joy set before Him, so that He even could endure the cross and despise the shame). Yes, even His bride will now be willing, yes, glad to be counted anything; yes, counted the offscourings of this world, to be united to Him, for the joy set before her. For they are called even above angels. When we compare ourselves as being superior to the horse or dog, and that angels are so much higher than we are in our fallen state, and yet God's glory and Christ's glory, superior to the angels. And yet, to this high calling we are called. "O love divine, that stooped to share." Such glory, called in hope of the glory of God. No wonder He wants us without spot or wrinkle for such a union then. Think it not strange concerning the fiery trials which shall try you, and I will bear down just hard enough to get all the wrinkles out, and you can have all the spots removed by asking each day: "So watch and pray and I will present you faultless before Him." The church will take His name, *Christ, and His nature*, His Kingdom and His glory. For no man ever hated His own flesh but nourisheth and cherisheth it, even as the Lord the Church. For we are members of His body. For this cause shall a man leave his father and mother and will be joined unto his wife and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and the Church. And He called their name Adam (Gen. 5:2), and now we see He calls their name Christ.

And as all in Adam die, so all in Christ will be made alive. There is the first Adam (including Eve) and there is the last Adam (including second Eve); there is the first generator and now Christ, the regenerator of Adam and his family; Adam was the first father, but Christ is the everlasting Father, the world's father. (But God is our Father of new creation.) *As man and wife are one*, this is a great mystery; but I speak concerning Christ and the Church. He called their name Adam (Gen. 5:2), and now He will call their name Christ—the two (Jesus and the Church), and the Apostle says in Rom. 5:14 "that Adam is a figure of Him who is to come." Adam was put into deep sleep, a figure of death, so God could take from him one of his ribs, and so Eve would be bone of his bone, flesh of his flesh, called woman (out of man). Now we see Jesus the perfect man crowned with glory and honor, as Adam was; see Heb. 2:6-9—and when Jesus was hanging upon the cross, with hands and feet pierced, yes, His side was pierced and from His side His blood has been applied for His bride. Thus the Apostle says, He is a Savior of the body (His bride). He loved the Church and gave himself for Her, so from Adam's side came His bride. Now, in this Gospel age since Christ's death, His bride has been taken from His side, and each one of the bride class becomes "Wells of springing water," or, as Jesus said in John 7:37, 38, "He that believeth in Me to-day out of his belly shall flow rivers of living water." Those who become these wells of springing water are now to be the bride class, and out of His own bride (or bowels of mercies) shall flow rivers of living water, not for the cattle, but all who died in Adam. The whole creation can partake of this living water. Then the spirit and the bride will say, come, and whosoever will let them come, for the last Adam and His bride will adopt the first Adam's family, and he has a very large family now. So that as all in Adam die so shall all in Christ be made alive. Isaiah, the prophet, says, "Thy dead shall live" (Isa. 26:19-21). With My dead body (Christ's body) shall they arise, so we see when Christ's body is risen with Him, then the dead world will live—they shall rise. "Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs. And the earth shall cast out the dead." And the earth will disclose her blood, the earth will no more cover her slain. St. Paul corroborates this in Cor. 15, 13-16, 29-32. But if there be no resurrection of the dead (the dead world) then is Christ not risen, and we have testified of God that He raised up Christ, whom He raised not up, if so be that the *dead rise not* (the dead world). For if the dead rise not, then is Christ not raised. What shall they do which are baptized for the dead? If the dead rise not at all, why then are we baptized for the dead? (baptized in behalf of all the dead). Why should Christians die daily, die a sacrificial death with Jesus, if the dead rise not? Thy dead shall live. They shall arise. The earth shall cast out her dead. The earth shall no more cover her slain, Isa. 26:19-21. What advantageth it me (then) if the dead rise not? Why die daily? Why suffer with Jesus if the dead world rise not? And out from you shall flow rivers of living water, you shall sit with Me in the regeneration, the world's new birthday, Math. 19:28. This is your future work. But you must die with Me first. "Precious in the sight of the Lord is the death of His Saints," Psa. 116:15 (dying daily). It is a sweet savor in God's presence (to die daily). But some are weak, sickly and sleepy among you not discerning the Lord's body, 1 Cor. 11:29-30. But those awake are saying, The cup of blessing which we bless God is it not the communion, the participation or fellowship together with Jesus

our head in drinking the same cup. We being many are one loaf and one body, being broken together with Him, 1 Cor. 10:16-17. Jesus said, "This cup (which you can share with Me) is the new covenant in My blood. Drink ye all of it," Luke 22:20. (And My blood will speak peace unto all mankind soon now.) Jesus has been looking for fellow companions for nineteen hundred years, but very few will drink the cup and be baptized with His baptism. "And except you eat of His flesh and drink His blood ye have no life in you." "Whosoever eateth My flesh (appropriates My righteousness, My merits now) and drinketh My blood hath eternal life (Now reckoned to Him) and I will raise Him at the last day. John 6:53-56 (raise Him up, not bring them down). For My flesh is meat indeed and My blood is drink indeed; those who eat and drink now with Me, the Father and I will make our abode with them. For if we have been united together in the likeness of His death we shall also be in the likeness of His resurrection, Rom. 6:5, 6, 10, 11. He died a sacrificial death. You must also die a sacrificial death. Not die in Adam as a convict, but die with Christ. Being made conformable unto His death. Ye are dead now and your life is hid with Christ in God. If ye be risen with Him seek those things from above. Now, how can we be risen with Him unless we had died? You had a picture funeral in your consecration and baptism, and so did Jesus have a symbolic funeral at His baptism, because it represented His death and resurrection. For in that Jesus died, He died for sin (a sin offering). Likewise reckon ye also yourselves to be dead, dead indeed for sin (a sacrificial death with Jesus). Rom. 6:10-11. For thy sake are we killed all the day long. We are accounted as sheep to the slaughter, Rom. 8:36. Jesus our Bridegroom was as a lamb to the slaughter also, Isa. 53. This is our sacrifice with Him and the Apostle was rich (even though Satan was the usurper) now. He could say, Though poor, yet making many rich, though having nothing, yet possessing all things. My Father owns all this world, and He hath given all to His Son, and I am going to be a joint heir, so you see I am rich indeed. But we are troubled on every side, yet not distressed (with such a hope before us) we are perplexed, but not in despair. Persecuted but not forsaken. Cast down but not destroyed. Always bearing about in the body the dying of the Lord Jesus that the life also of Jesus might be made manifest in our body (the Church). For we who live are always delivered unto death for Jesus' sake. (We who live.) How did we get life? Have you passed from death unto life? Why did Jesus give you of His life? Let the dead bury the dead. Have you life now? What did He give you life for? He gave us life that we may lay it down for the brethren, and thus we are delivered unto death (2 Cor. 4:8-11) since we received life. Dying as members of His body, as man and wife are one. This is a mystery, I speak concerning Christ and the Church, and He called their name Adam, and He will call their name now Christ. The Church, which is His body, the completeness of Him and out from you shall flow rivers of living water. When the spirit will say come (and then) the Bride will say come, and then whosoever will let them come and partake. Then the new creation will be complete, which is the perfection of beauty, out of which God will shine, which is the joy of the whole earth. Psa. 48:1-2; Psa. 50:1-2. God's masterpiece, the new creation.

Then finish, Lord, Thy new creation.

Pure and spotless let us be.

Show us all thy great salvation,

Thine shall all the glory be.

Remarks by Brother W. E. Van Amburgh, Chairman for the Rest of the Convention.



I AM very glad indeed, dear friends, to be with you this morning. A few days before I left the office I had occasion to speak to one of the sisters in the office regarding some information from her department and she gave it so pleasantly and so graciously that it struck me rather peculiar and I said, "That certainly was very kind." "Why," she said, "It was for a King's son." And that expression touched me very deeply and I wonder if we might not take that thought more to ourselves as we mingle one with another that we are the King's children, and if children, and our Father's sons, why should we not show that deference and that loyalty and love towards another which should be manifested in our actions? I trust that spirit will grow with us and that we may take that thought with us in an ideal way.

When we are dealing with a brother or sister, think, I am dealing with a King's son. And now if we are the King's children, we ought to be very decorous in our actions.

We are in the school of Christ, and you know that good scholars never whisper in school, and so I trust that every scholar here today will feel that he is put on his or her honor so that you will not whisper in school.

Of course, we are not keeping any records, but somebody is. If I might make a further suggestion it would be that each one endeavor to get some one point at least from every one of the speakers that he or she hears. Try and center the speaker with some thought that he is bringing forth. Now I doubt if any of us could retain all of the points, but as we listen let us try and get some good point from each of the speakers.

I have a pleasant little surprise for you this afternoon, but will not tell you just now, but if you will remain here until about twelve o'clock I will tell you, because I want you to be sure and remember it.

I will be very pleased if those who are doctors among the company, and who would be willing to serve if called upon, if they would report to me some time during the day so I could see them and know where to point them in case of necessity. I would suggest to the dear friends, do not get sick if you can possibly help it, because doctors do want to hear the discourses if possible. So if any of you

feel that you must get sick, suppose you come and ask my permission?

This is Fruitage day, and I am sure that we are all very desirous of bringing forth fruit. I am sure we have a brother with us today who has given considerable attention to agriculture and knows how to raise good fruit, and recently he has been giving his attention to the development of spiritual fruit. To those who have not yet heard him it gives me great pleasure to introduce to you our Brother George Draper, whose subject will be "The Development of the Fruits of the Spirit."

Clinton Convention—Fruitage Day, July 2.

Discourse by George Draper. Subject: "THE DEVELOPMENT OF THE FRUIT OF THE SPIRIT"

TEXT: "I am the true vine and My Father is the husbandman. Every branch in Me that beareth not fruit He taketh away, and every branch that beareth fruit He purgeth it that it may bring forth more fruit."

"Now ye are clean through the word which I have spoken unto you. Abide in Me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in Me."

"I am the vine. Ye are the branches: he that abideth in Me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing."

"If a man abide not in Me he is cast forth as a branch and is withered; and men gather them and cast them into the fire and they are burned. If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you."

"Herein is My Father glorified that ye bear much fruit; so shall ye be My disciples." John 15:1-8.

 **T**HIS passage of Scripture, dear friends, is certainly very consoling to all who have come to a knowledge of God's glorious plans and purposes that there is such a close relationship between the Father and the Son and all of the branches who are engrafted. The trials we have are great cause for rejoicing that the natural branches are broken off that

we might be grafted in; and as we realize that this is Fruitage day, we all have a desire to be fruit bearers, yet I am sure there is no one in this congregation that could have been put in a worse predicament on this subject than the speaker.

We would be glad, friends, if we could say in connection with our text that actions speak louder than words; and yet that is the reason we are in this convention. Our dear Chairman just called to our attention the reason we are in the school of Christ—for the very purpose of fruit-bearing. But now, friends, this morning we hope to be able to say something to comfort ourselves, and then we are sure we will say something to comfort the congregation, because we know that you are all having this experience with ourselves in some manner or way, that every one in this congregation who is in the school of Christ is fighting "the good fight of faith," and I dare say most every one feels as though everybody else is putting up a better fight than they are, in the bringing forth of the fruits of the Spirit.

A short time ago a very dear sister came to me, in whom I have great confidence, one whom I believe has been laying down her life in the service of the Master for several years; one whom I believe has been living very close to the Master as well; and she said, "Brother Draper, what would you do if you had passed a resolution that you would not do a certain thing any more and then you did it again; then you firmly resolved that you would *never* do that again, and you should do it again and again. What would you do?" I said, "Sister, are you having such an experience as that?" And she said, "Yes, I am." And I said, "I am glad of it. I supposed I was the only black sheep in the flock. If there are others having such experiences as that, then I have a little consolation that I am not the only one that is making resolutions and breaking them. But now, friends, we have before our minds the text, John 15:8: "Herein is My Father glorified that ye bear much fruit. So shall ye be My disciples."

We recognize that the evidences of the Heavenly Father's acceptance of this class is on the basis of our faith. We also recognize, friends, that the fruits that are

being called to our attention are the fruits of the Spirit and not the fruits of the flesh, and how glad we are that the Heavenly Father has called our attention to this matter in such a wonderful degree. Now we can appreciate more fully our position, our standing in the blessed Master. We remember, friends, it is only as we abide in Him that we are fruit bearers at all, and we also recognize that as long as we are in Him it is a glorious indication, that there is a little manifestation of the fruit; so all who are still having the evidences that they are still in Him have the evidence that they are fruit bearers. But we also wish to recognize, dear friends, as our dear Brother Sullivan called our attention to the matter of chronology that we are probably expecting too much; so as individuals we might expect too much of ourselves. We might have an overestimate of ourselves, friends, and think we are better people than we are, and thank our Heavenly Father because we are not like other men; and He would not be pleased with such an attitude, and so surely as we have the spirit of the Master to any degree, so surely we would recognize how different we are from His standpoint, because He is holy, harmless, undefiled and separate from sinners and always was, while we were sold under sin, all children of wrath even as others. And when we remember our former days, as the Apostle invites us to, then, friends, we feel that certainly we are a marvel of grace, and can appreciate that there has been some fruitage of God's grace and favor to us.

We wish to call your attention for a moment to how the Lord's dear people are to be fruit bearers, in what manner we are in Him and how we got into Him: The Apostle calls our attention to this particular picture of being grafted in, and in this picture we find that the Father is the husbandman; and the fact that we have been grafted into this grape vine indicates that in due time there will be some fruit—fruit enough, if you please, for all of the world of mankind. We had that picture before us last evening, and how glad we are, how it rejoices our hearts that it is through the establishment of the church at the first resurrection that that condition will be brought to pass the blessing of all of the families of the earth, and when we recognize how our Lord will slay all of His enemies shortly, for He will have every one in the world so full of the knowledge of the glory of God that they cannot be enemies any longer. And that beautiful picture that was thrown on the screen last night is the enlightening of all the world of mankind. We are not enemies of God any longer. We are not enemies of righteousness any longer. We are not enemies of the fruits of the Spirit any longer. We are desirous of having those fruits, and so we are trying to cultivate them and grow up into Him who is our Lord and Head. None of us were like Him. If so, we would have no necessity to grow up into Him, if we were already in Him. No, we can see how we are baptized into His death, and at the same time the other baptism has taken place, baptized by one Spirit into His body. And now we need to keep these two pictures separate in our minds if we would not be discouraged, if we would not faint by the way; because every one of us recognizes our frailty and it is necessary that we should.

To see how He is delighted with us, we remember the widow's mite; that while others cast into the treasury of their abundance, He said she had cast in more than all of them that had cast in of their abundance. How glad we are for that beautiful picture. We are glad that we have a little, and that the Master has invited us to cast it in. In this sense we will be bearing much fruit. Not in the sense

that we are cutting so great a swath at the present time, but in the sense that we are demonstrating our desire to be like the Lord and see Him as He is, and bring forth fruit to all of the world when there will be a feast of fat things, of wines on the lees well refined.

We notice then in the first place how our Lord and Redeemer entered this place, entered this condition. We notice it may by a consecration, a giving up of all of his worldly prospects and ambitions, one who had fulfilled the law, one who had demonstrated his ability to keep the law, one who had proved his worthiness of life everlasting, and who had laid down that life in sacrifice; and as a result of His laying down that life in sacrifice God raised Him from the dead.

Now we wish to notice the steps by which He went in this way, that we may walk in His footsteps, and notice the steps He took when we say He left the glory which He had with the Father before the world was. There is a contrast here between Him and us. You and I did not leave the glory we had with the Father because we did not have any. We left the grovelings we had with the world of mankind. There is quite a difference in the stations we left. "Though He was rich, yet for our sakes He became poor." "That He by the grace of God should taste of death for every man," "to be testified in due time"; and it is those who appreciate this glorious fact who are able to do a little fruit-bearing in response to this wonderful message of God's great love. If we would not be appreciative of this love, then we could not be appreciative of God in any respect. Greater love could not be shown, and so it is necessary that we should be appreciative of this great love. Then again, we remember that when our Lord left the glory which He had with the Father before the world was, we once thought that was the Father himself. Now that we know better and know that it was the Son of God, not incarnate in the flesh, but made flesh, then we have a desire to bear fruit to this grand and glorious message and to bear the message to others.

If we could appreciate all of the time, friends, when in the restaurant, in the boarding house, in the hotel, on the street, wherever we are, if we could appreciate that every word we said, every act we did, every thought we presented was either a credit or a discredit to the Heavenly Father, I dare say many of us would weigh our words more carefully before we uttered them.

As you know, the Truth people have a kind of faculty of saying things in a rather flippant way because they say all of the brethren understand it anyway but the world does not, and if we are fruit-bearers and bring forth fruit that is honoring to the Father, we would be more careful in our deportment, words, gentleness, and strive by God's grace to act as nearly like the Master as we could, and in this the Father would be well pleased. Not that we are like the Master, but desire to act like Him. How glad we are that the Father accepts the desires for the deed; but He could not accept the desire if He did not get the desire. And the only way that we can manifest the spirit of the Master and glorify the Heavenly Father is by walking in the footsteps of our Lord and Master, because He glorified the Lord God. Then we see how our dear Lord, when He left the glory which He had with the Father before the world was, and was made flesh; and we appreciate the wonderful transaction that took place when our Lord presented himself to John at Jordan. He did not come to do John's will, or to do His own will, but God's will. There we see He laid down His life in sacrifice, or made entire consecration to God to do His will, and then discover fully that it was God's will that He should die a sacrificial death, even the death of the cross, but He learned these things. When He came to Jordan He was a man; and we remember, friends, that the subject of the ransom was very clear that "as by man came death by a man also came the resurrection of the dead." Let us keep that picture in our minds. Let us keep that separate from all other pictures that, "the man Christ Jesus gave himself a ransom for all, to be testified in due time," and you will not get mixed with the bullock or the goat either one, or the Lamb of God that taketh away the sins of the world. We wish to keep before our minds that the ransom or corresponding price was not a lamb or a bullock, but a man. It was not a lamb that died. It was not a bullock that died. It was not a goat that died. But it was a man. When you get that far in the picture leave it alone and don't touch that part of the picture any more, and you will never get mixed on the ransom. Every picture from now on pictures a different

thing and it is only those who appreciate these things more fully each day that can bear much fruit and honor the Heavenly Father.

I am sure, dear friends, that if we cannot appreciate these things at the present time there are only two things for us to do; first, we must agree that our mental capacity is incapable of comprehending. But we can understand that "God so loved the world that He gave His only begotten Son that whosoever believeth on Him might not perish but have everlasting life," and by God's grace I am going to hang onto this. I am going to love the brethren and not be a stumbling stone to anyone and strive by God's grace to be a stepping stone to every one, and I will attend the class and studies and grow up into Him who is our Lord and Head.

On the other hand, it will be a test to us, and another way you can do, you can admit that you cannot understand these things, and you want everyone to misunderstand them as you do, and you will think the elders are the meanest men that ever lived and the deacons are all wrong and you will stay at home and not attend the meetings or the class studies. In this you will not glorify the Father. The Father does not tell us to stay home and get out of harmony with the class, and pick flaws with the brethren. Does He tell us "by this ye know that ye love God," because you are going to the class? Did you ever see this in the Bible? Some of the people seem to have that version of it. "By this ye know that ye love God because ye love the brethren." Not because we are more noble than some one else or are doing everything we would like to do, but because we still have that fervent love for the brethren, and it would pain us a thousand times more to stay at home than to go; and if you are not in that attitude we are sorry for you. We should appreciate, dear friends, not only what we understand, or know, or comprehend, but what we do concerning these matters when we do not know them. While it is necessary to have a certain amount of knowledge, it is not necessary that we have the whole tabernacle in the mind, or all of the figures of the second volume, because if you did you would be a walking arithmetic. It is not necessary that you have all of the six volumes in your mind. You would have the big head. It is for the church, not for the individuals in the church, and the ones who have the most are the ones who have the big head. "Knowledge puffeth up," and so if we get too much knowledge and love does not keep pace with that knowledge, and we are not keeping pace with it in the various fruits and graces, then knowledge puffeth up. You might have all knowledge and be sounding brass and a tinkling cymbal. We don't want all knowledge. We want the love of God that this knowledge brings shed abroad in our hearts. If you have a little knowledge, increase that with love. If you have more knowledge, understand the necessity of having more love, to keep it in balance. If there is some knowledge you cannot get you want to remember you must have the love of God in your heart and you must make preparation for Him to send it. And then we will be honoring God in that we will be bearing fruit in what He has done for us already. We recognize the declaration of our Master who said, "If ye love Me ye will keep My commandments."

How thoroughly the Lord's people are having impressed upon our minds the necessity of the love of God that thinketh no evil. *That is the only kind that will stand the final test.* This is a crucial time—a testing time. It has been called to your attention more forcibly than I would dare to try by Brother MacMillan, Brother Stillivan, Brother Zink and others; but we can all appreciate the fact that we are in a very crucial time. What is the issue? It is not of knowledge, but love. I dare say that every one here has an outline of God's great plan to such a degree that he could cope with any D. D. in the land if he was called upon to do so, and don't you think, then, that every one of us should be very grateful to our Father who has called us out of darkness into this marvellous light? Does He want us to go around and get into debates? "Herein is My Father glorified that ye bear much fruit." Now we see it is the fruit-bearing quality that the Father is calling for. If we bear fruit, we are His learners. We are learning of Him. If we are conversant with all of the Six Volumes and the Towers to date and the Bible, is not that an indication of fruit-bearing? No, there are people who can quote the Bible from beginning to end that have no indication of fruit-bearing. It makes no difference how much you can quote, it is the effect it has on our lives.

It is necessary for us to appreciate this picture that it was a man—"the man Christ Jesus—who gave himself a ransom for all to be testified in due time," and we will not get confused over the sin-offering and the ransom, for the ransom is the corresponding price; you can ask yourself, What died? If it was a lamb, then a lamb will be a corresponding price; if an angel, then an angel will be a corresponding price; if it was a goat, then a goat will be a corresponding price. Every one of us know what died. What died? Man died. What is the corresponding price? A man. Now, every other picture from that time on pictures the sin offering and the application of that ransom price if you please. Here is where I want to call your attention to our glorious hope and glorious standing in this picture. We remember when our Lord went into the water He went in as a man—not as a bullock or a New Creature, but as a man. Now, you and I, who can comprehend the great plan of the Ages, know that when He came up out of the water the picture changed. The man has gone out of sight never to return again. That is where the death of the humanity took place—at Jordan. What happened at Calvary? It was finished. What was finished? What took place at Jordan? What came out of the water? Our Lord came out of the water on the spirit-begotten plane a New Creature. The Heavens were opened unto Him—were opened to the New Creature. He could understand our Heavenly Father, and He went immediately into the wilderness to search the Scriptures forty days and nights, forgot to be hungry and came back with the determination to carry out those plans and purposes, and then our Lord was represented by two pictures—the New Creature in the Holy and the bullock in the Court. Here our Heavenly Father gave us a picture of how our Lord was slaying that humanity as a voluntary sacrifice on the altar. Wonderful fruit-bearing, wasn't it? Just stop and consider after seeing the pictures you saw last night on the screen. You can appreciate and I can appreciate the fruit-bearing better. Has it borne much fruit? Not much. Our Master has not borne much fruit? Not much. No, only a handful in the world know of the great transaction that you and I know about. Is it possible? We recognize that He will bear much fruit; that there is more to follow, but now we see the picture before us of the New Creature in the Holy offering up the sacrifice in the Court and this picture is brought to our attention of the picture of the goat. The presentation of the goat at the door of the Tabernacle and the high priest laid his hands on the head of that goat representing the church, and by so doing he counts it as a part of himself.

Our brother was telling us a while ago he wandered in the court condition for twenty-five years before he found the door of the tabernacle and presented his body. What happened? The Father accepted it. How do you know? Because He gave every indication of the begetting of the Spirit. He was not represented by a goat. There were not 144,000 goats. There was one goat. Every one of the church is represented as part of the Lord's goat, all members of His body, all baptized into Christ in His sacrificial death. When you presented your body a living sacrifice you said, "Father, I come to do Thy will. Not mine, but Thine be done." The same words. Now, the Heavenly Father says, "All right, My child. I am very glad you are promising to do My will and have presented your body holy, acceptable, but I cannot take your word for it. I will beget you of the Spirit and give you a pledge of the inheritance you will get if you will be faithful unto death. I will give you a "crown of life." Oh, now, friends, the trial commences, the test commences. He said, "Herein is My Father glorified that ye bear much fruit." Ye can appreciate how we have been taken into this wonderful confidence. "If any man be in Christ Jesus he is a New Creature." It is the New Creature now that has promised to offer up that sacrifice and keep it on the altar until all is consumed, and this is the office of the New Creature now to keep that sacrifice on the altar. He kept it there three and one-half years without wavering, and when I saw the crucifixion scene night before last. I could appreciate more fully how joyfully our Lord endured the cross despising the shame. Oh, friends, if we can just manifest such a spirit as that, that will be glory and honor to the dear Heavenly Father and then we can appreciate the fact that the Father bestowed a great blessing upon us when He gave us the privilege of suffering with His Son who was holy, harmless, undefiled and separate from sinners. Still the Heavenly Father's grace has not been expended yet. Still we see

what wonderful favor He has shown us as He gave us the invitation as recorded in the 6th chapter of Romans, where Paul calls our attention to this matter from this standpoint, and he says, 10th and 11th verses, "For in that He died, He died unto sin once, but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." "He died for sin once," is the proper rendering. He did not die *unto* sin, because our Master did not have any sin to die unto. Listen to what He says to you and me, "Likewise" (in the same manner, in the very same manner that our Lord and Master died), "reckon ye also yourselves to be dead unto sin but alive unto God through Jesus Christ our Lord." "Ah," says one, "I cannot do that." "This is a hard saying. Who can hear it, and many went back and walked with Him no more." That is the case today. Many have come up to this point and said, "That is a hard thing. I cannot appreciate that the Heavenly Father will accept of my death the same as His Son, notwithstanding the Lord's own words, "That the world may know that thou hast loved them as thou hast loved Me." When He gave us this privilege He covered our blemishes, our imperfections with His own great robe of righteousness. Paul said, "Looking unto Jesus the Author and Finisher of our faith." Where are we looking? Most of us seem to be in the court yet.

A brother was talking this morning about his old goat. It looks to me we have the veil pulled back or else we are in the court itself. The Master did not say we had a goat to lead around. We have a goat that is dead. When you are leading it around you are *dragging* it around, because it is not walking. When we get sick we think the time is arrived and we are afraid it will die. When we are well we are afraid it won't. So when we have no trouble with the goat we go out and get him so we will have some. What did the Lord tell us to do? "Looking unto Jesus." "Walk in the Spirit," not in the Court. Where do we walk in the Spirit? In the Holy. There is where the Lord wants us to walk. Not after the flesh for, "If we walk after the flesh we shall die." It is impossible for us to be walking in the Holy and paying so much attention to the Court all of the time. You could not get into the Holy if you look after that goat all of the time. Where must we go? To the altar. You will be so busy offering incense on the altar that you will forget you have a goat. This is the experience of those who are nearest to the Lord. There is plenty for us to do in the Holy. We have nothing to do in the Court.

Brother Toole said, "Now ye are dead." God did not say ye are half dead. If we are in the Holy, offering up the incense on the golden altar, the perfume will penetrate beyond the veil and we shall be like Him and see Him as He is. Not because our sacrifice is like His, but because God has accepted that sacrifice in Him.

Then again, friends, we see that those who can appreciate these wonderful blessings and privileges as they are given to us, see that the shew bread represented in the Word of God, the two tables, the Old and New Testament, if you please. How much there is in the Holy! What a wonderful arrangement for those in the Holy! Think you that we have any time to draw back the veil and look out here into the Court? No, friends, but as we sing,

"I fancy but thinly the veil intervenes."

You know you did not merit the offer when you first came into the Truth, and so do I. I have found out now that I did not merit the offer half as much as I thought I did. The Lord would not give us the Truth if we had had a very great opinion of ourselves. If you did not a few days ago you would not have now. Now you have been looking in the looking glass. Do not forget what manner of person you are and do not stand and look in the glass all the time, or you will either be puffed up or get discouraged. Most of us will get discouraged. We don't want to look at ourselves. You don't want to look at the old man. You won't know about these things so much because you are looking at the Lord, and if you are looking at the Lord you have the glorious assurance that you shall be like Him because you are changed from glory to glory which is the fruit-bearing that the Master is calling for from each one. If we walk in the footsteps of Jesus, or if we faint not we shall reap.

"Herein is My Father glorified that ye bear much fruit, so shall ye be My disciples."

The Lord add His blessing.

Clinton Convention, July 2.

Discourse by C. E. Heard. Subject: "FRUIT PRODUCTION, AND HOW TO GET A LARGE CROP"



Y dear friends, I am eaten alive with my subject today. Of all the subjects on the program, nothing could have suited me better than the subject handed to me for today on this Fruitage day. The question of fruit.

I am not concerned about the time prophesies. I have gotten them all right. They are not giving me one particle of trouble. I have confidence in every single thing in the second volume with the exception of one statement, or one thing that is written therein. My second volume only contains one thing that I have no confidence in, and that is C. E. Heard on the fly leaf. I have no confidence in that fellow. Everything else I accept and I believe every word of it from A to Z. I am settled on that.

But there is a big thing that is concerning me today, dear friends, and the one thing and the only thing that is concerning me today is, Am I bringing forth the amount of fruit that my Heavenly Father expects of me? That is what concerns me today. That is what is concerning me, and that is what has been concerning me ever since I obtained the precious truth, and now today, dear friends, it may be the last time we will have the privilege of speaking to some of you dear friends. It certainly is the last time we will have the privilege of speaking to many of you this side the veil, and my whole soul is in this subject, and I am going to speak more particularly of the enemies that will prevent you and me from bearing the fruit our Father expects than on the fruit itself.

I am going to take as a text a shorter one than I took last Sunday—just one line of your Bible, in the second verse of the fifth chapter of Isaiah. "And he fenced it and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes." It is a long verse, but the one line that I ask your special attention to is, "And he looked that it should bring forth grapes." Of course he did. That is the natural expectation of a man who according to the context of that line that I quote he had planted upon the fruitful hill his vineyard and given it every advantage. He had put all of his attention to the planting of those vines, hedged them about, had done everything in his power to make grapes grow. Naturally he looked for some returns. What should he expect? "He looked that it should bring forth grapes." In that same passage in the context the Lord says, "Is there anything that I could have done that I have not done for My people?" I ask you, dear friends, if there is a single thing in this universe that our Father could have done for us that He did not do? If you have listened to George Draper showing what Jesus has done and what the Father has done in order that you might produce fruit, I am sure you will say there is not. Is there anything that He could have done that He has not done for His people?

The Lord Jesus in speaking about His church used various illustrations. If He wished to show the docility and meekness of one of His dear members of His body, He used the illustration of the sheep; because it is a beautiful illustration and is one of the grandest the Lord could invent. That dear little animal knows nothing of fighting, so docile, gentle, meek—one of the few animals that has no means of defense. We are like sheep. Therefore, we ought to cultivate the sheep disposition in order to be as Jesus said we should be.

If He wished to show the value of the Heavenly Father, He used the word jewel to show that in God's estimation we are the most valuable things in the universe, because a jewel is the most valuable thing in a man or woman's estimation. All the way through His teachings He illustrates with sheep, stones, jewels, and then to the branch in the vine.

This is the thing today. What does this illustrate? Fruit production. Brother Draper has read the passage, "Herein is My Father glorified that ye bear much fruit." But Jesus and the Scriptures do not only illustrate it as a branch in a vine, but as a tree. You remember that first Psalm how beautiful it goes:

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: But his delight is in the law of the Lord: and in His law doth He meditate day and night."

Now what? "He shall be like a tree planted." Notice, friends, here is a special planting—a special consideration upon the one who plants. "Planted by the rivers of waters that bringeth forth his fruit in his season. His leaf also shall not wither." Here, then, we have not only the branch in the vine as an illustration, but the whole tree. The Heavenly Father's illustration. There was a tree properly planted.

What does a man expect of his trees? He surely expects fruit, and if he does not get the fruit, he will do what Jesus spoke of, dig it up because it combereth the ground. I have asked myself the question over and over and over again since I got the Truth, "I wonder if the Heavenly Father has said to the dear patient Gardener, 'Dig that tree up; dig that tree up.'" And if he has said, "Heavenly Father, please spare that one just a little longer. Let me do a little more work on him." I wonder if that has taken place, if there is anybody in the house today who is just about ready to be dug up because of non-fruit production.

Our brother read to us this morning that our Heavenly Father is the husbandman. It is He who has planted these trees, and is taking care of them, and is looking at all the unnecessary leaves and branches; it is He who is trying to get more fruit.

I have a friend over in New Westminster, B. C., and his business is to take care of trees. He has spent his whole life taking care of them. He knows the branches that should come off and the ones that should stay on. He was telling me one day of a man who employed him to take care of an apple orchard. When the time to prune the trees came he took his ladder and pruning knife and went out to prune the trees, and lopped off a branch here and one there and the ground was covered with limbs. He had pruned but one tree when the owner came out and took a look at the tree and said, "Is that the way you intend to do with all of them?" He answered, "Yes, if you wish me to."

"Well, I don't."

"What do you mean? You mean to say you don't want your trees pruned?"

"I don't want them ruined."

"Do you call that ruined?"

"I do."

"All right."

And he picked up his pruning kit and started for home. I am going to tell you something about that tree. I lived right on the spot. I know all about it. I know that that man who had that one tree pruned took first prize in New Westminster for one and only one box of apples, and the box of apples were taken from that tree. He got no other fruit. What did he do, produce more fruit? Yes and no. Did he get a large number of fruit? No, he did not. Did he get more in quality and size. He did and that was what he was after. As a consequence of that man's pruning that tree the owner got first prize on the fruit.

Our Heavenly Father expects fruit. What kind of fruit does He expect? I will tell you what He wants. The fruit (singular) f-r-u-i-t of the spirit is *Love*. I used to think the *fruits* of the spirit are love, joy, peace, longsuffering, goodness, patience, meekness, temperance; but it is not. The *fruit* (singular) is *Love*. Joy, peace, longsuffering, etc. What are these? Additions to the one grand and beautiful fruit love. What does God want in His prunings? To take off a branch here and there. Does He do this to produce more in number? No, He does not care to produce more in number. These are the fruits. There are eight of them—love, joy, peace, longsuffering, goodness, patience, meekness, temperance. He wants to have more love, so He lops off a branch here and there. He wants more peace. He lops off another branch or two. He wants more joy, and so He lops off a few more branches. He wants all of these to grow larger. He does not want more in numbers, but He wants better quality.

Now He comes to you today and to me and says, "Now my dear child, I am going to do the best I can for you, but

you have got to co-operate with Me in the production of this fruit. Will you do it?"

"Yes, Lord, with all of my soul I will co-operate with You. If it is fruit You want I will do my best."

I am going to tell you something. If your right eye offends you, *prune it*. Don't do it like a holiness man did it last week in Vancouver. A member of the Apostolic faith looked at something that he should not, or believed he should not, and he took his eye out and he is in the hospital today in a dangerous condition. That is ridiculous. Don't do it that way. "If thy right eye offend thee pluck it out and cast it from thee." What does He mean? He means for you to help the Heavenly Father in the pruning. If you have some little thing that stands between you and absolute consecration to the Heavenly Father, cut it out. It might be dearer than the right eye, but cast it away anyway. I have cut things out of my life that were dearer than the right eye, and you have also. And you will have to do more of that.

"If thy right hand offend thee cut it off and cast it from thee." Help in the pruning. Help in the pruning. Brethren, isn't this a precious thought, that the Heavenly Father will help you prune? Yes, He will do the pruning if you will co-operate with Him. "Let us cleanse ourselves from all filthiness of the flesh and spirit." Prune them away. Co-operate with the Heavenly Father. Co-operate with your great Husbandman who wishes you to get clean of these things. John says, speaking of that glorious change being made like unto Jesus Christ, "And every man that hath this hope in him purifieth himself even as He is pure." Co-operate in the pruning. Co-operate with your great Heavenly Father, the Husbandman, in the pruning of the vine.

Now you will notice, friends, in the first Psalm, third verse, that *the planting*, was taken special notice of. He shall be like a tree planted—*planted*—by the river of waters. What does this mean? That our Heavenly Father has planted us in the very environment that He wanted us in. Do you believe it? I certainly do. I got a letter from a sister one day on this side of the line before I went into the pilgrim work; and she said, "If I was only situated like you. You have your wife in the truth and your son in the truth. Heaven must be like your home." Yes, it is. I admit that. The sweetest thing I ever saw in my life was that home in Vancouver. She went on to say hers was the opposite. She is like a tree planted by the river of waters. My experiences would never bring fruit on her. Hers would not on me. Don't mourn about your conditions. God in Heaven has suited those conditions to your fruit production if you will allow it. Oh, brethren, don't complain at your environment. You are planted exactly where the Heavenly Father wants you. He knows every single thing about the conditions.

Can we co-operate in the planting? Yes. When I was a young fellow I bought an acre of land and planted an apple orchard. I knew how we used to plant our trees over there at home and how we used to take care of them, and I planted my apples, but they did not do very well and it took me fifteen years to find out why those apple trees always remained scrubby and never came to a decent size. One day I met with a fruit expert of British Columbia. I told him about my orchard and he asked, "How did you plant your trees?" "Identically the same as father planted his in Ontario," I answered. "That is where you made your mistake. Ontario is very different from British Columbia. You dug down a foot and a half. That is all right in Ontario, but not in British Columbia. It is too cold. If you are going to get fruit you must plant up in the loam, not down in the gravel." Wrong planting was why my trees did not bring fruit. Instead of being up in the loam where others had planted their trees and got beautiful fruit, I had planted mine down in the gravel and got practically none.

I was talking with a man in Cripple Creek, Colorado, one day and he said, "Now, sir, I am going to show you a peculiar little thing. See that great big boulder there with a crack in it, and do you see that little tree?" "Yes." "How high is that?" "Six feet high." Fourteen years ago it was a little less then. It was six feet high then." It had no earth and could not grow. It is a stunted tree and has been one for fourteen years.

I am going to call your attention to something. It was partially called to your attention by the previous speaker. Let me emphasize every bit of this proposition. Eph. 3:17-18. I want you to get every word of it and keep in mind. See that the tree is planted properly and that it produces fruit if properly planted, and that it does not bear any fruit to speak of if improperly planted. "That Christ may dwell in your hearts by faith: that ye, being rooted and grounded"—

not graved like my trees were. The Apostle says they must be rooted and grounded—put up in the loam. "That ye, being rooted and grounded in knowledge may be able"—What are you shaking your head at? What are you shaking your head about? What is it? "That ye may be rooted and grounded in Christ." Still shaking your head? I believe you think I am quoting wrong. That would be the gravel wouldn't it? Knowledge puffeth up. Is not knowledge a good thing? Grand. We must get it, but it is not the thing. Let me quote again. "That ye may be rooted and grounded in faith." That's right, keep on shaking your head now. Is not faith a grand thing? Yes. Being rooted and grounded in faith. Is not that right? No, that is gravel. It is too cold. That would not be in the loam. All right, we will quote it now. "Rooted and grounded in patience." Would not that be right? Hey? Not right? Not satisfied yet? This is a hard bunch to please. Does not Revelation and many other passages say it will be our patience that will win out, when he said, "In your patience possess ye your souls"? Would it not be right to say rooted and grounded in patience? No, patience is a grand thing, but it is not the place to have your roots in. Keep your roots out of it. Some of us have put our roots in knowledge. "I know more than those, and why go to the class, and I am not going any more." You are rooted in knowledge. "Rooted and grounded in love." How is that? (Applause from the audience.) "That is the right one." "That is the thing." What is the matter with love? I will tell you what is the matter with it. It is hot stuff. "Have fervent love." He never said have fervent faith or fervent knowledge, fervent patience. It is fervent—what is that red hot stuff? Love. That is what it is. Put your roots in that. Co-operate with the Great Planter. Get your roots in love. Keep them out of knowledge, faith, patience, and keep them in love.

Whenever you find difficulty in a class—and you do find some—it is because they are not rooted and grounded in love. Some classes make me sad. We have been shown that we are almost going in now. We are just up to the door. Brother MacMillan told us so. The Lord Jesus comes up to the door, and what are you going to do when once the Master of the house has risen up and shut the door? Then somebody is going to be shut out. Will it be me? Yes, unless I get my roots out of knowledge and into love.

I am making the endeavor of my life to get into the Kingdom. I want this kingdom worse and worse every day. What am I going to do? Keep my roots in love. I am going to draw from love the nourishment that keeps me. I am going to draw it from love. In First Corinthians, 13th chapter, the Apostle tells us that nothing will be worth that (snapping his finger) if it is not plastered over with love. He goes on and tells everything you can do, even to burning your body at the stake, unless the roots are in love don't amount to that. (Another snapping of the finger.) Everything in the New Testament says the same thing.

Let us quote you another passage. Romans 5:1-4: "Therefore being justified by faith we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulation also: knowing that tribulation worketh patience; and patience experience, and experience hope;" take our first step, "By whom also." Like this we have access—"By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

What is this tribulation? A threshing machine. Does Paul mean to say that we are glad when we get the threshing machine and go through the cylinder like wheat? Yes. It must be curious! Do you think I like to be threshed? You don't like it while it is going on. "No chastening for the present seemeth to be joyous but grievous, but afterwards it yieldeth the peaceable fruits of righteousness to those who are exercised thereby."

Now I will go on. "And not only so, but we glory in tribulation, knowing that tribulation worketh patience, and patience experience." But don't get your roots in them. "And experience hope." Keep your roots out. "And hope maketh ashamed because the love of God is shed abroad in your hearts." Put your roots in that. That is it.

I used to wonder, dear friends, and up till recently I have tried to find out, whether I loved the Lord or not. When I would think of Him I would not have that intense feeling that I had towards these people down here. I could not get it. I prayed for it and prayed for it. Prayed for a personal love for my Father. One day I ran across a word and it has done me more good than any other one. It showed

me exactly where I stood. 1 John 4:12: "No man hath seen God at any time. If we love one another God dwelleth in us and His love is perfected in us." "No man hath seen God at any time." If we love our brother God dwelleth in us and His love is perfected in me. Why? Because I love my brother. I would lay my life down for him. That is how much I love him. Right alongside of him stands God. Just so much as I love that brother I love my Heavenly Father. That is the only way we can test ourselves regarding our Heavenly Father. Do you love your brother? Yes, with all my soul. Then you love God the same.

Some trees are tremendous leaf producers. My orchard brought forth an abundance of leaves. It did not take care in rooting to bring forth leaves. A great many of us have ruined our fruit production by too much leaves. What are these? Professions. Down in Ashland I was talking with Brother Easterling. He said, "Brother, come out to the barn and I will show you my crop." It was in bins. "Where is the King apple?" I asked him. "Have you not some of them?" I am very fond of the King apple, especially fond of it. He said, "You passed right by them." I said, "I don't think so. I know a King apple when I see it. You can't fool me on that." When he showed them to me I said, "That is too green. There is not enough red on it." He said, "I will tell you a secret. This year our King trees produced too many leaves and they hid the sun from the King apples and we got green fruit instead of red." Any man that has too much profession will have a poor quality of fruit. Let us look out for our professions. Let us not allow people to think we are better than we are. Let us keep our professions down and our fruits up.

You remember Jesus told of two young men, and the father of these young men said, "Will you go and work in my vineyard?" One answered promptly, "Yes." Piles of profession. The other said, "I will not go." What about it? You know. The one that said he would not go went and worked hard all day. The other one that said, I will go, did not go. What did he have? Professions. What did the other have? Fruit. "It is not every one that saith Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of My Father that is in Heaven." "What doth it profit, my brethren, that a man say he have faith if he have no works?" This faith cannot save him. The Diaglott says so. Why? It is empty profession. It is too many leaves for the King apples. An apple tree with lots of leaves does not do any harm particularly. It does not hurt anyone. There are two days of going good—negative and positive good.

I was in school once, and I went one day—you would not believe it, but I did—and a Mr. Elliott was the teacher—red headed man—pardon me—pardon me, but he was red headed. He stood in front of me and there was a little fellow, Theodore Hunt, and he called, "Theodore, come here! Hold out your hand." The little fellow was scared and said, "I did not do a thing, sir." "That is just why I called you up here to get a whipping." He was negatively good—not doing a thing. Matt. 25:45: "Inasmuch as ye did it not to one of the least of these, ye did it not to me." And the 40th verse: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Negatively good. Positively good. "Lord I did not do him any harm." "No, but you never did him any good." Negative good. Positive good. The tree that is covered with leaves is negatively good, and the tree that is loaded with fruit is positively good.

The Apostle Paul, the great teacher after Jesus Christ went home to Heaven—who wrote half of the New Testament—said, "So far as I am concerned, I can only do one thing. I cannot pay attention to producing leaves, and blossoms and fruits. I can do only one thing. That, forgetting the things behind, I press forward to the things before," and let us copy that.

You know, dear friends, that there are enemies that continually strive to keep our fruit from perfection. What are the enemies that are in my mind that I can think about that are keeping after God's children today trying to keep their fruit from maturing? Solomon calls them foxes and says for us to watch the little foxes that spoil the vines, for they have tender grapes. They are not matured. There is no one in the house that can say, "My fruit is positively matured." It is far from maturity yet. Watch the little foxes that spoil the vines, for they have tender grapes. Now it would not make half so much difference if the grapes were ripe. Go ahead, Mr. Fox, and eat all you like. But since the vine

needs a little more sap to mature the grapes, keep away. It is not the fruit the foxes eat, but the vines.

What are the foxes that spoil our fruit? Their name is legion. These little things that come up every day. Some are giving too much attention to business today. Yes they are. The time has come when you should cut down your business to a minimum. Don't add a store. You already have two large ones, as a man told me, who has been in the Truth many years. It will prove to be one of those little foxes that spoil the vines.

There is a pest that you can see with your eye. Your next door neighbor in the Truth does not know you have it on your apple tree here. What are the little pests that are continually trying to ruin your fruit, and how can you get rid of them? Fruit growers tell me that it is eternal spraying alone that will keep the trees in fruit bearing condition. They take a squirt gun, you know, something big, and a wagon and a big tank on it, and spray those trees all over. What with? Water? Yes. Will that kill the animals? No, that is not all people spray with. I had my fruit trees sprayed many years, not knowing of the truth. I sprayed until I was forty-two years of age with clear water and the pests enjoyed it, found it and took a drink of it. "Husbands, love your wives even as Christ loved the church and gave Himself for her that he might sanctify her through the washing of the water of the Word." Does He put anything with it? Yes. It will not kill a single pest unless you put something with it. If you spray till you are black in the face it will not kill an insect. God has given you every prescription necessary to kill these pests. Will your books do it alone? No, they will not. What shall I mix in? Lots of people are spraying today with consecration, but that is not all. Paul tells us in Hebrews 4:6: "Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief." Speaking about the children of Israel not going into the promised land, "Unto us was the Gospel preached the same as unto these." The Gospel has been preached to the people of Clinton but it did not profit them. It never killed the pests. Why? Because of not being mixed with faith. You mix in faith with the water of the Word and then spray and you will see how quickly the little pests will leave. That is the question. Have you got faith enough to grasp this thing? If you have you will keep that pest out. No danger about that.

There is another pest. We used to raise cherries, but were thoroughly infested with birds. It is the same way here. A sister was telling me she had to pick every cherry before it was ripe because the birds would not leave her one. What shall we do about the birds? These red headed woodpeckers? They look pretty when they come, but they are not as pretty as they look. There are lots of these birds who look very pretty but they come for your fruit, and they are not as pretty as they look. They will spoil your fruit. What shall we do with these? Just what a brother did sometime ago and what others are doing. He made a scarecrow. He took a sack and stuffed it and put it on a pole, put a coat and pants and a hat on it and stuck it up in the tree so it looked like a man up there picking cherries, and the birds came flying around and saw that scarecrow and they left the cherries alone. What did he do? Scared the birds away with the scarecrow. I have found the scarecrow six years ago that has kept the birds away from my cherries. Not all of the birds always, I will admit, and the scarecrow this brother put up in the tree did not keep all of the birds away. He told me he came out one day and found one sitting on the head of the scarecrow eating cherries. I have found a scarecrow. I want to tell you about it. Probably you know of it already. I put my name to that scarecrow and hundreds who have this same scarecrow put in their cherry trees say that it is working beautifully. Here it is:

"Our Father which art in Heaven, hallowed be Thy name. May Thy rule come into my heart more and more, and Thy will be done in my mortal body. Relying on the assistance of Thy promised grace to help in every time of need, through Jesus Christ our Lord, I register this Vow.

"Daily will I remember at the Throne of Heavenly Grace the general interests of the harvest work, and particularly the share which I myself am privileged to enjoy in that work, and the dear co-laborers at the Brooklyn Tabernacle and Bethel and everywhere.

"I vow to still more carefully, if possible, scrutinize my thoughts and words and doings, to the intent that I may be the better enabled to serve Thee, and Thy dear flock.

FOURTEENTH SOUVENIR REPORT

"I vow to Thee that I will be on the alert to resist every-thing akin to Spiritism and Occultism, and that, remembering that there are but the two masters, I shall resist these snares in all reasonable ways, as being of the Adversary."

"I further vow that, with the exceptions below, I will at all times, and in all places, conduct myself toward those of the opposite sex in private exactly as I would do with them in public—in the presence of a congregation of the Lord's people."

"And, so far as reasonably possible, I will avoid being in the same room with any of the opposite sex alone, unless the door to the room stand wide open."

"Exceptions in the case of Brethren—wife, children, mother and natural sisters; in the case of Sisters—husband, children, father, and natural brothers."

Have you that scarecrow up? Praise the Lord if you have that thing well established in your cherry tree. It will work wonders. I am sorry to find today as I pass around among friends of the Truth so many, many, who have not yet put their name to the Vow. I will tell you, dear friends, exactly what that vow is. There is a robber attempting to enter your dwelling, and prior to this time an ordinary lock has been perfectly satisfactory; but I want to tell you today that you need a double lock on your door and the second lock is that Vow. Put it on. Put it on. Make yourself as safe as possible. Make yourself as safe as your Heavenly Father wishes you to be.

I was passing along down in the Lackawanna Valley the other day, looking at the trees. I found around the trunk of a tree a rag. What was that for? It was a preventive. Look at this man who is spraying his trees. He is fighting off the actual thing. But if we can prevent them getting into the tree you know "an ounce of prevention is worth a pound of cure." Keep them from getting in and getting up there. The rag has a chemical in it that the insects don't like. When they come up the tree to get to lay their eggs they turn around and go back because they will not cross that rag with the chemical in it. Have we a preventive? Yes. What is it? It is your regulated, spirit begotten conscience. It was no good to you before you got the Truth; until it began to be regulated by the Holy Spirit. Now that it is, your conscience will be the preventive. That is why I asked our brother to sing No. 130.

*"I want a principle within, Of jealous godly fear;
A sensibility of sin, A pain to feel it near;
I want the first approach to feel, Of pride or fond desire;
To catch the wand'ring of my will, And quench the kindling fire."*

See what that next verse is.

*"From Thee that I no more may part, No more Thy goodness grieve,
The filial awe, the loving heart, The tender conscience give.
Quick as the apple of an eye, O God, my conscience make;
Awake my soul when sin is nigh, And keep it still awake."*



THE text which we want to especially use this afternoon for the basis of our lesson is found in Gal. 2:20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." And the special portion we wish to consider is "Not I but Christ." As one of our brethren has expressed it in a beautiful poem:

*"Each man to self most tightly clings,
For self he toils, for self he sings,
Except one here and there."*

We will not take time this afternoon to go into the question of how we get into Christ. We wish to refer to our Lord's headship, Eph. 1:22-3: "And hath put all things under His feet and gave Him to be the head over all things to the church, which is His body, the fullness of Him that filleth all in all."

*"If to the right or left I stray, That moment, Lord, reprove;
And let Thy goodness chase away, All hindrance to Thy love.
O! may the least omission pain My well-instructed soul,
And send me to the blood again, Which makes and keeps
me whole."*

Is that your prayer? Did you sing that song with all your heart today when Brother Van Amburgh announced it? If you wish that with all of your heart, and that the very approach of sin will cause you to shudder, that is the preventive.

Just one other thought now. The brother is just ringing me off. I am just half through and he is ringing me off. Did you ring before? (Answered, No.) All right. I have five minutes more.

When father had young trees he used to go continually around among them. They very often got little kinks in them like your little finger. He would go around and look at them and examine this one or that one. When he came to one with a kink, out would come father's old knife and he would go after that tree and split the bark. What would happen? In a very few months that contraction would leave and the tree would straighten up. Just split the bark. Give it room.

What does God want? Listen. "Lord who shall abide in Thy holy hill? He that walketh uprightly." He that keeps the kinks out. What are they? I have not time to tell you. Only a few. Let me mention one or two. I was over in Winnipeg sometime ago. They have one of the grandest classes there that I ever saw in my life. A little sister got married over there. What do you think of that? She did. She got married to a mighty fine brother. One sister took exceptions to it. The idea of getting married! And she pretty near broke the little girl's heart. What was the matter with that one? Got a kink. Got a kink on the marriage business. It is nobody's business under Heaven whether the girls and boys get married. Anybody that takes exceptions and "butts in" on what they have no business to butt in on, has got a kink.

I knew a man that got a kink on public prayer. He said they should not pray in public. Every time you would speak to him for two minutes he would bring you around to that. Nobody ever should pray in public. The Lord said, when ye pray go into thy closet and shut the door and thy Father which seeth in secret shall reward thee openly. So when the people on the platform or in the class where he is prays he sits and looks around. The devil says, "I hope that kink stays." The Heavenly Father will split that tree as sure as he is born.

Another got a kink on long talking, and to save their lives they could not stop his talking. (Guess they will say that is me in about a minute.) They would come to him and say, "Brother will you please, please do as the class wants?" The next week he would go on and spin it out as usual, and by and by election time came around and they let him out. They said, "He was one of the grandest elders, but we let him out simply because he would not quit talking." The Lord took his kink out and now he is all right and stops when the class wants him to, and so will I.

Clinton Convention, July 2.

Discourse by J. F. Stephenson. Subject: "NOT I BUT CHRIST"

Paul seems to have in mind the figure of a human body. He does not state that our Lord is the whole Christ but that He is the head and each member comes in to fill up and complete the Christ company. The Head occupies the chief position. Where are the rest located? If we have accepted our Lord as our Head it means figuratively that we have been beheaded for Christ. Rev. 20:4: "And I saw thrones, and they that sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." This refers to the same figure. This was a class who lived and reigned with Him during the thousand years. Eph. 3:17: "That Christ may dwell in your hearts by faith: that ye, being rooted and grounded in love." We have a somewhat similar thought, although it may be from a somewhat different angle. Speaking of our Lord as our Head, he speaks of

Him as our King and says "That Christ may dwell in your heart by faith." That He might occupy the chief position in all of our affections helping us to subdue every word, thought and action that is in opposition to Him.

The kings of the earth will see practically all of their subjects exterminated in order to maintain their rulership. Does our King rule with a rod of iron now? No. He rules with a rod of love. If we desire another king He lets us go. It is necessary for us at all times to keep ourselves in a certain attitude of heart and mind, and instead of living to please ourselves, it means that all things are to be done to His glory and honor.

Paul refers to this in Colossians 3:16 and a few verses following, when he says, not just some of the things, not just one day in the week or three days in the week, "Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." Then coming to the 22d verse: "Servants, obey in all things your masters according to the flesh; not with eye-service as men-pleasers; but in singleness of heart, fearing God."

We notice that the Apostle spoke that from now on, instead of living to please ourselves or especially our employers or someone else, everything we do now is done from the standpoint of service to the Lord. Sometimes we might be inclined to skim over things, and that might be proper. They might not be of importance, and we could skim over them that we would have more time to devote to the service. Suppose we are paid for our time by our employer and he wishes us to do a certain work. Then remember that from now on whatever we do we do it as unto the Lord. Remember in all things He is to have the pre-eminence. We're seeking first of all to please Him.

We might refer to the tabernacle. The goat was burned in the court on the altar—certain portions of it and the hoofs and horns and such parts burned outside the camp. The priests, not the goat, entered the holy and most holy. So with us. It is the New Creature that occupies the position with the Lord, seated with Christ in the heavenlies. We are in a position where old things have passed away, and all things are new. We have new hopes, new aims, new ambitions, all in a heavenly direction. At one time they may have been every last one of them earthly. At one time they may have been—these heavenly hopes, aims and ambitions, may have been far from our minds. Now we are seeking those things which are pleasing to the Lord. 27th Psalm, 4th verse: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in His temple." He said not two or three things have I desired of the Lord, but just one. What is that one thing? To dwell in the house of the Lord and behold His beauty and inquire within His tabernacle. We might think it strange that he desired to dwell in the house of the Lord forever if it referred to that typical tabernacle arrangement. It is hardly reasonable to suppose that he meant that, or that he desired to dwell in a literal house. Brother Peter tells us David was a prophet and now we understand him better. God is now raising up a new house of sons.

The kings of the earth are called the house of Stuart, or whatever the name may be, and now the Heavenly Father is bringing a house together, eventually to experience a change of nature and be like Him, and these He calls by His name. Evidently the Psalmist was speaking of this class. "One thing have I desired of the Lord, that will I seek after, that I might dwell in" this house that He is building, that I might behold the beauty of the Lord and inquire in His tabernacle. We must go further than to desire it. Desire is good, but we must go further or we will never reach there.

Ps. 57:7 is after we have made our consecration. "My heart is fixed, O God, my heart is fixed. I will sing and give praise." It does not mean that we have attained the fixity of character our Lord wants us to have at the start; but all of our experiences are for that purpose—for the purpose of developing that character. 1 Tim. 1:5: "Now the end of the law is love out of a pure heart and a pure conscience and faith unfeigned." Faith unfeigned. Then it is genuine. Some people seem to have the idea that God has given His law for the very purpose of scaring folks. But that is not the case. It is to develop that character. If we are going to dwell in the house of the Lord we must be

conformed to the image of His Son. "A double minded man is unstable in all his ways." He will never receive anything from the Lord. He cannot please Him. It is only those that have an eye single to His purpose, that can please the Lord. A double minded man is like the waves of the sea, driven by the wind and tossed. He is not able to please himself, the Lord or anyone. I trust we are not of that double minded class.

In Colossians 3:1 Paul does not say, No, brethren, "ye are all risen with Christ." He lays down certain rules and lets each one judge for himself. "If ye then being risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead and your life is hid with Christ in God."

We might wonder how it would be possible to set our affections on things above. Are they like a piece of furniture that we can move around and it will stay until we move it again? No, we find a great difference here. The Diaglott renders it, "Mind the things above, not the things on the earth." Train our thoughts upward. Our mind has a natural tendency to run on the ground. You know we still have the natural brain to work through. In this old brain we have been cultivating certain habits of thought. Every time we have thought a thought over it grows deeper and deeper until there are certain channels there. We do not want to think them. We find our minds have a tendency to run on the channels that we have dug in the past. What will we do? Dig new channels. We must start to train our minds upwards. As soon as we put it up it falls down again. We try to make it go up the fall. We get tacks and strings and it is tied up. As soon as it begins to grow it turns right down again to the ground. What will we have to do? Get more tacks and strings and tie it up again. We will have to do this just as long as the vine continues to grow. As long as we are in the body we will find that we have a tendency to look at things from the human standpoint. As our vine gets higher it is getting stronger. As we continue training our thoughts and endeavoring to dig our new channels we find the thoughts are getting deeper and deeper. We do not have quite so much trouble with them now as before.

Rom. 8:11: "But if the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you." In other words, here is one way which we can have a witness of the spirit. Possibly we thought it was according to our feelings; but when we come to study our Heavenly Father's word carefully it is like a guide book. Suppose we wanted to go from here to Chicago in an auto. Before starting we would get a guide book telling us when to turn and which way; and so as we came along in the road we would study our guide book carefully, and as we would find that we were passing certain marks which our guide book said we would pass we find we have assurance that we are in the right way.

Our guide book says there is a very narrow way for us to travel. If we are in the road and continue in it we will have certain experiences. We find we are having these experiences and we turn to our guide book. "All that will live godly in Christ Jesus shall suffer persecution." And so we have a certain peace of mind for we find our guide book says that is the experience we shall have. In this way we are able to have the witness of the Spirit and not according to feelings.

In order to have this thought clearly before us and in our minds, it might be well for us to consider a good example. It is one of the best cases we can get to bring the thought before us. One of the best examples is Paul. Phil. 1:21: "For to me to live is Christ, and to die is gain." Now let us notice and see how Paul did live for Christ. 2 Cor. 6:3 and on for several verses: "Giving no offense in anything that the ministry be not blamed: But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the Word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers and yet true; as unknown and yet well known; as dying and behold we live; as chastened and not killed; as sorrowful yet always rejoicing; as poor yet making many rich; as having nothing, and yet possessing all things."

Was Paul afraid to live for Christ? Afraid he would suffer for it? Afraid of the prejudice? Let us see. That was the thing that laid the closest upon his heart. "In all things approving ourselves as the ministers of God in much patience," etc. All of these things he was enduring for God's cause.

Notice in the first epistle to the Corinthians, first verse of the second chapter, "I came not with excellency of speech or of wisdom, declaring unto you the testimony of God." Why did he not come with these? Would he not desire with great utterance to move a whole crowd and win them for Christ? That was not his wish. He had a certain message and was depending upon his message to do the drawing work. "For I determined not to know anything among you save Jesus Christ and Him crucified."

The great Example, Teacher of the philosophers, by His ransom work, the very foundation of the whole plan of redemption, restoration, high calling, reconciliation, bringing all things in Heaven and earth back into harmony with the Father.

We recall that Paul was a very learned man. He might have discounted all of the philosophers, but it was "this one thing," that he was interested in. When we appreciate that Paul was a Hebrew and evidently he was writing to the Corinthians here, we might appreciate his difficulty. We might think of some foreigner trying to tell us the Truth and trying to speak in English. We know how difficult it is for him to speak distinctly.

Paul was depending upon the message to do the work—not on anything else. His epistles were very weighty and logical, "For his letters, say they, are weighty and powerful, but his bodily presence is weak and his speech is contemptible." Possibly his address was not very good, but he was going forth and delivering the message and depending upon the Lord to help him out. "That your faith should not stand in the wisdom of men, but in the power of God." And now Paul afterwards changed his attitude even though he had been one of the least of the Apostles, and he now says something about being the chiefest Apostle.

So we notice how Paul was continually getting back to the fountain of his strength. "For we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phil. 3:3. Also see how the Lord blessed Paul when he asked to have his thorn in the flesh removed. 2 Cor. 12:9: "My grace is sufficient for thee; for my strength is made perfect in weakness."

Let us examine ourselves and take inventory and see what we have today that is worth having that we did not get from the Lord. We have some imperfections and various blemishes. We are not thankful for these. What measure of love we have came from Him. What measure of health we have came from Him. Every good and every perfect gift cometh down from the Father of light, with Whom is no variableness neither shadow of turning." After this He called us. We recall to mind Paul's words how He hath chosen the poor, weak and despised things of this world, that no person should glory in His presence. So if we ever have the association with Him beyond the veil and hear His "Well done, good and faithful servant, enter into the joys of thy Lord," we will all have to sing, He shall have the praise. It is all of Him.

"If any man speak, let him speak as the oracle of God." It is God that speaks. We have nothing to do in counseling Him, we cannot give advice as to the arrangement of the plan. The whole thing was all arranged by Him long before the world was made. We are told that we are ambassadors for God. Is it to look after His business? No. He is to look after the interest of the country and its representatives. It is His business to look after the rulers. So as the Lord's ambassadors here, our chief business is looking after His interests. "Seek ye first the kingdom of God and His righteousness and all of these things shall be added unto you" Remember how Peter tells us that he left us an example that we should follow in His steps. "Let this mind be in you which was also in Christ Jesus." What kind of a mind was that? Was He continually seeking to gratify himself? No. In all things He sought to glorify His Father.

John 5:19: "Then answered Jesus and said unto them, Verily, verily, I say unto you, the Son can do nothing of himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise."

John 8:50: "And I seek not mine own glory: there is one that seeketh and judgeth."

John 8:29: "And He that sent me is with Me: the

Father hath not left Me alone; for I do always those things that please Him."

And so faithful was our Lord in manifesting this character He could say to Thomas, "Have I been with you so long and yet thou hast not known Me? How sayest thou, show us the Father?" Just as He was faithful in showing forth the character of God so should we show forth the character of the Lord, and we are showing forth the Father's character at the same time, because they are both the same. 2 Cor. 3:2: "Ye are our epistle written in our hearts, known and read of all men." We are living epistles. We are known and read of all men. I wonder if they are reading in me a Christlike character? Are they reading in me as we say this morning, a great tree full of leaves of profession and having very little fruit?

We might look at the narrowness of the way and then at ourselves, and then we might think that is impossible for me. I cannot do that. I cannot live so but that I am afraid I shall bring reproach on the Lord. We do not have to do this in our own strength. The Lord has promised needful grace and strength. "I can do all things through Christ which strengtheneth me." We do not attempt it alone. We should be sure to stumble and fall. Neither should we have the thought of finally sitting down and depending upon the Lord to work out our salvation. "I have counted all things but loss and dross that I may win Christ—for the excellency of the knowledge of Christ Jesus. Now I am just waiting to have Him make me perfect and take me right in beyond the veil." No, that is not right. We have a work to do as well as to let Him work in us. Phil. 2:12-13: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but how much more 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." How? Through all of his exceeding great and precious promises. "It is given unto us the exceeding great and precious promises and to attain the divine nature." Has He just given them to us not to have any stimulating effect upon us? The very language of God gives us these promises so that they may urge us on. If we did not appreciate them enough to strive to get them, we would never get them. God wants us to appreciate these things.

Now son, if you will go to college and if you will come out at the head of your class and win a scholarship in some other great university, I will do so and so, for you. If the son should say, "I don't care for what you have promised me, but I am going to do it anyway, am going to win the scholarship, just to show you how much I love you," that attitude instead of being one of humility and gratitude would be the reverse. God is holding out those things to those who can appreciate them.

A good illustration of how the Lord works and how we work, is shown by Peter's experience on the water: After the Lord had fed the multitude in a miraculous way, He had sent His disciples out in a boat and there arose a great storm and the disciples were terrified and when they saw Him coming to them on the water they were terrified and thought that they saw a ghost, and they cried out in great terror. He said, "It is I, be not afraid." That word gave them no fear. Peter said, "Lord, if it be Thou, bid me come to Thee," and the Lord told him to come. This word worked a little more confidence in Peter and he stepped out on the water and started to go to the Lord. So long as he was walking on the water he was doing something impossible in his own strength. He could not possibly do it alone. Trusting the Lord, the Lord saw that he had all the assistance necessary. But when he looked around at the storm he lost confidence and his faith failed and he began to sink. Then he cried to the Lord for help and the Lord helped him; but gave him the gentle reproof: "Oh thou of little faith. Wherefore didst thou doubt?" What did you give up for? Why did you not keep on? He was about to gain a great faith victory but he failed. Whenever the Lord calls upon us to do anything we can depend upon it that with the necessary faith in Him He will see to it that we have all the strength we need. We may come to the throne of grace in every time of need, and we will always find the needed succor in abundant supply.

Another illustration showing the necessity of abiding in the Lord in order to be able to serve Him and accomplish something in His service, showing our utter dependence upon Him. The parable of the vine and the branches called this to our attention this morning. Would like to read a few verses at the first of the fifteenth chapter of John. "I am the vine and my Father is the Husbandman. Every branch

in Me that beareth not fruit He taketh away; and every branch that beareth fruit He purgeth it that it may bring forth more fruit. Now ye are clean through the Word which I have spoken unto you. Abide in Me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in Me." If we are going to glorify the Lord and live for Him and bear fruit for Him, it is necessary that we not only get into the vine but abide there. We will never be able to get to a graduation point where we will be able to serve the Lord independently. "I am the vine and ye are the branches." "My Father is the Husbandman." Of yourselves you can do nothing. You are absolutely helpless.

Suppose we would think again of ourselves because our thoughts continually turn towards our fallen flesh, our works and inability to do them as we wish. There is a tendency to be discouraged. We are looking entirely in the wrong direction when we are looking at ourselves. Looking unto Jesus, our Pattern and Author and Finisher of our faith. He will see to it that we will come off more than conquerors if we will profit by the experiences He gives us. 2 Cor. 3:5: "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." Again we notice, Rom. 8:32: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" The Apostle has been speaking about how God has been calling a certain class and says, "He that spared not His own Son, but delivered Him up for us all, how shall He not with him also freely give us all things?" I wish we could all get the force of this verse. If God so loved us while we were yet sinners that He gave His

only begotten Son that whosoever believeth on Him should not perish, but have everlasting life, do you think for a moment that He would withhold any good thing from us? Not when we are striving to please Him. He would not withhold anything necessary for us to have in order to make our calling and election sure. Not a thing.

Peter says, "He hath given unto us all things pertaining to life and godliness." Not all that we would like to have or think we need, but that He has given us all we need. All things pertaining to life and godliness. Not necessarily this life but that life beyond the veil. That life when we shall be associated with Him in glory.

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Not that He is going to give them to us if we beg hard enough, and we will have to strive awfully, awfully hard if we get anything, but *freely*. "Who shall lay anything to the charge of God's elect? It is God that justifies." Do you suppose that God who made all of this wonderful arrangement for our justification and standing in Him, that He will condemn us now when we are striving to serve Him? "Who is he that condemneth? It is Christ that died?" Will He do it when He loved us so much that He gave himself for us? "We are conquerors and more than conquerors through Him that loved us." No wonder we can say then with the Apostle, "Thanks be unto God who giveth us the victory." Not that we have won it in our own strength. Not in our own power we have been able to do it, but by the Lord's strength and power we shall come off finally victorious.

Clinton Convention—Fruitage Day, July 2. SYMPOSIUM

Text: "The fruit of the Spirit is love, joy, peace, long-suffering, goodness, gentleness, meekness, temperance, against such there is no law."

Brother W. E. Page—Love

 **F**OR God so loved the world that He gave His only begotten Son, that whosoever believeth on Him might not perish but have everlasting life." John 3:16.

"God commandeth His love to us in that while we were yet sinners Christ died for us."

"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."

"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead. And that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again."

We could never exhaust the possibility of this wonderful love we have been reading about. We notice that the Apostle says we would judge if one died for all then all are dead, and we should not live henceforth unto ourselves but unto Him who died for us and rose again, He who was delivered for our offenses and raised for our justification. It becomes a vital thing for each of us to understand how we can live for Him who died and rose for us.

You remember the command He gave His disciples just before He was to depart this life: "A new commandment I give unto you, that ye love one another as I have loved you, that ye also love one another." "Greater love hath no man than this, that a man will lay down his life for his friends." "Ye are My friends if ye do whatsoever I have commanded you." "He that loveth Me keepeth My Word and my Father will love him." So you see, beloved, this whole matter of love is a matter of a perfect chain.

Now the test of our love is whether we do those things written. "Hereby shall all men know that ye are My disciples if ye have love one to another." It is up to us, and the time is so near to the glorification of the church, as we believe, it is for us to examine our hearts to see if we have the love of God in our hearts.

"For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him might not perish but have everlasting life." This is the kind of love we are to have in our hearts to go forth to the world ultimately and not to the brethren only. "This is my commandment,

that ye love one another as I have loved you." Are we making it a point that day by day we are laying down our lives for the brethren? "If ye have bitter envyings and strife in your hearts, glory not." You are not to glory. Such an attitude of heart is to the dishonor of God, and if we have that we are not loving the brethren. We are to know that we have passed from death unto life because we love the brethren. This is impressed upon me because I go here and there over the field in a slight way and find so many places where the brethren do not seem to be laying down their lives for the brethren.

We are to have fervent love. "Charity covereth a multitude of sins." Peter, why are you talking with us about covering the sins of the brethren in love? Has not the Apostle been telling us how to grow up into the Lord? That does not belong to the church now. Are we willing to sink self out of sight? Are we willing to bear with one another if we are to be spiritual? "If a brother be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness considering thyself lest thou also be tempted." Consider what God has borne for years, for thousands of years. Has the world been aware of the love of God? Not at all. Who knows of it except us. So, beloved, if we find we have got to remembering ourselves and everything about ourselves, our Heavenly Father has given us this example that we should follow in His footsteps. I do not know anything more that could be said on this subject regarding ourselves.

How essential it is to search our hearts. It is written: "The end of the commandment is love out of a pure heart." "Blessed are the pure in heart for they shall see God." "Love out of a pure heart and a good conscience." There never will be the good conscience without the pure heart.

You remember how Paul said he had a conscience void of offense toward God and his fellowmen. We can keep our hearts in this condition. We can have a conscience void of offense, an undissembled faith. Beloved, it is by grace that we are saved through faith, and not of ourselves lest any man should boast. You see how love is interlocked through all of these things. By the grace of God giving all diligence to add to the various essential qualities. Put on the bond of love which is the bond of completeness.

Brother W. H. Woodley—Joy

 **T**HE fact, friends, that joy is spoken of in this text as a fruit of the Spirit, suggests to our minds the thought that this joy must be somewhat different to that experienced by the people of this world in general, and we realize, I am sure, every one of us, that people in the world in general experience joy only when they have a plentiful supply of things which are seen. If business is good, plenty of money, plenty of pleasure and a sufficiency of all of the world's goods, we might say as a rule we find joy in their hearts. If they meet with disappointment, trials and difficulties, and the curse which is resting upon the race, namely death, then we find their joy departs.

This is not the Christian's joy. Nevertheless there was a time when any of us as Christians did not have the joy which really belongs to us as Christians, when we did not understand our Heavenly Father's words as we understand it today. I trust our joy today is more complete than when we started on our journey.

In times past before we became acquainted with the Divine Plan sometimes we were on the mountain and sometimes in the valley and we used to question ourselves as to how this was, simply because we did not have a thorough understanding of God's word. Today we have indeed a better understanding of our Father's Word, and we are able to realize the joy, I trust, which belongs to those who have been begotten of the Holy Spirit.

We are expected, dear friends, to have a measure of joy in all of our trials. It is easy to be joyful under pleasant conditions. The real Christian is expected to have joy even in trial. Some of us find it hard to understand and comprehend in all of our experiences the meaning of the Apostle's words when he said, "Rejoice in the Lord alway." I have had friends come to me and say: "That is impossible. How can I rejoice when I have severe pain or trial?" Rejoice in the fact that the Lord is dealing with us as His children, chastening us, and bringing us into a condition where our hearts will be mellow and in harmony with His word and promises.

It is not expected that we shall have the thought that pain is pleasant. That is not the thought. We are to anticipate why we are having the pain and to realize that if we are rightly exercised by these heavy experiences which the Father sees fit for us to pass through, then we are to seek to be rightly exercised and have produced in us the peaceable fruits of righteousness fitting us for the work we have in the future if faithful.

We cannot think that the Apostles, when they were scourged, as we read in the 5th chapter of Acts, it was only that that gave them pleasure. They rejoiced in that they were counted worthy to suffer for His sake. There is a great deal of meaning in those words—suffering for His sake. There was a time when we used to think of suffering from the duty standpoint and thought we had to suffer or else we could not live with Him or reign with Him. We want to rise above that and realize that the suffering we have now is to work out for us the characteristics which are to work out for us a future service. If we can keep that in mind, I am sure it will give us joy in every trial and enable us to rise above what is causing disappointment, and may indeed enable us to overcome what would hinder us from making our calling and election sure. I trust that as we come to meet our experiences we shall all seek more and more to be conformed to the image of God's dear Son. We can not think the Redeemer endured the cross simply because of enduring it. That is not the thought. When the Apostle said, "Who for the joy that was set before him—disregarding the cross," it was not because he had a joy in doing that service really, or in anticipating the Father would grant him His—the divine—nature. It was something besides that. He found joy in anticipating the time when the whole creation should be delivered from the bondage of corruption into the glorious liberty of the children of God; when he became partaker of the divine nature he would be able to put a stop to all that would hinder the groaning creation from being delivered. We should have in mind the future service continually. Nevertheless, all of the time we should think of our glorious future just before us, the future work of service.

I trust we will all think of and look forward to this glorious condition, not think that our joy in the present time is the joy of anticipation of being like our Lord. That

should give us joy. We should appreciate that. Rom. 5:3, "We should glory in tribulation." How? By rejoicing in the hope of something. The hope of what? The glory of God. It is not with the expectation of sitting down when we get there, but to think when we attain to that position we shall be able to bestow blessings to the eternal welfare of our fellow men.

I trust the Lord will help us all to realize more and more of the fruit of the Spirit as we travel on in the remaining days of our experience.

Brother A. P. Stark—Peace

 **L**OVE, joy, peace. Naturally, dear friends, looking into your faces we can see that there is love and joy and peace. We had the privilege down in Los Angeles a few weeks ago, to be present at the day they called "smile day," everyone having a tag on their coat, "SMILE." But we could not help but notice how sorrowful so many looked, how they were worried. We see in your faces the smile of the love and joy and peace without the tag of smile.

How did we get it? How did our Father through His mercy show us this peace? Our text this afternoon as quoted, Gal. 5:22, says, "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law." We turn to John 16:33, and we read, "These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: But be of good cheer; I have overcome the world." So we want to look back and see where we have received this peace from.

Our Heavenly Father has been merciful enough to show us that He has placed a servant over the household of faith to give us the meat in due season, that we can understand the reason our Father is not responsible for sorrow, sickness and death, but His work is perfect and His throne is built on justice, and that He once cursed our first parents—Adam and Eve—though they were made perfect originally, and we can now see how Jesus came to seek and to save that which was lost.

In Hebrews 2:9, we read that "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man." We rejoice in this that we are able to understand the philosophy of the ransom; so when we begin to get an appreciation of what God has done for us we shall love the Father: 1st, with a duty, love to God; 2nd, with an appreciative love for God, and, 3rd, we love the brethren. This was an evidence that we had passed from death unto life, and the next step enables us to even love our enemies. Do we find it necessary? Yes. Our Father has given us sufficient scripture to show to us that we shall have trials and tribulations, but we have received this peace from the Father for being called into this Holy nation.

Why are we called peculiar people? Because we are in the same mind in the Lord. Phil. 2:2, "Fulfil ye My joy, that ye be like minded, having the same love, being of one accord, of one mind." We rejoice, dear friends, that we are able to rejoice in trials and tribulations. Every one is only to work out the peaceable fruits of righteousness. When we turn to Romans 12:1, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." When we do this we begin to get the peace, and now we can see that trials are going to come upon us. We saw Rev. 18:4, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." We see, then, what it meant. God kindly veiled our eyes that we might see only from step to step what might come upon us.

We see after taking the step we would have some enemies. Matt. 10:34-35, "Think not that I am come to send peace on earth. I am not come to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." Dear friends, have any of us had that experience? If so, we can rejoice, and we can see that we are really having experiences for Christ's sake.

We remember that some years ago as the speaker was brought up on a ranch, and from time to time we were polishing the different tools on the ranch, we were required to turn the grindstone, so now we are turning the

grindstone to polish those who have laid down their lives as living sacrifices. Our Father is able to bring us two-fold blessings out of this. While the grindstone has been turning in Wisconsin to polish us that we might be living stones beyond the veil, we see that it had the effect of bringing others out into the truth. We rejoice to see that there has something over twenty come out and have symbolized their consecration, and six of them in this audience today have symbolized their consecration at this convention, and an own brother in the flesh has said he has been able through this very thing to see the light. Now, can we have perfect peace at all times? Yes, if we have the faith.

We are coming to our Heavenly Father in prayer. Now believe that the prayer will be answered. Our faith is living. If we would come to the throne believing God will answer prayer, our faith will fail us not.

We rejoice God has found the way for us to get this peace as we are here at the end of the age where our trials are severe. Have we any reason to doubt that the Servant is giving the meat in due season? that we will get the food that is intended for us? We are satisfied that the Lord returned in 1874, and the Gentile times will close in 1914. Can we not then retain this peace? Yes. We rejoice to come into this marvelous light and enjoy it and receive the peace. May we, by God's grace, be able to retain it!

Brother A. C. Krueger—Long-Suffering

LHE subject for these next ten minutes is long-suffering. I hope you will not have to suffer very long. I want, however, to tell you that the thought of real suffering is not contained in this verse at all. Long suffering has almost the same meaning as patience, but there is a slight difference between long-suffering and patience. Patience has reference to the actions under a trial that in itself is not wrong. For instance, when you are sick. Is it wrong? Sometimes it is, and sometimes it is not. That would be patience to endure without murmuring. Long-suffering is to endure, keeping back your temper and your judgment under trials that should not come to you.

When Deacon Stephen was accused of heresy, they called him all manner of names and he let it go. It was entirely wrong for his opposers to do so to him. If you are enduring under trials of that kind in a way that will glorify the Heavenly Father, then you are long-suffering. Are you in trial? Are you putting up with it in a way that will be pleasing to the Heavenly Father? Are you putting up with it in a way as if to say, "I know you and you are doing wrong, but you will see it later. You wait until the next age. When I am with the Lord I will show you how much I have put up with. What are you made of now? That is what long-suffering is—to put up with things, even though you know it is unjust to you.

When we consider how long He was patient with the angels, and especially with those angels that sinned before the flood, when we see how long-suffering God was with them, we feel that we can put up with it for the present time, because it will not be long, and when we get with the Lord we can show them a thing or two ourselves.

1 Peter 3:20, "Which sometimes were disobedient when once the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls, were saved by water."

We do not know how much God suffered from that, but we do know that probably the adversary told all manner of evil things against Jehovah. We know he told a lie in the beginning. "God wants to keep you people in ignorance here because He does not want you to get as wise as He is." That was a slander against God. The Apostle Paul said all of these things in the past God winked at them. Not that God flirted with them in any manner, but that He just simply passed them by and said, "You people can think all manner of evil against Me now, but I will give you a lesson. You can have your own experience, and later when you have an opportunity to come back into harmony with Me you will be sorry."

Some of our Christian friends, because they do not understand the plan of God, are not very long-suffering either. Some would like to put you and me out of business in a moment. I think sometimes some of them have the spirit the disciples of the Lord had. "Lord, look here; let

us call down fire from Heaven, because these people will not even sell us a loaf of bread." They want to go right out after them. They are like a woman whose name was Mary, a man's wife. Mary and her husband lived out on the farm for quite a while. One day Mary said, John, we are going to have a telephone. He was not much in favor of it, but she said again, John, we are going to have a telephone, stamping her foot to give emphasis to her words. They got it. A little while later John went to a neighbor's, and they had a telephone. There was a storm coming, and just as he got into the neighbor's house it began to rain and to thunder and lightning. The neighbor's wife said to John, Wouldn't it be a beautiful surprise to call up Mary? Better try it, John. He had never talked on the telephone before; but he took down the receiver and put it to his ear and put his mouth to the mouthpiece, and said, "What will I say?" "Just say, Hello, Mary." "How will I know it is Mary speaking?" He spoke into the mouthpiece, "Hello, Mary." Just then a stroke of lightning hit the wire. About a minute later he picked himself up off of the floor and said, "That was Mary, all right." It seems to me that the people who have the truth of God like that, believe that God should come down with a bolt of lightning, they have not long-suffering.

If you and I are willing to do that now, it will not be very long, my friends, you and I will have done with long-suffering here, and we will be able to practice it in the Heavenly courts.

When in a brother's office some time ago, I saw a motto hanging on the wall which read like this: "Consider the postage stamp, my son. Its usefulness consists in sticking to one thing until it gets there." Let us stick to this. Some people think when they practice long-suffering they have to put on long black robes and let everybody know they are suffering. I like the thought expressed in the following words:

"Smile awhile, and while you smile, another smiles, and soon there are miles and miles of smiles, and life's worth while because you smile."

So if we smile in our suffering we will have learned by God's grace to scatter blessings and to show that you and I are copies of God's dear Son.

Brother W. H. Bradford—Gentleness



SURELY it is not necessary for us to tell you what gentleness means, for we might preface every trial with the words of our dear brother Paul, 1 Thes. 4:9: "But as touching brotherly love, ye need not that I write unto you, for ye yourselves are taught of God to love one another." But as Paul said, "We beseech you, brethren," that ye abound more and more, and as our beloved brother Peter has said, 2 Peter 1:12-13, "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet as long as I am in this tabernacle, to stir you up by putting you in remembrance." So, dear friends, it is our desire this afternoon to stir you up. It is not soothsaying syrup that we need, but to be stirred up in our most holy faith.

We would not call gentleness the most important of these fruits of the Spirit. We should not say that any one is more important than another. They are all absolutely indispensable. None will enter the Kingdom unless he passes all of these. We would not ask you to believe that statement without Scripture. Let us see that it is absolutely necessary that we should have gentleness. Eph. 5:27, "That He might present to himself a glorious church not having spot or wrinkle or any such thing, but that it should be holy and without blemish." If we were without gentleness, dear friends, we would surely not be without blemish, and would it be possible in the light of this Scripture to receive an entrance with the saints in light? We think not.

It is surprising to notice that there are only six or eight scriptures on the subject of gentleness which we have declared to be so important. So in less than five minutes we could read them all. We believe it would be well for us to take them all down. If we practice them all from this time to the end of the race there will be but little doubt but we will make our calling and election sure. Let us not think this fruit is of little importance because it is so little spoken of. It is mentioned in this chapter, 5th of

Galatians, as one of the fruits of the Spirit. "They that have not the spirit of Christ are none of His." This is a further confirmation in our minds that we must have all of the fruits of the Spirit.

This word gentleness in the revised version reads, "kindness." This is one of the fruits we must put on. It will enlighten our minds if we will remember this word also in connection with gentleness.

Gentleness is a quality of docility rather than aggressiveness, and in that sense there is danger that it will be overlooked and they will fail to develop it to some extent. Therefore, it is well that we be stirred up on this subject.

We might liken gentleness to a brake on our machine that will keep us from going too fast at this time. It is a mistake, we believe, that those who are specially zealous in the service of the Lord are more likely to make good than others, because it is easy for those in the front helping to manage the work of the Lord, and see that it goes on to forget to be gentle. We do not expect to have easy things to do. We are not invited to go to the skies on flowery beds of ease. If these things are hard, the more reason we have to correct them. We must take this as a part of the work of walking in the narrow way that leads to light.

We have a wonderful example of gentleness given to us in 2 Cor. 10:1, "Now I, Paul, myself beseech you by the meekness and gentleness of Christ." We are told that Christ left us an example that we should follow in His steps—His gentle steps, if you please.

Philippians 4:5, "Let your moderation be known unto all men." Perhaps you are not aware that this speaks of gentleness because the King James version speaks of it as moderation. The revised version reads "forbearance." And it might be well to remember these words. In the margin it says, "Let your gentleness be known unto all men." Here is something we can advertise. We could not afford to advertise our knowledge, because there is great danger that we should fall. Knowledge puffeth up. "Let your gentleness be known to all men." Paul closes his admonition with these words, "The Lord is at hand." We can learn from this that we must not act upon impulses, but rather check them. This is in harmony with the spirit of gentleness. Titus 3:2, "To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men." Put them in mind to speak evil of no man, to be no brawlers. Revised version, contentious. Be gentle. Are we all of us heeding this admonition?

We might speak of reports we have heard from classes from one end of the country to another. Perhaps it is only necessary to stir up our minds by referring to last November 15th *Tower*. Our pastor had received so many complaints from different parts of the country that he found it necessary to write four different articles in one *Tower*, admonishing us to be careful along these lines. Is not that extremely significant?

Another example. 1 Peter 1:7: "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."

1 Thes. 2:7: "But we were gentle among you even as a nurse cherisheth her children." Keep this picture in your mind—the picture of a mother caring for her little one. We believe the elders should so treat those over whom they have charge in their study classes. It has been said by some, we fear there will not be many elders in the Kingdom. Paul has warned us that not many be elders, knowing that we shall receive the severer judgment. They have great difficulty in remembering to be gentle.

We were privileged to attend the class of a dear elder who, when he would put the question to timid ones in the class, would encourage them so gently, and if the answer was not quite correct, would encourage the timid one in trying, and would say, "That is good," and then pass it on to another person, and have the thought brought out so kindly and clearly that that one would feel good. Sometimes we have attended classes where those who have made mistakes have been made to feel cheap and have not dared to answer again. This shows where the elder can do well. It has been remarked that we better elect servants who have graces of the Spirit even if we have to omit all who have ability along the line of knowledge.

We would like to ask this question: Have we been gentle in our privilege of serving the Photo Drama of Creation? Or have we said to a brother, "You don't know how to do this; see how much better I can do it." Is this

gentle? I like to think of the comic papers Alfonzo and Gaston. If we smile over these two characters, still let us remember the deep Christian philosophy involved. Should we not use this with each other, an attitude of gentleness? Is it possible for us to discuss doctrine in our classes without getting into a wrangle? Is it possible for us to transact the business of the class without getting into disputes? How many of us are doing this? Can we not go home and encourage better action along this line? Let us follow this rule, 1 Thes. 4:11, "And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you." As the margin has it, "Be ambitious to be quiet." We are told that the wisdom that is from above is gentle. Can we proclaim the truth to others in the spirit of gentleness? "If we do these things we shall never fail, for so an entrance shall be administered to us abundantly into the everlasting Kingdom of Christ."

Brother Edward O. Loe—Goodness



NE has said that goodness is Love in action, and we understand that all of these Christian virtues and graces that we have been considering today are fruits of the Spirit, and that only as we are rooted and grounded in love are we able to bring forth any of these. We understand, then, that this grace, this virtue, or goodness, is a fruit of love, and only as we are rooted and grounded in love—in the love of God—can we be able to show the spirit of goodness in our daily lives. How is it that Paul could say of himself that in me, in my flesh, dwelleth no good thing, and if we have to make such a confession as that, how can we expect to show forth any goodness in our character or our daily walk in life? We see it is impossible only as we are rooted and grounded in love, only as we come into Jesus Christ by faith being justified and consecrated unto Him and becoming a part of Him. Only then is it possible for us in any way to have any kind of goodness or to show goodness in any manner.

We know as we look at God's character, as we watch His dealings with us now in this time, we are gathered here to look at His goodness and love that is manifest to us, especially to us, His children, His favored children at this time. As we behold the love of God we can look back to the past, and can look forward to the future by the eye of faith, and see and know and be convinced that God is good. And as we see that God is good, it stimulates us to a desire that we have something of that character which we see in God. And how do we see this goodness of God? We see it upon the chart of the ages. The Plan of the Ages. We could not see that plan without seeing and realizing how good God is, and when we see how good God is it leads us to repentance. For it is the goodness of God that leads to repentance.

We used to think that it was God's cruelty, that it was His fear that would lead us to repentance; but we see how that kind of faith in God led men to torture their brethren, and burn them at the stake. That kind of fear of God and that kind of faith in and opinion about God led men to be demons themselves and not to be good. How much more should we when we see on the Chart of the Ages, and in Jesus Christ, His life and suffering and death, how God has revealed unto us His goodness in that He gave His only begotten Son that whosoever believeth on Him should not perish nor go to eternal torment, but have everlasting life. But as we come into Jesus Christ and become rooted and grounded in love we drink of the spirit of Jesus Christ, and only as we drink of His Spirit can we be in any measure good; and the more we look into the life of Jesus Christ, the more we look into His wonderful life, His long-suffering, His patience and His ignominious death to save us, we are amazed and wonder at His love, and we gratefully accept the privilege that is offered unto us of suffering with Him that we may also be glorified together with Him.

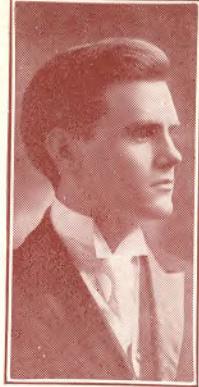
And as we are rooted and grounded in love, how we long to exercise in our daily conduct this same spirit of goodness. Christ exercised this spirit of goodness in His treatment of His friends and His enemies, showing kindness and sympathy and compassion through all of His life, and we find He is then our Pattern, Model and Example, and we look to Him who for the joy that was set before Him endured the cross, despising the shame and is set down on the right hand of God, and the more we see of His good-



O. L. SULLIVAN



C. E. HEARD



W. F. HUDGINGS



FRANK T. HORTH

SPEAKERS OF THE

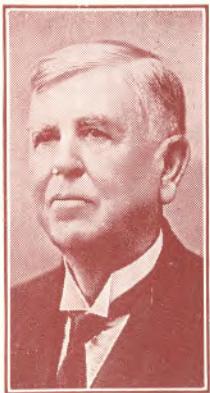


R. H. HIRSCH



PASTOR RUSSELL

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J. A. GILLESPIE



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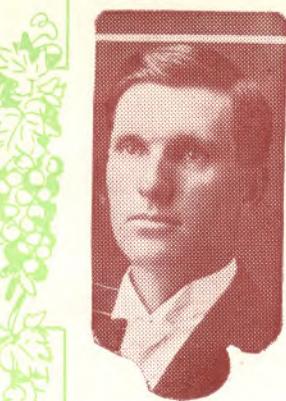
ISAAC HOSKINS



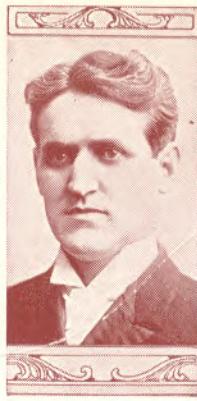
J. A. MEGGISON



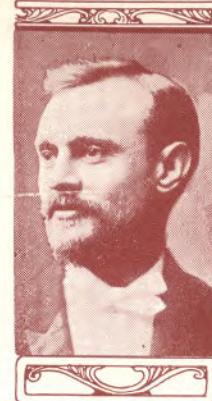
J.F. STEPHENSON



GEO. DRAPER

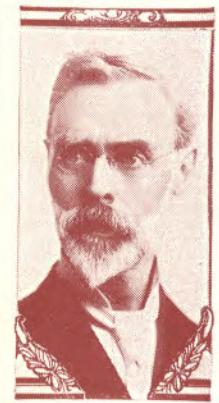


A.H. MACMILLAN

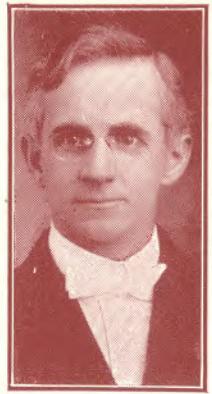


P.S.L. JOHNSON

I.B.S.A. CONVENTION



W.E. VAN AMBURGH

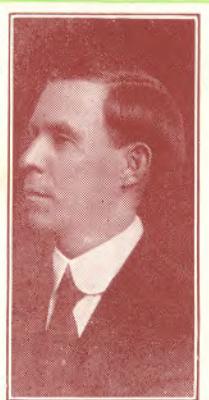


W.M. BAKER

NE 28-JULY 5-14



L. ZINK



W.M. BATTERSON



R.L. ROBIE



FRANK DRAPER

ness, the more we want it to show in our conduct with others. And I hope that while we are here in this town where we have been treated so kindly and gently, not only spiritually but physically, that we also in our dealings with them can show them goodness and kindness and show them that we have been with the Lord Jesus. And as we look on the Chart of the Ages which is never tiresome and never becomes old, but is a continual picture to us of God's love and goodness to the children of men, how He in His kindness makes His sun to shine on the evil and on the good and sends His rain on the just and on the unjust, that is the spirit we should show. We realize that not only in this convention when we are assembled for the extreme enjoyment of God's goodness, but from the beginning of our Christian race, we have rejoiced to see God's goodness and we can be determined to rejoice, and it shall be our privilege to be in the house of the Lord and to enjoy His glory through all eternity.

I want to quote the last verse of the 23d Psalm. "Surely goodness and mercy shall follow me all the days of my life and I shall dwell in the house of the Lord forever."

Brother Buehler—Faith

 **T**HE Apostle in our text says in part that faith is one of the fruits of the Spirit. Elsewhere the same inspired writer tells us that "faith is the basis of things hoped for, the evidence of things not seen." In the 6th volume of Scripture Studies, we read that "faith is the exercise of our minds toward God, toward the Word of God, that it is the exercise of proper confidence in the Word of God." There are two essential elements in faith—intellectual assurance and heart reliance. Briefly stated, it is through the intellectual assurance that we are able to grasp the fundamental promises of the Divine truth, that is, that we were all under sentence of death, and Christ redeemed us by His sacrifice, finished at Calvary, and we know by abiding faith and fullness of consecration through which God will dispense His blessings to the race of mankind, that we have the heart reliance that "All things work together for good to them that love God, to those who are called according to His purpose."

It is this element of heart reliance that is most important to the Christian in the development of the various graces of the Christian character. No one would be able to exercise this grace unless he first set to his seal that God is true, that God changes not, that He has once called us and accepted us in that school, and that we shall continue there so long as we are earnest and sincere disciples, that nobody can pluck us out of His hands. It is this element of heart reliance that will help me through as I trust in Him.

Not only so, dear friends, we are to exercise confidence in the Teacher in this school, and that Teacher is our glorified Redeemer, our Elder Brother, and we are learning lessons from Him, principally the lesson of faith and trust in God. We find that nowhere, at any time, did He ever doubt. At no time was He fearful or discouraged, but He had an intimate acquaintance with the Father. He knew Him intimately because He had been with Him, and we are to take notice of the Lord's will and to develop our faith so that we can trust Him where we cannot trace Him. Surely, dear friends, those who have this sincere faith in God will take Him at His word that all that He has promised He will surely fulfill, that He with infinite wisdom, justice, love and power is right at our side and that He will help us, assist us and will teach us. Do we believe it? Yes. How much confidence have we in this? Dear friends, when we are dealing with a brother or fellow citizen and we lack his confidence, how can we deal with him? How can God deal with us if we lack confidence in Him. Surely, dear friends, the Lord has promised that whatever we have committed to Him He will keep. How long? Just as long as we have committed it to Him. If we have committed it to him until 1914, or 1915, or some other time, it is not proper to suppose that He will keep it longer than that time. We have committed our all to the Lord forever, and if we have committed anything to Him until a specified time He will find it out. Surely, dear friends, the Lord would not have accepted them at the beginning if we had committed them to Him for a specified time. If we are greatly distressed concerning the future, we must assume that we are losing confidence in that which we first believed. But the

Lord has made ample provision for those who are fearful of results, for those who believe the Word, that they might not be in darkness concerning the chronology. We notice that the Lord has set a steward over all His goods. Put the emphasis where it belongs over *ALL His goods*; and a part of His goods is chronology; and if the Lord threatened that faithful servant with punishment if he would doubt that chronology, what would He do with those who are unfaithful fellow servants? Surely we cannot believe our Redeemer would threaten anyone with punishment for doubting something that is not true. Surely He intends us to be assured that our chronology is correct. So let us have confidence in this as in every other feature of the present truth.

The Apostle tells us, "We who have believed do enter into rest." And whereas God rested on the seventh day we also rest with Him. How can this be that we can rest with God? Dear friends, God has fully entrusted His beloved Son, our glorious Redeemer, to undo the works of Satan, not only in connection with the church during this Gospel Age, but also with the world of mankind, and He rests because He knows Jesus will carry it out. So those who have believed do enter into rest with God. We have committed our all to God and He will take care of it. Did He promise? Yes. Brethren, let us have confidence and listen to the Apostle's exhortation, "Cast not away, therefore, your confidence, which hath great recompense of reward."

Brother W. O. Snavely—Meekness

 **D**EAR friends, I certainly am very happy to be before you, and I thank the Heavenly Father for this privilege. I will try and speak to the back seats when I get started, but I don't know that I can. So I will say, dear friends, I thank the Heavenly Father for the privilege. As our dear brother chairman said, we are wanting to do you good, and you are wanting to do us good. We will all get good out of it. I don't see how it can be any other way. Do you? Because everything works together for good; so whether we get any good out of the talk or not, you will get good out of being patient, or something else, and I will get good.

The subject is Meekness. I do not think I will try to define it in every respect. I am unable to do so. It will exhort us to try to get it. I will say that meekness means the opposite of self-confidence and self-assurance. It means unassuming heart conditions, but that is not saying what it is. It is hard to define, dear friends. We all need it. We all must have it, and all do have it because we could not make a start without it. It seems to me it is next to faith.

You know what the Lord said: "I am meek and lowly of heart. Learn of Me." So, dear friends, we must have meekness. The question is how will we increase our meekness? We have it already. You see, I know I am talking to Spirit-begotten ones. Therefore, you have meekness. You could not have gotten there without it. How can we increase it?

There is a difference between meekness and humility. Only humility may be a case of keeping down our human aspirations while meekness is more putting into practice the quality of mind which will make us unassuming, make us quiet. A quiet spirit is very much to be admired—a controlled spirit. So, dear friends, while there is some difference between meekness and humility, they are crossed and recrossed and merged together and all swallowed up in love.

Love is the whole will of God in one word. So as we are looking at the subject let me exhort you and me. What I say to you I will first say to myself. I am not speaking only to you, but to myself also. Whatever may come to pass between now and October 1st, that is not the question so much as what will come to pass at that time, as it is how we are going to run to finish our race. I think it will be finished by that time. Whether it is or not, that will not make much difference. The question is, how are we going to run every day? This is on the home stretch. On the home stretch we will run faster than on any other part of our race course. It is more interesting and more trying. I would admonish to run with diligence and keep our hearts, and cultivate the graces of the Spirit. We are cultivating meekness when we cultivate the spirit of the Master. This is really identical with that of service. You know

what He said, "It is My meat and drink to do My Father's will." Now that is also our meat and drink, to do our Master's will, our Father's will. He had meat to eat, and had that to drink which the world knew not of. So have we. So, indeed, dear friends, as He sought to do the Father's will, that is identical with service. That means He was busy. So we are to be. So if we remain in that attitude we surely will find that the time is very short. Indeed, it will pass before we know it. There are so many opportunities, so that we can be busy all of the time, that every one will be busy in the harvest work.

How could some say, "I cannot do anything?" A brother said to me this morning, "I wish I could do something for you in return for what you have done for me." You can do a wonderful thing for me right away. What is that? Pray. Do you really realize what a wonderful thing that is? We do often remember—not always.

Now, dear friends, we see that this meekness and humility is all swallowed up in love, every bit, and that is the will of God. It is really in one word—Love.

We wish to indicate more fully how we might increase meekness. This is the way I would proceed for myself. If you can get any good out of it you are welcome. I am getting good out of it and hope you will. Perhaps you are doing the same. You know there is one wonderful promise in the Lord's Word, exceedingly wonderful, upon conditions that you ask for it you will receive the Holy Spirit, the Master's Spirit, the Spirit of the mind of Christ, the Spirit of the sound mind. You will receive it for the asking of it. You know what He said: that He is more willing to give that Spirit to those who ask it than we are to give good gifts to our children. What would His Spirit mean? That we should be more able to do these things, that we could increase the graces of love, meekness, etc., all the graces of the spirit. So I will exhort again to put on the graces by asking for the Holy Spirit. He will give it, He said He would.

Brother Dr. Farwell—Temperance

 I AM sure, dear friends, that after we have been walking in the straight and narrow way for quite a while that we will appreciate more what this subject of temperance means to us. Temperance to the natural man would be one thing and temperance to the spiritual man would be another thing. You know we want to get in the habit of thinking of ourselves as spirit beings, not as human beings.

If we accept the Lord and present our bodies in His behalf we want to consider ourselves as spirit beings, not as human. Having traveled for some time in the narrow way, having made quite an effort for a long time for development of the fruits and graces of the Spirit that the brethren have been telling about, we come to this thought, self-control. What does this mean? How are we to apply it? None of the graces are more important than any of the others, but I do believe though, we might have all of the graces heretofore mentioned in considerable development and lack in self-control. I don't see how we could ever be overcomers. I don't see how we could make our race.

The Lord is very good to us. "Study to show thyself approved unto God, a workman that needeth not to be ashamed." "Thy word was found and I did eat it, and it was in my

Discourse by Brother Isaac F. Hoskins, at

Text: "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." Psa. 34:19.

 TODAY is marked on the program as "Holiness Day." This theme is of great importance, dear friends, as you all know. There is much in the Bible about holiness. God says to us, "Be ye holy, for I am holy"; "Without holiness no man shall see the Lord." In other words, no person can make advancement toward God without realizing, to some considerable degree, the necessity for a holy life—in harmony with the Creator and His righteous regulations.

We propose, at this time, to note some Scriptures and call attention to some lines of thought that indicate that

mouth sweet as honey." And how true we have found that. God's wonderful provision for the world of mankind, how good it is when it first begins to dawn on our minds the exceeding great and precious promises to us. After God begins to point out our weaknesses and how frail we are, and what poor timber be are, we begin to grow faint and weary, and then we begin to study our Bibles with a new thought in our mind—to apply this word to our own minds and hearts. Previously we were getting the doctrine and plan, and then when we got to a place where we could see our position and what God has for us to do, we begin to exercise self-control, we begin to develop these qualities, and to crowd out the fruits of the flesh which are envy, strife, etc. The apostle tells us of the fruits and graces of the Spirit, and as we develop them we learn to control ourselves so that they can grow.

Suppose there is a little anger in our hearts, and we set ourselves firmly that we will not express that anger in word or act or thought, and we determine that we will not give expression to it. What will become of that spirit of anger? It will die by the natural law of inactivity; but on the other hand, if we determine all of the time to express and give utterance to it by word and thought, it will become crystallized and developed. How necessary that we take ourselves in hand and practice self-control.

Paul tells us that we have the mind of Christ. And if in anything we are otherwise minded, God will reveal even that to us.

When we first accept Christ and His merit is applied, we think we are pretty good people, and we are a little better than others. God begins finally to show us our defects, and it is up to us to make the corrections. I don't believe anybody is going to be in the kingdom only those who have a strong iron will. "God has not given to us the spirit of fear, but of love and of peace and of sound mind." Suppose you find yourself all at once fearing and doubting and hesitating. Where does that come from? The fallen flesh or the adversary or the world? That is where our self-control comes in, our temperance, for we have determined not to give expression to anything but the fruits of the Spirit. God has left us in that position. When we were begotten of the holy Spirit, he did not restore our minds to their perfect condition, but left us with the old twisted mind that we have so we could gain self-control. It is wonderful how much control some people have. I remember a business man who had a wonderful development of patience and kindness, and I never knew him in any of the five years that I was connected with him, to speak a cross word to any of his help. I have often thought since what a noble brother he would make, what a noble elder. He always manifested the fruit of self-control. How necessary it is that we develop this. If we do not, we can never be overcomers. As these truths come into our minds they reveal to us our imperfections. There is a scripture that comes to my mind and gives me a great deal of comfort. "Be of good cheer; I have overcome the world." It is those who have become overcomers that are to sit with the Lord in His throne and bring all of these blessings to the world of mankind. Don't you think it is worth while?

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things."

Clinton, July 3. Subject: "HOLINESS"

present experiences are having to do with making the people of God holy, and preparing them for His eternal presence; and we have chosen for our text the words of the Psalmist: "Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

This statement is in full accord with the general teaching of the Bible, to the effect that, in this dispensation, under the reign of sin and death, the individual who becomes a child of God and seeks earnestly to walk in His ways, the ways of righteousness, will have, as the result, an experience of discipline, of trial, adversity. A strange paradox is indeed suggested to our minds at this point; to be told, on the one hand, that God loves the righteous, that His favor and blessing are upon them, and to be assured on the other hand, that those who do follow His ways will have suffering and

affliction. There is nothing strange about the matter, however, when we see, from the Bible, God's viewpoint. It was briefly explained long ago, when God said to His typical people, "The Lord your God doth prove you, to know whether you love the Lord your God with all your heart, with all your soul."

In human affairs, the principle and philosophy that God has been following, are indeed observed to a marked degree. The skilled workman in the factory whose business it is to prepare metal used in delicate instruments, follows his highest intelligence when he develops and proves his materials. Some instruments must possess certain qualities of hardness, endurance, or elasticity, as the case may be. If they do not have these qualities, they would not be fit for the place for which they were designed—they would be of no value. Hence, it is important that these qualities be developed in the materials before they go to form the instruments. The intelligent workman will also put his materials through some testing process, under some heavy pressure or strain, for the purpose of determining their strength and durability. Some person of inexperience and poor reflection might question the wisdom of this process and inquire of the workman, Aren't you afraid you will spoil your material, or break the instrument that you are thus putting under such a strain? and the answer would be, If this article can be broken by this pressure or under this test, it is of no value. We have a purpose in the manufacture of this article. It is not intended to be an ornament, but is to be given very important service, and to be used in that capacity where it will come under just such a test and strain as this which you now see. We do not wish this material to be of disappointment to anyone; hence all defects must now be discovered and eliminated.

And why should it seem strange that God would follow wisdom of this kind in the execution of His purposes, upon a higher plane? I heard an infidel once say that this doctrine which Christians had been advocating for centuries seemed nonsensical to him—that God would say that He loved His children—those who put their trust in Him and obey Him—and, at the same time, that He would afflict them and cause them to go through various sufferings. Such is the short-sightedness of the natural man. What advantage, indeed, the people of God have; for they need not trust to their own philosophy and imperfect vision, but have a divine revelation upon this, as upon all other vital questions.

Inquiring earnestly into this revelation, we find it to indicate that all God's intelligent creation will have passed through some test or trial before they are admitted into the eternal ages of bliss. The revelation we have does, indeed, speak more particularly with regard to the human family, and it shows us that human experiences began with a trial—that God's creature, man, immediately upon his creation, passed through a testing experience. Thus the plan of God was begun. Then, casting our mental eyes forward across the ages, from the fall of man to the finish of the Divine purpose, we see that the last feature of this great program consists in causing all creation upon the earth to pass through a severe trial, a test, before they have God's final approval.

Neither are we left to grope in darkness as to the logic or philosophy of God's methods. Looking at the first trial, or testing, recorded, we see that it was character that God wished to develop in His creature. The first trial and test that came to the human family was not one that had to do with determining how great they were physically or mentally. God did not say to Adam: My son, how strong are you? Here is a stone weighing half a ton; can you throw that stone half a mile? Or, Adam, how much do you know? Can you tell me how far it is to the sun? If you can demonstrate to Me that you are very powerful physically, or that you have a wonderful intellect, you can have everlasting life. God was not concerned about them in these respects. It was, rather, the heart condition of our first parents that was important in the mind of God. He virtually said to them in that test, How much do you think of Me? Where are your affections? Whom do you regard first in life? The Lord, their God, "proved" them, to determine, to make manifest, whether they loved Him sufficiently.

Of course, we all know the results of that first trial. Humanity, at that time, proved that they did not love their God sufficiently; and it has happened that there were some parts and bearings in the matter that made the circumstances extenuating; and which caused God to show mercy and to plan for a new trial. He has seen that the lessons learned through experience with evil would cause His creatures to

exercise greater love for Him so as to endure similar tests successfully, and be permitted to live everlasting.

Is it not also true that, in connection with the ministry of evil on earth, God has permitted His creatures upon the higher plane—the angels—to be tested? Their test was also similar to that of the human family—one in which God caused to be revealed those who had proper love and loyalty toward Him, and those who did not. The Scriptures tell us of how some of these holy ones, higher than man, fell from their high and holy condition, left their proper and normal estate, and became degraded and under the dominion of an evil mind. How sad this all seems, and yet, withal, the mercy and wisdom of God are displayed in providing that even these angels, who have sinned against God, may, if they choose, return to His favor and fellowship. Surely, the entrance of sin in the universe has been the occasion for all to come under the test of obedience, in which each will, ultimately, have had an opportunity to show his loyalty or disloyalty, his love for God beyond every other consideration, or his lack of this quality, which would determine that he would be separated from God's favor and from life.

By the light of our revelation, we see how God's great purpose for the recovery of our race has been going on. He has even chosen to take out certain individuals of our fallen race, to perform for Him a certain mission, from time to time; thus making them, as it were, co-workers with Him. And what of these upon whom He has conferred this honor? Oh, the Scriptures clearly teach us how each of these individuals have passed through certain trials and testings which have had to do with their purification, and with testing their loyalty and proving them worthy or unworthy of the use God was making, or would make, of them. Did not God apply severe tests to the ancients—that class of holy ones who lived long before the advent of Jesus, and of whom we read in the eleventh chapter of Hebrews that they suffered so many things and that these sufferings were in the nature of tests which were for the development of their character, and for proving them worthy or unworthy of performing the mission which was assigned to them?

"Many are the afflictions of the righteous, but the Lord delivereth him out of them all." This statement, and many others which were addressed to other saintly persons than Christians, are fully applicable, however, to those who are striving to live saintly lives since the advent of our Lord. Though we are living in a new dispensation since Jesus came, and though we have a further revelation of God and He is dealing with Christians differently from that which he dealt with Jews, yet, His methods are the same in regard to this matter we are now discussing. Our Lord, and all the New Testament writers have much to say respecting the suffering of the Christians—"Through much tribulation shall ye enter the Kingdom of Heaven." We hear that remarkable statement from one of these holy writers: "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." In other words, the Christian is not to think it strange nor peculiar that he is having sufferings and trials. He is not to regard these as the improper or abnormal experiences for this present time; for they are, to the contrary, just the kind of experiences that each should have, in harmony with the Divine program to bring about the result that God wishes.

This question of the present experiences of the saints in passing through trial and tribulation, is one of very deep import and interest to all of us. Every day this matter comes up before us for consideration, because each day brings its trials, its testings, its disappointments. Some of them are, indeed, small; and some of them are large; and so, frequently, we have occasion to inquire, Why should I have this experience? or, Why should my circumstances be thus? or, Why can't matters be different? To be able to have Divine answers to all of these questions is sure to mean much to us, as the Lord's people, in the way of consolation and comfort. If we are properly applying ourselves to God's Word, we may have this consolation. We may not audibly hear our Father's answer to us as we question Him in holiness of mind, and in submission of His will.

Of one notable and distinguished character, we read that, "It became Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the Captain of their salvation perfect through suffering." No room is left for question as to who is referred to as Captain; our Savior is revealed to us as this one. Having received an appointment of God to the office of King over all the world, He was led of the Father through certain educational and preparatory experiences which were in the

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nature of sufferings, disciplines. He became a "Man of sorrows, and acquainted with grief." It pleased God to bruise Him—"Though He were a Son, yet learned He obedience by the things which He suffered." Always holy and perfect and obedient, our Master needed not to be corrected for wrong-doing, nor because He had ever displeased the Heavenly Father; but He was called to be a great Captain of a company of spiritual dignitaries and we are told that, having been made perfect through suffering, He became the Author of eternal salvation to all who believe. That is to say, His sufferings, as the "Man of Sorrows" had to do with developing His character to a greatness, and of a kind that He had not attained before these sufferings.

Neither are we left to question who may have been referred to as the "Sons of glory," who are following their Captain. Did we not have explicit statements on the subject, we might have supposed that Saint Paul must have been referring to some very high order of angels, chosen to such distinction. There are various orders in the spiritual realm—principalities and powers—whom we would suppose would have the preference in any special favors that Jehovah might have to offer. But, none of these lofty ones of the spiritual realm are referred to as members of this company of sons. The power and wisdom of God are more marvelously exhibited in the consideration which He has shown towards humanity, in that it pleased God to call this company of sons from those who dwell upon the human plane. The New Testament is laden with promises to the faithful in Christ Jesus; that, if they are patient and faithful in walking in His steps and suffering with Him, theirs will be the great reward of glory, honor and immortality. It was the Master himself who extended the invitation, saying, "If any man will come after Me, let him deny himself and take up his cross, and follow Me." Consequently, as He was in the world, so are we—designed of God to learn obedience and develop character as was our Head and Forerunner, the Captain of our Salvation.

If you and I, dear friends, find ourselves today having our seasons of trial and experiences of trouble, we should not feel discomfited nor cast down. These experiences should be taken as evidences that we are in the hands of the Lord, and going through the process. Our Master declared that He was the vine, and we are the branches, and "every branch that beareth fruit, He purgeth it, that it may bring forth more fruit." Should we, then, be discouraged because we see the fulfillment of this promise, which proves our relationship to God? We are quite well aware of the fact that these things, which are proofs to us that we are dwelling in God's favor, would not be proofs to our worldly philosophers and friends. Rather, they place just the reverse interpretation upon the experiences of the people of God. The children of this world say to us, You people claim to be God's children and subjects of His special grace and favor; but where are the proofs to substantiate this claim? If God loves you, as you say He does, why should there not be some outward demonstration of it? You people pass through the depths of sorrow and trouble, you have no more of this world's goods than others and you have afflictions, difficulties and pain, the same as we of the world; and where, then, do you have any advantage over us and how can you prove that you are the children of the Most High?

Our reply is that God has not charged us with the responsibility of proving anything to the world in this dispensation. Humanity in general is blind, and cannot see afar off." Our Master did not succeed in proving to the world that He was the Son of God; nor was that His mission when He came. We recall that the people misinterpreted our Master's life and experiences, even as they misinterpret the lives and experiences of the saints. They said of Him, "We did esteem Him stricken, smitten of God and afflicted"; that is, they misinterpreted His experiences to be evidences of Divine disfavor, and that He was under the curse of God. So it has ever been with those who have walked in His steps. The world has interpreted the sufferings of God's people in a general way, as being evidences of Divine disfavor.

It is only as we hold to the viewpoint of the Scriptures that this matter of the afflictions and troubles of the saints becomes clear to us. From the standpoint of the plan of the ages, we see that this dispensation has been ordained for the selection from the human family of a class who shall become of a special order. We have seen how God purposes to bless all the world in due time. Now He is making preparations; this present age witnesses the selection, development,

education and proving of the class whom God will use in bringing a great blessing to the world in the coming age. There are many Scriptures which substantiate this thought. St. Paul declares, "If we suffer with Christ we shall reign with Him;" "Know ye not that the saints shall judge the world?" The Revelator declares in his vision that he saw thrones and those that sat upon them were those who had suffered faithfully for Christ's sake, and they lived and reigned with Him a thousand years. The Prophet Daniel, likewise, in a vision was able to look across the ages to the time when heavenly powers would visit this earth, and he saw the kingdoms and powers of this world given into the hands of the saints, the Christ.

Then, friends, why should we not see our present call in all of its fulness and recognize the propriety, the utility of the present disciplines and tribulations? Is it not a matter of our going through this process in order to become qualified for entering upon the great profession of the coming dispensation? In other words, the saints are now learning their profession. In human affairs, men and women consider it appropriate in every way to devote several years of their time in qualifying themselves to fulfill a certain calling or profession in life, a profession that pertains merely to a few days of this present existence. The man who would be successful in business or in the profession of medicine or in law, or in art, does not hesitate at all to enter upon a course of training that will cost him much money and time in order to qualify himself to fulfill the duties of that profession. And how eminently proper and reasonable that God, who is calling the saints to the profession of kings and priests in the coming age, that He should have marked out for them a course of instruction in righteousness and disciplines which would educate them, qualify them, to be used by him in that high capacity. St. Paul says, "Consider the Apostle and High Priest of our profession, etc." You see the Apostle here specifies that we have a profession, but our profession is that of the priesthood, Christ is the chief high priest of the order to which we are to belong.

As Bible students we must recognize that the office of the priesthood is to officiate between God and those who are ignorant or out of harmony with Him. In the days when God dealt with Israel, He ordained a priestly class to administer or to accomplish a priestly service which would bring the people into a condition so that He could recognize them as His people and bless them as such. The New Testament Scriptures inform us that what took place amongst the ancients foreshadowed a greater priesthood that God would call to officiate between himself and the whole human family, alienated from Him. We are informed, furthermore, that the time when the world will be brought to God and made at one with Him has been set for the dispensation to come following the second coming of Christ; that in this Gospel age intervening, the priesthood is being selected. They willingly offer themselves as sacrifices. This is the Day of Atonement, when the sacrificing work goes on, and those who will be members of this royal priesthood are now learning their profession; are submitting themselves, their wills, to God, through evil and through good report. They are looking forward to the fulfillment of the promise that if faithful unto death, they will receive a crown of life; that, if they prove overcomers, they will sit with Christ in His throne in the first resurrection.

All the followers of Christ who have this proper viewpoint of the matter should be able to look over their Christian experiences and see how present disciplines, trials and afflictions have been working out in them certain grand results; how they have been instrumental in drawing them closer to the Lord, of separating them from this world. Have we not all recognized how, as we have come under the pressure of temptation and trial, we have been thus caused to see ourselves just as we really are; of how present troubles have had to do with bringing to us the revelation of certain characteristics and tendencies of which we were not aware, existing in our flesh! Just to illustrate: If we have before us here a glass of muddy water, it is apparent to all, as we look through the glass that there is a state of impurity represented there. Then, if we set the glass down and allow it to become quiet for a time, the mud will settle to the bottom. Then, holding the glass up and looking through it again, it appears to be pure water, all the sediment having settled to the bottom. But really it is still a glass of impure water; all we need to do is to take something and stir it a little bit and see that there is something else there besides water; the impurities are again manifest in connection with the stirring process.

This illustrates to us how we as Christians still possess the sediment of the old nature in our vessels. When we were converted and turned from sin to righteousness we were not instantaneously made fit for the crown of life, for the heavenly inheritance; though that was an important step in the right direction, yet it was only a start, a beginning. We were then, like a glass of water with the mud all settled to the bottom. After conversion, as we rejoiced in that forgiveness of sin and realized that our hearts were in harmony with God, we may have supposed that we were about right, that there was nothing more to do; that we were fit for the presence of God. Divine providence may, for a time, have protected us from many special trials and temptations until we should thoroughly get our footing. Then, later on, the scenes changed; new circumstances came which brought to us peculiar tests and trials, and, as we underwent these, the sediment of the old nature was aroused and old tendencies and desires were manifest. All of these characteristics we know belong to the flesh, to the old nature. All such conditions must be gotten rid of before we are fit for the Divine presence; the fiery trials and temptations of the present time have to do with revealing to us our real condition, thereby enabling us to be co-workers together with God in this matter of becoming cleansed and separated from these various defilements.

We must see these elements of the old nature before we are in a position to make a fight against them. The actual situation must be revealed to us to really enable us to begin the warfare against the world, the flesh and the adversary. So the Scriptures abound with reference to this strife, warfare of the saints. We are exhorted to be overcomers, to fight the good fight of faith before we can be overcomers. We must see the things we have to fight against, the things that must be overcome. Through this process of trial and trouble God would cause us to know ourselves thoroughly. He thus gives us an opportunity to show to what extent we love Him, to what extent we desire His will done in our mortal bodies. One of the great lessons to be learned by the saints is that God will be first in all of their plans and purposes. In fact, this is the lesson God has been teaching all classes of individuals with whom He has had dealings in the past: "Thou shalt have no other Gods before Me."

Many of the Lord's people in these days need the exhortation of the Apostle as did the saints of old; "My little children, keep yourselves from idols." The thought is not that any of the Lord's people are bowing down and worshiping idols of stone or wood. No, the thought is that the idolatry of the Lord's people at the present time consists of undue affections and love for other objects or treasure than that of the Lord God. There are those of the Lord's people who make idols of each other. They lean upon the arm of flesh, supposing that, in the time of storm and tempest, disappointments and trials of life, they will have this one to come to, to sympathize with them, to help them. And oh, how unwise is such a course! Bitter disappointment will come sooner or later. The human flesh upon which you and I may lean will prove a failure to us sooner or later. The human heart in which we seek to find resting place will prove to be a state of barrenness sooner or later. Divine Providence will so overrule the affairs of our lives that we will come to appreciate heartily the language of the poet:

*"Change and decay in all around I see,
Oh, Thou who changest not,
Abide with me."*

"The arm of flesh will fail you, ye dare not trust your own." Thus in our disappointment with human ties and fellowships, the Lord would lead us to see that our only safety and security is in resting our affections and our hearts altogether upon Him; to seek to know God's will alone.

Again, have we not been deeply impressed as we have seen how trials and tribulations have had to do with causing our development spiritually? Have we not observed how under the pressure of difficulties and afflictions there is afforded us the opportunity for vigorous exercise of the spiritual powers of the mind just as we realize in natural affairs exercise is the law of development. The more one exercises along that one particular line, the larger or greater becomes that particular organ or faculty. We all recognize how the physical man may be developed physically; how, if we exercise, systematically, the muscles of the arm, the more their enlargement, their hardness, etc. Then, if some weight is taken into the hands and we exercise ourselves vigorously as we hold these weights, the more the whole process of exer-

cise is intensified, and that, as a result of this intense exercise, development is facilitated, and the object of the exercise is attained all the sooner. So in spiritual affairs. We find that spiritual exercise is absolutely necessary for our development. Amongst these exercises are, for instance, the study of the Word, etc. Anyone who neglects these exercises must realize an impoverished condition spiritually. But the Lord, in His providence, gives certain fiery trials, certain special tests; then the exercise is made all the more strenuous—the trials corresponding to the weights in the hands; and one realizes that it is much harder to do right, to maintain a proper attitude along the lines of holiness under the pressure of temptation and trial than when everything is going smoothly and when there are no special trials.

It should not be difficult for anyone to be patient when there is nothing to try the patience. It should not be hard for anyone to be loving when the objects to be loved are lovable in every sense. But, when we are brought in contact with the adverse conditions, the tendency is to try our patience and our brotherly love. Then we find ourselves under the necessity of striving all the harder and of putting forth all the more effort—of exercising our spiritual powers more vigorously if we would maintain the proper spiritual balance under those circumstances. And such spiritual exercise has largely to do with hastening our development along the lines of those particular qualities.

Let us, dear friends, bear this lesson, therefore, in mind: that present afflictions and difficulties are a part of Divine providence, giving us an opportunity to develop and to attain qualifications of character that will enable us to gain the Kingdom of God. Surely, it was from this standpoint that St. Paul spoke when he declared, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." He exhorts the saints to rejoice in them because they are working out greater results. True, indeed, it does not seem to us that they are "light afflictions" from the standpoint of the flesh. We sometimes feel that they are terrible afflictions, almost unbearable; but this is only because we are taking the wrong viewpoint. Viewing the matter from the Apostle's standpoint, we see that the glories to be obtained are so important, so valuable, that the afflictions and disciplines are insignificant and not worthy to be compared. So, likewise, it seems to us that present trials and tribulations are long indeed. It seems to us sometimes that they will never end, and yet, the Apostle, from the proper standpoint, declares that they are but for a moment; that is, as compared with eternity of glory and blessing to follow. The time now spent in preparation for the future is, as it were, but a drop in the bucket, for a moment in comparison.

It will be helpful for us, dear friends, if we bear in mind continually, the lesson brought out in one of our texts today; namely, that the Lord our God proveth us; that it is the Lord our God that has to do with whatever trials in life we are passing through. Frequently we have found ourselves blaming others, blaming circumstances, blaming conditions, for the kind of experiences we are having. We sometimes say, Oh, if it hadn't been for what he said, or what she did, things would have been different; I would not have had this suffering. Here, again, we find ourselves removing from the attitude of faith in God, in reasoning after such a manner. The Word of the Lord assures us that the lives of the saints are continually in the hands of the Lord; that nothing happens to them by accident; that they are not permitted to suffer anything as the result of indiscretion of someone else unless, in His providence, He sees such suffering to be good for us. We are not, therefore, to place the blame upon any other object than that of the Lord, as He will assume the entire responsibility of our sufferings. This does not mean, of course, that if we have been indiscreet in our conduct, if we have been careless in respect to our course, or if we had been neglectful of the Lord's instruction, that we may excuse ourselves by saying, Well, the Lord wanted me to have this suffering; the Lord caused it. This, indeed, would be the wrong process of reasoning. We may bring certain afflictions, certain chastisements, certain corrections of the Lord upon us by disobedience, indiscretion; and even in such experiences the Lord is able to overrule and bring some great blessing to us if we leave ourselves in His hands.

But respecting trials and afflictions as they come to us from outside sources, from other objects, animate or inanimate, we may safely say, in one sense, that God is the real cause of our suffering, for it is the "Lord your God that proveth you." Was it not from this standpoint that our

Lord Jesus viewed His own experiences as He was passing through the midst of suffering? He said, "The cup which my Father hath given me, shall I not drink it?" Perhaps we will at first inquire what Jesus meant by this. Some of us might say, Was it not Pilate who gave the cup Jesus drank? Others might say, Was it not the soldiers who crucified the Master? Was it not these who gave Jesus the cup? Still others might say, "No, it was the Scribes and Pharisees who maliciously schemed and entrapped our Lord, bringing Him into condemnation. It was these who gave Jesus the cup." But no, dear friends, this questioning is all wrong. The Master spoke the truth when He said, "The cup which My Father hath given me." That cup represented the measure of His experiences, the personal afflictions, sufferings, etc., that came to Him, by the will of the Father. It was the Father who prepared that cup. True, indeed, there were various individuals who were instrumental in giving the cup to Jesus, but back of all these instruments was the hand of Divine Providence, the will of God, which had foreordained that the Only Begotten Son should have that portion of life's conflicts and troubles which caused Him to be "exceeding sorrowful, even unto death."

So it is with all those who are faithful followers of the Master. They are invited to drink of the cup given by Him. Jesus himself said, "Are ye able to drink of the cup that I shall drink of?" Note, dear friends, that this is not another cup. We are invited to drink of the same cup, the same kind of suffering, the same sacrifice to death; that we are invited to participate in with the Master in order to gain the crown of life. Therefore, as it was the Father who poured the cup for Jesus, so it is the Father that pours the cup for us, because it is the same cup, the same pouring. Just so surely as Jesus was the Lamb slain before the foundation of the world, so, also, it is just as certain that His companions and associates in glory, as a class, were predestinated and ordained before the foundation of the world.

With this thought in mind, let us begin afresh our service for the Master, fulfilling our consecration and endeavoring, if possible, to endure the tests, tribulations and trials of life with greater resignation, with greater submission than ever before, realizing that we must have these experiences in order to learn the lessons of life and attain the

Divine character—qualities of heart and mind like those of our great Head, who, in every way, is our Pattern, our Model. Let us not forget the words of the prophet, which are as fully applicable now: "When thou passeth through the waters I will be with thee; and through the rivers, they shall not overflow thee. When thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee." Note, dear friends, how the Lord has not promised to prevent us from passing through the waters, but, rather, has promised to sustain us while we are passing through the waters. It may, indeed, seem to us like the waters of affliction would, at times, completely overwhelm us, and cause us to give up in absolute despair. But our extremity and helplessness becomes God's opportunity. He intends indeed that the waters shall almost overwhelm us. Then as we exercise faith and cry unto Him, His grace is manifest in the support and assistance which He gives. The waters will not completely overflow or overwhelm us.

Similarly with reference to the thought of fire. The Lord has not promised to keep us from walking through the fire, but, rather, that He will keep us while we are walking through the fiery trouble or trial. It may seem to us at the time that the fiery experience is almost devouring us, is really consuming our very souls; but if we are really relying upon the Lord and trusting in Him, the fire, the flames, will not kindle upon us. We will realize, indeed, that a burning process is going on, the fire is really devouring something; but this is as it should be. There is dross to be consumed, that, like the gold that is tried in the fire, so we have this treasure of the Divine mind in this earthly vessel which must be separated from the dross of human or earthly mind. It takes the fiery trials to consume in us human ambitions, fond or earthly desires. Tribulations and disappointments of life have to do with separating the dross of worldliness from us as new creatures, that we might be left refined and ready for higher use in the Kingdom of God.

Finally, let us rejoice, dear brethren and sisters, in view of all that is before us. Let us be glad that we belong to the Lord, even though we are feeling His Providence and His hand heavy upon us at times. Let us still hold fast to our faith, to our confidence and rejoicing of the hope firm unto the end. That, though "Many are the afflictions of the righteous, the Lord delivereth him out of them all."

Clinton Convention—Praise Day—June 28 Discourse by Daniel Toole, Subject: "PRAISING GOD"

"Let us offer unto God the sacrifice of praise continually, even the fruit of our lips, giving thanks unto His name."


THE text, that we might consider for a little while, is found in Hebrews 13:15. The thought that is presented to us in this text is "praise"—"Praise unto God!" You will notice, dear friends, that there are many texts in the Bible that commend this thought to us. The Apostle says, "Continue steadfast in prayer, and watch in the same with thanksgiving." "Be careful for nothing, but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God." Again our Heavenly Father says, in Psalms 50:15, "Call upon Me in the day of trouble and I will deliver thee, and thou shalt glorify me." Whoever offers the sacrifice of praise glorifies God. Verse 23.

Again we read, in Psalm 69:30-31, "I will praise the name of the Lord with a song, and magnify Him with thanksgiving, for this will please the Lord better than an ox or bullock that hath horns and hoofs." Praise and thanksgiving please the Lord.

BASIS FOR APPRECIATION.

Praising God is expressing to God heartfelt appreciation. The basis of this appreciation is two fold:

First, the favors and benefits bestowed upon us by God, the fountain of all blessing.

Second, meditation on the benefits that God has bestowed upon the human race, and is continually bestowing upon them, ought to call forth that form of praise called "thanksgiving."

In order to thank God, then, we must hold in mind

the many benefits that He has bestowed upon us, and urge in ourselves a lively appreciation for the same. All of God's favors are a basis for this thanksgiving—multitudinous they are. Also, dear friends, it is God's intention that these manifold blessings and favors should draw forth from our hearts hearty appreciation not only of the blessings, but also of the *mercy* and *benevolence* of God for giving these things to us. Are we like the nine lepers, who appreciated the fact that they were cleansed, but did not appreciate the *One* who had cleansed them?

Can you see that we can appreciate many of the gifts of God, and not allow that appreciation to go back beyond the gift to the giver?

The tramp comes to your house begging for food. You give him a hearty meal, he enjoys it, but, dear friends, does that enjoyment or appreciation go beyond the meal and reach out toward the donor of the gift?

Many of us have received assurance of favor with God, and we have appreciated that favor, we have appreciated life, we have appreciated a certain degree of health, civilization and proper training, and thousands of blessings that have come through God's inspired Word. Has that appreciation gone beyond God's benefits, to the great loving goodness and mercy and benevolence of the giver? Have our hearts been knit to God through these blessings?

Some people say that restitution blessings or rewards would be good enough for them. Yes, the devil could appreciate the rewards of restitution. But if God would give the devil eternal life and dominion of this earth, while he would appreciate eternal life and dominion of the earth, would such a favor draw out of that enemy of God such an appreciation of the *one* who bestowed that blessing as would overcome his selfishness? Can you see, dear friends, that we can be wholly selfish and yet appreciate blessings and favors of various kinds. Thankfulness means more

than appreciation of favors; it means appreciation of the bestower.

Dear friends, are God's favors drawing out of you such a hearty appreciation of God as is overcoming your selfishness, making you kind and benevolent? The excellencies of God's character are also a second basis for lively appreciation. God possesses all the noblest and most lovable qualities of heart and mind, and all these in an infinite degree. To a large extent, the loving God with all the heart and mind, is based upon a proper acquaintance with God's character and a whole-hearted appreciation of the same. Meditating upon the excellent qualities of the heart and mind of God should call forth a lively appreciation of God. Dear friends, are your meditations of God—getting acquainted with all those holy qualities He possesses—calling forth in your heart and mind a lively appreciation of God? Is your heart being united to God because of what He is?

The Psalmist shows how meditation upon God's character aroused within him a strong appreciation of God, he says: "My soul shall be satisfied as with marrow and fatness, and I will *praise the Lord* with joyful lips." When will he do this? "When I remember Thee upon my bed, and meditate on Thee in the night watches."

Again he says, "Thine, O Lord, is the greatness and the power and the glory and the victory and the majesty. All that is in Heaven and upon the earth is Thine; Thine is the Kingdom, O Lord, and Thou art exalted as head over all. Power and might are in Thy hand, and in Thy hand it is to make great and to give strength to all; therefore we praise Thee and thank Thy holy name." When David was meditating upon the goodness of God and all God's character, it called forth from his heart that expression, "Therefore we praise Thee and thank Thy holy name."

Now whenever we think of praising God, we are to bear in mind these two lines of appreciation: God's blessings and God's character.

"APPRECIATION SHOULD BE EXPRESSED."

This appreciation of God's gifts and character should always be expressed. Not because it needs to be expressed in order that God may recognize it, but because whatever of appreciation anyone may possess in his heart, God recognizes it before it could be expressed. "For God searcheth all hearts and knoweth all the imagination of the thoughts." 1 Chron. 28:9. But it should be expressed, because any quality of heart not expressed in some way becomes dwarfed and withers away, but if those holy and proper emotions of the heart are expressed, they not only become fixed in the character, but they gain a greater intensity and volume.

Anger, for instance, may be restrained inwardly and outwardly until the propensity to become angry is completely overcome. But how rapidly the propensity to anger, impatience, jealousy, pride and envy become fixed in the character and their volume are intensely increased by yielding to and in some form or other expressing their emotions. So, also, dear friends, with the good qualities of love, and appreciation of God's gifts and for His character. When once there is a certain amount of appreciation in the heart, if that appreciation is expressed in some way, that appreciation is fixed upon the heart and mind, and not only that, but they are increased the more we express them. We recognize that with the evil that is within us. If we give expression to it, it increases, but if we restrain it, it passes away.

Now in the character of the members of the human race the heart quality for appreciating God's holy character and all His manifold benefits is very much depraved, is very feeble. We have given plenty of expression to the base, unholly elements of character and but little expression

to the better qualities. Now it is the business of all true Christians to develop by the Lord's assistance all the God-like qualities of disposition or character in order to become worthy of eternal life. A thankful, appreciative heart is an unselfish holy quality and should be developed by persistent expression of whatever appreciation we already possess.

PRAISE THROUGH PRAYER.

There are different ways of giving expression to appreciation. But the one way mentioned in our text is by the lips, which would mean prayer. Prayer might be defined to be a coming to God through the exercise of faith and having a heart interview with Him. In this interview or fellowship with God, the full and hearty expression of thanksgiving and praise is to play an important part. Most Christians have thought of prayer as only the privilege of asking Jehovah for favors and blessings, but by a close study of the Scriptures and a little reasoning on the subject we can see that thanksgiving should form a large part of our prayer life. Paul exhorts the church saying, "Continue steadfast in prayer and watch in the same with *thanksgiving*," and again, "Be careful for nothing, but in everything by prayer and supplication with *thanksgiving* let your request be made known to God."

One more good reason why God should request us to express our appreciation to Him is, that it *calls forth the exercise of faith*. If God were visible to us it would not require the exercise of faith to express our hearts to Him. But God is not visible. He is "the invisible God who dwells in light." What an exercise of faith it takes to express your hearts to Him! You can easily say prayers without faith, but there is no satisfaction or pleasure in that. One reason why so many Christians pray so seldom in private and their prayers so brief, is because their faith is so weak. And their faith being weak, their whole Christian character is feeble and fluctuating. Now since every time you express your appreciation from your heart to God, you have had to exercise faith, that would be a good reason, dear friends, why we are so much encouraged in the Bible to offer praise and thanksgiving to God. Has not the weakness of our faith been manifested by our infrequent, short, dry and uninteresting prayers? If God were visible to us would we not love Him, praise Him, fellowship with Him almost constantly? Do you see that by analyzing your prayers you can largely determine the strength or weakness of your faith? Do you see that faith grows by exercising it? Do you see that by frequently, determinedly and perseveringly thanking and praising God in prayer that your faith would grow rapidly from thus exercising it? Do you see as faith increases your whole moral health would improve? Shall we not, then, dear friends, begin frequently and diligently to offer praise and thanksgiving unto God, because it will increase the power of appreciation, because it will fix that quality upon the heart and mind, and because it will call forth daily the exercise of faith. And as faith increases you will be able to transform your characters.

Let us be diligent, then, in praising God. Let us make praise a large part of our prayers, meditate, consider. Bring to mind the things that you really believe; stir your heart to appreciation. Meditate upon those things until the heart is stirred with praise toward God; and as the heart begins to stir with appreciation toward God, express it. Let every heart quality and impulse flow out toward God and others. And in a little while you will find that all those holy impulses, those God-like qualities, will become a consuming fire within you.

"Let us offer unto God the *sacrifice of praise continually, even the fruit of our lips, giving thanks unto His name.*"

Clinton Convention—Question Meeting, Conducted by Pastor Russell.



THIS is a question, my dear friends, that will be very easy to answer.

Ques. Pastor Russell. My Dear Sir:—I am much interested in your great philanthropy, and will be pleased if I may be privileged to have some part in it also. Can you use, and are you willing to accept, the enclosed check to assist in the work? If so, I will be pleased to have you use it in whatever way may be deemed advisable to you.

Ans. The check is for \$2,700.00, and the question is will I accept it or not? I answer in the affirmative.

I might say, my dear brethren and sisters, that although no money is ever solicited, all the money that is used is donated, and as a rule, those who give to the work are not very wealthy people. *But very many people having had their own souls blessed feel as though they wanted to do something to give the blessings to others, and so they in this form, and sometimes in another form, will hand in some money, desiring that it shall be used in some way.*

For instance, when I was at Asbury Park one day an envelope was handed to me and I had not time to open it so just put it in my pocket; but I was talking to a reporter sometime afterwards, and he was asking about the work, how supported, etc., and I explained to him that it was by voluntary donations; that I had been in this work forty years, yet we never had taken up a collection at any time, and whatever money the Lord provided was used to the best of our ability and judgment and as wisely as we knew how, the Lord being asked for wisdom to use the money of His own providing to His own praise, and that it keeps coming gradually, and that we never solicit it from the people nor ask God for it. Now that would seem very strange to some that we would not pray for money and tell the Lord how much or how little was in the treasury. But, my dear friends, we have a God that knows all about the treasury, and what is the use of telling Him. He knows the account better than I do. I am not going to tell God how much He ought to put into the work. Let Him attend to that part. Whatever comes into our care is our stewardship and supervision. There our responsibility begins. Use it wisely and well and so it will gratify the Lord.

I said to the reporter: That is the rule we follow, and when God ceases to provide the money the work would decline in that proportion, for we would not ask, *but would use whatever He sends*. The reporter seemed somewhat doubtful, and I said, "I do not know but what I may have something in my pocket now." I pulled out some letters and found this one and said, "Here is one I have not examined," and I opened it and found five \$20.00 bills in it. He looked with bulging eyes. All that it said on the envelope was, *For the dear Photo Drama, from a sister*. That was all. But it tells the story, dear brethren and sisters, and so we thank this dear brother and will try to use this money wisely to the Master's praise.

If all of the questions are as easy to answer as this one, my dear friends, I will have no difficulty.

Ques. No. 2. Did Jesus prove His right to human life from His birth to thirty years of age, or did He prove His right to human life from thirty years of age to the cross?

Ans. We have no reason to doubt that our Lord Jesus as a perfect boy lived up to the highest standard that could be expected of a perfect boy, and so we read in the Bible that He grew in stature and in wisdom and in favor with God and man. That is pretty plain for the boy, and He kept on growing and He kept on coming up to full manhood and He did not reach full manhood until thirty years of age. Of course He was subject to the law all the way along, and any violation of that law would have impaired Him more or less directly, but the time at which He is specially brought to our attention as being on trial for life or for death is from the time that He gave himself at thirty years of age. So far as our judgment is concerned, we therefore would say that is where Jesus was under trial before the law and His covenant of sacrifice. But without doubt all of the previous years of His life He had lived up to the standard of His knowledge and perfection.

Ques. No. 3. Dear Brother Russell, in the event of October of this year coming and going, and you should still be in the flesh, do you think that that would be an indication that the Lord had left you out of the High Calling class?

Ans. I would not. Our understanding, dear friends, respecting October, 1914, is that to the best of our judgment—judgment of the Scripture testimony, of how to read the chronology furnished in the Bible, to the best of our judgment the year 1914, the month of October, will mark the end of the Gentile times.

Now we do not *know* that it will be so, because there is a difference between faith and knowledge. Now we know in part on any subject more or less distinctly seen, Some have more accurate judgment and some less. But God does not propose that His people in the present time shall walk by sight, but by faith. That is His intention. He has not, therefore, given us on some lines that which will be positive evidence so that we may walk by sight. As for instance, He has told us about the "crown of life" laid up for us, but you have never seen it except by the eye of faith, and yet that is the very thing you are running for and spending your life for, and unless you have full faith in that crown of life, you would not be laying down your present life and seeking to live in the future.

In the matter of chronology, we remind you of what we said in the Studies in the Scriptures. It is not a thing that can positively be known. We pointed out in the Second Volume that the chronology there set forth is the best, and

most accurate, according to the Bible, that we are able to determine; but we also pointed out that the Bible does not pretend to give the day, the week and the month chronologically; that it gives certain periods in a lump sum, and therefore there will be always occasion to exercise faith in connection with the chronology. We told you that in our judgment this chronology was correct, though it was admitted to be fallible and possibly might vary for a year or a few years; but that it seemed to be corroborated and made strong by the fact that certain prophecies of the Bible seemed to intermesh and interlock with it and it made the chronology of the Bible appear to us that He meant it to be used, and I am using it in my faith and I am acting according to this chronology. I believed these prophetic parts fitted into it and that it is connected with all of God's doings. There seems to be a fitness all the way down; and I cannot see how they could so fit together unless God intended it, and if so, these things were for our admonition, for our instruction. So I placed upon each reader the responsibility for thinking the matter out for himself. We have as much in the Bible as we ever had, and I merely pointed out how the matter looked to me, and asked you to use your judgment.

I think the same about the chronology that I ever thought. I see no place where there is a flaw. I would not know where to put my finger on any item there and say, that is a mistake. I do not know any such place. It all looks to me as it did thirty years ago.

Why then, Brother Russell, here it is 1914. And have all of the things occurred that you thought would occur by this time?

No, that is true. They have not all occurred.

How do you account for that?

Perhaps I was expecting more to occur than I should have expected. I see nothing whatever to indicate to me that the chronology is in error, that our expectations are wrong. I am more convinced every day that I live that the great Divine Plan of the Ages is the only plan that could be a Divine plan; that no human being could possibly have concocted that plan. When you compare the Divine plan in the Bible with all of the human plans and theories how simple and absurd all human theories are.

Think of the thoughts given us about the doctrine of election. I need not single out any one. Take all of the creeds that have come down to us, and there is not an intelligent man in the world that would think of defending any of those creeds. They are all too absurd for the light of our day, and when we hold up the Plan of the Ages everything else on earth is put to shame and wants to get into the dark. Whether they like it or not it is so. The Great Plan shows God's knowledge of the affairs of the universe; God provided a "Lamb slain from before the foundation of the world." God permitted the sin, the fall, why He permitted it, His intention respecting the fallen ones that they should be redeemed in due time, the time of restitution that it should come in due time, and in the interim God would select a Church to be joint heirs with Christ in the kingdom work. You cannot make me believe that any human being could make such a plan. Sometimes I see such futile efforts of humanity for making plans. For more than 6,000 years men have been making plans, for God and they are all silly, and the part that is not silly is devilish.

So then, nothing that could happen in 1914, or any other time, would change my mind one whit in respect to the great Divine Plan of the Ages.

What about it being near the time when the Kingdom is to be established?

I think so many times that every added indication that it is near even at the doors that I cannot doubt, whether the culmination comes in 1914, 1915 or some other year, *it is near even at the doors*. When I see from the Bible the record given us, as I understand, as we have presented and you have read that we have been in the harvest time ever since 1874, that this is the harvesting of Christendom, I am astonished at how true every feature of that work seems to be, of the demonstration that we are in the harvest and the work is in progress. We have had forty years of this harvest, or will have in a few months. What have we seen? According to the Bible we have understood that during this harvest time the great Chief Reaper was to be present, not known to the world but to His sheep, the knowledge of His presence coming out gradually from one to another and it has been so. The parousia, the presence, unknown to the world that Jesus foretold when he told us that his coming would be "as a thief in the night," of which the Apostles said the world would all be taken by surprise and that they

would not know what hour he would come, "But ye, brethren, are not in darkness that that day should overtake you as a thief" because ye are children of the light and of the day, therefore God would make known to you enough of the light on this subject to give you the information that we might not be in darkness with the world respecting the presence of the Lord. What are some of the evidences?

I answer Jesus himself told us what would be the special work He would do at His second coming and before He was manifest as present to the world. Before He would manifest himself to the world He would be present and do a work for the Church and that would be this. He told of the parable of the talents and the pounds, how He gave certain pounds and talents to His servants and went into a far country, Heaven itself, to be invested with kingly power and authority. On His return He would first call His own servants and reckon with them. Has it been so during the past forty years? Yes. There has been a reckoning with the Lord's servants and a giving of account of how they have used the talents and blessings and opportunities that have come to them, and in proportion as they were found to have received and used these well in that same proportion they have entered into the joys of their Lord. I am not wishing to say that you and I have entered fully into the joys of our Lord yet. No, there is more. That part where we shall have rulership over two cities, five cities, etc., that will be entering into the joys to the full extent. All who have been found faithful in this harvest, when the Master has called their name and they have been found faithful to the talents they did have, will be lifted up and given the high reward of being joint heirs with Christ. These are now learning to know of the love of God which passeth understanding. This has been going on for forty years.

The Bible says at the time there would be such a blessing on the loyal ones of the land, there would be another class—a nominal class—with whom things would not be so favorable, and I believe it has been so; and I believe that is what the Bible calls a spewing out of the mouth by the Lord in connection with certain persons who have not been so loyal to Him; and that work of separation has been going on, as a separation of the wheat from the tares, the tares to be bound in bundles for the burning.

I will not attempt to go into details, merely touching points known to every one of us, and I am doing this merely to stimulate your pure minds by way of remembrance, rather than to say anything new. We have said all this in print and you have read it before. We are merely reminding you of it. I have believed in all of these things for over forty years and I still do.

What is the next step in order? The Bible tells us it will be the Epiphany of Jesus. What is that? The shining forth. What is to be revealed? The one whom we recognize already. We already recognize the presence of our Savior the present One, the Great Reaper, but the world knows Him not. Just as it was at the first advent. Jesus was present but the Jews knew Him not. John the Baptist said of Him, "There standeth One among you whom you know not." We believe there has been One with us during these forty years here, the Present One, the King God has appointed, and the world knows Him not. He is not revealed unto them. He has come "as a thief in the night," getting the bride class ready, gathering out a people peculiar to himself. He is gathering the jewels, seeing to the finishing touches of their polishing, getting them ready to be set in the great diadem in the hand of God. God is getting ready these jewels, the mounting of these jewels in the diadem frame will be the installation of the Church in the Kingdom. Their change in the resurrection which we are hoping will come to the Lord's people soon and in which we are hoping to participate.

Now further, we have seen and been expecting the Jews would be going back to Palestine, and at the beginning of this harvest time no Jew in the world had thought of going back to Palestine. They were all looking to their own chronology which has a difference of several hundred years from ours. There is nothing to be expected until the end of the 6,000 years. I think that is 350 years yet according to their chronology. In the last twenty years the Jews have been waking up, paying no attention to their chronology and hoping for the restoration to Israel and hoping God would grant them a national existence again—the very thing that according to the Bible is now due to be accomplished. We expect a larger enlightening of those possibly than we have seen. We thought more Jews would go than have, but we were not wise enough to know how many were going. What

we do see is a sufficient number to fulfill God's word—a gathering of some of the most earnest Jews from all parts of the world. Not always the richest Jews, but it is said some eighteen millionaires are living at Jerusalem now. God tells how the Jews will be regathered there with considerable wealth at about this time, possibly not this year or for several years, but all of these things are coming our way and my faith in the ultimate carrying out of all these things is the same that it ever was.

There is another matter. What is going to slip past in 1914, October? I suppose you think the Gentile times won't end there?

I do not know anything of the kind.

I do not know but what they will.

You do not know.

Nobody else can say they will not end there. Let us wait and see.

What is meant by that anyway? says one.

I will grant, dear friends, perhaps three-fourths of this audience know exactly what is meant by the term "Gentile Times" now as well as after I give a more detailed explanation; but for the sake of the one-fourth I will say God in times past had given a kingdom to Israel and it was typical of Messiah's kingdom that was first of all recognized in King David, and we read of him that he sat upon the throne of the kingdom of the Lord. Now lots of other kingdoms today claim to be the kingdoms of the Lord, but they make the claim without Bible authority. David sat on the throne of the kingdom of the Lord, and God said of the fruit of his loins there should be some one to sit on that throne forever, that He would never lack some one to sit on that throne—God's throne. And He never has. Solomon sat on the throne of the Lord in the room of his father David. Then followed Solomon's sons down to the last king whose name was Zedekiah, and he was the last of David's line to sit on the throne of Judah over the people of God as representative of God's kingdom. What then occurred? In his day God said to him, "O thou profane and wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God; Remove the diadem and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more until He come whose right it is; and I will give it to Him."

Do you get the thought? There was the typical kingdom continued from David to Zedekiah and then taken away from the earth never to be replaced until the Messiah should replace it as God's true kingdom to reign. And it has been so. There is no failure of that prophecy. Have the Jews not had a king since? None that God recognized. What about Maccabean, Herod, etc.? The Maccabees did not come from the line God recognized, and the Herod family were not only not of David's line, but were not Jews at all. They were the sons of Esau. It has been true that from Zedekiah down to the present time, there has been no king of David's line, and the next one to reign is the Messiah. What of that? That time from which their kingdom was broken off until Messiah would come, we believe was mentioned when He told them through Moses about how He would overturn them and punish them seven times—seven years. Not seven literal years, because they were punished much more than seven literal years, many times more. What does this mean? Seven times as much as they ought to be punished? No. What does it mean, then? We believe that he meant that God would punish them seven symbolic years for their sins. How much is that? According to the Bible a symbolic year is 360 years—360 days for a lunar year and a day representing a year, so a symbolic year is 360 years. What of that? Seven times would be seven times 360 years, or 2,520 years. Where would they begin? They would begin the very time that God took away the crown and the diadem from Zedekiah. Where would they measure to? To the time when Messiah would take His kingdom. When will that be? To our understanding, my dear brothers and sisters, Zedekiah lost his crown in the year 606 B. C., and from here—606 B. C.—measuring down 2,520 years to the best of our knowledge and belief, will expire with October, 1914. Now, if anybody else can change that, let him do so. We have not found anyone that can. We do not say it is infallibly true, but we have not found anything wrong with it; but we see that the right time for Him to receive His authority in the world will be October, 1914. Perhaps that is wrong, but I do not think it is far wrong. It does not

seem probable. Those were years of Jewish punishment for their sins. They did not relate to the other punishment and how they got their great punishment, had their national existence taken away when they rejected Jesus, and they have had no national existence since the year A. D. 70. And they will have none until the day in which they will delight to say, "Blessed is He that cometh in the name of the Lord Jehovah." They will be glad to see Him. How do you know they will? The Bible says so. The Bible says He is going to pour upon them fire, symbolical for trouble. I will pour upon them the spirit of prayer and of supplication, and they shall look upon Him whom they have pierced. They will look with the eye of their understanding just as you have. Have you seen Him? Yes. Have you looked at Jesus? Yes. May not the Jew also? Yes, and he is about to do so, we believe. We understand one of the first things of the new order of things will be pouring upon Israel the share of the blessings and their eyes will be opened to recognize Him whom they rejected more than eighteen hundred years ago.

Looking from another standpoint, Jesus said in prophesy that "Jerusalem would continue to be trodden down of the Gentiles until the times of the Gentiles should be fulfilled." Was it trodden down in His day? Yes. Were they not governed from Rome? Surely. Now, Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled, does not that imply that there are certain times of the Gentiles? Yes. What does that mean? Did God give the world over to the Gentiles for a time? Yes. How do you know? Jesus said so, and you can go to the Bible and find the proof. God took the kingdom from Zedekiah and the crown was taken from him. Then God recognized the Gentile governments for the first time. Prove that. That is easy enough.

You remember Nebuchadnezzar, the king of Babylon, when exercising his power in overthrowing Zedekiah and utterly destroying Jerusalem, taking many of them captives, was the beginning of that period—the overturning of the crown—and to show us clearly where the authority went according to the divine view, God gave a vision and an interpretation of that. I will remind you of it. Eighteen years before Zedekiah's kingdom was taken from him, a young man of a noble family of the Jews was taken prisoner with others, and that young man was Daniel; and he was put among the wise men of the land of Babylon to have special education and privileges, and he had been in Babylon for eighteen years. And when this time came represented in the dream, the king sent out word that he had had a dream, and called upon all of the wise men to come in the morning, and when they came in, he told them that he had had a dream the night before and it was very interesting and puzzling, and one of the most puzzling things was that the dream had gone from him and he could not remember it, and he told them that he wanted them to tell him the dream and what it meant. The wise men told him that no king had ever asked such a thing of his wise men before, that if he would tell them his dream they would give him some kind of an interpretation of it. The king answered them that he could see very easily how a man could make up some kind of an interpretation of it if they had the dream told them; but that if they had the divine power they could tell the dream and the interpretation also. "If you cannot do that I will have you put to death as imposters, letting on that you have connection with the gods which you have not." They were frightened, but when Daniel heard of it (it seems he was not with them before the king) he said to the king, "Why is this haste? If you will allow a certain time to be granted, there is One who is able to answer the king and give him the dream and the interpretation. That is the God whom I, Daniel, serve." "Very well, time will be granted." And at the time appointed, Daniel came before the king and told him the dream, and you remember it well.

"Thou, O King, sawest, and, behold, a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass. His legs of iron, and his feet part of iron and part of clay. Thou sawest still that a stone was cut out of the mountain without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind

carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

"You have got it right," said the king. "That is exactly the dream. Now tell the interpretation." And Daniel proceeded to say, "The God of Heaven hath revealed unto the king this thing." That was from God. "Thou art this head of gold." A king over kings. You are the first one represented in this great image. This represents all of the Gentile governments that would ever bear rule over the earth. That represents the time between when God took away the typical kingdom and the time He would restore it. The description shows us that the head was the kingdom of Babylon, the next was Medo-Persia, the next Grecia, and the next the Roman Empire, represented by the legs, and the next in order was the holy Roman Empire, represented by the feet of iron and clay. The iron in the feet, by the way we understand, represents the powers of the state. The Roman Empire still exists, not in the form it was first recognized, but in the fact that it was a combination of church and state, and the two uniting sought to rule over all Europe and the world, and generally there has been a disintegration between the iron, (civil,) and the clay, (ecclesiastical,) powers. Some places the iron is more prominent and some places the clay. The iron, which has the strength, is usually the most prominent. The clay, representing ecclesiasticism in the mixture, corresponds, shall I say, is the counterfeit of the stone? In other words, this power in combination with the civil power claims it was God's kingdom, claims that instead of smiting the image and destroying it, the stone itself had taken on the divine character and was ruling.

The great kings of Europe today, practically all of them, claim that they are God's kingdom, and yet that they are civil powers. On the one hand, they are currying power with earthly kings, and on the other hand they claim to be God's kingdom. Such kingdoms claim that the Emperor Joseph is reigning there by divine authority, also Emperor William, Czar of Russia, etc.

We are living down in the days of these kings represented by the feet and more particularly the toes. What is the next thing in order?

According to the Bible, the next thing is that the whole image is going to be broken in fragments, and "become the chaff of the summer threshing floor," and be completely removed. The Bible says, Choose whom you will serve and whom you will believe. I think we have learned to put our confidence in the Word of God. We believe what it tells us, no matter what it says to anybody else.

The Word of God tells us that the next thing in order is for the stone to smite the image, and after the smiting the stone will fill the whole earth. I believe just what the Bible says. It need not make any difference to you what I believe, either, but what the Bible says. We are going by God's Word and not by each other. We have had bad enough experience in trying to follow men. *We are not following men, but God.* These things are sure. The Lord said so. No matter whether the smiting of the image will occur in 1915 or not. God only knows; but according to the best knowledge I have of the Bible, that will be the time when we shall expect that the image will be smitten in the feet. Why say 1915 and not 1914? Because these Gentile governments, represented by the image Babylon, Medo-Persia, etc., were given their places to occupy for a certain specific time, between the time Zedekiah's crown was taken away and the time when Messiah Kingdom would be established. All of that time they must have. It is like a lease given to you. If you received a lease expiring October, 1914, why then, just as soon as the lease would expire it would be time for you to get out of the premises. Suppose you did not know that your lease had expired; it was long and you had forgotten it was for October 1st, 1914. You were building, planting and fixing up the house as though you were expecting to stay there forever. Now your lease has run out; what would you then expect? You would receive some notice to get out. Suppose you did not go? *You would be put out.*

What we see about the Gentile times is that God gave a lease to the Gentiles when He took away the kingdom from the typical Israel. He said to the Gentiles, I am going to give you the lease or opportunity in which you may take hold of the affairs of the world and see if you can bring to the world such things as make for peace.

We want to say here, *some of these Gentile nations have done wonderfully well.* I congratulate many of them

on having done splendidly, all we could expect, all beastly governments, they have done the best they could. Who could bring perfection out of an impure thing? What do we think today as we are nearing the close of the Gentile times, the 2,520 years, beginning 606 B. C. and expiring October, 1914? Have they brought in everlasting righteousness? No. Have they brought happiness to the world? No. Have they brought that which will be the desire of all nations? No. What must we hope for? What God has declared He will bring, and Messiah's Kingdom will bring to mankind "the desire of all nations."

Are any of the nations getting ready to move? I have not heard of it. Don't they know the Gentile times have expired? I guess not. The truth has gone all over the world? Yes, but it is foolishness to them. If the emperor heard anything about the times of the Gentiles he would laugh. So would the king of England, or the czar of Russia. Even the Emperor William would have a good laugh at the thought that God had anything to do with a better government than his. How could God get a better one? It would naturally occur to these gentlemen that God could hardly choose a better king or ruler than is now in office. All of these men are imperfect and are all laboring under more or less of a delusion and the false doctrines of the past, and are so bewildered and weak they could not do better if they did know how.

Their lease will expire and God who gave it to them will take back things in His control and set up the Kingdom in the hands of the Messiah that Jesus taught us to pray for, "Thy Kingdom come. Thy will be done on earth as it is in Heaven."

What do you expect, then, Brother Russell, in October, 1914? I expect October will come and the kings of the earth—the Gentiles—will not know that their lease is expired. What then? A thunder clap out of a clear sky, that will begin to show these kings that a new Ruler is taking possession of the world. How will it come? I do not know the particulars. I have merely the outline. The first thing in order will be the manifestation of God's kingdom. How? The revealment, the making known. What do you mean? The Epiphany. He has been here and is to continue 1,000 years. His parousia will not end in this forty years.

None others are made aware of these things yet. "Ye brethren are not in darkness that that day should overtake you as a thief."

Next in order will be (the apokalupsis) the revealment. How will that be? "I have my idea," some one says. "I think that He will come and will sit on the circle of the Heaven and every eye will look up and all fall down and weep and howl." Not a bit of it. I think the Bible way of telling that matter is this way, dear friends. "He shall be revealed in flaming fire taking vengeance." What is that? A great system of judgments will begin at that time. Flaming fire, outward manifestation of judgment. Why did you say fire? Because the Bible uses that as a symbolical expression just as He said the fiery trials which are to try you, and the gold is being prepared by fire. It is said of the world, not the Church, "He shall be revealed in flaming fire taking vengeance." That will be after October, 1914? Yes. How long will it take? I do not know. Have you any guess? Guesses are very dangerous things, and if I will do any guessing I will give you the reason why I guess. In this case we have seen the parallel in the ending of the Jewish Age. The city was destroyed in A. D. 70. The ending of the Gospel Age, the baptism of trouble will come, the elements will melt with fervent heat, the capitalistic elements and all, the whole world will become like a furnace, every man's hand against his neighbor. That is the Bible description of it. The fire will come on the men in a natural way. It is their own fire that they built. It is because they are not living up to their grant. The Bible indicates that this condition would have come long ago if God had not held it back. When the right time comes God will no longer hold the four winds back, and the conflagration will be thorough, and swift, and terrible. Jesus said, speaking of that time, "Unless those days be shortened no flesh shall be saved. But for the elect's sake those days shall be shortened."

What about the elect's sakes? What about them? The elect are going to set up Kingdoms and stop that. They will interfere and bring order out of confusion.

How long did it take for the trouble that came upon the Jews to destroy them? About one year. After the forty years are ended what might be expected here? Per-

haps one year here might be enough of this trouble. God only knows. We are merely offering an idea. So *I will expect 1915 will be a very severe year.*

Where will the Church be then? Part of the question here. I am giving a liberal interpretation of this question and answer at the same time a half dozen other questions that will all be asked. What about the Church? I do not know. I can only guess, and as I said before, guesses are very unsafe. Our supposition would be what we have always understood that when He would appear, when He would be manifest in the flaming fire, we would appear with Him. That would imply that we would be gone from here. We would be here we think.

Another scripture says, "Watch you that ye may be able to escape these things." That implies that we shall be gone, we think. It is implication. We are not sure. We would naturally suppose that the Church gathering would be before the end or by the end of the Gentile Times, but we are not certain. We call your attention to one of the Psalms and the statement therein made. "Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two edged sword in their hand. To execute vengeance upon the heathen, and punishment upon the people. To bind their kings with chains, and their nobles with fetters of iron. To execute upon them the judgments written: This honor have all the saints."

We pointed out in a recent *Tower*, dear friends, some of these things seem to imply that the saints shall enter into some kind of glory this side the veil. We are not sure. We do not wish to prophesy. We are merely trying to read a prophesy. Our thought has always been that we would have nothing to do with the judging of the world until we had passed beyond the veil; but this seems to imply that some of the work would be done this side, because the bed seems to represent ease, the sword the Bible which is the Word of God. We say to ourselves while we might have the high sounding praise of God in our mouths on the other side of the veil, we would not need to be on the bed of rest or have the sword of the Spirit. On the other side we will have something more perfect. *These are for use here under present conditions.* Therefore, there is something in that Psalm which seems to me to say the reward referred to may be here. What of it? Apparently the next verse says they are to share with all the saints in the execution of the judgments written. What would that mean? It might seem that some of God's people might remain on this side the veil, while others would be on the other side, and the two were one complete body acceptable to the Lord might jointly engage in some work, they there and we here. There is a thought we might take. There is a possibility of it, and I am merely keeping my eye of faith and understanding open to see. I am not saying it is so, but we are in a place where we do not know. Our faith is strong, but whether all of our expectations in respect to the changes will be fulfilled by October 1st, or a year afterwards, I do not know, but whatever is God's will for you, is your will, I trust. Whatever is God's will for me, is my will; and if God has something beyond what I had thought, I will be very glad to have His will be done. Aren't you? I am sure you are.

I understand there are some of the dear friends at the convention whose faith is shaky and they feel like selling out. I would like to find them. How much do you want for what you have gotten? Count up all you have received. What will you take for it? Say the word. Will you take \$1,000.00?

(From the audience.) No.

Will you take \$1,000,000.00? No.

Will you take the whole world? No, no.

You have a great bargain anyhow. You are laying hold upon and appreciate what Jesus told us about the pearl of great price—a priceless pearl. *Sell everything you have to obtain this pearl.* You sold out your own will once and you have nothing to say whether God's plan is October, 1914 or 1940. It is none of your business. You gave all to the Lord. It is His.

*Content whatever lot I see,
Since 'tis my God that leadeth me.*

Ques. No. 4. *Is the Photo Drama of Creation any part of the Seventh Volume? Is it true that the Photo Drama will cause the whirlwind?*

Ans. You will have to ask me something easier. I do not know, my dear friends, and I am not nearly as good a guesser as some of the rest of you. You can write that to

some of the other friends and get an answer right off. I do not know. I do not think it is the Seventh Volume. The Photo Drama Scenario is a nice volume and tells the plan of the ages. I am waiting for the Seventh Volume also. Waiting till it gets off the press—but I will tell you privately, *it is not on the press yet.*

Ques. No. 5. Brother Russell, will the Ancient Worthies be resurrected before the last member of the Great Company has passed beyond the veil?

Ans. I am rather inclined to think not. But I am not sure. The reason why I would not expect them to be resurrected before the Great Company have passed beyond the veil is this: The whole Church of the First Born, including the Little Flock, the priestly class and the Great Company, all of these are the first fruits and have the imputation of the merit of Christ, and so far as my judgment would go, the giving of the merit of Christ for the sins of the world would not take place until the special imputation of it to the whole Church would all have had its effect and all to be gathered beyond the veil would be gone. That is my opinion.

Ques. 6. In case a brother who had been an acceptable elder of a class for many years because of a difficulty in the class failed of election—would that necessarily unfit him for giving lessons in neighboring classes where known—if these classes chose to invite him, saying his lessons were helpful? Would he be unfit for extension work? Would certain members of his home class be justified in using their influence to prevent such service, providing he was not proven unsound in doctrine?

Ans. The elder having failed of election in the class which he had been serving would not be disqualified for service in other places, if the friends there, using their best judgment, thought he was a fit person to serve them as an elder. Every one is entitled to use their judgment. Suppose the class who rejected this brother did so for the reason of unsoundness in moral character or teaching. Then I think it would be quite within the brotherly privilege and duty of this class to call the matter to the attention of the other class who elected him. If they elected him, the first class might send word, "We wish to advise you as brethren, that there is such a matter against him and we thought it our duty to inform you on the matter."

As for the class extension work, it would be improper for anybody to serve the class in extension work if not an elder, because the class sends out, in co-operation with the Society, only those who are elders. If not, the Society does not desire to co-operate in their going forth in this manner. If, however, he went to the other class and they chose him as elder and they chose to send him out in the class extension work, that is *their business and his*. Or if he chooses to go without responsibility to the class or the society, that is *his business*. He is working on his own responsibility. *God has given us that right.* And if he has the talent of means and also of speaking, and wishes to use these, we believe he has a perfect right to do so. He would have the call if he has been begotten of the Holy Spirit. *"Go ye into all the world and preach the Gospel to every creature."*

Ques. No. 7. A majority of our class wishes some of our deacons to lead the prayer meeting occasionally but some of our elders say it is unscriptural to have deacons lead meetings and that no one but elders should lead. Are thy correct?

Ans. Go again to the Bible authority. In the Bible we find one of the deacons of the early Church doing a good Christian work, Deacon Stephen and Deacon Phillip and others. They were not Apostles.

So we would say that the class on this occasion in our judgment, or rather the elders, erred in saying that none but an elder could lead a meeting. We think a very good plan would be that which the class suggested and the very fact that the class suggested it made it right and proper. The deacons are chosen for a service, and the Apostle said "those who use the office of deacon purchase to themselves a good degree" of what? Liberty in connection with the work. They are elected for a special kind of work but if they manifest that they have other talents they should be encouraged to use them, and the class should gradually come to know of them and might in time choose them as elders. If they never had any opportunity the class would never know.

I think what the class suggested was the very thing they should do, and they might go even further and say that approximately so often a deacon should be called upon to lead the meeting or arrange it as the class sees fit, and the elders should be glad to help these younger brethren to use

all of their talents and powers, and if they found that they had talents fitting them for eldership it would be quite proper at the election to say, I will nominate Brother So and So. He has been a very faithful deacon, and now I will nominate him as an elder. This would be a very nice thing for an elder brother to say. He should be helping his younger brother forward.

There is always plenty of work. Don't be afraid of getting too many elders. The "Harvest is great and the laborers are few." Go out yourself and do all you can and when God sees you are trying He will open up to you other doors.

Ques. No. 8. Does not the scriptural statement that there is neither male nor female but that we are all one in Christ Jesus, indicate that those who have come into Christ, especially after they have developed to a considerable degree the mind of Christ, will be FREE to exercise more LIBERTY in their relations with those of the opposite sex than formerly would have ordinarily been considered expedient?

Ans. It is wonderful how much we can twist language. Now language should not be considered as cast iron of course. That would not be best at all. Nor should it be rubber that you can pull out of shape. And the language as used here is very plain so far as God is concerned and so far as our relationship to the Lord is concerned, there is neither black nor white, rich or poor, male or female or any differences among God's people. However, there are still rich and poor, black and white, male and female, but these qualities are not to be considered as making them inferior in God's sight. God, nevertheless, through the same Apostle, has pointed out certain things that would not be proper for a sister to do, but would be more proper for the brethren. Jesus indicated this same thing in His teachings and by His actions. He did not choose His own mother as a disciple or any of the Mary's relatives whom He loved so much. God did make the difference between the male and female. This did not mean that the sisters were inferior, or ignorant, but so far as the *preaching* was concerned, it was given into the hands of the men, representing the Christ portion, and the women, the Church.

As to familiarity between the sexes, I believe, my dear friends, that the Vow is one of the very best standards that you can set up, and that makes quite a *distinction* between male and female. Your spiritual interests and everybody's else will be the better conserved by watching carefully, and those who know there are weaknesses of the flesh strive to live purely one with another and with the Lord.

Ques. No. 9. If I am in harmony with Present Truth, as presented by Brother Russell, but live consistent in a church for years, what would I gain by coming out into the I. B. S. Association?

Ans. Shall I say they would gain a fortune, that it would be the making of your business, or entrance into society? What shall I tell him? I think he would gain a good conscience. Why, are there no good Methodists, Presbyterians, Baptists, Lutherans or Catholics? Yes, verily. I believe there is nobody in this world stands on a broader foundation than the I. B. S. A. No other class of people who recognize all that are saints of God regardless of denominational lines more thoroughly than we.

Why should anybody leave the nominal church and join the I. B. S. A.? In the first place, you cannot join the I. B. S. A. in the same way you join anything else. You simply can't keep out. They won't need to receive you in. You become a Bible student just as soon as you become free. The difficulty all along was that your mind was fettered and you did not know how to study the Bible, and you were afraid of it, and just as soon as you get free you are an I. B. S. A. member.

Now you say, why could I not just as well stay where I am? It is not for me to decide for you. If you think you hear the voice of God telling you to stay where you are, then by all means follow God's voice; but to some of us the matter is this way. (You see I am leaving this broad and open to each man's conscience whether you remain in the nominal church or get out. I have not a word to say in deciding anybody's course.) All I have to say is this: As long as I would remain a Catholic, for instance, I would be understood by all of my neighbors and friends to be a supporter of and a believer in the doctrine of the Catholic church. If my mind got out of accord with any of their teachings it would be my duty to the Catholic church to withdraw from it as one who could not honestly represent it, and in honesty to myself I should withdraw. Why? Because I could no longer go to the people and say I am altogether satisfied. I would not longer believe its doctrines.

For that matter I believe very few Presbyterians believe the Presbyterian creeds, and other churches the same; so, if they would all apply that same rule I am afraid all of the different churches would be depopulated at once and lose their membership, because people would say, I no longer believe that creed and can no longer stay in and be honest with myself, with God or with my fellowmen.

What then would happen? It would be splendid. How? If all would do that they would all come together and *there would be nothing but Christians*. Then what would they be? *I. B. S. A.'s*.

Ques. No. 10. A sister, perplexed and grieved in regard to affairs in the class attended the election meeting, but took no part in the voting. Those whom she WOULD have voted for were elected. Was this wrong? Was it a sin?

Ans. I suppose the sister used her best judgment so we may know it was not a sin. *You are never wrong in following your conscience*, even though it might lead you astray. You would be doing the right thing to follow your conscience at any cost. So God would not hold anybody responsible for sin, who had done the best he or she knew how. Dismiss it.

Ques. No. 11. How can we know when we are going in the Lord's strength and not in our own? Does failure signify going in our own strength? Please answer.

Ans. It is pretty hard to know just what the questioner had in his mind about going in his own strength—physical strength to work for the Lord, or what you mean I do not know surely. I will be obliged to answer at random—make a guess. I should say, however, that to go in one's own strength would be known to him by his discernment as he would criticise himself as to whether or not he is trusting himself on the Lord. Perhaps you may find yourself inclined to go about some matter and be doing it very busily and had forgotten perhaps to make it a subject of prayer and to think and study out whether it was the Lord's will or not. That would be a sign that you were neglecting to look to the Lord for strength and guidance. That would be a sign that you are in danger on that line and you should be more careful. Afterwards if you see it is the Lord's way according to His Word, make a prayer on the subject and act according to your best judgment, then you will be sure that you are walking in the strength of the Lord.

Clinton Convention—July 4. Discourse by Brother W. E. Van Amburgh.

Subject: "THE DIVINE PLAN OF THE AGES."



I WOULD like to call your attention to some suggestions in the Epistle to the Ephesians, first chapter, beginning with the 9th verse.

"Having made known unto us the mystery of His will according to His good pleasure which He hath purposed in himself: That in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in Heaven, and which are on the earth, even in Him."

The Apostle here makes mention of a Plan, arrangement or outline by our Heavenly Father. What a joy it brought to many of us when we first learned that God did have a Plan. How we rejoiced to know that He, with His great wisdom and power, had outlined a Plan and that all things were working to that end. But the Apostle here mentions a Plan so great, so mighty that it covers ages to be completed, things animate and inanimate for its material and Heaven and earth for its location. Who of us could go out on a beautiful starry evening and looking into the Heavens not be awed as we therein behold the mighty machinery of Heaven all held in place and kept in motion by a power far beyond our comprehension? Some of these stars traveling at a rate inconceivable to us, our little planet trotting along at the rate of 68,000 or 70,000 miles an hour. How many miles have you ridden since you come to convention? And all of these create no sound. Are all bodies moving at that rapidity making no sound? Who knows but that each sphere has a tone all of its own, and who knows but this little family of planets to which we belong form a chorus, and who knows but the combination of these choruses form one grand hallelujah chorus of the universe? Shall He who formed the earth and caused such harmony, have no delight in harmony himself? Surely He must delight in harmony, and if He could make these things inanimate bring forth the harmony of the universe, should we sing:

Ques. No. 12. Having our own eyes opened to the truth, is it right of us to let our children continue to attend Sunday school where they are in opposition to the truth?

Ans. Circumstances vary. Sometimes the husband will be in the truth and the wife may be equally in earnest and not have seen the truth, and the husband in such a case would like the children to be instructed in respect to the Divine Plan of the Ages and the wife would like them instructed along another line. In such a case I think the best way would be to compromise and do to your partner in the matter as you would have her to do you. For the husband to assert his authority as the head of the family and to demand that the children might not go to Sunday school would be to ignore his wife entirely. Some might say it would be right. I am inclined to think it would not be wise. I think the wiser course would be to say, "My dear, since you think that is best I will agree to it that they go to Sunday school, but in order to fulfill my obligations to the children, I will have every Sunday a Sunday school class also and so the children will get a double chance at Sunday school, and we hope a double blessing. They will get all you would have them get and the best I can give them too. The wife would see that the husband was considerate and that always has a good influence. There is a great difference but in most cases the children would get no harm even if they got no good.

Ques. No. 13. A brother, new in the truth and well beloved, was forced through a business policy to risk losing his position or subscribe for a religious journal entitled, "The Christian Advocate." This journal has repeatedly published articles reviling the Servant of the Truth. This brother is placed in a very peculiar position, having had very heavy expenses on account of serious illness of several of the members of the family. How should this brother be advised and should he be re-elected as elder?

Ans. If I were that brother I would subscribe for a half dozen copies if necessary. Would I give \$6.00 for my job? Yes, or \$12.00 if I thought it worth it. I would not think he did wrong by subscribing for a journal even if it did revile Brother Russell. I will forgive him. I think the brother has good common sense. *We need common sense, among elders also.*

*"The music of the spheres should tell,
How He created all things well,
Which grace Divine had planned."*

If He so delights in harmony of inanimate things, would He not greatly delight in the harmony of His intelligent creatures? Whence came all the sin, sorrow and discord that we see everywhere in the earth? The Bible informs us that in the distant past our Heavenly Father had various orders of beings, angels, principalities, powers and several other planes of beings mentioned. These were created noble, beautiful individual beings. We sometimes have a sort of a hazy idea of the individual inhabitants of Heaven, but we were told that we were made a little lower than the angels. Surely then, they must be as individual as we are and have individual characters. And the Scriptures tell us that one of the most beautiful of these beings became jealous of God's power and thought he could plan a better way and planned a rebellion against God, and later on carried this rebellion to an open revolt and carried with him a large number of his fellow angels.

I have sometimes thought how God must have loved every one of those angels whom He had created and gave them such beauty and power and intellectuality, and then what sorrow must have come to His heart when one of those beautiful angels lied. Have any one of you who are parents ever had the experience of catching one of your children in the first lie? Did it cause any sorrow in your heart? Oh, yes. How much greater must have been the sorrow of heart of our Heavenly Father when this beautiful angel lied against his Creator! But God did not expel him at once from Heaven. No, He permitted him to remain there, we know not how many centuries carrying on his rebellion more or less openly among his fellow angels and I doubt not the same experience which has so perplexed the human race for these thousands of years is the one which perplexed the angels of Heaven. Why does God permit all

of this evil here? No doubt they discussed it again and again and God did not make His plans known until finally the edict came from Heaven banishing these rebels.

Those angels must have had much love for one another, thought a great deal, and in contemplation of evil being discussed among themselves how it must have developed character, some going down and some developing character in the other direction. How much pain this edict must have caused. There must have been heart strings that were greatly broken. What a clearance of the moral atmosphere of Heaven. What a change, so that at the present time there is no such thing known in Heaven as rebellion or discord. Why? Because God has cleansed it. God has banished sin and sinners from Heaven. Where did He cast these angels? To the earth. Peter informs us that they were cast down and confined to Tartarus, to hell. Where is it in which they were to be confined? If we can find anyone who has ever been there we will find out where it is.

While the Lord was here on earth He personally met Satan, formerly called Lucifer, and He met many of his companions. Then Christ must have been in the presence of these angels, and that is in full harmony with what Revelation says, They were cast to earth. There is no Scripture that tells us that Satan was ever appointed superintendent over hell-fire or torture of any kind; but I think anyone will conclude that Satan has almost made a hell of this earth. Very many of us think we have had hell enough, and don't you think the world has had hell enough and would you give it any more if you had the chance? Satan and all of his cohorts were sent to earth. Then we are told of the creation of man, how God formed him in His own image and placed him in charge here on earth; but being a free moral agent he could obey or not. God had told him what the result would be if he disobeyed, that dying he should die. Nevertheless he deliberately sinned. He was not deceived but he disobeyed and the condemnation came. He became a rebel against God. But man was placed here upon this earth with no power to ever leave the earth. But man brought forth and brought forth until today we see the earth nearly filled with the children of Adam, and not one of them of himself can get back into harmony with God no matter how much they desire it. They cannot get back into the liberty wherewith Christ makes free. They cannot do it. Why? Because they were born in slavery.

Was not the child of the slave parents in the south a slave by birth? And so every one of mankind is born under iniquity. "By one man sin entered into the world and death by sin, and so death passed upon all men." These are the only two rebellions in the universe that have ever been planned by God's intelligent creatures. Here are the people condemned because of Father Adam, and here are the rebels that have rebelled against God. What a condition! What would God do with such a condition as that? God had pity on the children of Adam and He had planned that they might have individually a chance to be saved and come under eternal salvation until they individually had exercised their own choice. God planned a way by which His justice which stood *firm*, and barred every approach to Him, until it could be satisfied, and love worked out its beneficial designs toward mankind. So we see the God of Heaven has a lovely obedient Son, the delight of His heart, and eager to help the world back into harmony with righteousness: "For God so loved the world that He gave His only begotten Son that whosoever believeth on Him might not perish but have everlasting life." How? By his paying the ransom, the satisfaction for all. Do we not all remember the beautiful story, how He presented himself before the Heavenly Father offering himself for the sin of the world, and how God sent Him here to die for us? And how few have heard of it. The Christian dies the same as the sinner. Seemingly there is no difference between those who believe and those who do not. Why? The Father has a further part of His plan—the choosing out of a people for His name. "Unto you it is given to know the mystery of God." And so the Apostle tells us a little further on in this same epistle, the 5th chapter, 25th and 27th verses: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it. That He might sanctify and cleanse it with the washing of water by the Word; That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Had you ever thought how much that might mean—that He might present it to himself a glorious church, not having a spot or a wrinkle or any such thing, that He might

sanctify it and cleanse it with the washing of water by the Word."

What does this security which the Heavenly Father told us about, what does it consist of? Our Heavenly Father planned that down in this condition on earth He was going to find a bride that would be the delight of His Son. How? In this rebellion against God there was not a thing that was righteous, no not one, and yet God planned that right down here He was going to find a people for His Son. How could that be? Was He not fearful of the results? How could He think of making a plan which would include a searching down here to find something to grace the courts of heaven? God looked down in this unrighteous condition and saw many that were hungering and thirsting but could not get into harmony with God. They were searching here and there, and He knew the power of His holy Spirit if it could get in touch with some of those hungry hearts; and so after they had arranged a plan by which Justice could be satisfied, He sent down His holy Spirit and it got in touch with these hearts, and the power of that holy Spirit as it came in contact with those hearts is a power the world cannot understand and never will understand.

Let us note the way it was done that He might sanctify it, set it upright, a peculiar people in a peculiar way, washed by a peculiar method, and why was this the first thing necessary? To get them back into harmony. He could not ask blessings to come to this condition. There was none righteous, no not one. The first thing was to make known unto them that Christ by the grace of God should taste death for them. If you believe that I will count you holy, I will take you into my school and I will begin to cleanse you. This is the plan laid out in the Bible and it is the work that you and I are so individually interested in. "That He might sanctify it and cleanse it with the washing of water by the Word."

How frequently is the Word of God spoken of as water, and how frequently do we find indications there that it has a cleansing effect. We know how it is after we come in from the duties of the day dusty and weary and we get our hands in the water and wash, and how delightful it is and how refreshing we feel after the washing, and how can this be applied in a spiritual sense. The Apostle suggests that we "forget not the assembling of ourselves together." These hands could not wash each other if they did not get pretty close together. They are members of the same body. They don't act exactly alike. One acts on his motions and the other on his, but they are both directed by the same mind. Now you wash that fellow, and you wash him. How difficult it would be to have one hand done up in a sling and the other hand would have to wash itself. Did you ever try it? It is so much better to have two hands and water—clean water. When these different members of the body get together, some dear member has been in the water during the week and some passage has refreshed him and strengthened him so much. When I get to prayer meeting I am going to tell them how much that has blessed me. When he is testifying he gets up and tells what the Lord has done for him, and he splashes all over the others. It begins to have a washing effect, and the others have some water too, and they get up and tell about theirs, and it had not appealed to this one just exactly that way and he splashes it back. Wasn't that good? It just helps so much. And it seems that all the dear members that go to the prayer meeting don't like to wash each other that way. They say, "I can't testify. I have nothing that will be of any account." They do not like to do the washing. Do you like to follow the Golden Rule? Suppose the right hand was trying to do all the washing and the left hand said, "I am not going to throw anything back over you. We must build one another up and have the Word of God which is the water. We should bring this message to have a sanctifying influence upon us.

Let us not forget the assembling of ourselves together that we might wash one another, but let us be very careful that we do not use muddy water or traditions or our own guess work or something of that kind, but the clear, pure water of the Word. He goes a little further and states why—that He might present it to himself a glorious church.

When I stop to consider Him who is wise enough to make a universe like this, when I consider Him the greatest Critic in the whole universe, the Master, I can see He is the very center of knowledge, because the Scriptures tell us that in Him all the fullness of knowledge shall dwell. How could it be possible for Him to find any down here that could be a companion to Him?

In my home life my wife and I used to delight to get hold of some things together, a new music book. She was a musician, and we would take the first piece in the book and sing and play that and go on until we got clear through the book, and we would mark the ones we liked best. If anything came up to discuss between us we were mutually compatible. She liked what I liked and I liked what she liked. I have sometimes thought that my little experience in my home life was just a picture of the life by and by between Christ and the church—mutual love and confidence in one another—and we enjoyed the same things. How could it be possible for the great King of Heaven to find down here in this world anybody that could be a companion to Him? I have sometimes felt that if I get there I shall like to get out of sight because all would be looking at me and wondering how I got in there. The Lord says, "I will not be ashamed of you. I want to present you to myself a glorious church not having spot or wrinkle or any such thing.

How we like to get washed white in the blood of the Lamb! How we like to have every spot and every stain taken out, and if we get any dirt or stain on our garments let us get it washed out quickly, and though it seems to be every whit without spot, still it is not desirable because there are some wrinkles in it; and you know how sometimes we have to find the iron, and iron and iron to get the wrinkles out, and some clothes are harder to get the wrinkles out of than others, harder to get the kinks out.

As soon as this invitation comes to you and me the Heavenly Father begins to send us to school. How is this? Oh, no one can reach that court without being educated. Every son accepted there must have the knowledge necessary to fit him for that position. Our Heavenly Father has arranged one of the most wonderful schools this world has ever seen—very select—only a few are ever permitted to enter, only so many, and no one but a perfect pupil can ever get into it. How is that? The Lord himself says, when telling us what to do, "Be not as the heathen which think they shall be heard for their many prayers." We have seen some that seemed to think they should be heard for the number of their prayers. Others for their long prayers, "but ye when ye pray go into thy closet and your Father which seeth in secret shall reward thee openly." What is the thought? The man on the street corner is looking down this street with one eye and up the other street with the other eye so as to see who sees him. His heart is not on God at all. But the man who goes into the closet and shuts the door has a petition to present at the Throne of grace. He cannot see anything. His eyes are closed. His whole mind is centered upon the fact that he is in the presence of God and he wants to present his petition in such a way that he will get the blessing. With nothing to disturb his mind he presents his petition. Can the Father see him? Yes, "He shall reward thee openly."

Not long since a sister was telling me the following incident: A few weeks before a lady had come to her and said, "You know Mrs. So and So, isn't she a wonderful lady—a beautiful lady? Yes. I have known her for a great many years and I knew she had some peculiar religion, but I never inquired about it because I did not think it was any of my business. She had wealth, a beautiful home, two daughters and an affectionate husband, but death took her daughters and we thought surely this woman could not smile now. Now you will see the sadness and sorrow come on her face, but she wore the same sweet smile as ever. What, with those two daughters gone and that lovely home broken up? Yes. We thought it strange. Soon wealth took its flight and the husband was almost broken up when the girls were gone, but she was as loving and smiling as ever, and we could not understand because there was the same happy smile on the face, but with the home destroyed and the children and wealth gone the dear woman lost her health and was almost a confirmed invalid. What! The same smile yet? Yes. How could it be? And this so broke up the husband that he turned against her and he would have nothing more to do with her. Think of it! Think of it! And yet that same loving smile there yet. How could it be? I decided I was going to find out what kind of a religion she had, one that can take one through such things and still be smiling must be worth having. What do you think it was? Millennial Dawn. I have been told that was an awful religion and that I had better have nothing at all to do with it. I said to myself, Millennial Dawn or not, I do not care and I will take that up and I have the first volume and I am reading it myself and I am going to have the other volumes. Do you think she could have been so rewarded

if she had not frequently sought the closet? We do not seek the closet enough. We do not go in and shut the door enough. How frequently when we try to present our petitions is the door of the ear or the eye or the mind open and we find it difficult to center our minds on the petition that we are presenting here. Enter into the closet. That is the secret.

In coming to this school none can be accepted except those who have been begotten again. The New Creature which comes to school is not the old creature at all. The old creature is what takes the new one down to school. The New Creature is the perfect scholar.

Every scholar needs a good example. What kind of an example does the teacher have over the scholar? He is an example of patience. How patient He has been with us. Time and again have we learned that lesson of patience. And He wants us to be gentle. Has He been an example of gentleness to us? Indeed He has been very patient. Long-suffering? Has He been an example of this? Yes. He wants His pupils to learn to forgive one another? Yes. Has He been an example in this? You remember the Apostle Peter came to the Lord and said, "How many times shall I forgive my brother? Seven times will be plenty, will it not? Oh no, that is not near enough. You should forgive him until seventy times seven.

Have you and I ever been able to bring in a perfect record at the end of the day and say, "Lord I have done well today?" Well now every one had to be signed by the Lord to make up for the shortcomings before he could pass it in. How long have you been in the Truth? If you have been in the Truth one year you have brought in 365 short reports, and if you have been in for two years you have had to bring in a good many more than 490 short reports. Has He ever refused to sign one for you? Has He been an example for us of forgiveness? But how many times have you and I forgiven our brother? When a brother comes to you and asks you to forgive him do you say, Yes, and then tomorrow bring it up again, and then when he comes back and asks you to forgive him do you say, Yes, and bring it up again? Have you forgiven your brother seven times? Have you forgiven him six times? As ye forgive one another so will I forgive you. This is My commandment, that ye love one another as I have loved you.

Dear brethren and sisters, look at the example here set before us. We might enumerate the various cases in which our Lord and our Heavenly Father had been an example but there is a great stress laid upon humility. In what sense does He give us an example of humility? "Though He were in the form of God He thought not by robbery to be equal with God, but divested himself and became obedient unto death, even the death of the cross." "Let this mind be in you which was also in Christ Jesus." Did it cost Him anything to divest himself and become obedient unto death. I think He had a pretty strong will and I think it must have cost Him a great deal to lay it aside and take His Father's will. I am sure it did, and that the Father thought so because the Father thought so much of it, "Wherefore God hath highly exalted Him and given Him a name above every other name in the whole universe, himself alone excepted. Humble, teachable, God all in all. Teachable in the Word of God that has a sanctifying influence.

When we take the Word how many of us ask, "Look here, are you doing that? One of the first lessons brought to our attention is the Golden Rule. This is one of the hardest lessons to learn, that we find in this school. How many of us can say after we have said or done something, I would be willing to have a brother or sister act that way or speak that way to me? Let us judge ourselves to see if we are in the faith. Then we will not be condemning one another.

Looking into the Word of God, dear friends, is this Word a fact or is it not a fact? Now, if it is a fact, do you believe it, and are you acting your belief and am I acting mine? Am I trying to make this Word of God the inspiring motive that actuates my life. By Thy grace we will.

"That He might present it to himself a glorious church, without spot or wrinkle or any such thing"—not only holy on the outside but within. So our Father has told us in the 45th Psalm, "Hearken, O daughter, and consider, and incline thine ear; forget thine own people, and thy father's house; So shall the King greatly desire thy beauty: for He is thy Lord; and worship thou Him." What! My beauty? What is there beautiful about me? And then I recall the Lord's Word that in the time to come the world may know that Thou lovest them as Thou hast loved Me. Loved me

like Christ? It seems almost too grand to be true. "So shall the King greatly desire thy beauty." Pure in heart. Loyal to God. Willing to take affliction joyfully. Thank God for everything that comes along. "Her clothing is of wrought gold." The prophet goes on to tell how glorious will be the position. Here comes the great Christ, He who shall take the throne, and here stands His bride presented to the Father. Can you picture to yourself that glorious marriage of the Lamb? I can't.

I sometimes try to take it in with the head and I get stumbled. I can only take it in with the heart; and I say, Lord, You said it and I believe it, and then seek to make myself all glorious within that my heart may be in harmony with Him. Then what? He is coming back to earth to get this class to be His bride and exalt them to glory, honor and immortality. Then what? When He came the first time He came to settle the account against Adam, and he talked of the Kingdom, the *Kingdom*, the *KINGDOM*, and the people were astonished and wanted to know where it was and where His armies were, and He presented us pictures and some samples, healing a few that were sick, blind and dumb, intimating and showing forth the fact that when He would establish His Kingdom, this would be the kind of work He would do. What, open all the blind eyes, etc.? Yes, because God is going to have the world cleaned up.

The coming of the King and His bride to take the power that has been delegated to them and overthrow the king of unrighteousness and chain the usurper will be a wonderful event. No more sickness, no more sighing, no more crying, no more dying. None of these things? No. Why? Because they are a part of Satan's kingdom. This earth is going to be cleaned up and the people set free. Thank God. He has Heaven cleaned up and He is going to clean up the earth. Aren't you glad? Can you surely praise God for such a hope? This earth now needs cleaning up. Yes, and He is going to clean it up, too. He called some out of the tomb to show how that would be done, and here were the samples. What wonderful samples and how easy to be understood. He did not make angels of them. They went to sleep so sick they died and when they awoke they were refreshed in mind and body—not angels but human beings refreshed by their sleep. Here are the samples. Don't you see? All in their graves are going to wake up. What for? To clean them up. Let them have the water of the Word. Have they got to do the washing? They have. What with? The water of Truth, the same as you and I. Will it have the same cleansing effect? Yes. Then what? Oh, the glorious Kingdom. That will be evil put down. Every one who delights to do evil shall be done away with. Then what? All that love unrighteousness shall be outside of the city. There shall be a distinction there. They have had an individual opportunity to know God if they will and rejected Him intelligently. Then what? The earth shall be as clean and happy for the human race as heaven for the angels. Yes, free indeed. *Liberty, Liberty!* everywhere. Rebellion not at all. "And everything in earth and in

Heaven and under the earth heard I shouting and singing praises and glory to God."

Dear brothers and sisters, is it not a glorious hope? Is it any wonder that some of the people of the world wonder at the smiling? I told some in your city of a little incident last night and I think I will repeat it this morning. I attended a funeral service in which the father had passed away and left two daughters and a mother, and as we came to the service those two daughters who had been talking with their father about the glory beyond, sang the hymn at that funeral service. Can you understand the impression on the audience when they saw the two girls, almost smiling, standing beside their father singing the songs of the Kingdom? They knew he had gone just ahead, and when they came to the cemetery and the coffin was being lowered into the grave they sang:

"If I in Thy likeness, O Lord, may awake
And shine a pure image of Thee,
Then I shall be satisfied when I can break
The fetters of flesh and be free."

Isn't that a hope worth working for and striving for? Oh brethren and sisters, let us gird up the loins of our mind, let us determine by the grace of God we will never complain again and will always endeavor to go the way the Lord has opened up to us.

Our Teacher knows we need a little encouragement. One brother had been distributing tracts, tracts, tracts for years and he said to himself, "I don't believe it is doing one bit of good." I have never heard one individual thing of any good at all. If I could just hear that I had ever done any good to anybody I would be glad. One day when he was going into the shop where thousands were employed the superintendent said, "Are you the fellow that has been sending those tracts around here all the time?" "Yes, sir." "Well, my stenographer and I got very much interested. I wish you would bring us a set apiece of the six volumes." He was so glad. He did not know how many others were interested. You and I don't know the influence that may radiate from these little acts of kindness, these smiles, when we are going through trials with joy in our faces. I would like to suggest when each of you go home you take a little handful of tracts and pass them out as you have opportunity. You do not know how far the influence goes. Many a time the Lord blesses one tract. Would you not be pleased if it helped some one into the Kingdom? "Lord, I don't know. Somebody left a tract in my office one day. I don't know who it was, I picked it up and read it. Lord, can you tell me who that was?" "Here he is right here, He is the one that left the tract in your office." Would you not like that for your reward?

"Stand fast in the glorious liberty wherewith Christ makes free." Let us gird up the loins of our mind more than ever before and run with patience, looking unto Jesus the Author and Finisher of our faith." Now what? So where He is there is just where you will be if you are faithful. Praise God.

Clinton—Liberty Day, July 4.

Synopsis of Discourse by R. L. Robie. Subject: "THE LIBERTY OF THE SONS OF GOD"

TEXT: Rom. 8:21 (R. V.) "Because the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory (glorious liberty) of the children of God."



UR text brings to our attention three important points; viz.: 1st, The bondage of corruption. 2nd. The deliverance therefrom. 3rd. The glorious liberty of the children of God.

We can only speak briefly of each of these.

1st. The *bondage of corruption*. What a comprehensive statement is this, of the awful fact, that by Adam's disobedience the whole human race was plunged into condemnation and death. Rom. 5:12, 18; 1 Cor. 15:21, 22. How fully this has been exemplified in all the ages of the past. Note in the *Antedeluvian Age*—Gen. 6:5, 11, 12. God saw that the thoughts of men were evil and that continually and violence filled the whole earth, and *in mercy* God took them all away (except Noah and his family) by the flood.

Also in the *Patriarchal Age*—the wickedness of Sodom and Gomorrah became very great, and *in mercy* (as God

saw good) He took them away by literal fire. Gen. 18:20; Ezek. 16:49-50; Matt. 11:23-24. How in mercy? By hindering them from such terrible degeneracy that even restitution blessings would have no hope for them.

Again in the *Jewish Age*—how has this bondage of corruption wrought its devastating work. Psa. 51:5; Psa. 14:2, 3; Isa. 1:5, 6. Born in sin—shapen in iniquity—none righteous, no, not one. A mass of corruption from head to foot. And in the *Gospel Age*—just a little further fallen into sin, until they are past all hope and without God in the world. Rom. 3:10-18-23; Eph. 2:1-2, 12.

This is a terrible picture, but even this is not the worst, for this is only our heredity—and we each individually made the bad matter much worse by our *own wilful sinfulness*. Psa. 58:3. How vividly we can recall the youthful perversity of our own hearts. Under such terrible conditions, how can anyone become a Christian, or get any blessing whatsoever?

2nd. The *deliverance therefrom*. It is only possible through the development of the gracious plan of God, for human salvation; first of all for the *Church* during this *Gospel Age*, *only*, and through them, for *all the world* during the *Millennial Age*. The important question then arises—

Who constitute the Church? Manifestly not the membership of all the various denominations, nor of any one of them, for we recall Luke 12:32: *A Little Flock*, while these are counted by many millions. The Church are the called-out ones—drawn by the Holy Spirit of God. John 6:44. But how can such a marvelous change of character be accomplished? Let us note the steps:

1st. God does not deal with sinners—but is angry with the wicked every day. Psa. 7:11—When their fear cometh He shall laugh at them. Psa. 2:4; Psa. 37:12, 13; Prov. 1:25-28, and will not hear their cry, John 9:31. Therefore, the all-important start from sin toward righteousness is,

2nd. A *genuine repentance* for sin—a real, godly sorrow, 2 Cor. 7:10, which leads,

3rd. To a *true conversion*—turning away from sin to the service of righteousness—doing right to the full extent of ability. Matt. 18:3; Matt. 3:8—Honest, truthful, moral, just. But all *these* do not make one a Christian. Repentance and conversion need to be well demonstrated by,

4th. *Restitution*—a making right to the extent of ability, all the wrongs of the past—taking back the slanders previously uttered—correcting the injury so far as possible—paying back the unjust gains to the party wronged. As Zacchaeus, Luke 19:8, who restored fourfold. Next will come,

5th. An earnest, genuine *seeking after God*. Psa. 27:8; Psa. 51:17. Jesus gave us a beautiful parable clearly illustrating this attitude of heart—seeking after God. The prayers of the Pharisee and the Publican, Luke 18:10-14; Matt. 6:5. But still more forcible is the story of Cornelius, Acts 10—

(a) He was a devout man, (b), feared God, with all his house, (c), gave much alms to the people, (d), prayed to God always, (vs. 2) and yet he was *not saved*, Acts 11:14. What did Cornelius need next?

6th. The *knowledge* of how to attain justification by a personal faith in Jesus Christ, as the only means of salvation. John 14:6; Acts 4:12. But Cornelius was a *Gentile*, and the Gospel had been preached exclusively to the Jews. Matt. 10:5, 6. Another important point often overlooked is the fact that Jesus did not preach even to the Jews in a way to convert them all, but just for the few true-hearted ones, Matt. 13:10-16, and all the rest were mercifully blinded—not to increase their responsibility and condemnation. And even after Jesus' death the Gospel had been preached only to the Jews for three and a half years, but now had come the time for a change of dispensation, and so God graciously regarded the devout prayers of Cornelius, Acts 10:4, and sent him, by a vision, directions how to proceed. God also graciously prepared Peter, asleep on the house-top, by a vision, to go to Cornelius with his message of grace. Acts 10:9-20.

7th. But do all who *hear the Word* of life get full blessing from it? Ah, no; many hear, but not to heed. It produces no appreciable good effect in life or character. Therefore,

8th. The Word must be *received* into good and honest hearts—must be *accepted* and *believed* sincerely. But even this does not make one a Christian; for Rom. 5:1 gives a summing up of the matter thus far, "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." By the imputation of the righteousness of Jesus, our past sins are reckonedly covered, and we have *peace*. We are counted as back on the plane of human perfection where Adam was before he sinned—but was Adam a Christian? Surely not—he knew nothing of the grace in Jesus Christ.

But now let us consider Jesus himself. When born in the manger in Bethlehem, Jesus was *just a human being*—no more, no less. John 3:6. He was born of a fleshly woman, therefore *was flesh*. This agrees with John 1:14, "The Word was *made flesh*," and with Phil. 2:6-8, "was made in the likeness of men." Further than this, Jesus was *perfect* as a man. Heb. 7:26. "Holy, harmless, undefiled and separate from sinners," 1 Pet. 2:22. "Who did no sin, neither was guile found in His mouth," 2 Cor. 5:21, and so Jesus grew up entirely free from every taint of sin, and yet, until Jesus

was thirty years of age, *Jesus himself was not a Christian!* What is it, then, to be a Christian? Christ means *anointed*, and how did Jesus receive His anointing? He had seen in the Scriptures that He had a mission upon earth different from any other child ever born, and so He waited until He became a man, under the Jewish law, at thirty years of age. He then came and *offered himself* in the spirit of Psa. 40:7, 8, as a sacrifice for Adam (and all the race in him) to go down into death. As on the day of atonement the bullock was presented for sacrifice, Lev. 16:6, 11, so,

9th. Jesus *presented himself*—that was all He could do. But as the bullock must be *accepted*, so with Jesus.

10th. How do we know that God accepted Jesus as a sacrifice? We have *three* remarkable proofs—Matt. 3:16-17. (1) The *voice* from Heaven saying, "This is My beloved Son, in whom I am well pleased." (2) The *Heavens* were opened to Him—spiritual things were made plain to His understanding. (3) The visible (outward) manifestation of the Holy Spirit *like a dove* resting upon Him. We understand that these proofs were especially for the benefit of John the Baptist, in order that he might be a credible witness to the Messiah, and so the next day, John 1:29, he pointed out "the Lamb of God that taketh away the sin of the world." But was that *all* there was of it? By no means.

11th. There was the *inward begetting* of Jesus to the new spiritual (divine) nature. Here Jesus was *anointed*. Here Jesus was *Christed*. Here Jesus, became Jesus Christ. Here Jesus became a Christian—the *first Member* of the *New Creation*. From that moment Jesus, as a man, was counted as sacrificed, His life to be actually laid down in God's due time, and what would God be doing with Jesus Christ from that time on? He would be developing in Him the fruits and graces of the Holy Spirit, Gal. 5:22-23—would be *perfecting* the *New Creature*, Heb. 2:10, and *teaching* Him *obedience*, Heb. 5:8, 9—and *testing* Him in all points, Heb. 4:15. Thus for three and a half years Jesus demonstrated His loyalty to the Father, even unto death, and finished His sacrifice on Calvary—John 19:30—the ransom price for Adam (and all the race).

12th. After three days, God raised Him from the dead, not a *human* being, but a *spirit being*—whom He then *highly exalted* far above angels, principalities, and powers. Acts 2:24, 32, 33; Acts 3:15; Acts 5:31; Phil. 2:9-11, and made Him partaker of the Divine Nature, Rev. 1:8, 18; Rev. 3:21, and seated Him upon His Throne. Therefore, to become true sons of God, we must pass through the various steps up to a complete *consecration*, Rom. 12:1—the complete surrender of all that we have, or hope for, to be joint-sacrificers with Jesus even unto death. Then, when accepted of the Father and begotten of the Holy Spirit, we really *start in the Christian race* for the prize of the High Calling of God in Christ Jesus, and in due time we shall be "glorified together with Him," Rom. 8:17-18.

When fully in the race for the prize of the High Calling of God in Christ Jesus, we, for the first time in our lives, have *true liberty*—freedom from the bondage of corruption, and the author of this bondage, the adversary, "That wicked one toucheth Him not." We have freedom to cultivate all the fruits and graces of the Holy Spirit, and to be filled with the joy, peace, comfort and blessing that these give—a present possession of priceless value, with the promise of "joys beyond compare," in the early future at the fruition of our hopes. Freedom from the worry and fret of the world, even in the discharge of the necessary worldly cares—a "rest that remaineth to the people of God"—a "peace that floweth like a river," and that nothing can disturb. Psa. 119:165. Freedom to serve the Truth and brethren, even to the laying down of our lives. How glorious is such a liberty!

Still another grandly important part of my subject, but of which I have not time to speak to-day, is that of the sons of God on the earthly plane, to be developed during the Millennial Age. Suffice it to say, however, that the liberty of the glory (the glorious liberty) of the sons of God, is the liberty of the Truth. John 8:32. "Ye shall know the Truth, and the Truth shall make you free"—then shall ye be free indeed.

Clinton—Liberty Day, July 4.—Discourse by J. A. Meggison.

"A CONTRAST BETWEEN THE TEN COMMANDMENTS AND THE TEN PLAGUES"

WE have long been making a study of the types and shadows of the Bible, its similitudes (Hosea 12:10). But there are also contrasts in the Bible, contrasts of the results of obedience and of disobedience. God has given us in His Word blessed promises, and also warnings. Some of these contrasts we all are familiar with: Jesus contrasted with Satan or Lucifer; the Christian's course contrasted with Balaam's course; light contrasted with darkness. So now we wish to study the blessings of those who obey the spirit of God's Law (pictured in the ten commandments) as contrasted with the woe of those who disobey (pictured in the ten plagues of Egypt).

FIRST COMMAND.

The first command was to worship the true God; to disobey it is to worship another god, a false god. What is the spiritual meaning of this? It means that when we come to know the true God we should thereafter recognize no other god in any sense or degree in His presence. God properly puts Himself first, for He is first, Head Chief over all beings and all things, and to Him properly belongs their homage and reverence. He wants all our affections, all our confidence and trust. We should love Him with all our heart, mind, soul, strength and being; be so fully in accord with Him that His will shall be supreme in all the affairs of life. This is not selfishness on God's part, because this, under His overruling providence, means the largest amount of happiness and success in the affairs of the present life; and the fullest preparation for the blessings which God has promised to those who love Him. Father or mother, husband, wife or children, or something else might intrude upon our love and take the place of the Lord in our hearts, and this must not be permitted. We must love less than God all other things and beings, so that the first strength of our love and devotion, its cream and richness may be given to our Creator. This is the spirit of a sound mind. All nature, the skies, plants, animals, from great to small, testify to the existence of an intelligent Creator, and to His loveliness of character. So overwhelming is this testimony that the man who will not admit it is called in the Bible a FOOL—a man of unbalanced mind.

The reward, then, of obeying this command, is the possession of the spirit of a sound mind. In Psalm 90:12 we read: "So teach us to number our days that we may attain a heart endowed with wisdom," a sound mind, a balanced and accurate judgment, more and more self-control, and a deep love for the truth and for all godly things.

But many of those who profess devotion to the Lord are bowing themselves down to idols of wealth, social or personal ambition, and are giving to these the best of their nature, the cream and richness of their time, strength, means and knowledge. Will these attain a sound mind by such a course? Let us see.

The first plague upon Egypt was that the water in the river and in all vessels became bloody, the fish died and the river stank. Water represents Truth; becoming like blood would mean repulsive, a reminder of death. So the mind, having replaced God with some selfish idol, which allows it to cater more to the fallen appetites, the mind wishes to get rid of that which reproves its course, for the recognition of the true God compels us to keep the old fallen appetites and all earthly things under, in restraint, and the fallen nature does not like that. As all things testify to God's greatness, the perverted mind tries to see another message in these things, to see evolution, and dwell upon the smartness of man, and his great achievements, and to thrust out the true thoughts as repulsive, for the truth reproves their course, and tells them that death is the end of their way. And they want to silence that message. This point is illustrated by Luther's German translation of Gen. 6:3: "This people no longer wish to be rebuked by My spirit." The Truth was repulsive to them.

What, then, is the punishment for setting up a false god in our hearts? It is that our minds will become perverted, darkened; the Truth becomes repulsive to us, our judgment perverted—an unsound mind, a measure of insanity. Wherever the Truth appears and reproves us it will seem repulsive to us.

The fish died and the river stank. So those blessings which depend upon the purity of the Truth would cease or become curses, and the religious atmosphere become putrid and foul.

The Egyptians digged wells about the river: So such people, rejecting the Word of God, and His true character, and hating His message, would seek resources of religious teaching for themselves—New Theology, New Thought, Evolution, etc. Seven days this plague lasted: So mankind will not be fully relieved from this crookedness and unbalance of mind resulting from serving other gods, until the end of the seven thousand-year days from the time of the fall. Then their balance of mind and love of the Truth will return. This plague was also upon the Israelites. So God's people have suffered from mental unbalance, and are striving through the will of God to get back a sound mind.

A darkened, perverted mind, unable to accept the Truth. What a cost to pay for a little self-gratification and idol-worship! The cost is too great; let us turn our back on such false ways. As men have a horror of becoming insane, so let us have a horror of letting anything replace God in our affections.

THE SECOND COMMAND.

The second command was that we see that we worship the true God in the true way, in spirit and in truth. Satan is so cunning that if he cannot get us to set up a false god in our hearts, he will lead us to worship the true God in a false way, which will likewise separate us from God and rob us of His favor.

Some use beads, images, pictures, to assist them in their worship of God. But the effect is always injurious, and the tendency downward rather than upward. Those races using images are inferior to those not using them, but who recognize no intermediary, save Jesus, and communicate with the Lord directly through Him. The Lord prohibited men from making an image to represent Him, for a true representation of Him could not be made. Jehovah has furnished us in His own good time and way one image of Himself, and only one, namely, the Lord Jesus; and in worshiping Him, and Jehovah through Him, we honor both. This is a character image, and any other character is a false image and a false way.

By worshiping Jehovah in the true spirit and way, we have His continued favor and fellowship, of which the Prophet David said: "Because Thy loving kindness is better than life, therefore shall my lips praise Thee; thus will I bless Thee while I live." Thus shall my words and actions be to Thy praise and honor, I will seek not to dishonor Thee in any thought, word or act (Psalm 63:3). The Prophet Jeremiah wrote (9:23, 24): "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches. But let him that glorieth glory in this: that he understandeth and knoweth Me, that I am the Lord who executes loving kindness, righteousness and judgment in the earth, for in these things I delight, saith the Lord."

The reward, then, of obedience to this command, is exceedingly precious fellowship with Jehovah and His Son, and their favor, and a character development more and more like theirs. Surely this is a goal worth striving for. "For God hath not given us the spirit of fear, but of power and of love and of a sound mind" (2 Tim. 1:7).

But many have followed the pernicious way of Jeroboam, when he set up idols or calves and built altars at Dan and at Bethel to assist the ten tribes to worship Jehovah; he said that it was too far for them to go to Jerusalem, too wearisome to flesh, too hard for the old nature, and very subtle sophistry was presented, that they could find God anywhere, at any time, by any arrangement, and did not have to follow the Lord's directions. He did not tell them his real reason: that he wished to feather his own nest. As soon as people listen to such arguments worldly wisdom creeps in and suggests that certain changes would be very agreeable to the old nature, and very soon the worldly spirit gains control.

What is the result of such false worship? We find that the second plague was frogs, frogs everywhere, in the river, in the beds and in the kneading troughs. What is the picture? We read in Rev. 16:13, 14, of unclean spirits

like frogs, and are told that they represent unclean spiritual doctrines, doctrines of devils, and they help to bring on the time of trouble. What is the chief characteristic of frogs in symbol? Presumptuous confidence in one's own wisdom, bloated self-exaltation; "How wise we are." This wisdom cometh not from above, but is earthly, sensual, devilish. It consists of Satan's suggestions as to how to worship God; guesses and deceptions that twist the Truth, wresting Scripture with plausible sophistry, and leading one to fight against the Truth. Those who thus depart from the Lord's ways, find themselves surrounded by frogs, exposed to the plague of presumptuous claims of bloated self-exaltation; Higher Criticism, Evolution, New Theology, etc. The various denominations have fenced off portions of the stream of Truth, and covered it carefully from light and air, until what should be a source of life has become a veritable frog pond, filled with the croakings of self-conceited, presumptuous men. Men of selfish spirit get control of these channels of Truth and use them for their own selfish ends; and preach their own or Satan's wisdom. The rivers and ponds become full of frogs.

The frogs came into the beds of the Egyptians, and spoiled their rest. So these evil doctrines will rob the deceived ones of their rest of faith in Christ and God, and their fellowship, and give them instead the fellowship of demons. Is this too strong a statement? If our mind is filled with doctrines of devils, and our thoughts dwelling on these errors, does it not follow that we will be fellowshipping devils in our thoughts? St. Paul tells us that in the latter days many shall depart from the faith and give heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, and having their conscience seared as with a hot iron. Also that those who do not receive the Truth in the love of it will be deceived by the lying wonders of Satan.

The frogs came even into the kneading troughs; showing that the spiritual food will be poisoned with these doctrines of devils. So Christendom is full of false doctrines and frogs, because she would not worship the Lord in spirit and truth, but made merchandise of the Truth, and now she is paying the penalty, and is becoming more and more the abode of every unclean and hateful doctrine and every foul spirit. A heavy price to pay for a little self-exaltation—fellowship with demons. Let us see to it that we worship our God in the true spirit and way, with our whole heart, determined to walk only in His way. Then we will have the wonderful and sweet fellowship with God and with His saints, but disobedience for a little self-exaltation will bring fellowship with demons, and slavery to them and to sin, and finally death.

This punishment was brought on by the rod of God represented in Aaron's rod, so this result is the law of cause and effect, and we cannot escape it, if we go that false way.

These frogs died and the Egyptians gathered them in heaps and the land stank. So Christendom will be filled with these doctrines of devils, until she is nauseated with them, and the very memory of it will be sickening.

But the Egyptian magicians brought up frogs also. So those who had served the adversary's cause in propagating these doctrines of devils, claim that the truth is only a man's idea, the croaking of another frog, who is in the work for the money, and has not as good authority as they have (for men are prone to judge others by their own standards). For are not they the regularly constituted magicians, recognized as such by the nation, and trained to juggle with the Truth and pull the wool over the eyes of the people? Who is this other fellow, anyhow, this man Russell? He has no authority. He has never been to any of our schools of magic, and learned to juggle. Away with him; he is an outsider.

THIRD COMMAND.

The third command was about taking God's name in vain. The spirit of this command does not refer merely to blasphemous oaths, but has a higher meaning. We have come to know the Lord and have made a full consecration, have thus entered into a covenant with the Lord, we have named the name of God upon us, calling ourselves His people, claiming Him as our Father and Jesus as our Redeemer. We should remember that this is not a frivolous matter, but that it should be entered into with solemn thought and appreciation of its importance and of our responsibilities under it. It is our duty to see that this is not a vain, empty or meaningless covenant, but that it should be carried out to the full. God will not hold us guiltless,

if, after taking His name upon us, and receiving His benediction as His children, we then either sin wilfully or in any degree reflect dishonor upon Him whose name we bear.

What is the reward of obedience to this command? If we thus are in real desperate earnest, we will gain greater strength in all the spiritual graces, greater power and ability will be ours. Vanity and failure will not pursue us, dog our steps, but the realities of strength and overcoming power will be ours, accomplished work. We will be having victories and accomplishing results spiritually; whatever we do shall prosper and success shall crown our efforts. "They shall mount up on wings like eagles, they shall go from strength to strength, every one of them appeareth before God in Zion" (Psa. 84:7). Success crowns such efforts because their spiritual life is not a vain mockery, but a living reality, and they get there. Surely this is a reward worth striving for.

What is the result of disobedience? The third plague was lice; the dust of the land became lice. These were probably sand flies, a sort of tick, not larger than a grain of sand, but when filled with blood they expand to the size of a hazel-nut. These flies or fleas were on man and beast, sucking the life blood out of them. So if our covenant with the Lord is a vain one, not in earnest, but for show, and hence a mockery, we will not be guided by the Lord's wisdom, not sustained by His power and strength, but will be guided only by our own human, earthly wisdom, and our own strength; and as far as any spiritual growth is concerned, our efforts will be vain and end in vanity and vexation of spirit and disappointment. These human strivings, and human wisdom, dust of the earth, will rob us of spiritual vitality, suck the life out of our spiritual nature. The Prophet Jeremiah says (17:5, 6): "Cursed is the man who putteth his trust in man and maketh the flesh his arm, and whose heart departeth from the Lord, for he shall be like a stunted juniper bush in the desert." See also Isa. 65:11-15. Disappointment and vexation will be the end of those who do not live up to their covenant, they will lose their reward if they do not lose their life altogether. Surely a heavy price to pay for double mindedness and hypocrisy.

The magicians could not duplicate this plague. It was beyond their power. It was the finger of God. They could not claim that failure would follow a life of faithfulness to God.

The Israelites shared this plague. So God's people have had to contend with the vain strivings of their old nature, and rise above the hypocrisy of the world. They are subject to frailty, weakness.

THE FOURTH COMMAND.

The fourth command was to keep the Sabbath. The Apostle Paul shows that this law prefigured the Sabbath which the Christian has, the antitypical Sabbath, the rest of faith in God, rest from working for self that they might work for God through Christ. In Isa. 58:13, we read: "If thou turn aside thy foot, for the sake of the Sabbath, from doing thy pleasure on My Holy Day; and call the Sabbath a delight, the Holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord." This is the true Sabbath, rest from working for self to work for God. And with the Christian we see that this is not merely one day in the week, but as all our time is consecrated to the Lord it means all our time and all our words and all our strength are to be turned from the service of self to the service of the Lord. For he that is entered into His rest, he also hath ceased from his own works as God ceased from His. (Heb. 4:10.) We see that this whole-hearted service to the Lord brings rest, peace and contentment of heart, a perfect trust in our Father's ability, and wisdom and love to bring all things out to the most glorious consummation, and finally it brings the rest that remaineth for the people of God. Ceasing from all hope of self-justification, they accept Jesus, and the imputation of His merit as the satisfaction for their sins and reconciliation with the Father. Only those who have this experience have ever kept the real antitypical Sabbath, as long as they maintain this faith and trust they are fulfilling the antitypical Sabbath. God has bound together our faith and obedience to the extent of our ability, and the rest or Sabbath which we may enjoy. The measure of our rest in the Lord and in His finished work will depend largely upon the measure of our appreciation and thankfulness, and these will show themselves in loving devotion to Him and to the righteousness which He represents. The Lord has left us in this liberty, because

our entire law is a Law of Liberty, designed to test by its liberty those to whom it is given. It leaves one unfettered that he may the more abundantly show the kind and extent of his devotion to the Lord.

But what is the result of disobedience? The fourth plague was a mixture of noxious vermin and insects, which illustrates the very condition of no rest day or night. Those who keep the Sabbath cast all their cares on the Lord, and are not anxious for anything. Those who do not keep this Sabbath find that the cares of life, and all the little fretting, nagging worries of the world leave them no rest. Not trusting the Lord's wisdom and strength, they try to depend upon their own, and find that it is not suffi-

cient by far to bring them rest and happiness. Pursuing their own selfish ends they do not know the joy and peace of those who leave all these cares to the Lord, and let Him bear the burdens. How foolish to be thus pestered by such little things, when we might be enjoying such deep rest and peace in the Lord. There is no peace, saith my God, to the wicked. But the Lord will give rest to His people, and lead them into green pastures and by still, quiet waters. "Come unto me all ye that labor and are heavy laden, and I will give you rest; take My yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls, for My yoke is easy and My burden is light."

Clinton Convention—July 5.
Discourse by Pastor Russell. Subject: "HOLINESS"



I affords me great pleasure, dear friends, to be at the Clinton convention. I have already been to the Asbury Park convention. We had a good time there, and they are still enjoying themselves, I am sure. We had a good time also at Columbus, Ohio, and they still have a good time there, too. And now I find that you are having a splendid time here. How wonderful that the Lord's people wherever they may gather may have the same blessings of Heavenly Father, the same consolation from the same promises on the same conditions, and the secret of the entire matter is as expressed in the Scriptures, that we were all baptized by one Spirit into the one Body, under one Head, in the one hope of our calling, in the one glorious prospect. Therefore, indeed, we are members in particular one of another and members of the body of Christ and children of the same Heavenly Father. No wonder we are happy.

*"I'm happy, I'm happy, O wondrous account,
My joys are immortal, I stand on the mount."*

This is Holiness Day, and my text in harmony with the day is: *Be ye holy, even as your Father which is in Heaven is holy.*"

We will consider first of all what is signified by the word "holy." What does it mean, "Be ye holy"? To some extent, perhaps, we have all had misapprehensions of the meaning of the word holy at some time in our Christian experience. At one time we thought it meant the thought as represented by some Christian people who told us that they had never sinned, or that they never did sin, or that they did not sin now, or that they had not sinned for many years, and we thought that might be what the word meant, and we were perplexed because if we were honest with ourselves we knew we did not live up to that and we had reason to doubt if anybody ever did live up to it, and the more we knew of those people the more we were convinced that they did not themselves, and the more we were convinced that the Bible is entirely right when it says, "There is none righteous, no not one."

If, then, dear friends, there is none righteous, no not one, and if none of us could boast of righteousness, and the Apostle said of the Jews not one was able to keep God's law, then what does the Scripture signify that we have taken for our text, "Be ye holy, even as your Father in Heaven is holy." Is not God perfect? What is this that is meant by our text, Be ye thus holy?

We answer first of all that the word holy signifies that which is whole—that which is complete, that which lacks nothing. And this word holy, or complete, is the same, therefore, as perfection, so that it is equivalent to the statement, "Be ye perfect even as your Father which is in Heaven is perfect."

Now you say, it is just as bad as ever, Brother Russell. I cannot be perfectly holy in every action, word and thought, and I ask why can we not be, and the answer we get from the Bible is that we were born imperfect. As the Psalmist expresses it for himself, and for all of us, "I was born in sin, I was misshapen in iniquity, and in sin did my mother conceive me." That is the reason, therefore, that you will find it impossible to be perfectly holy, because you were born a sinner, and you and I know that is not peculiar to yourself or to any other one person. We know the entire human family was born in the same manner, every one born

unholly, born a sinner, and that, my dear friends, is the secret of our need of a Savior; for if you had been born holy and perfect you would not have needed a Savior, and if not, you may be sure no Savior would have been provided. If, then, we get the proper thought in connection with this matter of sin and holiness, right and wrong, it is thus that our entire race has been born into the world sinners, weak and imperfect physically and mentally.

Your reasoning is not sound. Nobody else has a sound head. Your body is not sound. Nobody else has a sound body either. Your morals are not perfect. Nobody's are. All have sinned. All are come short of the grand standard of divine holiness and perfection. From the crown of the head to the sole of your foot there is no perfection. You have the Bible for it. Where is the remedy then? For all of this, the only remedy for this matter so far as the human family is concerned, would be to be made over again. And that is God's proposition. He tells us that He intends to have a regeneration of our race.

We have all been generated from the life given to our Father Adam, and as generated children of Adam we are all sinners, imperfect, and not worthy of everlasting life. Therefore, the whole race, under God's decision, being unworthy of everlasting life, is under a sentence of death, and those shall die who are not worthy to live everlasting and to enjoy the blessings that you otherwise would have been allowed to enjoy. The only hope is regeneration—generated over again with a fresh start of life. That is what the world needs, is it not?

That is a hard question, Brother Russell. How can mankind ever be regenerated? We see the race going down to the tomb, men and women, old and young, all classes going down. How can they ever be regenerated? Does the Bible tell us what is God's Plan in this respect? He has purposed from the beginning to have such a regeneration and He has sent a new Life Giver. Now what do you mean by a new Life Giver, Brother Russell? Adam was intended to be the life giver to his family, and instead of giving life, on account of the sin which he committed, he brought into the world a dying race. And now God's provision is that He will send a Savior and a great one.

I have heard of saviors, but what has that to do with Life Giver? Very much. The word Savior means life giver. And so when Jesus was among men He said, "I am come that they might have life." Did they need it? Yes, indeed. It was life that was forfeited, gone on account of sin. All of our weakness and suffering are on account of sin, and God has provided Jesus to be a life giver.

In what way does He need all of His life for himself? My dear brother, to go into that question is to go into the whole Plan of the Ages. The Bible tells us how God arranged that matter to send the Life Giver, the One who would regenerate our race. To be the regenerator of humanity he needed to be the Redeemer of men first, to give a ransom price for Father Adam and his race. Now then, according to the Bible, Jesus was in the form of God, a spirit form, a heavenly form or condition. He was at the right hand of the Father in the sense of being next to the Father in glory, honor, distinction and power. He was the Logos, the Word of God, the Messenger of God, the One through whom God had been operating in all the works of creation, as the Scriptures tell us, "Without Him was not anything made that was made." And to this great Logos, the Heavenly Father made the proposition—not the proposition

that we once supposed, that the Heavenly Father compelled the Son to suffer for us and violated all principles of justice in so compelling the just to suffer for the unjust—no it was all done as the Bible explains, along the lines of harmony, justice and love. The Heavenly Father set before His Son the Logos, a great proposition and left it open to Him to either accept or reject it. If He would accept it it would be a great lesson to himself as well as a great blessing to humanity, so you remember the Apostle tells us—I will not go into details, I will assume that all present are very familiar with it. I am now merely drawing out your minds, stirring up your pure minds by way of remembrance, although you know these things, that you may be able to connect them up and see something of the great workings of the Heavenly Father's Plan. So the Apostle tells us that God set this matter before His Son, the Logos, and Jesus, for the joy that was set before Him, by the Father, was willing to endure all of that. He was willing to leave the heavenly Glory where He was rich in the highest station, and humble himself and become poor by becoming human nature. And He did more, because more was necessary. He was willing to sacrifice that nature and lay down His life, to give himself completely in death, to die "the Just for the unjust." What for? The joy that was set before him. What joy? I suppose one of the chiefest joys of our Savior was to do the Father's will. He put that first. "*I delight to do Thy will, O God. Thy law is written within My heart.*" That was the first joy, something the Father would like to have done, so it was something He would like to do.

A secondary joy would be the great privilege of blessing the human family, thousands of millions of human beings that needed the blessing to come into this divine arrangement. Incidentally also would be the great exaltation that would come to himself as a special mark of the Heavenly Father's approval and love, so the Apostle tells us. It was so that when He was obedient even unto death, the Father has highly exalted Him and given Him a name, title and honor that is above every name and title and honor, that at the name of Jesus every knee should bow, both of the heavenly hosts and also the human family, of those in heaven and on the earth. So much has been accomplished, dear friends, that Jesus has been exalted, and the heavenly hosts already bow the knee in the sense of honoring Him next to the Father. They all honor Him as such.

Then will come in due time the further part when every earthly knee must bow and every earthly tongue confess, also, that He is Lord, to the glory of the Father. We have not reached that time yet; but there is another work going on that Jesus had in mind no doubt, and it was a great pleasure to Him knowing that He would become the Captain of our salvation, that He should lead forth a company of the Sons of God, in a special sense being their Captain or Head, the Body of Christ, the Church, the Bride, the Lamb's wife. And we see, therefore, that we were a part of that great Plan that the Father set before Him, the Son, that He had this in His mind, that He not only would redeem the world from the death condition, but that some of us would have the privilege of being uplifted from the human nature to the Divine nature. So that is the condition upon which He could be a man's Redeemer and upon which He might be the Great One who would be the Life Giver to the world.

Mark the point that we are making—that the world had lost life and He was the Life Giver and that He could not give the world life until the world could first be redeemed. A sacrifice for the sin of the world must first be provided, and Jesus in laying down His human life, was laying down sacrificially the ransom price sufficient for the sin of the whole world. Now we see from God's arrangement, nothing would stand in the way of God's allowing Jesus to be the Life Giver to the world. So He is ready, as the Life Giver, to appreciate the value of His death to mankind, and thus set them free from the sentence upon the world.

Our thought is that this soon will be accomplished. Very soon God's time will come when the great clock of the universe will strike the hour. I do not know that it will strike that hour this year, or next year, whatever faith or hope or desire you may have. We do not, nor have we ever, claimed to be infallible. But we do say we are absolutely sure of the nearness of the Father's Kingdom, and we do say that, "He (Christ) must reign until He has put down all enemies"; and we see the evidence that the time of that reign is drawing near.

At the time for Him to set up that Kingdom He will make the application for the sins of the whole world, and

the whole world will be turned over to Him. Why turn the world over to Jesus? My dear brethren, the world has been under a sentence of sin and death conditions and so sin and death have reigned for 6,000 years; but in God's provision the time has come, or will be here very soon, when the Redeemer will take the power in His hand for giving the blessings to mankind that His death entitled Him to give them. He has the right to give them something because He bought them with his own precious blood. That is the term the Bible says and it is a mistake to say there is nothing in the nature of a commercial transaction; because in the Bible the term used signifies a commercial transaction. Not that God is dealing commercially. There was a price paid and a thing was bought. We were sold under sin by our Father Adam, and the consideration with the first transaction to go to the whole race was sold under sin, and they have been there ever since—the wages, or result of sin.

Now the One has appeared, who has been willing to give His life a ransom and purchase us by giving His human life on our behalf, so that we, as a race of mankind, might be set free from the sentence of sin and death. This would do us little good as a race. (I am not now speaking of the church. I am talking of the world. Will talk of the church by and by.) If we were set free from the power of sin and death now, how little progress would the world know how to make, even with the best of intentions. Even if they were delivered from death they would be unable to lift themselves out of their fallen condition.

So, under God's provision, we see that Jesus should not only be the Redeemer, the purchaser of the race, but after purchasing it He would take hold of it and do something with it. Therefore God arranged that He should be a great King to rule humanity, to rule His purchased possession. He is entitled to take 1,000 years in which He will uplift them out of sin and death, and bring all back again to the image and likeness of God, to all that was lost in Adam, to all that was redeemed at Calvary. He will be the King for that purpose. Does it need kingdom power? Yes. Will He have it? Yes. He is to be King of kings, and Lord of lords. Are we *sure* He will have the power? The Scriptures assure us, saying the Father has declared that all of the powers of the Divine Kingdom shall be behind Messiah's throne. Do we need more assurance? God said it. In the 15th chapter of 1st Corinthians we read, "For He must reign till he hath put all enemies under His feet." He must reign as representative of His Kingdom and the Father's, until He hath put all enemies, all sin and all opposition to righteousness, under His feet.

In doing all of that, dear friends, He will be bringing mankind back again from sin and from death and from unholiness back to holiness. Do you see? Holiness is that condition of perfect Father Adam who was in God's holy image. When He made him, God declared He made man righteous, made him in the image and likeness of God, for man could not be better. How could he be better and be anything else than the image of God—an earthly image of the great Heavenly Creator. That image has been lost for 6,000 years, and for 1,000 years Jesus will be restoring it to mankind and with much power and authority to break the chains of ignorance and superstition and set the prisoners free. At the same time He will be the great King over the whole earth. He will be the great Priest.

What is that? In order to get the Bible picture we must go back to the priesthood that God established, representative in Aaron and his sons. The intention, according to the divine law given them was that they should be the instructors of the people. They would rule, the priests would instruct. The priests would have to do with the healing of diseases during the Millennial Kingdom. These two offices are to be added to Christ—a King and a Priest. A priest upon His throne. "I have sworn, Thou art a Priest forever, after the order of Melchizadek." Paul points out the application of that prophecy that it was an application to Jesus. God has determined that Jesus, as the great Priest, shall have the double office of being King and Priest at the same time, and Melchizadek, king of Salem, was the type of this office of Jesus as the great Priest or King, and in all of that work and blessing of mankind the church is to be associated with him, because they are to be made kings and priests, or more particularly, reigning priests to have the order of royalty and the order of priesthood combined in us because we will be associated with our great Lord and King, and all of His works both as King and Ruler, and also as the Priest or Teacher of mankind. So then, the work will go

on for a thousand years, and the standard before all of the world in that thousand years will be "Be ye holy even as the great Heavenly Father is holy." Get back to the image of God. It will be part of the work of the great Priest to show the people how they have fallen far from the image and likeness of God. It will be a part of the great Priest's work to help the people to overcome their weaknesses and to get back to the condition in which they will be pleasing God, and a certain period of time will be allowed. The entire thousand years will be set apart for that work to lift the world up to God-likeness—holiness as God is holy—perfect as He is perfect. Man will be perfect on the human plane, as God is on the divine plane. The same spirit or disposition, only one is human and the other divine. The same holiness you see as God is holy according to His sphere, so man will be required to be holy according to his sphere—the human plane.

What if they do not? The Bible tells us it will behoove every member of the race in Adam to fall in line and perfect holiness. The blind eyes shall be opened and the deaf ears shall be unstopped and they shall come to hear of that arrangement and how much God loves us and how He has provided a Redeemer of the race and how Jesus died for our sins. They shall come to understand the Kingdom of God and the great King of the thousand years, and if they are not touched with the love of God and do not desire to come back into harmony with God, and do not put forth the effort to come back to the image of God, they will be counted unworthy of eternal life and will be destroyed from among the people. So at last, all those of the human family who will not avail themselves of the blessed privilege of Messiah's Kingdom, when it shall be in the world for the uplift and the return to the image of God, and the regeneration to a new life of the human race, all who refuse God's arrangement through Jesus Christ will die the second death, and those who come wholly into His image and likeness may have everlasting life. Thus the angels, all those angels who are out of accord with the divine authority and the Spirit of God, will never be continued in lasting life, but will be destroyed in the second death, just as the Bible says Satan will be destroyed, and all who follow him. So humanity, when the opportunity is placed before them and the full knowledge and clear understanding is on earth, by taking their stand on the side of God and seeking as dear children to come into harmony with God and return to His likeness, will find this will be possible; or they will be following the course of Satan and failing to come to God's likeness and will share with Satan in the general destruction which awaits all those who will not have the Lord's ways in their hearts. So we see that the language of our text, "Be ye holy even as your Father which is in Heaven is holy," will be the rule of the whole world. Nobody is to have everlasting life except on those conditions.

What about the church? I am coming to that. That is the most important thing. It will help us to see our share. If we see the glorious law of God on the subject, how does it apply to you and to me? "Be ye holy." That means you and me. "Be ye holy, even as your Father which is in heaven is holy." What does that mean? It means, my dear brethren, that in the New Testament in all of these things that are said to you and to me are not addressed to us as human beings at all. The Heavenly Father is not saying, Be ye human beings now perfect as your Father in Heaven is perfect. It would be impossible now. There is no process of restitution going on at the present time. Everything is unfavorable now so far as the perfection of the flesh is concerned. God has made no arrangement for restitution for it. He has left it exposed to the spirit of the world and the power of the devil to a large extent, and you must fight against the Prince of the Powers of the Air, the Prince of Darkness. You must war a good warfare against your flesh, and you must seek also to beware of the spirit of the world; but it is not the flesh that God is speaking to. God is speaking to the New Creature.

Now what do you mean by the New Creature, Brother Russell? Some probably understand just what I mean fully or in part and still others do not understand at all. Therefore, I must treat it from this standpoint and proceed to show what the New Creature is according to the Bible. It is the spirit-begotten ones. Who is that? Come back and see. Our Lord Jesus when He left His glory and appeared among men, He left the heavenly nature and became of the earthly nature—the man Christ Jesus. And so the man Christ Jesus as a baby was different from other babies in the way He was born. Whereas others were born in sin

and misshapen in iniquity, in the case of Jesus we read that "He was holy, harmless, undefiled and separate from sinners." He did not have any of the defilements common to humanity, so when He was a man He was different. His life came from above and a specially prepared body was given Him. "A body hast Thou prepared Me for the suffering of death." Those of you who are interested in looking this up will find it fully treated in the first chapter of the 5th volume, entitled "The Undefiled One." This one, undefiled, when He reached thirty years of age was the perfect man Jesus, holy, harmless and separate from sinners. He was God's Son on the earthly plane, in the same sense that Adam had been God's son on the earthly plane. The advantage He had over Adam was, as the Bible indicates, that He had a deeper knowledge of things. "By His knowledge shall my righteous servant justify many"—knowledge which Adam did not possess.

His work was a two-fold work. On His own behalf it was necessary that He cease to be a man if He would return to the heavenly conditions. In no way could Jesus have ever attained the heavenly condition if He had not died to the human nature. Therefore on His own account, in order to ascend up where He was before, it was necessary, as He himself pointed out, that the Son of Man must suffer and ascend to His glory. Furthermore, it was necessary for the great Plan of God that He should die for our sins. So you see there was a two-fold work of Jesus; He died for our sins, and His death was necessary as a proof of His own loyalty to the Father on account of which God has highly exalted Him to a nature far above principalities and powers and every name that is named.

When did that take place? The Bible shows us that that took place in the action of our Lord when He was thirty years of age. You remember He was anxious for that very moment. Under the law it was not a boy that was to sacrifice himself and be the Redeemer of men, not a man of twenty or twenty-five years; but according to the Jewish law it must be a man thirty years old. In harmony with the law He was fulfilling He must wait until He was thirty years of age. So we read, as though He were watching the very moment and hour, "When He began to be about thirty years of age, He cometh to John at Jordan." He did not wait until fully thirty, and then spend a day or two on the way. No. When He was *about* that age He cometh to John at Jordan. He wanted to make His consecration and be about His Father's business as soon as possible. As a lad He thought perhaps He might begin the Father's service. Then you remember how He questioned the Doctors of the Law as to the possibility of what a boy could do. You remember He came to the conclusion that a boy could not do anything, and He went home and was subject to His mother and Joseph until He was thirty years of age, and as soon as that time came He said, "Now is the time I must be about my Father's business." "Lo, I come. In the volume of the book it is written of Me. I have come to do Thy will, oh My God." Did He make a full surrender? Yes. "Not My will but Thine be done." It was the sacrifice of His will, of himself, because the sacrifice of His will meant all that He had.

Now, when Jesus made this sacrifice of himself at thirty years of age, what did God do? I answer, God accepted Him. In what way? He indicated His acceptance by sending upon Him the holy Spirit. You remember that John the baptizer was the one who bore witness. Apparently John was the only one that saw the holy Spirit in the form of the dove. He bore witness, saying, "This was He of whom I spake, He that cometh after me is preferred before me, for He was before me." That is the one who was appointed of the Father to do the great work and carry out the great Plan, to bless the world, to be the One before whom all things in Heaven and earth shall ultimately bow down. That is the One, and John bare record, that this holy Spirit came upon Jesus. What is that that is called the begetting of the holy Spirit? What does that mean?

As the body of Jesus was accepted there of the Father as fully consecrated to death, the Father said in effect. Now I am not wishing You to be dead, You must indeed give up this body that I have prepared for You, that is My will, but at the same time, I will start You into newness of being and that New Creature is what I will beget in You at the very moment of your consecration of the human nature. That New Creature given, that spirit-begotten One, continued for three and one-half years growing more and more strong as the body went down into death. The New Creature was triumphing day by day in the doing of the will of God, and

at the conclusion, you remember, Jesus cried, "It is finished." He had finished the work of sacrificing the flesh, and on the third day God raised Him up in the great resurrection change—changed from the human to the spiritual nature.

"Sown in weakness, raised in power. Sown a natural body, raised a spiritual body"—would be applicable to the Savior's change as it will be applicable to ours.

We shall pass through experiences similar to His. Do you see where our Lord became the New Creature? It is the New Creature that must be all the time holy, even as the Father in Heaven is holy. In Jesus' case it was possible for His flesh also to be holy, because His flesh was perfect. Therefore, He could maintain His perfection of the flesh as well as the spirit; but in the case of the Church, we who are so fallen, who are sinners even as others and are invited to walk in His steps and be His disciples and present our bodies living sacrifices, we are told when we are begotten of the holy Spirit, even as we make our consecration, and we become New Creatures in the same manner that He did, that we, as New Creatures, are heirs of glory, honor and immortality with our Lord on the other side the veil. And is it this New Creature in our case? Yes. It is this New Creature that God addresses saying, "Be ye holy even as your Father in Heaven is holy."

You say, Brother Russell, that that is possible? I answer, yes.

Now, Brother Russell, what do you say is possible? It is possible for you as a New Creature, to be holy, to be perfect as a New Creature. The New Creature was not born in sin. The reason the old creature was born in sin was that we got our human life and all of our imperfections from a father that was a sinner; but this New Creature that we receive from God was an untainted life. Your Father is holy, and if you are His children then His Spirit in you, the life He will give you, is a holy life. Therefore, the Scriptures always speak of the Church as having the holy Spirit of God. The holy Spirit could not be unholy. So if your spirit, begotten of the Father, should ever turn to love sin, it would be a positive proof that you no longer had the holy Spirit, for you would be having an unholy spirit if you loved sin.

We have this treasure, this New Creature is a great treasure, this holy Spirit by which you have been begotten of God to the things unseen which eye hath not seen nor ear heard, neither hath entered into the heart of man, this creature, dear friends, we have this treasure in an earthen vessel. You and you and you and you are all imperfect. Nobody knows how imperfect, you say, except yourself. So with each one. No one knows the imperfections really of another. We may know in part. It is possible we do not know all of our own imperfections. We may readily suppose that our Heavenly Father looking down on our flesh sees still more imperfections. It is not the flesh that our Heavenly Father speaks to or is judging at all. He is judging us according to the Spirit. It is the New Creature God deals with. The old creature was born in sin and misshapen in iniquity and is under the sentence of death, and so you let it go down and it is going down. Whatever there is left you consecrated to God's service, and say, I am going to strive for the new life. The old creature is counted dead and God looks at you that way. "You are dead and your life is hid with Christ in God." You are a New Creature, and you have a new life, "For the God and Father of our Lord Jesus Christ hath begotten us." So when we are told that we are to be holy as our Father in Heaven is holy, that is so, for our heart, our mind, our will, everything is to be holy, loyal, complete without a flaw, without one item out of accord with the Heavenly Father. Is that right? Yes. You say, Brother Russell, that is just what I want to be. I know it. How do you know it? You could not be in the Father's family unless you were that way? He did not receive any others. You must turn your back on sin and strive for God's likeness, and do the will of the Father. "Not my will but Thine be done," before God will accept you at all as a child and beget you with the holy Spirit. I know very well, you need not tell me. I am striving to be that, Brother Russell. I know it. God is pleased with that. You are pleased yourself, and I am pleased with you. We are all pleased to find a great work of grace going on in our hearts.

I might just break in here on the subject and say it is one of the greatest pleasures of my life, as I meet the dear friends in various parts of this broad land and in Europe, everywhere I do meet them, and also by corre-

spondence, one of the greatest pleasures of my life is to find what a growth there is of the Lord's Spirit, the friends becoming more God-like and manifesting the holy Spirit more and more in word and deed and in every way. I am glad that is so. It is right. I am glad it is so.

If we were begotten of the holy Spirit to a newness of life, how could we make any improvement on that? The New Creature grows in grace, grows in knowledge, grows in the various fruits and characteristics of the holy Spirit. All you had in the beginning was a good will. Practically all you said was, "Now I want God's will to be done." Do you know what it is? Not very well. I am trying to find out. How? By studying the Bible, and the principles of God's government, trying to note His dealings with His creatures and trying to learn the lessons of righteousness whenever I can find them, whenever I can come in contact with the children of God. I am seeking to find out by them and to be guided by His holy Spirit and the Word of truth, that I may know the will of God. You are growing in grace, and by growing in knowledge you are getting to know what God's will is. Because you are thus growing you are able to look back on your experiences, and so I remember when first I gave my heart to the Lord, I was just as honest as I am today. Is there any change in you? Oh, yes, I thank God there has been a great change. What kind? The transforming of my mind, the renewing of my mind. How do you mean? This new mind is the product of your brain. Your mind and your will are not the same. You had a will to do God's will before you knew it. Then you used your mind. You used your brain. You received more or less of instruction from the Bible, from various sources, though it has all passed through the brain. The brain being imperfect, these thoughts could not get through very readily, there were obstacles there, and you had this difficulty and that prejudice and the other misapprehension of your mind. What do you mean? This: When you were living in the world, properly you lived the way the majority of your people lived, in the cellar of your house—the animal portions and appetites. Those were the organs you continually used. You hardly ever went up into the upper part of your head to live there, and see around. After you became a Christian and gave yourself to the Lord, you began to examine things. You said a great many of these organs down here are too much developed. I have been thinking too much about them. All of these are more or less animal requirements and I have been using these more than the higher ones of the spiritual nature—benevolence, kindness, etc. These organs of the higher part of the brain I do not use so much. You decide you will move into the upper part of your house, and you find a great deal of cleansing necessary. You had a great many things in your head that you did not want. You start to straighten up and order your brain. But it is not perfect yet. No, but the new will comes in and says, Now I am going to use my brain according to God's ways.

In the Bible we find more and more those very practical lessons that we need in all of our lives. It tells you how to eat and drink and what to wear and how to think. Think of it! It tells us how to think. We did not even know that. We thought quite narrowly. We are learning how to think. Who is teaching us? "They shall be all taught of God." God is teaching us through the words of the Book. God is teaching His people. Are you learning your lessons?

Not long ago I took dinner at the house of a brother, and after dinner he said, speaking of his family, "Those are my children; aren't they pretty nice?" You have a very fine family," I said. I could say it with a conscience. They seemed noble. "They are fine, I admit," he said. "But they are not what they should have been if I had known something of God's plan when they were little; but as you point out in the 6th Volume, it is impossible to train the tree after it is grown as you would if it were a twig. I cannot do with them now what I would like to have done, and I did not know enough when they were little tots to tell them about God's plan. I did not know how to live myself, and I did not know how to tell our children how to live." That is an evidence that that brother was growing—growing in knowledge; growing in grace and undoubtedly in obedience. The important thing is that the will must be given up. You must have a holy will first. God will not deal with you at all until you have a holy will. After that you can bring it to our Father and give it wholly, unreservedly to Him, for life. Your word, your conduct, everything to Him. "Thy will be done." Then

the Lord says, "You are just the kind I wanted, I am pleased to have you in My family, I accept you through the merit of My Son Jesus. The wedding garment shall cover all your imperfections I know with a will like that you will overcome the imperfections of your body to the best of your ability, and as long as that is the case I have arrangements already made whereby you may abide in My love and be My son." But there are tests coming right along. Would we grow or get absorbed in business? The Lord points out the danger of that in the parable of the wheat and the tares, how the thorns sprung up and choked the wheat. It was too lightly received, in some cases the thorns sprung up and choked it. What is that? I have given my heart to the Lord and after saying, Thy will be done, God's will be done in me, the will of God was forgotten, and instead of remaining loyal to God, there was the delving into business after the manner of the world, the flesh and the devil as others and not seeking first chiefly the good things that God set before us. What is that? The Kingdom, that we might be joint-heirs with His Son, and so He expects us that if we receive this latter properly, this thought of the Kingdom will have such an influence upon us that it will transform our words, thoughts and doings and make us more careful and loyal every day, and we will be able to think better and do better and govern our bodies better, and so we will be bringing our bodies into subjection.

You will say to yourself, "You used to do, that it is true. You cannot do it any longer." The flesh will cry out, You are not giving me my rights. You will say, You have none. Unless you set him down thoroughly, he will get up and answer back. Set him down thoroughly. Tell him he has no rights. You are going to do with him as you understand to be the will of God. You have before served the flesh, but now the spirit. As soon as you can come to understand God's will you want to do that in your mortal body. Sometimes your flesh will deceive you and get involved some way, as these organs of the mind and body are all weak. Therefore, you as a New Creature will have to be continually on guard against your own flesh. There are continually temptations to draw your flesh aside and pervert your mind. More than that, you have the great adversary, the devil, seeking to dislodge your mind and draw it away; but the Father giveth you strength as a New Creature. We are told that Satan is our great adversary, "Whom resist steadfast in the faith." It is a continual battle. The New Creature is continually having war on the world, the flesh and the adversary.

Remember the other side, "Greater is He that is on our part than all that be against us." Those who serve the flesh will have indeed the rewards of the flesh, and those who serve the Spirit of God will be heirs of the great promises to the faithful. What are they? The things you know about. The things that "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man what God hath prepared for them that love Him; but God hath revealed them to us by His Spirit, for the Spirit searcheth all things, yea, the deep things of God."

How much do we love Him? That is the question. You loved Him in the beginning? Yes. And you love Him still? Yes. How much do you love Him? Lay the emphasis on the *much*. How much does He require that you love Him? He says, "With all your heart, with all your mind, with all your being, with all your strength." Now how *much*? *Everything*. Love God *supreme* is the thought. *That is holiness*, my dear brother, is it not? Holiness—completely given over to God. Complete. No corner left open for the world, the flesh or the adversary.

It is all the Lord's. No part for sin. It is all the Lord's. Whatever part sin gets, it is because you have been overtaken in a fault, unwise as it were. I presume every Christian has had such experiences. None have been without. They have been the best helps you have had if you have been rightly exercised. They have taught you where you were weak and not to trust yourself, and that consecration to God is only to be maintained by a close walk with God, by a continual relationship with Him, by having fellowship with Him in prayer. Here it is, then. "Be ye holy (be ye perfect), even as your Father in Heaven is perfect and holy." That means, then, brought down to the simple things of every day life, but as nearly up to the Divine standard as it is possible. Let your will be perfect. Let your endeavors be perfect. Holy, fully given up to the Lord. *Do not recognize sin in any sense of the word, and make no provision for the flesh to fulfill the desires thereof.* Don't be making your plans so as to entrap your feet bye and bye. Now I am the Lord's and this body is to be used in every way to His praise, and I believe, my dear brethren and sisters, in God's arrangement He has made it so that while our works are not what will justify us, our faith will. Nevertheless, He has provided the opportunity for His people to work and be co-laborers together with God, co-workers with God. And, dearly beloved, I believe in proportion as you will find yourself continually co-laboring with God and in fellowship with Him, thinking about Him and His ways and the things He has promised, the things of the world, the flesh and the devil will be that much further from you, so that the one who is fully consecrated to God will seek to do what Jesus said to do, and that just as much as possible you will say, "I delight to do Thy will, O God," and as soon as God had accepted him and the holy Spirit had come upon him, he got out into his ministry, doing with his might what his hands found to do. So with all of the followers of Jesus who walk in His steps. God has given us this privilege. "He that reapeth receiveth wages." I hope you are all so engaged, and I do not believe, dear friends, there are many other people in the world who are having as much opportunity for serving the Lord and are as effective in His service as Bible students. I am glad of that. I am not boasting. I am simply telling you what should encourage us.

It is not anything great that you can do that will connect you with God. He is able to take away all of the weaknesses of the flesh in a moment. Why, then, does He allow you to stay in this imperfect body and contend with its weaknesses? Because He intends you to war a good warfare. It will show the degree of your loyalty and submission to the will of God, your holiness of mind, the completeness of your submission to Him. He is looking for priests who will rule the world and give Him the glory through all eternity. He is looking for such workers as He can trust and He is giving them the opportunity to prove their loyalty of their hearts, the New Creature, and God in turn will be glad to recognize that New Creature, and in due time will give us the new bodies which will be in full harmony with His will.

As our Redeemer is perfect we will be perfect, and through all eternity will have no further conflict with opposing influences. But in holiness of mind and loyalty of heart and will, and in the love of all these, will be priests and kings, and will hear the "Well done, good and faithful servant. You have been faithful over a few things. Enter thou into the joys of thy Lord."

Synopsis of Brother Frank Draper's Discourse for "Fruitage Day," July 5, Clinton. Subject: "FIRST FRUITS, AND AFTER FRUITS, UNTO GOD"

TEXT: "That we should be a kind of first fruits of His creatures." James 1:18.



OUR text makes it very plain that the class addressed (the church) constitute the first fruits unto God of all His redeemed creatures—fallen Human beings; and very much the same thought is contained in Romans 8:23, where the inspired apostle declares that Christians have the first fruits of the spirit," i. e., they are the first of all the redeemed human race to receive from God His holy

spirit of sonship, constituting them sons and heirs of God, and joint-heirs with Jesus Christ, their Lord.

It is a very easy matter to see that these texts suggest after fruits. There certainly could not be first fruits without after fruits. We notice how plainly this is set forth in Romans 8:21: "Because the creature itself (the human race) also shall be delivered from the bondage of corruption (death) into the glorious liberty of the children of God."

In the 19th verse the apostle makes it very plain that

the human race will be delivered from their groaning, dying condition, after the church, "The Sons of God," will have been made manifest—revealed to mankind as associate "kings and priests" with Christ, reigning for the blessing of all not of the first fruits class.

Yes, surely these texts teach most explicitly that when the first fruits (the church) will have been ripened, and gathered in, the after fruits (the world of mankind) will be ripened and gathered in—will become fruitage unto God. Of course, this will include only those who will willingly return to harmony with God, when afforded time and opportunity to do so. In the Christian age only the church receives the holy spirit of God, in the sense of being made sons of God thereby. In the millennium the Lord will "pour His spirit upon all flesh." Then, all who will obey will receive the spirit of sonship—will become God's sons on the human plane. We have observed how these wonderful features of the Divine plan were illustrated by some of God's dealings with the Israelites, when they were in Egypt. They were all God's people while in Egypt and that was why He authorized Moses to deliver them. Had they not been God's people, no deliverance would have been wrought for them. The Egyptians were not His people, and they were not delivered.

But there were two classes of Israelites delivered that eventful morning, following the night in which the lamb was eaten, and the first borns passed over. They all remained in their houses until morning, when they were delivered. But the deliverance in the morning was conditioned on the slaying of the lamb, and the passing over of the first borns that eventful night. Of course, the first borns, passed over that night, typified the church of the first borns, passed over during the Christian age, and corresponding to the first fruits unto God, and the other Israelites, delivered in the morning, were typical of all mankind who will be glad to avail themselves of the blessed opportunity to come into harmony with God in the millennium, and correspond to the after fruits.

Both classes of Israelites remained in Egypt until the passing over of the first borns was effected. Then, in the morning, they were all delivered—first borns and after borns.

Similarly, all God's people are in the "present evil world," during the Christian age, while the first borns are being passed over, and in the millennial morning deliverance will come to them all, at the hand of Jesus, the greater deliverer than Moses—the first borns' first fruits first, then the after borns, the after fruits.

Here we are reminded how beautifully this was illustrated by certain features of the Law, given to the Israelites by Jehovah, through Moses. The wheat, or barley, constituted their first fruits, and all the other crops the after fruits. The after fruits were all gathered in at about the end of their natural year—autumn; when they assembled from all parts of their land, and observed the "feast of tabernacles," or of "in gathering," for seven days, living in booths or tabernacles. It was a time of great rejoicing, and feasting, and thanksgiving to God for the bountiful harvest—the abundant crops.

When the antitypical first fruits will have been gathered in, then the after fruits will begin to be harvested; the blessed work to continue throughout the millennium.

That great antitypical "feast of tabernacles" is mentioned in Zech. 14:16-17. And it is declared that whoever will not keep it will be summarily punished. What a glorious gathering of the after fruits that will be.

The blessed work of restoring mankind (ripening and harvesting the after fruits) will be accomplished by the great Restorer, Christ, head and body, during a Sabbath day one thousand years long, of which the Jewish Sabbath was only a type, a picture.

Evidently it was that thousand-year Sabbath Jesus had in mind when He said, "Man was not made for the Sab-

bath, but the Sabbath was made for man," and "The son of man is Lord, even of the Sabbath day." Ah, yes, "the thousand-year Sabbath is 'the Lord's day.'"

Again Jesus said, "My Father worketh hitherto, and (now) I work." Jesus never claimed that the Sabbath was a rest day for Him. In the above text He plainly intimates that it is Jehovah's day to rest, but His (Jesus') day to work.

And what glorious works He performed on the Jewish Sabbath, opening blind eyes, and healing the sick. But only comparatively few such miracles were performed. They were sufficient, however, to illustrate the general, and marvelous cures He will perform in the millennium, when mankind will keep Sabbath, will rest from sin. God will rest all of that day, too. He won't do anything directly for mankind. The Christ will do the great restoring work, as authorized by Jehovah. But that won't be a rest day for Jesus and His disciples. No, they will engage in blessed, glorious work, in the interest of sin-stricken humanity, all of that day. When on earth, more than 18 centuries ago, Jesus, accompanied by His disciples, traversed parts of Palestine, ministering to afflicted people. But that was only to illustrate the great healing, restoring, work they will execute for humanity during the millennial age—the 7th thousand year Sabbath.

In conclusion, we will particularly notice two or three of His wonderful miracles, performed on the Jewish Sabbath, and then remarkable parallels, in the millennium.

In John 9:1-7 we find recorded one of the master's most wonderful miracles. And it was performed on the Jewish Sabbath day. He restored sight to a man who was born blind. We note particularly that Christ did not ask for the exercise of faith on the part of the blind man; though usually He required faith on the part of persons He healed.

See the wonderful parallel. The entire human race was born blind—mentally and spiritually, and the great Physician will open all their blind eyes, irrespective of faith on their part. They must have their mental eyes opened in order that they may learn the truth, and be afforded opportunity to obtain eternal life.

Then, again, in John 9:1-14, we read about another Sabbath day miracle. Jesus found at the "Pool of Bethesda" a very sick man, who had been helpless for 38 years, and was not able to help himself at all. When the poor fellow tried to get down into the moving waters, someone got in ahead of him.

Apparently, Jesus selected the most desperate, extreme case, for the performance of His great miracle. Jesus did not require the exercise of faith on the part of that poor man, either, but He healed him, just as soon as he expressed a desire for healing. So, in the millennium, people will not be "justified by faith," as in the Christian age. All who will express a desire to be healed, and will do what the Restorer will bid them, will be made whole.

As per the 14th verse, Jesus said to the restored person, "Behold, thou art made whole; sin no more, lest a worse thing come upon you." So, any who will be healed by the great Physician, in the millennial age, of the sin sickness resulting from the original transgression, and from his own wrongdoing in the past, will then sin again, refusing to be in full subjection to God's love, will suffer a much worse penalty; a much worse thing will come upon him—the sentence to the "lake of fire, the second death." Just one more example. In Luke 13:11-14 we read of a woman who had an infirmity for 18 years and was cured by Jesus on the Sabbath day, without having been requested to first exercise faith. But she afterward "glorified God." Many people will be healed of their awful maladies in the millennium, without exercising saving faith. But we trust that myriads of people, like this healed woman, will then glorify God—will then believe and obey, to eternal life.



Clinton Convention—July 5.

Notes on Discourse by Paul S. L. Johnson. Subject: "THE FRUITION OF OUR HOPES"

TEXT: *Hebrews 12:22-25 and 28.*

"But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.

"To the general assembly and church of the first born, which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect.

"And to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

"See that ye refuse not Him that speaketh; for if they escaped not who refused Him that spake on earth, much more shall not we escape if we turn away from Him that speaketh from Heaven."

"Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."

 **W**e want to speak this morning on the fruition of our hopes. In order to understand the section that has just been quoted it is necessary for us to look at the verses preceding our text. Two pictures open before our minds as we read these words.

In the first place, the Apostle considers Israel after they left the Red Sea, journeying under the leadership of Moses towards Mt. Sinai. The other picture that he had before his mind was that of the covenant, its sealing and the things connected with them.

It is necessary for us to keep both of these thoughts in our minds in order to understand this entire section of Scripture. Part of the time he has one set of events in mind and part of the time the other. It is only when we keep these thoughts clearly in mind that we will be able to understand him.

We want to study the subject from the standpoint of two questions.

1st. What is meant by the fruition of our hopes?

2d. How may we obtain the fruition of our hopes?

First, then, what is mean by the fruition of our hopes? To answer we have to understand the meaning of the words fruition and hope. What is meant by the word fruition? It has three meanings; 1st, entering into possession; 2d, using the things possessed, and 3d, having enjoyment in such use and possession. If one were to have the fruition of his work in building a house according to these definitions he would have to take possession of the house as a home, then he would have to make use of it as such, and as such take pleasure in its possession and use. All of these things we would speak of as the fruition of his works in preparing his home. So these three ideas transferred to our hopes are connected with the fruition. There is the entering into the possession, use and enjoyment, the possession and use of the things for which we have hoped. So that in all three of these senses we look forward to the fruition of our hopes. Our hopes are the future good things that we now desire and expect to receive.

What are these hopes? The Apostle presents them to us in verses 22, 23 and 24 of our text.

"But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant and to the blood of sprinkling which speaketh better things than that of Abel."

These are the objects of our hope. It is unto these that our desires and expectations reach out. It is for these that we have been longing and awaiting. We have left symbolic Egypt and are journeying to Mt. Zion under the leadership of Jesus. And He has, during the Gospel Age, been bringing the brethren nearer and nearer the climax of the journey, Mt. Zion, where the new covenant will be inaugurated and all the things spoken of in our text are to be realized. Let us look at each of these in their order. We have approached unto Mt. Zion. They have left the antitypical Red Sea and are journeying antitypically under the leadership of Christ. God's people have left symbolic Egypt under the leadership of Jesus and throughout the Gospel Age have been led towards Mt. Zion, where they are

expecting to obtain the kingdom.

In the vision of Nebuchadnezzar, the stone that grew into a mighty mountain, is explained to be the kingdom of God. A mountain, therefore, symbolizes a kingdom. Zion means that which gives light. Mt. Zion is therefore the truth giving kingdom of God. Its light and truth will enlighten all of the world—it will be the kingdom in the light of which all nations shall walk. It will then, as God's mouthpiece, give the full truth, secular and religious. This kingdom will give the truth with respect to all of the features of God's Word and their application to life. Mt. Zion will be a different kingdom from that of nominal spiritual Mt. Zion, which has filled a large part of the earth but which has given error instead of truth and has made the nations drunk and beastly. The true kingdom shall give the true light which will elevate the nations.

"But ye are come—unto the city of the living God." A city in scriptural symbols resents a religious government. Mt. Zion is not to be a secular kingdom only; but is to combine secular and religious features perfectly. It is a kingdom which God will rule through the Christ, both secularly and religiously, over the human family. As a religio-secular government, then, will it exercise authority over and in the world and the human race. There has been in the world a counterfeit of this holy kingdom, Babylon, "that city which ruleth over the kings of the earth." As such, Babylon has been Satan's, not God's, religio-secular government. It has fittingly represented its real but invisible ruler. It reversed civilization, halted the progress of the race and enslaved man in ignorance and superstition. It has rested as a pall on the nations. Its period of power is properly called the dark ages of human history. Babylon is responsible for the greatest crimes, abuses, suffering, troubles and degradation of human experience. The kingdom of Christ will have the reverse effect. Glorious shall be the result of its operation. As a government it will be the desire of all nations.

Mt. Zion is also called in the text the heavenly Jerusalem; that is, the glorious heavenly city, the kingdom of Heaven. The word Jerusalem means foundation of peace. God's kingdom will well deserve this name, because it will indeed be to mankind the foundation of peace. It will be the foundation of peace between God and men, and between man and man. It is our desire and expectation to enter into the fruition of this glorious kingdom of our God. Our march has been onward into the very presence of this kingdom. Our hearts' desires are joined to the kingdom of our God, as the healer of the breach between God and man, and between man and man.

Ye have come—ye have approached—unto Mt. Zion, and unto the city of the living God, the heavenly Jerusalem. This, then, is the first thing of which we would desire and exhort to have the fruition. Entering into the possession, use and enjoyment is one of our hopes.

There is another thing to which we have been approaching—an innumerable company of angels. We desire and expect to obtain the fruition of this hope. The spirit beings are referred to by the expression, an innumerable company of angels. They are the ministering spirits that have been watching over us. Our Lord Jesus speaks of them when He says, "Their angels do always behold the face of My Father in Heaven." These are the holy ones who, though tempted to fall into sin before the flood, retained their loyalty to God, and were thus strengthened and crystallized in character. The main service which they have been having during the Gospel Age, has been the care of the saints. The angel of the Lord "encampeth about them that fear Him and delivereth them." The highest and holiest office that these spirit beings ever had or ever will have is to minister to the saints. To the earthly messengers have been committed the saints' spiritual interests. The spiritual messengers have had the providential work of caring for us—giving us external help when needed. These are the ones who have checked the adversary and the fallen angels when they have sought to destroy us. When Satan makes secret traps for our feet these angels frustrate him in a way often that we remain ignorant of the trap, even as Michael defended the body of Moses against Satan. They have been watching with particular interest our work, and efforts, eager to give us the providential help that shall succor us amid our trials and experiences. We desire and

expect to see and be with these angels. Many a temptation have they ameliorated by our Heavenly Father's permission. For the ministry that these angels of God have exercised for us, our hearts are glad, and by God's grace we want to see and be with them, and express our appreciation for the service they have performed on our behalf. The privilege of seeing and being with them, and using and taking pleasure in it will be the fruition of this aspect in our hopes.

The text mentions a third object of our hopes whose fruition we desire and expect. "Unto the general assembly and church of the first born, which are written in Heaven." By these two expressions, the general assembly, and church of the first born, the Apostle would have us understand the little flock and the great company in the spirit condition to be meant. Only the little flock will be beyond the veil; i. e., be in the divine nature. The great company will not be privileged to share the divine nature. Nevertheless, they will all be in the spirit condition. If faithful, we will be given the privilege of being with and seeing both of these classes. It will be the privilege of every one of the bride class to see the witnesses of God who have stood for truth and righteousness all through the Gospel Age—Jesus, the Apostles and prophets of the Gospel Age, the seven special messengers in its seven epochs. Among others we expect to see Marsiglio, who laid the foundation of the reformed church, and his collaborators, Waldus, Wycliffe, Huss, Servitus, Miller, Wolf, and many others who faithfully walked with God amid the little truth that shined out in their day. If faithful it will be our glorious privilege to meet in that assembly many unknown to us by name, but who walked with the Lord. What a privilege and delight to enter into such a fruition as this! Then those not quite so faithful as the first company will also be there. "The virgins her companions who followed her shall be brought unto thee." And these we will have the privilege of seeing. Though they belong to the great company, nevertheless we will have the privilege of seeing and being with them. They have been servants of God—not to the last degree loyal—but nevertheless they have been servants of God, standing for truth and righteousness—losing their lives rather than giving up truth and righteousness. While they have not been so devoted to the Lord as to make their sacrifices with pleasure and lay down their lives joyfully for the Lord, they will be accounted worthy of life. The expression, "I will declare thy name in the great congregation," refers to this general assembly. Oh, when the assembly of all the spirit born ones, both of the little flock and the great company takes place, and Jesus makes known to us many things that we do not now see, makes known to us everything in the Bible as well as gives us yet deeper knowledge than is in the Scriptures, when that glorious feast will be spread for God's people, how our hearts will rejoice in such a blessed fruition.

The Apostle assures us that we are approaching unto another thing—not only to the general assembly and church of the first born, but unto God the Judge of all. Oh, we are drawing nearer and nearer to the very presence of the living God, our Father, the great Jehovah—the Almighty, All Wise, All Just, and All Loving One, the One who pitied us in our lost and fallen condition, sending the Son of His bosom into the world to die for our redemption, the One who made the great plan whereby He drew us into fellowship with Him and into righteousness; and has caused us to draw nearer and nearer to Him. If faithful to the end it will be our blessed privilege to have the fruition of our hope in entering into the presence of God, of seeing and being with Him, Him who holds in the hollow of His hand the laws of the universe and the control of the worlds, whose love is so general that it can encompass the universe and so special that He is heedful of the least of His creatures. He is our God, and the Father who has received us as sons into His family. What a joy and privilege will it be as sons and heirs of God, to come into the presence of Jehovah, being eternally associated with Him, in the operation of the plans that He will have carried out in the ages to come. The largest measure of our joys will be the vision of God, the seeing of Him, and the eternal enjoyment of His society and co-operation with and under Him in the accomplishment of all His good pleasure. He is spoken of as the Judge of all; that is, as the One who will assign to us our places in the body of Christ in glory, if we prove more than overcomers, or our places in the great company if we prove no more than overcomers.

Then the Apostle speaks of our seeing and being with some others, "to the spirits of just men made perfect." There are two translations possible to the clause, and to the spirits of just men made perfect," i. e., the one that the Authorized version gives; but the following is another way to translate it, "And to God the Judge of all (the bride and great company), also of perfected ones just in their spirits," dispositions—God will not judge the whole world of mankind until at the end of the Millennial Age, while all the references of our text treat of its beginning. Therefore, He is here referred to as the Judge of those who are on trial in this life. With this thought in mind we preferably render this clause as follows: "Also of perfected ones just in their spirits," or dispositions. Either translation is correct as far as the words are concerned. The Authorized version would imply that ancient worthies' new creatures are meant. It is hardly probable that they would be begotten of the spirit before the end of the Millennial Age; and since all the references of our text are to events at the beginning of the Millennium, the second one we think is the better translation. So translated, the clause would mean that we will have the privilege of seeing and being with those who, judged by God as worthy, will be found perfect human beings. They will be just as touching the disposition that they cultivated. Theirs will be a righteous disposition, as distinct from a loving disposition in the sense of being perfected in love. In the Jewish Age, none were on trial for perfect love, but they were on trial for justice and faith. They through their trials for the righteousness developed in themselves a disposition of righteousness, and because of this God will give them the privilege of being perfect as soon as they awake. If we are more than overcomers, or just overcomers, we will see them and be with them, though they will not see us during the Millennium. What a blessing it will be to see these people—Abraham, Isaac, Jacob, Moses, and all the prophets, and the many others who then were faithful to God, but whose names have not been handed down to us. It will be a privilege to see them and be associated with them in the work that they will have to do in administering the earthly phase of the kingdom.

Paul assures us in our text of another thing whose fruition some day we may enjoy. "And unto Jesus, the Mediator of the new covenant." Here our Lord Jesus is referred to, our blessed and glorious Master, whose love was so great that He not only poured out His soul unto death for the Father, but also on behalf of the church and the world. Of Him it was written, "Having loved His own He loved them unto the end." It is this glorious holy Redeemer who has led us through all our journey Zionward, to whom it will be our blessed privilege to come. We will be able to see and appreciate the beauty, and be in the presence of, the Lord; and thus have joy unspeakable and full of glory. The second greatest feature of our joy as overcomers will be the eternal sight of, and association with, our Lord and Master Jesus Christ. He loves us and we love Him. We were in darkness, but He drew us step by step through the various stages of the salvation process into harmony with Him and the Father; even leading us on until we shall be found more than conquerors through Him who loved us. He has been faithful to us as our Teacher, Justifier, Sanctifier and Deliverer. He is the One who has had long-suffering and patience with us; the One who has had so much extra work to do on our behalf because of our waywardness. We will have the blessed privilege of association with Him through all eternity. We have in our earthly condition told Him of our love for Him, but we want to tell it to Him face to face, eye to eye and mouth to mouth, when we throw ourselves on His bosom as members of His body, blessed forever. "And so shall we ever be with the Lord." To be forever with the Lord will be the filling up of the Bride's joy.

We will come to Him in connection with an office that He will be exercising at that time—Jesus the Mediator of the new covenant. Jesus and the church are the Mediator. Because He will be mediating, the church shall share with Him in that blessed privilege; He is the One who will be operating through the church during the Millennial Age. As the dominating part of the Mediator the Head may properly be called the Mediator of the new covenant; for whatever share we will have in that mediatorial work will be as members of Him, directed by Him the Head of the Mediator. As frequently a part is given for the whole, especially the most important part, so here He is mentioned as the part for the whole. This expression, "Jesus the Mediator of the new covenant," does not, therefore, imply

that the church as His members does not share with Him in the privilege of being the Mediator.

"And to the blood of sprinkling, which speaketh better things than that of Abel." Abel's blood cried out to God for vengeance. Here is the blood that speaketh better things than that of Abel—the blood that cries, not for vengeance, but for peace and forgiveness through the satisfaction of justice. It cries out for peace from God for men, and will not only make peace with God for men, but as life is received the race will come into peace with God—reconciliation or atonement does not mean that only one party is to be made friendly to the other, but that both parties who formerly were at variance become satisfied with one another.

Moses indicated this in the type: He took the blood of bulls and of goats and sprinkled it first on the book and then on all the people saying, "this is the blood of the covenant which God has enjoined unto you." This action was typical. Thus the sprinkling of the blood on the law typifies the life rights of Christ given to divine justice, for its satisfaction at man's forgiveness. The whole Mediator—the Christ Head and body will appear in the presence of God with the life rights as an evidence that the work has been accomplished in harmony with God's will, and will effect on behalf of the whole world the satisfaction of God's justice. That will be a glorious work when Christ and the church appear in God's presence on behalf of the world. The sprinkling of the antitypical book, i. e., the satisfaction of justice, will be an instantaneous work. The Adamic sin will be forgiven instantaneously when the satisfaction for justice has been made; but the life rights will be given to the people gradually as they come into harmony with God's righteous judgment, as indicated by Moses sprinkling the blood on the people, a gradual work. And it will be our blessed privilege in association with Jesus to do this work of sprinkling the blood of the new covenant on the people. The blood that speaketh better things than that of Abel will not only make peace with God toward the world, but gradually will bring the people to perfection as they fulfill the conditions connected with its reception. Then the atonement work will be completed. It will be our blessed privilege as members of the Mediator, if more than conquerors, to share in that glorious work, the healing of the breach, and effecting reconciliation between God and man. Glorious work! Glorious hope indeed! The fruition of it will be the entering into—using and taking a holy pleasure in the work. As lovers of humanity, we are delighted at this blessed prospect, and let it hasten our steps to Mt. Zion. You have now answered the question: What is meant by the fruition of our hopes?

Now we desire to discuss our second question: How may we obtain the fruition of our hopes? This is a practical question. There is something that must be done in order that we obtain the fruition of our hopes. God will not give it to every one. It is only for those who are willing to follow out the divine arrangement who will be privileged to enjoy it. The Apostle has told us many things that will be necessary for us to do if we would enter into the fruition of our hope. In our text he tells us of three things that we wish to consider as necessary for us to do, if we would gain the fruition of our hopes:

1. "See that ye refuse not Him that speaketh."
2. "Receiving a kingdom that cannot be shaken let us have grace—the favor needed."
3. "Serve God acceptably with reverence and godly fear."

These three things must be done if we would have the fruition of our hopes. See that ye refuse not Him that speaketh. Who is He that speaketh? It is God. God speaks to us through Jesus. "God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." So it is Jehovah who is speaking, but He sent our Lord Jesus, the living representative of God to speak to us as God's mouthpiece. As the high priest coming from the holy of holies robed in glory and beauty and blessing the people represented Jehovah in His wisdom, justice, love and power, so our glorious high priest is His living representative to us in these respects. Of God has He, therefore, been made to us wisdom, righteousness, sanctification and redemption. We refuse Him that speaketh when we refuse to receive the wisdom that God gives by Christ—when we refuse to receive or continue to hold the glorious righteousness that we received in Christ. We refuse Him that speaketh when we cease to remain in Christ as members of His body in car-

rying out the various features of our consecration, and when we cease to make use of the delivering power of our Lord manifesting to us and operating toward us in our trials and afflictions. We are to see to it that we turn not our backs on such a benign arrangement as God has made for us, for there is no escape for those who will not render proper responsiveness to so manifold and gracious an arrangement. Let us first of all see that our hearts are kept in an attitude of responsiveness, then we will not turn away from Him, but we will gladly accept the wisdom of God that comes from Christ, then we will gladly lay hold upon His precious righteousness and spotless robe that makes us acceptable in the various stages of our experience. As we stand at the lamp stand, table of shewbread, the golden altar or whether we act as parts of the lamp stand or as parts of the table, let us see to it that we respond unto Him that speaketh in order that we may secure all of the benefits resulting from Christ being made unto us sanctification. Let us submit to the trials that come as coming from our Savior and Deliverer, and that He will be sure to use in our interests. We are not only not to refuse Him that speaketh, but we are to respond to Him.

The second thing necessary for us to do if we would receive the fruition of our hopes is to receive and use the grace of God according to its intention. The Apostle tells us, "let us have grace," assuring us that we are about to receive a kingdom that cannot be shaken, that can by no means be overthrown, and from which none of its members can be displaced or removed after they enter in. Let us see to it that we have grace, that we receive and use the favor that our Heavenly Father has freely given us. "Let us have grace." What is this favor that God gives us? Favor is unmerited kindness, a kindness that is not required by justice that is given as a privilege to the ones who receive it, and not from obligation, that is purely from love on the part of the giver. His grace, or favor, to us consists of four things: 1st, justification; 2nd, the Spirit of God, and 3rd, the Word of God; 4th, the providences of God. Our Heavenly Father is continually offering us grace, favor, along these lines, as help in time of need whereby we may be able to render acceptable service with reverence and Godly fear. So, if we would enter into the fruition of our glorious hopes it will be necessary to make use of our justification and the Spirit, the holy heart and mind He has implanted in us at our begetting, the Word, that out of it we may draw the nourishment for heart and mind for growth in all the fruits that God wants us to have, and the providences of the Lord so that thereby we may become trees of righteousness. We are to make use of the grace that God has for us, so that we may in our daily experiences conform our hearts and minds to God's Word, and seek to apply His principles to our lives amid the providential circumstances, in which we are to exercise the qualities of God's Spirit harmoniously with His Word; and day by day receive the added strength that His grace furnishes us. Let us receive grace to do this. We receive it by the Spirit He has given us. We receive it as day by day we seek forgiveness for our trespasses coming to Him in the name and merit of Jesus. Faithfully using God's Word is another way of receiving grace. The Word of God contains a two-fold kind of grace for us. First, for the mind, the Word of God exercises marvelous operation, that of enlightenment. The Word of God is the power of God. Wherever there is a heart and mind in harmony with that word, it is the power of God to enable us to know, to will and to do His good pleasure. Through its enlightening our mind it paves the way for a glorious work in our hearts. This work is to produce and perfect a Christ-like character in us in all spiritual respects, making us at once in harmony with God's will. When the Word of God having begotten and energized us for the work, it produces in us growth in every good word and work. It performs a cleansing work in us, cleansing from the filthiness of the flesh and spirit so we may become free from the defilements that we received from Adam. It likewise strengthens the good that it has produced in us. The good Word of God continues to work in us in adjusting the various features of our character in harmony with wisdom, justice, love and power after these are properly poised one to another. Finally, God's Word continues its work in crystallizing in us God-likeness. Thus we make our calling and election sure. Our part in receiving this grace is faithfully to submit to the influences of this Word, holding it on our hearts and minds until it performs its blessed work. This is also a part of what Paul meant when he said let us receive

grace. It requires our co-operation, and only when we make the proper responses will the Word of God have these glorious effects in us.

Let us receive grace for our development as God puts it in the providences of our lives. No matter how much of the Spirit there may be in us; no matter how much of the Word may be in our hearts, unless we receive opportunities to exercise these appropriate experiences, it will be impossible for us to gain in its fulness the grace which God has for us. Therefore, God in His kindness and graciousness is continually offering us such experiences as are needed to develop us in harmony with His Word and the power of His Spirit. Our part is faithfully to make use of these experiences by properly adjusting ourselves to His providences, making use of the help that is put in these providences, and seeking refuge from whatever rests too heavily upon us. Thus by continued faithfulness, watching and prayer as co-workers with Him we receive the glorious favor of a character that God desires for us. God's arrangements on our behalf are bounteous. There is not one thing that we need that He does not richly provide; all the allowances required for our lack and faults He gives us by Christ's righteousness; all the capacities that we need He has given in the Spirit; all the enlightenment and energy that we need He has given in the Word, and all the experiences and other helps we need He furnishes us in His providences. Not one good thing has He withheld from us for our development, and it is proper on our part that we receive His favor, seeing He has arranged for all our needs.

The third thing He wants us to do, as the Apostle Paul tells us, is to serve God acceptably, if we would obtain the fruition of our hopes. "Receiving therefor a kingdom that cannot be shaken, let us receive grace to serve God acceptably, with reverence and Godly fear." The connection in which He uses this reference, "Serve God acceptably, with reverence and Godly fear" reminds us of the fear that Moses experienced when he went up Mt. Sinai amidst the thunder, lightning, earthquake, fire, smoke, clouds and darkness, for Moses said, "I exceedingly fear and tremble." Let us receive grace that we may serve God acceptably, with reverence and Godly fear. We are therefore exhorted to serve God. Moses as a mediator served God by the sacrifices that He performed as a mediator and by sprinkling the blood on the book, and the people in His mediation of the covenant. Part of this is typical of our work here, and part beyond the veil. That part which is typical of our work now we want to consider. First, Moses sacrificed the typical bullock and goats; and the Christ performs in this like the antitype. Jesus killed the antitypical bullock and the goat, the blood of which goes to seal the new covenant. Jesus as the Head of this great mediator served the new covenant by a number of things, 1st, by laying down His humanity unto death; 2nd, by developing a character that fitted Him to administer the provisions of the new covenant; 3rd, by gathering together the brethren who should be associates with Him as members of that mediator; 4th, by giving testimony of the coming kingdom to the world to help them to come into harmony with the new covenant when it will operate. So we serve the covenant in the same ways. Crucified with Christ, we can lay down our lives for the sealing of the new covenant. Our merit does do this, but the covenant is sealed by His merit given to us. His merit must be made free from claims against it by reason of its being imputed to us so that it can be available for application to the world in due time. These claims on His merit due to its imputation on our behalf, are freed by our sacrificing our humanity, by our submitting to being slain by our glorious Head and joining Him in the work. Of laying down our lives for the sealing of

the new covenant. Still further we serve God acceptably as parts of the antitypical mediator by developing a character that will fit us as members of the glorious new covenant mediator to administer its provisions. We likewise serve God as we seek to help the other members of the mediator to prepare themselves for their work in the body, encouraging and helping them to receive grace to serve God with reverence and Godly fear. Also we serve Him when we present the Word of God as a testimony to the world. We give a testimony to them by our lives also, reproofing the world for sin and unrighteousness; but more particularly we serve Him with respect to the world when we give them a testimony of the coming kingdom by declaring its blessed help and its offer of the glorious new covenant for the world of mankind with its helpful provisions for the blessing of all the families of the earth. It is a glorious privilege, brethren, to tell the world of the coming good times. "Tell the whole world these blessed tidings." Let us therefore declare the times of refreshing to come, announcing the glad tidings, blowing the silver trumpets of jubilee, the glad message of the liberty to the earth and its inhabitants. This is the service of our Heavenly Father that is to be done with reverence and Godly fear. If it is to be acceptable service, we must be covered with the robe of Christ's righteousness and be received and remain faithful as members of His body. Thus in Him we are acceptable unto our Heavenly Father and our service is well pleasing. "Ye are a holy priesthood to offer up sacrifices acceptable unto God by Jesus Christ." It should be done with reverence and Godly fear. Moses typifies this. As Moses approached the cloud, as He ascended amidst the sounds of thunder and the flashes of the lightning, while the earth itself was shaking, Moses said "I do exceeding fear and tremble." In the Gospel age the Christ has been undergoing the antitypical experiences amid the antitypical conditions. The clouds of trouble have almost overwhelmed them. They must go through troublous experiences into the kingdom condition. Like our Lord in Gethsemane and on the cross, great fear and trembling seized them, and accompany their ascent of the mount. The cup of suffering must be drained, and that amid fear and trembling as they work out their salvation. When these troubles come there will be more or less fear and trembling on the part of the antitypical Moses. Now we are in the very presence of Mt. Zion. We are seeing the lightning flashes of truth shining out. We are hearing the thunders of controversy and argument in the world, the very earth itself, (society) is greatly trembling under the enlightening influence of the Word of God, both on earthly and Heavenly subjects, and amidst these events we come amid many circumstances into these fearful and trembling experiences. Amid these conditions it behooves us to serve God acceptably with reverence and Godly fear. Let us maintain the purity of the antitypical Moses. Let us see to it that we in holiness go about our work as probationary parts of the mediator, not boasting of the light that we are already enjoying as of our own origination or using it as a common thing, but let us work out our salvation with fear and trembling, because we are in dangerous experiences.

It behooves us to take off our shoes from our feet, for the ground whereon we are standing is holy. Let us go on as we are now ascending the mountain; in God's due time, brethren, the Lord will see to it that we will have our share of the disappearance beyond the cloud. Brethren, we are now in the time when only the feet of the antitypical Moses are visible this side of the cloud; for soon we, if faithful, will enter it and disappear from the view of mankind and enter into the presence of our God. "Therefore, receiving a kingdom that cannot be shaken, let us have grace to serve God acceptably, with reverence and Godly fear, for our God is a consuming fire." Amen.



Close of Clinton Convention—Love Feast—Remarks by Brother Russell.



WE will consider the praise service that is just ended as the introduction for this meeting at the present time. My text for this occasion, dear friends, is found in the Apostle's words,

"The temple of God is holy, which temple ye are." 1 Cor. 3:17.

We are arrived at the conclusion of our conference, dear friends, and I would like to give you this text, a text to carry home, one that will be helpful not only to each one of us here present, but one I trust helpful to others at home.

We have had a very enjoyable conference, I am sure you will all agree. I dare hardly to ask whether or not this is the best convention you ever attended, because it would seem to be begging the question, and it has been so suggested to me as the best we have ever had, but I was expecting that. So it is at each convention, the last is the best. The newness and freshness is in our memory; but I am sure you will all agree with me that it is not as good as we hope yet to have. We still hope for the Grand Convention, the "General Assembly of the Church of the First Born whose names are written in Heaven," and we are thinking to prepare for that convention; and we know that unless we make our calling and election sure in the present life we will never be of the great convention, and we are glad to think that at that time when the Lord's people are gathered together there will be no schisms, no divisions; all will be complete, perfect, and we shall know as we are known.

I believe a great deal of the divisions and difficulty among God's people at the present time and for the past 1,800 years or more is because of misunderstanding. We do not know, do not fully see, do not comprehend each other. Therefore, the many different denominations of Christendom in all of which are many souls seeking to know and to do God's will; and all of which saintly ones are members of the church of the first born, and all of which, of course, will be found in the grand General Convention when we shall meet with our dear Redeemer and all of the members of the Body of Christ will have gone before and the whole church will be complete.

While speaking of this convention we think you all appreciate that we should bear in mind the welcome we have received from the citizens of this city. I am aware that we have passed such a resolution, but I am still recounting the sentiment that we have been kindly received. I trust in turn that we have been kind to them and have done our part to represent the Lord and wherever you go God would be represented in all you would do and all you would see would be impressed for good, and that some light and blessing has been shed abroad in this city, and that some other people have been refreshed also as well as we.

In addition to this welcome which we have received from the citizens here, we have in mind some of the Bible students who are residents of this place who have put forth heroic efforts on behalf of this convention and have done a great deal to bring it to a success—Brother Horth and others associated with him. It is not necessary that we ask a vote to thank each other for whatever we may do. We are all doing unto the Lord. How could we do less! All of our best talents and efforts are God's by contract and agreement. We expect to do our best, expected Brother Horth and his family to do their best and all of the rest of us, nothing less, how could we?

It is said that one of the great admirals of the British navy on the eve of a great battle addressed the sailors and said he confidently expected every sailor to do his duty, and that meant a great deal in view of his enlistment and contract, and so when I say, I trust he and all of us have been doing our duty, we are merely doing what we agreed to do, giving everything we have, our strength, energy and everything to the Lord. If you are doing it, we are glad; if not, we are sorry. We will assume that all have been seeking to glorify God in your spirits and your bodies. We trust that all of our hearts are bubbling over with joy in the Lord, and I desire to more and more glorify God and show forth the Truth He has given us.

I trust as we go to our homes a blessing may go with every one of us, and that every one far and near may get a share in the blessing that has come to your soul; and I

sincerely believe that as you attempt to pour out that blessing when you reach your home you will get a double portion yourself, and the more you give out the more you will have. It is so generally, and I believe it will be so with you and me. "Freely ye have received, freely give." Therefore, God's blessing will go from this convention far beyond this to every place you and I shall go the remainder of our lives. We are to have a life feast.

I am digressing from my text. It is one which we all realize is very appropriate to us. "The temple of God is holy, which temple ye are."

Both St. Paul and St. Peter are our authority for saying that the church which is the body of Christ is the Temple of God, and that His Temple is holy. God, who condemned the whole world in Adam, and who has declared that He will have no fellowship with sinners, has provided a way by which these sinners can come back into harmony with Him. Only through the arrangement which He has made in respect to this great Temple can mankind come back into harmony with their Creator. St. Paul points out the foundation of this great antitypical Temple, saying, "Other foundation can no man lay than that is laid, which is Jesus Christ." St. Peter declares to the church, "Ye also, as living stones, are built up a spiritual house, an holy Priesthood, to offer up sacrifices, acceptable to God through Jesus Christ."

Solomon's temple was a type, or figure, of this greater Temple which God is erecting. Solomon's temple had several peculiarities connected with its construction. One very special peculiarity was that the great stones were taken out from underneath the side of the Temple. Another peculiarity was that each stone was made to fit exactly the place in which it was to be located, and then numbered and marked with signs which the builders understood. This method is followed by modern builders also; and when a building is constructed, every part is put in place quietly and orderly—no confusion whatever. So it was in Solomon's Temple! The stones were made ready before they were brought thither, so that there was neither hammer nor axe nor any tool of iron heard in the house while it was being built.

THE LIVING STONES OF THE GREAT TEMPLE.

Having described the Temple of Solomon as a type, we will proceed to discuss the antitype—the Church of the living God. The Builder and Maker is God. The quarry is the world in general. The living stones are taken out of the world, separated from the world, but are chiseled and polished in this antitypical quarry, made ready for their positions, and then taken to their proper place. For more than eighteen hundred years this work of preparation has been going on. Jesus was the Foundation Stone. Before He came there were no stones prepared; none could be accepted until He had come and died, "the Just for the unjust."

Then the process of cutting, chiseling and polishing the "living stones" of the Temple was explained. Each consecrated Christian has had experiences of such a nature as to separate him from the world. It was a difficult matter to block out character and to bring each to the place where he would be separated from his surroundings. Still more difficult in some respects have been the chiselings, blow after blow, experience after experience, trial after trial, in order that each living stone might be shaped, fitted and prepared for a place in that glorious Temple which is yet to be constructed. The polishing process has also been going on. As the Scriptures express it, the Bride makes herself ready. Each living stone polishes others.

Here is a lesson for those who are following in the steps of Jesus. While various severe experiences, trials and tests may come from the world, yet the very finest polishing is produced by contact with the brethren. Therefore, whoever learns to love the brethren and to endure all their various weaknesses and imperfections, and is rightly exercised by these experiences, will receive a fine polish—that which our Lord through His Word describes as the fruitage of the holy Spirit. "The fruits of the Spirit are manifest, which are these: Meekness, gentleness, patience, long-suffering, brotherly kindness, love." If these things be in us in abundance, we shall be neither barren nor unfruitful in the knowledge of the Lord. And so it is that an entrance shall be ministered unto us abundantly into the everlasting Kingdom of our Lord and Savior.

CONSTRUCTION OF ANTITYPICAL TEMPLE.

Next the construction of the antitypical Temple was discussed. Eighteen hundred years ago the foundation was laid—in Heaven—the Top Stone, as the Apostle says. All the other stones must be fitted up into Him, according to St. Paul. In describing the antitypical Temple the Apostle here uses the figure of the pyramid, the top stone of which is a miniature pyramid, all remaining stones being fitted to come into line with it. So the Scriptures declare that Jesus is the Chief Corner Stone, the Top Stone, into which the Church, as living stones, are being built up, instead of being shaped to a foundation below them. This will be accomplished in the First Resurrection, when the Church, changed into spirit beings like the Lord, will be built up and completed with Him on the Heavenly plane, far above angels, principalities and powers, and every name that is named.

To our understanding of the Scriptures, the building of the antitypical Temple will be done at the close of this Gospel Age. Just as in the construction of Solomon's Temple, all the materials were first prepared, and then the building began, so it will be with the antitypical Temple. Our great Master Workman has been getting ready the "living stones," supervising their preparation under strict rules as to shape, size, quality, etc. This work has been going on through this Gospel Age, and not until the full number of stones shall have been made ready will the construction of that glorious Temple begin. This construction will be the Resurrection change—"Changed in a moment, in the twinkling of an eye;" for "flesh and blood cannot inherit the Kingdom of God."

Since we are now living in the close of this Age, the stones for the antitypical Temple must practically all be finished. Therefore, our thought is that the work of construction of the Temple has already begun. This does not imply, however, that the final polish has been given to all of the stones. Those long since prepared could be put in place while the last stones were receiving the finishing touches. He declared that the Scriptures so intimate when they say that "the dead in Christ shall rise first"—beforehand—and that "then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord." The fact that some are not yet "caught up to meet the Lord," but are still in the place of polishing and preparation, indicates that the Temple is not yet completed.

After every living stone has been placed in the great antitypical Temple, the glorification of the Temple will follow. In the type, King Solomon, type of our Lord Jesus, offered the sacrifice, and God accepted it; then the glory of the Lord filled the Temple. So in the antitype, the Church in glory will not be the Temple of God until the Heavenly Father Himself shall have recognized it. It is the work of our Lord Jesus Christ, the great Master Workman, to shape and polish these living stones, to remove them to glorious conditions by the resurrection change, and to build the Temple. Then when all is finished, not a stone lacking, He will await the Father's acceptance. The glory of the Lord God will fill this living Temple.

"A HOUSE OF PRAYER FOR ALL NATIONS."

The purpose for which this glorious temple of God is being constructed: Back in the law dispensation the required information was pictorially set forth in types and shadows. The Prophet Isaiah had foretold that God's house was to be called a house of prayer for all nations. This was what the temple at Jerusalem was in particular. It was arranged in different sections, representing various classes, as it were. First in importance was the Most Holy, then came the Holy, then the Court into which Jews might come, next the women's Court, last the Court of the Gentiles. Thus was depicted the millennial age, after the glorification of the antitypical temple.

God will be in that temple—the entire church of Christ glorified. The Divine power will operate through it and all nations will begin to draw near to God. But in order to do so they must draw near to this temple, for the glory of God will be therein displayed. All nations, both Jew and Gentile, will come to the Heavenly Father through this temple.

Another Old Testament picture was that of the typical priesthood. The priests of this new temple will be Jesus, the great High Priest, and His church, the underpriests. Jesus will be both King and Priest, "a priest upon His throne," after the order of Melchizedek. Our Lord is not yet upon His throne, but remains waiting at the right hand of the Majesty on High, until the antitypical temple is com-

pleted. The Father's right hand signifies the place of chief favor, next to the Father Himself. As it is written, "Sit at My right hand until I make thine enemies thy footstool."

During this period of waiting the "living stones" of the temple have been prepared; those who will constitute the royal priests have been in training for the duties of their office. As yet there is no royal priesthood, for only those who shall be declared worthy to sit with our Lord in His throne will constitute with Him that royal priesthood. Again it is written, "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and shall reign with Christ a thousand years."

These priests are also knights of the temple. While at present they do not wear white plumes, yet by and by they shall wear not only white plumes, but white raiment. Our Lord has said, "They shall walk with Me in white; for they are worthy."

OTHER PICTURES OF THE TEMPLE.

There are various New Testament references to the church of Christ as a temple. One of these was St. Paul's question addressed to the Corinthian church, "What? Know ye not that your body is the temple of the Holy Spirit which is in you?" It was shown that this question does not apply to the world, for by nature the world knows not God. They are still under condemnation, "children of wrath," according to the Scripture. God has not yet begun to deal with them nor to give them the blessings which He has purposed for them. During this Gospel age He is dispensing blessings only to the church class to those who have received the holy Spirit.

Beyond the veil the church class will receive the holy Spirit without measure, when all the "living stones" constituting the temple of God shall have been glorified. But on this side of the veil those who give up their will to the Lord and who are accepted and begotten of the holy Spirit as new creatures in Christ, receive that spirit in measure; and so the bodies of these may be said to be the temples of the holy Spirit. Wherever God's Spirit is there is a temple, as St. Paul's question sets forth. Again the Apostle declares that we have this treasure in earthen vessels, that the glory may be of God. God's holy Spirit constitutes its recipient a temple of God.

Elsewhere the Apostle calls the bodies of those begotten of the holy Spirit tabernacles. The difference between a tabernacle and a temple is that the former is a temporary structure, while the latter is permanent. So St. Paul calls the present condition of the church, in which the holy Spirit dwells merely in our hearts, a tabernacle condition. It is not to last forever; it is only for the present trial time. If we are rightly exercised by the power of God within us, then we shall be made ready for the temple condition. These are blended pictures of the Apostle's thought, which is this: If the holy Spirit dwells within us, we should regard our bodies very sacredly.

In that same connection the Apostle goes on to say, "What communion hath light with darkness?" And again, "What harmony is there between the temple of God and the temple of idols?"—between the purity that belongs to the temple of God and the impurities of the world, the flesh and the devil? Those who have been made the recipients of the holy Spirit of God should be clean and pure, as befitting a temple of God. They should see to it that this sanctifying power of God extends to all their faculties and operates through them—in their minds, their tongues, their hands, their feet, their words, thoughts and doings.

"HE SHALL PRESENT YOU FAULTLESS."

Bro. Russell concluded his address with an exhortation to those who realized themselves to be living stones in the antitypical temple of God. He urged these to appreciate the privilege of present discipline. Much chiseling and polishing are necessary to prepare these stones for their future position. Therefore each should thankfully welcome whatever experience of this kind the Master Workman shall see fit to permit him to have. The present discipline of the church is for the purpose of developing the character necessary for the great service for which God is building His temple.

While each faithful follower of the Lord looks forward longingly to the glories of the future, when the glory of the Lord shall fill the temple, yet each should remember that unless he is submissive to the chiselings and polishings of the present he will be set aside as a living stone and his place given to another. The cultivation of pride along any line, the development of an unsanctified ambition, are

amongst the greatest dangers to these living stones now in course of preparation. Such flaws developed would render any unfit for a position in the temple.

The Scriptures declare that the great Master Workman will present each of His faithful ones blameless and irreprovable before the Father with exceeding joy. After having received the Redeemer's "well done," the church will then receive the Father's approval and be honored in the presence of all the holy angels. Surely this experience will fill the church with glory. Then will follow the blessed privilege of taking hold upon the world's affairs, rescuing mankind from bondage to sin and death, and blessing all mankind with the knowledge of the glory of God, whom to know aright is everlasting life.

I tell you, he said, the man or woman who becomes a true child of God and who becomes well saturated, well filled with the holy Spirit, will be a fine character whatever they may have been to begin with or whatever their stage of development. Whether they reach it speedily or slowly will depend upon themselves. If they are indeed fervent in spirit serving the Lord, looking to His Word, desirous of seeing what God's will is, desirous of putting into practice everything they learn they may grow very rapidly. I have known most fair, saintly characters to be developed very shortly. I have been amazed to see a party being taken out of a very fallen condition, and the grace of God come into the heart and work miracles; old things passing away, and all things becoming new. Their new desires and new hopes all help them to do those things pleasing to God so that to cultivate in their hearts, words, lives, mind and thoughts those things pleasing to God and everything not pleasing to Him put away all of those.

It is a constant work, my brother, but mark you, if you are merely laboring for an earthly education and some position in society you know it would require years of study in a school or college, and now God has put us in the school of Christ, preparing us as members of this Royal Priesthood to take the control of this earth for a thousand years. Do you not think you need preparation? I am sure you do. Do you not think you need to show God He has safely chosen you that He may have patience with you? Do you not need to show Him your earnestness of heart and desire that you may be what is pleasing to Him? Yes, I am sure you do.

This is what the Bible tells us He is doing. *He is working in us to will and to do of his good pleasure.* It is much a matter of will at first. You say, I would like to be. You are unable to do much. You are handicapped by the weaknesses of your natural body and brain. You do not know how to bring them into control. You say "I have my hand under control. I never hit anybody now. I am glad you don't. Do you hit them with your tongue? Some control the hand and do not control the tongue. It is the most powerful member of the body and you can do more harm with it than any other organ you possess. And the influence of your tongue may go for miles and miles and miles and may reach millions of people. There is no other power that will compare with it. Have we given our tongues to

God, and are we seeking that they may glorify Him to speak forth His truth?

*"Let my tongue speak forth His praise,
Let my hands perform His bidding,
Let my feet run in His ways."*

All of our powers are to be engaged in the Lord's work, but it takes a little time, and the important thing of all is that we first have the will right and it must through the brain, and until you find out intelligently what God does want, you are working to disadvantage.

We have learned something about our Heavenly Father's plans and character, His work, His wishes to us, His intention respecting us, and because of this knowledge, we are better able to cope with the situation, not only in dealing with others, but with ourselves. We know better how to bring our thoughts into subjection to the will of Christ. Think of that. Bringing your thoughts into subjection to God's will. This is the holiness, then, that belongs to the temple class, and I hope you will be a member of that class. "The temple of God is holy, which temple ye are."

This is the matter to which you have been called. We have all been called in the one hope of our calling. We have all been called. That will not be the end of us. We remember the scriptures which tells us that in the "ages to come," away beyond the millennial age, away after God shall use the church in the blessing of the world, God will show the exceeding riches of His grace and His loving kindness toward us who are in Christ Jesus. Let us then seek more and more to cultivate this holiness without which we cannot be pleasing to Him, or can see Him or be members of this temple class or share His glory. In proportion as we shall be faithful in thus following the instructions of the Lord's Word we will be making our calling and election sure as members of that glorious temple class, as members of that royal priesthood class, as members of the body, the Lamb's wife, as members of the children of the highest.

LOVE FEAST.

Now the time has come, dear friends, when this convention closes and we will have to look forward to the general assembly, not knowing whether in God's providence we may ever be called upon to meet together again as an earthly assembly, we will be looking for the General Assembly of the Church of the first born. We shall now have a Love Feast, and all of those who desire may have the opportunity of saying good-by one to another. We cannot all say good-by and shake the hand of each other one personally. That would take quite a while, but we can do it by proxy. This is the way we will do it: All of those who have served on the platform as speakers at this convention will be asked to come to the front and arrange in a line, and all of the remainder of the congregation, if they desire, will be privileged to come forward and shake hands and bid them good-by, thus closing the convention. On the first day of the week the early Church had the breaking of bread—a common meal. We cannot have a common meal here, but we can have a common love and that represents not only the people here, but all the saints of God, every place. The Lord knoweth them that are His.

those who estimate were in a position to judge. Thousands of post cards and Clinton newspapers were sent daily, during their stay, broadcast over the country, and 3,000 people went away to talk of Clinton and her hospitality, her beautiful scenery and her progressive spirit to many thousands of others in distant parts of the land.

Each year the Bible students meet they do the same thing for whatever town they meet in, each year there are more members. Some who are unable to come one year come another, so that the name of the convention city is heralded by constantly increasing numbers of people. If Clinton can secure the visit of the Bible Students yearly, all this benefit will accrue to Clinton in addition to the small fortune that the students distribute wherever they meet.

The Commercial Club and Coliseum heads believe it would be of benefit to Clinton to have those advantages for this city, and will make a determined effort to do so. Invitations, properly transmitted, will be sent to Pastor Russell and others prominent in the I. B. S. A. That they will be favorably received is believed a surety, and that they will be accepted is quite probable.

The following letter was today addressed to Pastor Russell at Brooklyn, N. Y.:

(Clinton Herald.)

INVITE I. B. S. A. TO VISIT CLINTON EVERY SUMMER

Directors of Commercial Club and Coliseum Company
Unite in Invitation.

The Benefits Are Many

City Advertised All Over the Country and Delegates Leave
Small Fortune With Townspeople.

Clinton will extend to the I. B. S. A. an invitation to make this their permanent summer meeting place. Pastor Russell and his followers will be asked to hold their convention next summer in the Clinton Coliseum, and further to make the custom of coming to Clinton a permanent one. The decision was made yesterday at a meeting of the board of directors of the Commercial Club at the Clinton Coliseum Company.

The meeting of Pastor Russell's followers that closed last Sunday brought to Clinton 3,000 people or more. At least \$50,000 or more was left in the city by the visitors;

Pastor Russell,
122 Columbia Heights,
Brooklyn, N. Y.

Dear Sir:

"Being duly authorized by the officers and members of the Commercial Club and Board of Directors of the Coliseum Company, and speaking on behalf of the citizens of Clinton, who have expressed their sentiments by telephone, letter and in person, I desire to extend to you, as president of the International Bible Students' Association, and to the members through you, our deep appreciation and thanks for the very successful western general convention of the I. B. S. A. held in Clinton from June 28th to July 5th, and for the privilege of having your wonderful Photo Drama of Creation from June 28th to July 9th.

"The success of the convention, with its 2,000 or more delegates, exceeded our best hopes and far surpassed any convention ever held in Clinton before.

"The Photo Drama of Creation was a grand success from every standpoint, morally, mentally and educationally. On the opening night 2,200 were in attendance—that many fan programs being distributed and about 1,000 turned away. On succeeding nights also capacity houses were the rule.

"In an enthusiastic joint session of the Commercial Club officers and members and Board of Directors of the

Coliseum Company, the following resolution was unanimously passed:

"Be it resolved, that these two boards, in joint session, instruct the secretary of the Commercial Club to issue an official invitation to Pastor Russell, president of the International Bible Students' Association, and to the members through him, to hold another convention in Clinton in 1915, and to make it an annual event thereafter."

"And, be it further resolved, that the same hearty cooperation of the Commercial Club and citizens of Clinton will be given. Copies of this resolution to be given to local papers.

Yours very truly,
O. ROBERTS, Secretary."

Pastor Russell's Reply

Brooklyn, N. Y., U. S. A., July 14, 1914.

Commercial Club, O. T. Roberts, Secretary, Clinton, Iowa:

Gentlemen—Yours of the 11th inst. before me, and much appreciated. I can but reiterate the expression of the Convention and say, on behalf of the I. B. S. A., that the kind hospitality of Clinton and its Commercial Club were highly appreciated by us all. It is possible that we may consider favorably your kind invitation for a return convention.

Very respectfully,
C. T. RUSSELL.

MY TESTIMONY.

'Tis good to meet together
And all our voices raise
In loving adoration
And songs of grateful praise.
Our earnest supplication
As incense rising high
Invokes our Father's blessing,
And brings Him very nigh.

And as we meet together,
An unseen guest comes too,
Unseen, but yet invited,
Who asked Him here, did you?
Ah! every heart cries quickly
I asked Him here with me,
He said He'd come and bless us,
Were we but two or three.

'Tis good to meet together
It wakes in every heart,
A tender chord of sympathy
That even when we part
Goes with us to our very homes,
And nerves us for the fight,
And sweetens all our hours of toil
And makes our path more bright.

'Tis good to meet together
To stir up our pure minds,
By speaking of God's goodness,
How when we once were blind
He brought us out of darkness
He cleansed us from all sin,
He opened up the narrow way,
And bade us walk therein.

Our earnest supplication
And help each other stand,
Forsake not your assembling
Is our dear Lord's command.
The night is fast approaching,
We're in the evil day,
We need to come together more,
And for each other pray.

We hope to meet together
When we have run the race,
And in our Father's presence stand,
And see Him face to face.
We hope to meet together,
When done with grief and tears,
In that One Day Convention
That lasts A Thousand Years.

—R. Fair Doney.





COLUMBUS CONVENTION

I. B. S. A.
COLUMBUS, OHIO, JUNE 27—JULY 7, 1914



COLOMBUS, the beautiful capital city of the great state of Ohio, proved to be an ideal place for the I. B. S. A. General Convention of the Middle West. Its splendid railroad facilities, both steam and electric, enabled the far North, the extreme South, as well as the East and West, to meet, greet, fellowship and enjoy the hospitality within its gates.

Memorial Hall, dedicated to the memory of the heroes of another cause, was appropriately the meeting place of the soldiers of a still higher cause, who too must die to win. The building was erected at a cost of \$270,000. The fine auditorium, second to but one in the state of Ohio, has a seating capacity of 3,860, yet the acoustic properties are such that one speaking from the platform can be heard distinctly in any part of the auditorium. Situated amongst the stately trees of East broad street, this Hall was placed at the disposal of the conventioners for twelve days, free of charge. The B. P. O. E. also tendered the use of their large lawn adjoining the hall, for the erection of a children's rest tent. This greatly added to the comfort of the children, and made it possible for many mothers to reap greater blessing from the convention.

The big pipe organ, which was installed at a cost of \$21,000, was a grand adjunct to the pleasure and inspiration of the convention. Its full, rich tones, under the professional touch of our dear Brother P. E. Thompson, gave added uplift as glad hearts poured forth their praises to the Heavenly Father in song during the convention sessions.

The general program was exceptionally well filled with instruction, inspiration and encouragement. Thirty speakers, including our beloved pastor, addressed the convention. Brother E. W. Brenneisen served as chairman during the

first half, and the remaining sessions were served by Brother J. G. Kuehn as chairman. Two baptismal services were held in Alum Creek, in which 137 symbolized their consecration to the Lord. The Royal Film Company secured a "Movie" of the first immersion scene, and the reception of our beloved pastor. By their courtesy this was shown to the conventioners twice, much to their surprise and delight. The film was forwarded to Asbury Park, that others of like precious faith might "see" their brothers and sisters enjoying blessings like themselves, although hundreds of miles away.

A striking feature of the convention was the pennants floating in the breeze, from every lamp post on both sides of the street, from Union Station to Memorial Hall, a distance of twelve city blocks. Some of the pennants read, "WELCOME, I. B. S. A.;" others, "A RANSOM FOR ALL," and on both appeared the precious Cross and Crown.

The convention was called to order Friday, June 26, 3, P. M., by Brother Arch W. Smith, of the Columbus class, and after the singing of an appropriate hymn the Divine blessing was invoked by Brother C. B. Shull. While less than 1,000 were present at the opening, the attendance soon reached 1,500, which was estimated to be the average during the 12 days. Colonel Barger, director of public safety, acting as the representative of the mayor, gave the assembled delegates a very hearty welcome.

Convention was called to order by Brother Arch W. Smith, and after singing Hymn No. 55 and being led in prayer by Brother C. B. Shull, Brother Smith introduced Colonel Barger in the following words:

No doubt you are all well aware that this convention has been secured for Columbus through the good offices of the Columbus Conventions and Publicity Association. Colonel Barger, who is director of public service of the city of Columbus, has a few words to say to us.

ADDRESS OF WELCOME



IT is very fitting that a convention of this character should assemble in this hall; a building dedicated to the memory of men who have gone before you, of men who have proudly borne to the throne of God the scars which were the price of their country's salvation. You have a warm welcome to the city of Columbus. But I know, and can assure you, that the spiritual welcome from those who appreciate your efforts is warmer, and less discomfiting, than the physical warmth by which you are now inconvenienced, and I hope to be able to assure you that the weather man will be, in a few short hours, more merciful.

His honor, the mayor, as is the custom in cities, makes it a point, and considers it his proudest duty, to welcome distinguished gatherings to the city, but, unfortunately, today he is absent from Columbus. He, therefore, did me the honor to tell you that Columbus as a city, that the people of Columbus, as Christians, are equally proud of your presence here today. And I want, on the part of the mayor, to express his regret at his inability to meet you this afternoon. As I said a moment ago, the spiritual welcome of the community is yours. I know that the spirit which guides you, the fires of patriotic devotion which inspire you, are those which make for continuity of peace, for com-

hereafter, and for life everlasting. Were it otherwise, between the fires within and the heat without, some of you would already be almost exponents of the victims of that other place which none of you will ever see. (Applause.)

I want to add, if I may without wearying you, one word relative to the importance of the study of the Bible. At the age of six, I remember sitting alongside my playmate, and we were listening to the sermon of his father. The kindly old gentleman had a way of looking right at us when he spoke and he thundered into our ears one of the best known maxims of Christianity, "Ye cannot serve God and Mammon," and he looked me right in the eye when he said it. I was only a small kid. I went home and spent most of the night wondering why I was such a disgrace to my family, why I was so different from the other human beings that the minister would shout that right at me. He left me with the inference that I was on a plane with the low and degraded, and that evidently the rest of the congregation were alright and served God when I could not. That is only an instance of the importance of Bible study. I thank you for permitting me to give you a word of welcome.

The Chairman, Brother E. W. Brenneisen, responded, and gave an address of welcome to all of the delegates, in behalf of the Society.

Incidents and Features of the Columbus Convention



VISITING friends who had witnessed the Photo Drama in their home towns were agreeably surprised to find that many new pictures and reels added to the drama, most especially in part three, which is thoroughly remodeled and very much improved. The incidents relative to the life of our Lord are more realistic and impressive and far more sublime.

Late arrivals at the services were disappointingly surprised to find the doors closed against them, a practical lesson both as regards late coming to meetings and a warning lest the habit eventuate in their reaching the door of the kingdom too late to be of the "wise virgin" class. They were brought to the realization of promptness in the Lord's business and to make their other affairs to conform thereto. At conventions the friends learn lessons they never would learn at home; lessons of inestimable spiritual value. To receive these lessons profitably means contrition of heart and self-examination rather than the spirit of fault-finding, because things go contrary to the old mind, the natural mind. Some who protested against the observance of regulations, which were designed for the general good, showed themselves as lacking in spiritual development. It was evident these had not been long in the Christian way.

It was highly gratifying to note the readiness for service whenever volunteers were called for by the committee of arrangements or its subordinates. Particularly was this true with regard to giving assistance at the immersions, of which there were two, in double line service.

Brother Russell presided at the first and offered up prayer at the brookside. A motion picture was taken of this scene. Also one at the front of Memorial Hall on the date of his arrival, followed by a circle picture showing the throng of conventionists on the steps and pavement.

The first two days of the convention were quite warm, but the remaining days all that could be desired for comfort and good cheer. Everybody seemed so happy. The universal comment was, "This convention is the best of all." It surely was a grand gathering of the Lord's people. The spirit of our Lord was everywhere manifest. We saw nothing that was unpleasant or undesirable. The G. A. R. ladies who served refreshments above the lobby said, "These are the finest people ever assembled in this place. Why, if any of us makes a mistake in counting out change they come right back and hand over the surplus. Now, what do you think of that?" The attendance was variously estimated as being 1,200 to 1,600. Many could remain only part of the time. The drama drew large crowds every night. The new introductory feature was enthusiastically received. It was so realistically Brother Russell, who did the announcing. One brother exclaimed, "That looks more like Brother Russell than does himself." Every pictured appearance of him received prolonged applause. The presentation was surprisingly accurate and realistic. It was a happy surprise to us all. Those silvery locks stood out from the dark background *beautifully*, making a picture unforgettable. In the years to come who knows but that these pictures may be regarded with sacredness and high appreciation?

Columbus, O., Thankful Day—Saturday, June 27.

Discourse by P. E. Thompson. Subject: "SACRIFICES OF THANKSGIVING"

TEXT: "Rejoice in the Lord, O ye righteous; for praise is comely for the upright" (Psa. 33:1).



WE might almost take the entire Bible as a text for thanksgiving day. Then we would divide it into two sections, texts exhorting thankfulness, and the other the texts giving us a reason for thankfulness. Praise for Jehovah in the lips of the unrighteous is a very unseemly thing. Even the worldling sees the inconsistency of such a condition, and mocks. If we are to take to ourselves this great privilege of praising the God of the universe we must first cleanse ourselves from all filthiness of the flesh and spirit. Be ye holy even as He is holy, if you would seek His presence or glorify His name. It was because we had found reason to praise Him that we entered the narrow way of sacrifice. We learned some of the many wonderful features of His plan; we found Him a just God, a merciful God, a loving Father, and we turned from the seeking of the things of this world and the praising of its prince by our allegiance to His kingdom to the sounding forth of our appreciation of the one "from whom cometh every good and every perfect and acceptable gift." Not all who learn of God's goodness turn to give Him thanks. There were ten lepers that were cleansed and only one with sufficient gratitude in his heart to seek an opportunity of expressing it. The first thought of the heart in the proper condition would be gratitude. "Enter into His gates with thanksgiving, and into His courts with praise; be thankful unto Him, and bless His name" (Psa. 100:4). At the very entrance of the gates of the Holy City, our praise should begin. "Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men. And let them sacrifice the sacrifices of thanksgiving, and declare His works with rejoicing." (Psa. 107:21-22.) We believe that when the world fully realizes God's goodness they will gladly give Him thanks. But first they must pass through troublous experiences to learn the unsatisfactoriness of self praise, selfishness. No invitation can be given them to sacrifice the "sacrifices of thanksgiving," for they have no acceptable sacrifice to offer. It is only as we come into Christ Jesus and receive the imputation of His merit that we become acceptable. Such may present themselves "liv-

ing sacrifices holy and acceptable unto God their reasonable service" (Rom. 12:1).

Picture before your minds the tabernacle in the wilderness, with its surrounding walls of white. As we approach it we are impressed with its beauty, the spirit of holiness. Just in front of us we find a gate inviting us within. Great hopes are pictured in its coloring. The invitation accepted, we pass within and find ourselves entirely surrounded by the wall of white; all our imperfections and blemishes covered by its purity. Some are so impressed with this imputation of righteousness that they fail to go on but stand in wonder here. Some spend their time in admiring the posts upholding the curtain. They talk of their beauty. But we should not enter into the gates to stop here in admiration either of justification or of fellow-saints. If we but raise our eyes we will find right in front of us a great brazen altar inviting us to sacrifice the "sacrifices of the thanksgiving." Few have the courage to experience this feature of Christian privilege. Nearly all give but a hasty glance at the altar. Perhaps it is the brazen laver that occupies their attention. They admire its beauty and talk much of its works of uplift and cleansing. All the provisions of the court were for our blessing and use, but each one was intended only as a means of preparation for that supreme expression of gratitude, the "sacrifices of thanksgiving."

As the Psalmist considers his great love for the Lord because of His goodness to him, he states his determination saying, "I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people. In the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord" (Psa. 116:17, 18, 19). The words here used are almost identical with those of the 12th to the 14th verse. The principal difference being that instead of the words "I will offer the sacrifice to the thanksgiving," he says, "I will take the cup of salvation." We believe that the thought is the same, and that he was speaking for the church who take and drink this cup of salvation. We believe that the thought is the same, and that he was speaking for the church who take and drink this cup of salvation, the cup which our Lord left for us. If we suffer with Him we are bearing the clearest testimony of thanksgiving that it is possible to bear. But here is where many falter. They find themselves lacking grat-

itude. Their lips are willing to express their thanks, but when they learn that God has made it possible for them to speak the love and adoration in terms stronger than words, even by the laying down of their lives in His service, they falter. The praise which Jehovah hears to-day comes from those who are not satisfied with mere lip devotion. If our incense would reach within the veil it must first fall upon the coals of adversity; we cannot praise Him acceptably unless we are willing to submit to the trials which He predicted and which are provided for our good. Let us take the cup of salvation and let us call upon the name of the Lord for His assistance that by His grace we may be faithful in the partaking of the antitypical "cup of blessing." "Ye are a chosen generation, a royal priesthood, a peculiar people that ye should show forth the praise of Him who has called us out of darkness into His marvelous light." If you are not showing forth His praises in His way you are not attaining the purpose for which you were called out.

To take our stand in harmony with God is to assert ourselves as in direct opposition to the world, the flesh and the Adversary—three mighty foes, any one of which is too powerful an antagonist for us to meet or to cope with successfully. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57). It is not our strength that brings the victory, but the might and wisdom of the Captain of our salvation. It is the subtlety of Satan's methods which makes him the dangerous foe that he is. Few, we believe, would be found in His service if they knew to whom they were giving allegiance, but "know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." (Rom. 6:16, 22.) If our hearts are given wholly to the Lord, and our minds are devoted to the knowing of His will, we may become His servants and be freed from our bondage to Satan.

Our victory over the world is also God's victory, for "this is the victory that overcometh the world, even your faith" (1 Jno. 4:5).

Until we learn that of ourselves we could do nothing, one of our most dangerous foes is the flesh. As the apostle said of himself, "when I am weak, then am I strong." We may be strong in the overcoming of the flesh only when we know that it cannot be done in our own strength. You might as well attempt to lift yourself from your seat by pulling at your boot straps as to attempt to overcome the flesh by the flesh. Some outside power must do the work, and that, a power superior to the flesh. None who begin this great work realizes how much he has before him. It is only as we struggle day by day in our co-operation with the Lord to remove the deeply rooted sins that we realize how many they are and how firm is the hold they have taken. Ah, how much must be pulled away with their roots—how many things that are dear to our hearts must go—not because they are sinful of themselves, but because of their association with the self-seeking of the flesh. Many a one who has made a valiant fight against the flesh for years has failed because of retaining some of the things that would remind him and continually invite him back to the desires of the flesh. When these sins are pulled away let the roots take what they will, and "thanks be unto God which giveth us the victory."

As the incense of our life arises in thanksgiving to Jehovah, we are also enriching ourselves, for these who overcome and put down the prince of this world are themselves to be exalted as kings when the kingdom of Heaven shall come to establish God's rule in earth. "Our light affliction, which is but for a moment, worketh us a far more exceeding and eternal weight of glory" (2 Cor. 4:17). We may have something of social standing to sacrifice; men may think well of us, but no higher social position can be granted than shall be given to us when He "hath made us unto our God kings and priests; and we shall reign on the earth" (Rev. 5:10), for "we shall reign with Him" Rev.

20:4) during that one thousand years of earth's uplift. The first purpose of Jesus' return to earth is to gather His saints unto Him and "so shall we ever be with the Lord" (1 Thess. 4:17). The overcoming of the flesh brings its reward to "at one time God only had immortality" (1 Tim. 6:16), but Jesus also has been giving "life in Himself, even as He hath life in Himself" (Jno. 5:26). "Now He is the express image of the Father's person" (Heb. 1:3). "Beloved now are we the sons of God, and it doth 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" (1 Jno. 3:2), "partakers of the divine nature" (1 Pet. 1:4).

"Who can compare our personal sufferings and afflictions with the glory, honor and immortality which shall be the crown of the victor" (Rom. 2:7). If our lives are sacrifices of thanksgiving, and these stammering lips of clay can offer acceptable praise to the Creator of all things, what hymns shall resound on the eternal shores when we shall have left behind these weak instruments of the flesh, and shall have entered fully into the powers and privileges of the spirit world? "Wherefore gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought you at the revelation of Jesus Christ" (1 Pet. 1:13). "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 Pet. 4: 13). "Who shall separate us from the love of Christ? Shall tribulation or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay; in all these things we are more than conquerors through Him that loved us" (Rom. 8: 35, 37). "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish; to the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things" (2 Cor. 2:14-16)? Let this sweet savour arise to God in thanksgiving and withhold not your hand from sacrifice whether it be the savour of life or to life or the savour of death unto death." To those who live in Christ it will always be the savour of life. Those who are still in death see nothing but death in the sacrifice. As far as they can see, there are no pleasures in your life, nothing to live for; you might as well be dead—of the blessings that are yours, the new life that you are living, the joys that are filling that life they know nothing. How could they appreciate a privilege so great? To them God may exist or He may not. To you, His existence is a certainty, and the privilege of sounding forth His praise as the one worthy of this worship is the chiefest privilege of life. Perhaps they, too, will find this great joy when sacrifice is no longer a necessary part of praise. When restitution has brought them the best of God's blessings they are able to receive, they will find that one day in seven is not enough for a showing forth of His praises, but like you, will wish to give every day, every thought, every act in devotion to Him.

Christ was our example in the sending of this sweet savour of God, "Be ye therefore followers of Christ as dear children; and walk in love, as Christ hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet smelling savour" (Eph. 5:1, 2). It is a high standard to walk in love as He loved us, but be laying down our lives for the brethren as He laid down His life for us; we must be sacrificing. In this we can have no assistance from the world, the flesh or the adversary, but we can use them. It is their opposition that gives us our present grand opportunity of proving our absolute loyalty to Jehovah and to the principles of His kingdom. He who is faithful in his stand for righteousness now under the present opposing conditions, will remain faithful when all things are made new and the laws of righteousness are established in the earth. Hold back no measure of your praise to Him now and eternity lies before you to speak with the tongues of gods, the glory of His name.



Discourse by R. H. Hirsh. Subject: TWENTY-THIRD PSALM



IT was out of the shepherd life of the hills and dales and desert land of Palestine that there came, long ago, that sweetest of all religious songs, the Twenty-third Psalm.

It was the song of David, the shepherd boy. It was the song of the boy who slew the bear, and the lion in the defense of his sheep. It was the song of the man who is spoken of in Scripture as "One after God's own heart." It was the song of the man who sat upon the throne of the kingdom of the Lord. It was the song of the man whose name signifies "beloved"—the Christ.

Never was song sung that brought so much joy to so many hearts as this simple, inspiring song of the Twenty-third Psalm. No song ever sung has had drunk from its inspiring depths so much of the refreshment that cometh down from Above.

No song that was ever sung by man came laden with so many assurances that it was from above—from the Giver of every perfect gift. No song ever written has brought so much comfort to weary pilgrims on the pathway of life.

While the Psalm has been applicable to all of the Lord's sheep from the time of David, it has been specially applicable to the sheep of the present Gospel age—since the Good Shepherd laid down His life for the sheep.

Our Lord said, "What man of you, having an hundred sheep, if he lose one of them, does not leave the ninety and nine in the wilderness and go after that which is lost until he find it? And when he hath found it he layeth it on his shoulders, rejoicing, and when he cometh home he calleth together his friends and neighbors, saying unto them, 'Rejoice with me, for I have found my sheep which was lost.' Luke 15:4-6.

The "ninety and nine" represent all of God's intelligent creatures who have not gone astray, while the one that was lost represents Father Adam.

We are, in this connection, reminded of our Lord's statement to the effect that "He came to seek and to save that which was lost." Adam was expelled from the Edenic sheep fold sixty centuries ago. The pastures of Eden were sufficiently nutritious to sustain this human sheep forever.

He was a wayward sheep—was Adam. Never had shepherd prepared a fold with greater care than Eden. "Out of the ground the Lord had made to grow every tree that is pleasant to the sight and good for food." (Gen. 2:9). There was only one section of the green pastures that was forbidden ground. The rest, and all that was therein, was Adam's to be enjoyed eternally. His was a happy lot indeed.

Among beasts few are regarded as being so dangerous to the life of sheep as is the serpent. In Palestine, in the burrows of animals, there frequently lurks the serpent, waiting for his prey. The fangs of the reptile frequently find lodgment in the nose of the unsuspecting sheep. The virus is injected; the life of that sheep is in danger.

Eden was not without its serpent. The serpent was more subtle than any beast of the garden. It lured the unsuspecting sheep, until finally it had administered the deadly poison—"The sting of sin is death."

From Mount Eden's beautiful crest, over the precipitous sides, went "the sheep that was lost," down, down, it went. No sheep ever after that entered Eden fair. It took nine hundred and thirty years for "the sheep that was lost" to reach the depths of the valley beneath.

Away up on top of yonder mountain the descent began. It was a little short of a thousand years before the journey ended.

It was the shepherd boy, David, who, not complainingly, said, "Though I walk through the valley of the Shadow of Death, I will fear no evil." It was the Prophet Isaiah who said, "We all, like sheep, have gone astray" (Isa. 53:6); and our Lord who exclaimed, "There is none righteous, no, not one!"

Deprived of the peculiarly sustaining properties of the food of Eden, the sheep lost much of his sheep-like qualities. The lambs were beautiful, but not so snowy white nor yet so prime were they, deprived of "the tender Shepherd's care." For ages many sought to climb the sides which reached up to the dizzy heights of Eden. There was no shepherd to point the way. There was no Shepherd to lay down His life for the sheep. Many attempts were

made to rescue the lost. The Lord called all such "thieves and robbers," who were endeavoring to "climb up some other way" than the appointed way.—John 10:1.

The Heavenly Father erected, in the "Valley of the Shadow of Death," a sheep-fold, through which the way to "fields new, and pastures green" was pointed out. It wasn't by refraining from eating an apple that life insurance would be granted, but it was to whosoever would keep God's Law.

Moses, as the great law-giver, served for a time as a type of the Good Shepherd, who would some time come to save the sheep which were lost. For forty years Moses led them over the wilderness sheep-paths. It was not until many, many years after that that the "Good Shepherd" of the sheep came upon the scene. He entered by the temporary fold which the Great Shepherd of the sheep had prepared. To Him the Porter opened, and the sheep heard His voice. Do we not remember His saying, "He calleth His own sheep by name and leadeth them out; and when He putteth them forth, he goeth before them, and the sheep follow Him, for they know His voice?"—John 16:2-4.

It was our glorious Lord who left the "ninety and nine" and went after the one that was lost. He it was who left the glory and the riches which He had with the Father before the world was and for our sakes, as the "Good Shepherd," became so poor that He had nowhere to lay His head. As He said, "The foxes have their holes, the birds of the air their nests, but the Son of Man hath not where to lay His head."

He counted not His life dear unto himself. Hear Him: "I am the Good Shepherd; the Good Shepherd giveth His life for the sheep." Again, "Greater love than this hath no man, in that He giveth His life for His friends."

While the temporary sheep-fold pointed to the Good Shepherd as "the Way, the Truth and the Life," the life was not obtainable except by Him.

And so our Lord, as He himself declared, became "the Door." "By Me, if any man enter in, he shall be saved and shall go in and out and find pastures. I am come that ye might have life, and that ye might have it more abundantly."—John 10:9, 10.

Applying, now, the song of the shepherd boy, David, to the one for whom it was really intended, the Psalm commences, "*Jehovah is My Shepherd*." And Jehovah, the Great Shepherd, exclaims, "This is the Lamb of God, which taketh away the sin of the world"—"This is My beloved, in whom I am well pleased!" The Great Shepherd immediately accepts the proffered services of His Son and places Him as the Under-Shepherd. Speaking of the sheep, over whom He had been given charge, our Lord's words are, "Thine they were and Thou gavest them Me."

So faithfully did the Good Under-Shepherd lead the sheep and guard their best interests that He "lost none save the Son of Perdition."

This Good Under-Shepherd was so faithful to His Father's best interests that He always delighted to carry out His Father's will—"I delight to do Thy will, O My God." "He counted not His life dear unto himself."

For forty days He secreted himself in the wilderness in loving communion with the One whose sheep He had come to rescue. Forty days were spent in receiving instructions respecting the leading of the sheep into more nourishing pastures and beside still waters. When fully informed of the secrets entrusted to Him by the Great Shepherd, He emerged from His seclusion to undertake the rescue of the sheep that were lost. His was the greatest undertaking. Upon no journey did so much ever hinge. It was a delicate undertaking. "A bruised reed shall He not break, and the smoking flax shall He not quench."—Isa. 42:3.

While enroute with His sheep to the Golden City, His everlasting Home, He would fear no evil. He was the Good Shepherd. His Father was rich in gold and silver and in cattle upon a thousand hills. The Good Shepherd knew His Father's tender care and felt secure against the intrusion of foes. Hear Him say, "No man taketh My life from Me." Shepherd was never guarded by a more watchful eye nor with such tender care.

Many were the difficulties to be overcome, but many were the assurances of aid. Many were the foes to be encountered along the way. Many were the times that the life of the Shepherd was sought and the scattering of the sheep.

For three and a half years He led "the lost sheep of the house of Israel." Nearing the journey's end, He said, "If I go away, I will come again and receive you unto myself, that where I am there ye may be also." "In My Father's House are many mansions; I go to prepare a place for you."

No shepherd ever discharged his duties so faithfully as did the Good Shepherd. The Great Shepherd, whom He served with such unvarying steadfastness, rewarded Him beyond measure. Besides the office of the Good Shepherd, He gave Him glory, honor and immortality. He gave Him a Kingly position. He made Him King of kings and Lord of lords.

The temporary absence of the Good Shepherd from the sheep caused the flock to scatter. Wolves had entered and although the Shepherd was abundantly able to protect His own life and that of His sheep, and to call for legions of angels, nevertheless, His devotion to His Father's business, His constancy in doing the Father's will provoked Him to give up His life, that He might receive one more abundant—"As the Father hath life in Himself, so hath He given to the Son to have life in Himself."

*"God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm;
His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."*

Although the Good Shepherd had said, "I will never leave thee nor forsake thee," and "I will be with you always, even to the end of the age," His was the course of wisdom. He had been pursuing the wisdom which cometh from above. It was His to trust to Wisdom still. It was His to forsake the paths of righteousness. He loved righteousness with all His heart and hated iniquity.

Since He was faithful to the Father unto death, even the ignominious death of the cross, it has been written of Him, "In whom are hidden all the treasures of wisdom and knowledge." And concerning the Great Over-Shepherd it has been written, "Oh, the depths of the riches both of the wisdom and knowledge of God; how unsearchable are His judgments and His ways past finding out."

The absence of the Under-Shepherd during the three days of His imprisonment in the tomb attracted the attention of the Father. On the morning of the third day the Great Shepherd raised the Under-Shepherd from the dead. During forty days thereafter many were the visits of the Good Under-Shepherd to His sheep. The gathering of the scattered over, the Good Shepherd began at once to blaze the pathway of life. He ascended into the "Far Country" to receive for himself the glories, the honors and the riches which had been promised. Still mindful of His sheep, He appeared in the presence of God for them. Soon the information came to them that there are now exceeding great and precious promises. They were reminded of the sacred words, "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." They were reminded that the Good Shepherd would first receive the Kingdom, and would return to reckon with them. Frequent have been the reminders, "Behold, what manner of love the Father hath bestowed upon us," and "The Father himself loveth you."

"I shall not want." How could these sheep want? "Jehovah is in all their thoughts;" "in all their ways they acknowledge Him and He acknowledges them. The assurance is that "the Father himself loveth them." He would not suffer them to want in any sense. He is the Owner of all the gold and silver and the cattle upon a thousand hills. In His House are many mansions; and the very finest, made with gold, is to be their everlasting habitation—"They shall dwell with the Lord forever."

"Day unto day uttereth speech, and night unto night sheweth knowledge; there is no speech, there are no words, their voice is not heard, but their melody extendeth through all the earth and to the end of the world their words." (Psa. 19:2-4.) Have you ever looked into the starry heavens on a cloudless and moonless night and beheld with amazement the star-lit canopy? Have you ever tried to count the numberless specks of light in that great expanse? If you have, you soon realized your efforts were vain. By means of photo-astronomy, however, with the aid of the wonderful, modern telescope, man has thus far been able to number as many as a hundred and twenty-five millions

of suns, each of which is more or less larger than the great sun around which this orbit travels.

Do you know who your Father is? The child of God answers, "Jehovah is my Shepherd." Do you think He would let His children want? The answer of the Scriptures is, "No good thing will He withhold from those who walk uprightly." The poet has expressed it,

"No good thing will He withhold

From sheep which stray not from the fold."

If earthly parents crave to give good gifts to their children, how much more will your Heavenly Father give good gifts to those who are His? Giving does not impoverish Him, nor withholding make Him rich.

"He maketh me to lie down in green pastures." This suggests nourishment and rest. The marginal reading says "pastures of tender grass," which suggests the thought to my mind that the Lord's sheep are not, in the beginning of their devotion to Him so capable of assimilating the strong meat. The milk of the Word is intended especially for their nourishment; the strong meat for those who have been longer in the Christian course.

"To lie down in pastures of tender grass" suggests that the grass is in abundance; that there is no necessity for keeping "on the go" to find sufficient nourishment. It also suggests peace: "Peace I leave with you, My peace I give unto you. Let not your hearts be troubled, neither let them be afraid." (John 14:27.) It also suggests contentment:

"Content whatever lot I see,
Since 'tis God's hand that leadeth me."

"He leadeth me beside the still waters." This suggests refreshment. All the day long in the country from whence this beautiful song has come the shepherd keeps uppermost in his mind the thought that he must lead his flock "beside the still waters," or as the marginal reading has it, "the waters of quietness."

In Palestine most of the streams are turbulent, and among those that are not so the banks are usually such as forbid sheep approaching too closely. Sheep are timid and fear a current of water, and well they may, for they are easily carried down stream, because of their wool.

"Poor things, how do they ever get a good drink?" some have said. Ah, the shepherd always sees to that. "Jehovah is My Shepherd, I shall not want * * * He leadeth me beside the still waters."

In the shepherd country in Palestine there are wells and cisterns. However, the sheep like the living (flowing) water best.

This suggests that wells and cisterns frequently contain stagnant water—not so refreshing as the living water found in streams and springs. The creeds, represented by the wells and cisterns, are not so refreshing to those who are thirsting after righteousness as is the Truth, represented by the "river," the streams of which shall make glad the city of God. Since the living (flowing) water is not so easy for the sheep to get, neither is it so easy for the Lord's sheep to get the refreshing draughts from the Water of Life. But "He leadeth them beside the still waters."

"He restoreth my soul." In the Hebrew the word *soul* means life or being. The nourishment furnished by the tender grass and the rest there afforded for weary sheep and the leading of them beside the still waters complete the restoration of soul. It suggests that we are all, like sheep, gone astray; that He led us into the paths of righteousness for His name's sake. It suggests that we were all dead in trespasses and sins and that "He restoreth my soul." "The Law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." We were begotten by the Word of Truth. We passed from death unto life. "He restoreth my soul." We were justified freely from all things." We were made acquainted with the "Way." "Way, the Truth and the Life." So our Lord said, "I am the resurrection and the life;" and as the Apostle advised, "If ye be risen with Christ, seek those things which are above." "Who hath hardened himself against Jehovah and hath prospered?"—Job. 9:4.

"He leadeth me in paths of righteousness for His name's sake." "There is a way that seemeth right unto a man, but the end thereof is death." In the shepherd country many paths lead to precipices, others to places where the sheep cannot find the way back. The shepherd must always go ahead, leading them in the right paths, proud of His good name as a shepherd. And so the Good Under-Shepherd says, "When He putteth forth His own sheep, He goeth before them, and the sheep follow Him, for they know His

voice" (John 10:4). "I will never leave *them* nor forsake *them*."

"*Yea, though I walk through the Valley of the Shadow of Death.*" Although this class present themselves "living sacrifices, holy and acceptable to Jehovah," and pass from death unto life; and although He justifies them freely from all things and begets them of His holy Spirit to a new life, they for a time continue the journey through the Valley of the Shadow of Death. However, the ascent to their home beyond the skies commences. For eighteen centuries and more they have been approaching in the direction of Mt. Zion. Many have already reached there, and many there are still who have their hearts set upon that Golden City.

Mt. Zion is the city of the living God, the heavenly Jerusalem, where dwells the Good Under-Shepherd, and an innumerable company of angels and where, when all the sheep that were lost have reached their journey's end, there will be the General Assembly of the Church of the First-Born.

"*I will fear no evil.*" While climbing Zion's hill they have the assurance of the Great Shepherd that no evil shall befall them, and so, resting sweetly in His promise, the expression of their hearts is, "I will fear no evil."

They know that the tender Shepherd is able to take care of all that has been committed to Him against that Day. They are fully aware that they are kept by power Divine. They know "all things are working together for good to those who love God, to the called ones according to His purpose." They know that they are not fit for such associations as those to which they aspire, and so

"Content whatever lot I see,

Since 'tis God's hand that leadeth me."

In the shepherd country sometimes a wolf gets among the flock. The sheep are wild with fright. They run and leap and make it impossible to get at the foe in their midst, which at that very moment may be fastening his teeth in the throat of a helpless member of the flock; but the shepherd is with them. He knows what to do even at such a time. He leaps to a rock or hillock that he may be seen and heard. Then he lifts his voice in a long call something like a wolf cry.

On hearing this the sheep remember the shepherd; they heed his voice and, strange to tell, the poor, timid creatures, which were helpless with terror before, instantly rush with all their strength into a solid mass. The pressure is frequently irresistible; the wolf is overcome. Frequently he is crushed to death while the shepherd stands nearby.

And so foes sometimes get among us. They are more dangerous than those in the shepherd country. They often come "in sheep's clothing," and are not detected at first. Sheep are innocent animals, and so the Lord's sheep.

When the presence of the wolf is discovered the alarm is sounded. As the sheep, upon hearing the shepherd's voice, cling closely together, forming a solid mass, often crushing the wolf to death beneath their feet, so the Lord's human sheep cling to each other. They hear the voice of the Shepherd, "No evil shall befall thee;" "My peace I give unto you."

"*Thy rod and Thy staff, they comfort me.*" The shepherd's rod or club was of hard wood. With it the shepherd was prepared to defend the flock against every foe.

This represents the fact that the Good Shepherd of the sheep to whom all power in Heaven and in earth has been given, is amply able to protect the sheep against all enemies. As David slew the lion and the bear, so our Lord is able to combat every foe that seeks the injury of the sheep. So watchful is He of their every interest, so mindful of their every want, that even the very hairs of their heads are numbered. He assures us that not even so small a thing as a sparrow falls to the ground without His notice, and that we are worth more than many sparrows.

The staff of the shepherd is lighter than the rod and more like a cane and longer, with a crook at the end. With its point the shepherd at times prodded the sheep that were careless, and with the hook he sometimes helped out one that had stumbled into a ditch by putting the crook under its forelegs.

We are glad our Shepherd also has a staff for prodding His sheep: "Whom the Father loveth He chasteneth and scourgeth every son whom He receiveth." What son is he whom the Father chasteneth not? If ye are without chastening, ye are not sons." "I will instruct thee and teach thee in the way."

According to the figures of the vine, "The branch in Me that beareth fruit the Father purgeth it that it may bring forth more fruit; and the branch in Me that doth not bring forth fruit He cutteth it off." And again, according to another figure, "Think it not strange concerning the fiery trial that is to try you;" "The Lord your God doth prove you to know whether you do love the Lord your God with all your heart or no."

David, the shepherd, said, "Before I was afflicted I went astray." The Good Shepherd of the sheep is desirous that none of His flock shall go astray; so He sometimes afflicts them. But the Apostle tells us that "our afflictions are but for a moment," and that while "no trial for the present is joyous, but grievous, nevertheless afterward it yieldeth the peaceable fruits of righteousness to all those who are properly exercised."

The Apostle tells us, that "tribulation worketh patience and patience experience, and experience hope," and thus "the love of the Lord is shed abroad in our hearts." And so we look to the Lord and say, "Tribulation, Lord," since tribulation worketh all of this exceeding and eternal weight of good: "No good thing will He withhold from those who walk uprightly."

"No good thing will He withhold

From sheep which stray not from the fold."

Since it is stated of the Good Shepherd himself, that He was made perfect through sufferings, so we recognize the impossibility of our being made perfect without suffering. And since the Apostle tells us that "The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us," we want to look over and above the sufferings to the glory that shall be revealed in us—to the glorious nature that we shall possess; to the great honor we shall have. "To him that overcometh will I grant to sit with Me in My throne."

"*They comfort me.*" Ah, yes; "they comfort me!" "Rejoice, inasmuch as ye are partakers of Christ's sufferings." "Rejoice, and again I say rejoice!" "I rejoice exceedingly in tribulation." "He learned obedience by the things which He suffered." He learned what it meant to be obedient in this world of adversity. It means the loss of all things; yea, "I count not my life dear unto myself." As He "loved righteousness," so we learn to love righteousness. As He "hated iniquity," so we hate iniquity. "I hate thine enemies, O God, with a perfect hatred," so we learn to hate Satan and all those in intelligent rebellion against the Divine Government.

"*Thou preparest a table before me in the presence of mine enemies.*" Here the scene changes from shepherd life to the banquet room. In the Valley of the Shadow of Death the hosts of evil are around about. It seems almost incredible to say that the good things upon this table cannot be seen by the enemies in whose presence they have been spread: "Darkness covers the earth and gross darkness the people;" therefore, "Eye hath not seen nor ear heard, neither hath it entered into the heart of man the things that God hath in reservation for those that love Him; but God hath revealed them unto us by His Spirit." The things upon the table are spiritual things; hence "the natural man cannot know of them, neither can he understand them, because they are spiritually discerned."

And yet how bountifully has this table been spread! Today it fairly groans beneath the weight upon it. There is upon it, among a great variety of things, the Bread which came down from Heaven, of which if a man eat, he shall never die.

Our Lord said, "I am the Bread which came down from Heaven." Think of that wonderful provision made for our sustenance! "Those who have the Son have life; those who have not the Son shall not see life." And then to think that in this Bread, provided for our nourishment, "are hidden all the treasures of wisdom and knowledge!"

And while the Bread of Life has been occupying the most conspicuous place upon the table for nineteen hundred years, we are not to lose sight of the fact that our eating of this Bread in no wise impoverishes Him, for there is a sufficiency, not only for us, but also for the whole world. Rather, as we have fared sumptuously at this banquet table, the Bread has been on the increase, rather than on the decrease.

In this respect it differs from any other bread. Although it has been in process of consumption for nearly a score of centuries, the supply has been constantly on the increase. Let us, with St. Paul, exclaim, "O, the depth of the riches, both of the wisdom and knowledge of God; how

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unsearchable are His judgments and His ways past finding out!"

Let us take the memorial supper, which our Lord instituted immediately before His death, as a symbol. St. Paul, speaking about it, said, "The bread which we break, is it not the communion of the Body of Christ? For we being many are One Loaf."—1 Cor. 10:16, 17.

The symbolic Bread has a greater depth of meaning than many of our Christian friends realize. The breaking of the bread by our Lord Jesus Christ symbolized the breaking of His Body, the giving up of His life for that of the Church and the world. There was a sufficiency of nutriment in it for both the sustenance of the Church and the world; but, glorious provision! we have the privilege of communion, or association, with Him in this wonderful Feast.

You remember that after He had broken the bread and partaken of it He passed it to His disciples. The breaking of it by them "showed forth, or memorialized, the Lord's death till He come."—1 Cor. 11:26.

Anything else in this? O yes! Remember, that there are "hidden in Him all the treasures of wisdom and knowledge" (Col. 2:3). And again remember, "O, the depth of riches, both of the wisdom and knowledge of God, how unsearchable are His judgments and His ways past finding out."—Rom. 11:33.

As the disciples of Jesus partook of the bread, it symbolized the breaking of their bodies also—"For we, being many are One Loaf." Again, "Ye are all one in Christ Jesus." And so the addition to this loaf has proceeded throughout the centuries of the Gospel proclamation. The adding to the Loaf is now almost completed. Whoever wishes, therefore, to become part of it must make haste.

"Thou anointest my Head with oil," or, as the marginal reading has it, "Thou makest fat my Head with oil"—that is, the "Head of the Church, which is His Body." The philosophy of this matter is in the fact that we receive the anointing, or Spirit of the Lord, by measure, whereas our Head received the Spirit without measure. And so, "Thou makest fat my Head with oil." His capacity was great; ours is limited.

This anointing of the Head with oil was beautifully symbolized in the anointing of the typical high priest. The oil was poured upon his head and ran down over his body, even to the hem of his garment. The anointing of the antitypical Head took place nineteen centuries ago, and as a little time was necessary in the picture to the running of the anointing oil down over the various members of the body to the feet, so time has been required for the antitypical anointing oil to proceed from the antitypical Head down over the antitypical Body to the Feet.

As members of "the Feet of Him," you are getting your anointing and I am getting my anointing: "The anointing which we have received of Him abideth in us." "Ye have an unction, or an anointing, from the Holy One, and ye all know it."

While we may have received our begetting, or our measure of the Spirit some time ago, the question arises as to the extent we may be co-operating to increase our measure of this Spirit. To the extent that we are "studying to show ourselves approved unto God," to that extent are we assisting in the development of the holy Spirit in ourselves. To the extent that we are submitting ourselves to the teachings of our Lord, to that extent are we partaking of that Spirit with which our dear Head was anointed. To the extent that we are drinking of the inspiring "depth of the riches, both of the wisdom and of the knowledge of God" are we "showing forth the praise of Him who has called us from darkness into His marvelous light."

"My cup runneth over." "The cup which My Father hath poured for Me, shall I not drink it?" That cup was poured for our Lord at Jordan. It was running over, and

it required all of the three and one-half years to drink it. On the cross He cried, "It is finished."

The cup symbolized the joy and the suffering. The joy was expressed in, "I delight to do Thy will." The suffering was expressed in these words, "My soul is exceeding sorrowful, even unto death."

As the bread symbolized the giving up of our Lord's flesh for the life of the world, so the cup symbolized His suffering and death. After He Himself had drank of the wine He said, passing it to His followers, "This cup is the New Testament in My blood." Then if the cup of which He drank, and passed on to His followers, is the New Testament, the New Testament, or the New Covenant, cannot become operative in any sense of the word as long as that cup is in the possession of His followers.

If it be true that the cup represents, primarily, "*His death*," and that cup is still with us, as is here shown, it represents that "*His death*" has greater significance than many of our Christian friends have been attaching to it. Are we not informed that we are "filling up that which is behind of the afflictions of Christ for *His body's sake*?" And again, "As many as have been baptized into Jesus Christ have been baptized into *His death*." "*His death*," therefore, began nineteen centuries ago and has been in process of accomplishment in all of the centuries intervening.

As the various members of "the Church which is His Body" are baptized into "*His death*," as He accepts them as part of His sacrifice, thus constituting "the better sacrifices," the communion of His blood becomes very apparent. No wonder the Apostle queried, "The cup of blessings which we bless, is it not the communion of the blood of Christ?" As, therefore, the blood which is to seal the New Covenant has not yet all been shed, it follows that the making of the New Covenant with the house of Israel and the house of Judah has not yet begun.

What a privilege it is, dear friends, to drink of this cup! What a privilege it is to suffer with Him, that we may reign with Him; what a privilege it is to be dead with Him that we may live with Him! What a privilege it is to have "fellowship in His sufferings!" What a privilege it is to be "made conformable unto His death!" As the Apostle expressed it, "The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

"Surely goodness and mercy shall follow me all the days of my life." This suggests the deepest repose and comfort. The author of this beautiful Psalm once put it in this way, "Thy gentleness, O Lord, hath made me great." The goodness of the Lord, the kindness of the Lord, the gentleness of the Lord had elevated David, the shepherd boy, from the sheep-folds of Palestine to the throne of Israel: "David sat upon the throne of the Kingdom of the Lord." Before the Lord afflicted him he went astray. The chastisements imposed by the Lord for his instruction as one of the "princes in all the earth," when the Throne of the Millennial Kingdom should be sending forth the Law—were for his highest good.

And so goodness and mercy have been pursuing us all the days of our consecrated life, preparing us for our inheritance beyond the skies. David had good promises, but the antitypical David class have the "exceedingly great and precious promises, that by these they might become partakers of the Divine nature."—2 Pet. 1:4.

"And I will dwell in the house of the Lord forever." I WILL, not shall, but WILL; for it is a decision, a settled purpose, a holy vow—"I WILL dwell in the house of the Lord forever." There is no question about it. "What then, shall I render unto the Lord for all His benefits unto me? I will (decision again)—I will take the cup of salvation; I will (decision again), pay my vows unto the Lord." Will we do it, dear friends? Is it worth while? It is.



Columbus Convention—Saturday Morning, June 27.

Discourse by Brother F. F. Cook. Subject: "PASSING THROUGH SAMARIA"



ACH life has its limitations. The rich, the poor, the high and the low all are limited to their various spheres of activity; each one going through experiences and meeting conditions that they would have otherwise if in their power. So it is with the Christian. Who of God's children have not things coming into their lives that they would not have different if they had the power to make the change? How about these compulsions in life? Has God made any provision for them in His plan? What are we doing about them?

I want to call your attention to the fourth verse of the fourth chapter of John—"and He must needs go through Samaria." This little verse calls our attention to one of the compulsions in Jesus' life. To get the message of this little verse it is necessary for us to know both the context and the surroundings.

Jesus had been preaching for some time in Judea. The opposition of the Scribes and Pharisees had become more and more intense. They were seeking to entrap Him. They were watching His every act, noting His words, that they might find some excuse leading to His arrest. Jesus knowing what was in their hearts, and realizing that they were not in a condition to receive His message longer at this time, decided to remain no longer in Judea, but to go north into Galilee. Galilee was His home country. Here He would have opportunity for a change, and perhaps a little relaxation. To go to Galilee He must go through Samaria. To appreciate what this meant, it is necessary for us to bear in mind who the Samaritans were. The general belief as to their origin is that they were a mongrel race, springing from a mixture of Jews and Babylonians, arising during the captivity. The usual thought is that this mixture came because of the poor among the Jews being left behind and later, colonists from Babylon coming over mingled with this remnant of the Jews, thus forming the Samaritan race.

But the 17th chapter of second Kings gives what seems to be the true origin: That while some of the poorer Jews were left in Judea, the Scriptural record indicates that this was not the case in the region of Samaria. The colonists from Babylon that were sent over into this region by the Babylonian government were harassed by wild beasts, especially lions, as recorded in this 17th chapter of second Kings, and they believed that these beasts were sent upon them by the Jews' God, and concluded that they would not be free from this molestation until they were able to appease the God of the Jews in some way. They therefore sent over to their king, asking that he send to them someone to teach them about the Jews' God. The king of Babylon sent over a priest, and they accepted his teachings to such an extent as to believe in the first five books of Moses, and no doubt thought that they had fully accepted the teachings, and were worshipers of the true God.

In this condition, Ezra and Nehemiah found them in the days of the return from captivity. While Nehemiah was conducting the building of the wall, they asked the privilege of assisting in the work, that they might have a share in the temple as a place to worship. This offer Nehemiah rightfully refused. They were not Jews. Nehemiah had no right to accept them, for God was dealing only with Jews; the only people of all the nations of earth that He knew at that time. The Samaritans were rejected, and here began the trouble that continued a bitter feud throughout the years, and had perhaps reached its height in the days of our Savior. The Jews looked upon the Samaritan with hatred and disdain. Their contempt for them was so bitter that they would not allow them to testify in a Jewish court, or to enter a Jewish synagogue. They counted them outside all hope of salvation. If a Jew was engaged in controversy with any antagonist, and having exhausted his vocabulary of epithets, to call his enemy a Samaritan meant that he had reached the climax of calling names. So the Scriptures declare, "The Jews had no dealings with the Samaritans." The Samaritans returned this feeling, and treatment in kind. For a Jew to pass through their territory meant to be subject to all kinds of personal indignities. They treated the Jews with utmost contempt, and the record is that at one time some of the more daring of the men of Samaria suc-

ceeded in getting into Jerusalem and dragging into the sacred precincts of the temple the bodies of some dead men as an expression of their contempt for the Jews' place of worship. It was through this country and among these people that Jesus was to pass in going to Galilee.

Why must Jesus thus pass through? Had God prearranged in His plan and purposes for the life of Jesus that on a certain day He should pass through Samaria? This might seem a reasonable conclusion. In fact, we are inclined to believe the conclusion that most of the Christian world would arrive at if they should give consideration to this question. In accordance with this, in my library I have the comments of a commentator of ability, who explains why Jesus went through Samaria at this time in this way: There was a woman in Samaria to whom God wanted the Gospel preached, that through her the Gospel of the Kingdom might be preached to the rest of the Samaritans. God wanted this woman's heart touched and to be saved, that she might be the means of saving others.

This would seem a probable explanation if God had not revealed to us in His Word some things in connection with His plan and purposes that caused us to believe that He did not arrange that Jesus should go through Samaria that day in order to preach the Gospel of the Kingdom to this woman. The fact is revealed to us that the Gospel of the Kingdom was not yet due to be preached to any people outside of the Jewish nation. It was three and a half years after Jesus' ascension before the Gospel was preached to any of the Gentiles, and Phillip was the first to preach the Gospel in Samaria, according to the sacred record, which was at least seven years after Jesus talked to the Samaritan woman.

Whatever, therefore, may have been the reason for Jesus going through Samaria, we may be quite sure it was not for the purpose of preaching the Gospel to the Samaritans.

In considering this question as to why Jesus went through Samaria, there are some things we may be sure of. In the first place, we know that Jesus was consecrated to do the Father's will. He declared that for this purpose He had come to the world, to do the will of Him that sent him. He came to offer His life as a sacrifice, and was faithful for three and a half years in carrying out the covenant of sacrifice which He entered into. This consecration to do the Father's will meant that wherever he was, each and every day of His life, whether in Judea, Galilee or Samaria. He would be doing the Father's will. The day He passed through Samaria, if He had not been there He would have been some place else, performing some of His wonderful works or bringing to us some great lesson from His life. We also know that it would be just like Jesus, since He was to go into Galilee, not to go around Samaria, but to pass through it, so far as being influenced by any wrong feeling for or prejudice against the Samaritans,

Jesus went through Samaria as did no other Jew. He had no suspicion or superstition concerning these people that were considered enemies. His great heart of love comprehended these as well as others. He could have gone around Samaria by crossing over the Jordan River, going up on the eastern side, through Berea, then crossing over the Jordan again, into Galilee. This was the usual Jewish route in order to avoid Samaria, but Jesus passed through Samaria, and because of this we have a rich legacy out of a page of the history of His life. We have that wonderful conversation with the woman at the well; one of those personal, private interviews recorded in the life of Jesus, which are so full of teaching and helpful lessons for us. This interview with the Samaritan woman reveals to us the love, the gentleness and the skill of the Savior in approaching one who by religious teaching, race, history and life was antagonistic to Him. This conversation has always been an abundant storehouse of instruction for the personal worker who would bring the message of the Lord Jesus Christ to an alien or an opposer. In this conversation He reveals to us the important truth that it is far better to approach one that is antagonistic by asking a favor rather than granting a favor. We note the Savior's approach, and the skillful way in which He followed it up. How He first aroused the woman's curiosity as indicated in her question, "Why do you, a Jew, ask a drink of me, a Samaritan?" She knew the very moment she saw Him that He

was a Jew. She knew it by His dress and His speech. Her curiosity, her interest was aroused. This gave Jesus opportunity in replying to express to her the wonderful Truth concerning Him who came to be the water of life to men.

Following this came the extended conversation, a brief report of which we have, indicating that he had probed to the very depths of the woman's heart, causing her to realize that she was standing in the presence of One more than an ordinary man. She at once thought of the religious question that was always coming up, as to who are right, we Samaritans, or you Jews, for the Jews say that Jerusalem is the place to worship, but we say here in this mountain. Now, she thought, perhaps I have found the one who can answer this question for me. You recall Jesus' answer. Loyal to the truth and only the truth, yet gently, lovingly and in such a way as not to lose the interest of His hearer, He plainly told her that salvation was of the Jew. But, said He, "the hour cometh when he shall neither in this mountain or yet in Jerusalem worship the Father, but the hour cometh and now is, when the true worshipers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him."

The woman's heart was so touched, her interest so aroused, that she left her water pot, going back to friends and relatives to bring to them the good news of the One she had met, who knew all that she ever did. The result was, Jesus spent two days in Samaria, outside of Jewish territory, talking to other people than "the lost sheep of the house of Israel," to whom God had sent Him. Then, Jesus having passed through, came into Galilee, leaving behind this sojourn in Samaria with all that it brings to us, not because God had arranged or foreordained that He should thus spend a little time in Samaria, but because with the Father's Spirit He passed through this hostile country, revealing to us the Father's Spirit in Him, and the revelation being all the more clear because of the adverse conditions that were about Him.

So we, too, as we follow in His steps, are passing through Samarias. Every one of us have our Samarias, and many of them, too, for all of us are passing through adverse conditions and through hostile territory. To some, the home becomes a real Samaria because of the antagonism that may be found there. There are some of the loved ones who have heard the story of God's wonderful love as revealed in His plan told over and over again, and yet they do not receive it; they do not understand. Therefore, God's child in this home finds day by day that he is sojourning with those who do not appreciate, who do not have the same place or way of worship. It is a real Samaria.

Then, some have Samarias through physical weakness or sickness that hinders and hampers them from doing that which they would like to do. Or it may be they are caused to linger by the bedside of some loved one upon whom some wasting disease has fastened and there seems to be no hope of recovery, no escape. Others again have their Samarias because of a wrong condition existing between them and some other one of the Lord's children. There has been a failure, in the test of brotherly love. There is a wrong feeling, a wrong condition of heart, and although this child of God may not be to blame for this condition, the Samaria experience is there. It is one of the things that they "needs must pass through."

What are we doing with these Samarias? The answer to this question indicates what we are doing in regard to the Father's purposes and plans for our lives. God has a plan for each one of our lives. He had a plan for the Savior's life. We know what that plan was. His plan was that His Son should come and offer His life as a willing sacrifice, that He should do the Father's will faithfully, carrying out His covenant of sacrifice unto death, that He might give His life a ransom for the life of the world. So God has a plan for each of our lives. We know what that plan is. It is to walk in the steps of His Son, to offer up our lives as a willing sacrifice, to do the Father's will as it is revealed to us in the Lord Jesus Christ, and to be faithful, even unto death. This is the Father's plan for each of us, and as we look back over our lives, who of us cannot recognize the Father's leading, in that we have been led to live a different life, to go a different way, because the Father has been working in us. Not what we have passed through, but what we have done with the things, through which we have passed is what determines and indicates how we have been dead.

The tendency sometimes is for us to get our eyes off

on to things and away from our hearts. God has made clear to us in His word that the issue of our lives, the secret of it, is not in the things that are about us, but the spirit, the life that is within us. That "out of the heart is the issue of life," and if we keep it with all diligence it matters not what may come to us in this life, it will all come out for good if we meet it in the Father's way, in the Father's spirit.

Some time ago a sister came to us at the close of a little meeting in which we had been having a heart to heart talk with some of God's children on that wonderful promise God hath given us in the eighth chapter of Romans, the 28th verse. We had been considering how God made true this promise; how it is that all things work together for good to those who love Him. This sister said she wanted to make a confession. She had been for some months thinking that she was having more than her share of trials—that God was permitting her to pass through more difficult experiences than any others of His children. Now, she said, "I realize that I have been thinking so much about the experiences I was passing through that I had failed to note that others were having just as severe trials, and yet I was blind to them. While I did not realize it, yet I now see, I was really complaining against God, because He was allowing me to have so many trials. The trouble has been, I was getting my attention away from my heart and was not keeping it with all diligence, and was thinking too much about what I was going through, and sympathizing with myself because I was bearing more than anybody else. I have made up my mind," she said, "I am going home, and I am going to meet these conditions in the right spirit by the Father's help, so that however long they may continue or whatever may come to me, I am going to meet all in such a way that it will come out right and work out to my good, to His praise." She was passing through a Samaria, and if she kept the pledge with which she left the meeting, there is no question but that she would pass through her Samaria and come right out into Galilee.

Jesus passing through Samaria left a blessing on the way and a wonderful one for us today, not simply because He passed through Samaria, but because of the way He passed through and came to Galilee.

And so the Galilees come to each of us now and again. Galilee—strange, beautiful, wonderful Galilee—was the place where Jesus would find someone to sympathize with Him, to appreciate and understand Him somewhat. God has so arranged by the wonders of His provisions that now and again comes seasons and times of refreshment that are real Galilees in our lives. There is the home condition, that we thought would never change, and almost suddenly, to the loved ones a change has come. Almost before we realize it they have given their hearts to the Lord, and the whole home is changed from a Samaria to a Galilee. There is that estranged condition that has existed between ourselves and some other one of the Lord's children. We had thought because of fruitless efforts that reconciliation would never be brought about, but the change has come. The misunderstanding unexpectedly has been righted, and now all is bright, all is changed. We are out into the Galilee experience of reconciliation and love.

One of the Bible classes not long ago found itself perplexed with the problem of a meeting place. The only home suitable for their meetings and in which they were then holding their meetings was soon to be broken up, and there was no other family in the class that could offer a place for their meetings. During this time of perplexity a sister who had at one time entertained the class was now living under conditions that made it impossible for her to entertain them, and desiring to make a change, decided that she would return to her former method of living by renting a house that would be suitable for a meeting place for the class, and thus have the privilege of entertaining them again in her home. Acting upon this impulse she at once looked up a suitable house, mentioned the fact to two or three of the sisters, soon had all arrangements completed and was ready to move into her new home with her two sons. About this time the unexpected happened. Two more families made a change in their living arrangements so that they, too, could entertain the class with their meetings. Thus the perplexity of this class was changed from not having any meeting place to that of making a choice of three places. Naturally some of the friends preferred one, some another, and the sister that had obligated herself to rent a home more expensive than she otherwise would have

done, having the class in mind, heard that some were favoring the other meeting places that were open to them rather than to meet at her home. Her feelings were hurt. She thought they did not show a proper appreciation of the sacrifice she had made. The more she thought of it the worse she felt. She finally got into such a state of mind that she commenced to miss some of the meetings of the class. The members of the class heard of this condition, and before they knew it they were in the midst of a good deal of turmoil and confusion. Their first trouble through which they had been called to pass as a class was upon them. After some two or three weeks the disaffected sister began to realize that she was getting into a bad condition of mind and heart. I had the privilege of having a little talk with her at this time, and discovered that she was indeed in the midst of a Samaria experience. She thought she had figured out a way by which she would be able to get out of it. She said that she had made up her mind that she was going to the next business meeting of the class and was going to plainly tell them that her house was no longer open to them, that they need no longer have the trouble deciding between three homes, but only two, because her home was no longer open for the meetings. The sister was led into reasoning that she would thus render a favor to the class to the extent that she would at least reduce the perplexity by one third, but at the same time she was getting some self satisfaction out of the thought that they could not come to her house now if they wanted to. I suggested to the sister that that was not what she wanted to tell them, but proposed to her that she ought to say to them something like this: "You no doubt know, all of you, by this time, that I have rented a house and a larger and more expensive one than I otherwise would have done, because I had in mind furnishing a meeting place for you. I presume you have all found it out, but I realize that I did not bring the matter before you. I entered into this arrangement all of my own accord. Therefore, you did not make any promises or enter into any arrangements which I made. I see I made a mistake in this. I presume you also know that I have been somewhat hurt because I learned that some of you did not want to come to my house because you preferred another place where you have the privilege of going. But I have come this evening to tell you that there is a far more important thing to me than where the class may meet or whether you meet in my home at all or not. The far more important thing is my feeling toward you and my relations to God as expressed through you. The state of my mind and heart is the important thing, and I have come to assure you that whether you meet at my house or not, or wherever you may meet, I have determined to be right with you and thus right with my Heavenly Father. If you still desire to come to my home you may do so, but I want to assure you that if you desire to go to another of the homes, and decide it would be a better place for the majority of the friends,

it will be all right with me." She had met the condition in the right way, in the right spirit. She came out triumphantly, right out into Galilee. And so the Samaria experiences come to us, but not one of them but what we can pass through and come out triumphantly on the other side if we will. God has assured us that there are no experiences which will come to us in this life, no condition so hostile, no obstacles so great to be overcome, but what we can pass through it victoriously, for He has assured us that he will not suffer us to be tempted above that which we are able to bear.

But what if the Samaria experiences should continue, if the lane should have no turn and the things through which we are passing now still continue and should continue until the very end? God has assured us that He will never leave us or forsake us, and if we have His Spirit we will be enabled to overcome the trials day by day, even to the end.

Then along with this comes the thought that there is a Galilee coming that surely will not fail us. Strange, beautiful, sun-lit Galilee, of the days of our Savior, with all its wonderful climate and its various products, teeming with life, luxuriant in all the bounties of the land; can be used by us as a picture of the Galilee to which we all journey—the home land, our Father's house; the Galilee that lies beyond, and just a little way off.

This whole life is a Samaria experience. God has so told us. The world knows us not. The conditions are adverse, but just the kind of a country through which the dear Father wants us to pass, bringing to us just the right experiences, the right training, so that as we pass through it with His Spirit, it will all come out right, and we will be ready to cross into the eternal Galilee where all will be right forever and forever. As we still tarry a little while in the Samaria of this world there comes to us one other thought, because our Savior passed through Samaria; it was in Samaria, and only in Samaria that the Savior said, "I have meat to eat that ye know not of." Wonderful message, finding fulfilment in us in the bounties provided for us by the Father's hand to strengthen us and refresh us as we pass through the Samaria of this world. The meat that the world knows not of, feeding upon His Word, receiving larger measures of His Spirit, communion with Him in prayer, feeding our spiritual natures upon the bounties so wonderfully provided. Who of us can ever fail in any Samaria through which we may pass? Who of us can ever falter or ever murmur or complain since God is so wondrously providing, never leaving us or forsaking us, and ever the thought that our Galilee is just a little way ahead, where we shall enter, fitted and prepared to enjoy the blessings the Father has provided, all because we have passed through triumphantly all our Samarias, and have come at last, ready for the abundant entrance, to be forever with our Lord.

Columbus—Thankful Day, June 27.

Discourse by Thos. P. Yates. Subject: "CHARACTER DEVELOPMENT"



OUR subject, dear friends, is one of the greatest importance to the Lord's children. We all realize the necessity and value of the lessons we are daily receiving that will help us to develop the necessary character to fit us for a place in the Kingdom, as the teachers for the world during the next age.

To get into the school of Christ, we must pay an entrance fee; the principal of our college is Jehovah, our Professor is the Lord Jesus, and our teachers are the Apostles and Prophets. 2 Pet. 1:19-21; John 17:20.

Paul, in Romans 12:1, outlines the payment of the fee. Notice, if you please, that Paul says "present your bodies." Why not present your will to God? Because our natural mind or will is at enmity to God, as is explained by the Apostle, Rom. 8:7. How could God use a will like that even if you offered it to him? No, dear friends, our will must be given up, *must die*. God accepts us, then begets in us a *new mind* through the Word of Truth, and we are then recognized as sons of God, new creatures in Christ Jesus reckoned dead according to the flesh, God holding the new creature responsible for the flesh, our work being to

keep the old will dead by developing the new. This is a daily work, for we do not immediately die, but are only reckoned dead, and we must continually keep the old will dead. The words of Jesus serve to emphasize this, Luke 9:23: "If any will come after Me, let him deny himself and take up his cross daily, and follow Me." What does this mean?

We would understand this to mean the daily crossing of our will with the will of God.

This must continue until the end of our course, and what a fight it is to keep our humanity dead. In Col. 3:1-10, we have in these verses a description of the work of the new creature in combating the old. There is no mistake to whom these words are addressed, the consecrated, those who are "risen with Christ." "Modify (keep dead) your members which are upon the earth," then follows a description of us that is far from flattering. "Fornication, uncleanness, etc. What does Paul mean by this? He is instructing us to *keep dead* our old nature, which is evil; no longer must we give way to the desires of the flesh, or live according to the condition you and I were in before we were justified and cleansed. This is made clear by verse 7: "In the which ye also walked some time when ye lived in

them." We must not allow our old desires to overcome us, but we must keep them dead. See Eph. 4:21-32. Continuing, Paul says, verses 8, 9: "But now ye also, put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another." * * *

What strange language this is to use to the Lord's children. Surely we are not doing these things, yet the opening verses of the chapter make it plain that these admonitions are given to the consecrated. How strange that such strong language should be used, yet when we analyze these words we can plainly see that Paul is addressing us.

It is impossible for us to put a thing off unless it first is put or comes on, so you see, dear friends, these things do come on, then, and are things aroused in our minds.

Anger is defined thus: "A strong passion or emotion of the mind, excited by a real or supposed injury; unkind thoughts."

That is what we are to put off—unkind thoughts—which, if allowed to remain, will excite our minds and bring anger. Oh, how easy it is to allow unkind thoughts to come in; but we must not let them remain there—*put them off*. We cannot help having these unkind thoughts come into our minds because of our fallen condition, but there is one thing we *can* do—we *can put them off*. If we allow these unkind thoughts to remain, they will bring us to a condition of wrath, defined thus: "A disturbed condition of mind, the effects of anger," which in turn will bring forth malice; i. e., "a disposition to injure others by unkind words or actions." You see, brethren, it has a small beginning: the retaining of an unkind thought, which, if held there, will excite our minds and cause us to speak or act unkindly. Let us see to it that we put off, then, the first cause (the unkind thought); then wrath and malice will never follow. Put off "blasphemy." In Vol. 2, Scripture Studies, page 305, pg. 2, Brother Russell shows the meaning of the word blasphemy as "Any indignity offered to God." Young's concordance shows the word to mean "To make known one's thoughts injuriously." I think, perhaps, the Lord's words in Matt. 5:33-37, will explain what is meant by putting off blasphemy; briefly stated, we suggest as follows: To utter thoughts that in any way offer an indignity to God, or to make promises we do not intend to keep. As Jesus said, our yea must be yea, and our nay, nay. Put off filthy communication. This means shameful or hurtful conversation. We must not indulge in any conversation that is hurtful to each other or that will bring shame upon us or the cause we serve. Our conversation must be holy, pure and helpful. It is possible to indulge in hurtful conversation and yet speak the truth; let me illustrate this:

Suppose you paid a visit to the home of a friend and spent a couple of weeks there; suppose that on your return home someone was to ask you how you enjoyed your visit, and you were to inform them of the conditions you found there. You might say, I had a good time, but they were not as clean around the house as they might have been, and the food was not cooked properly, etc., etc.

You might be telling the truth, yet that would be indulging in hurtful conversation. You would be causing other people to have a bad opinion of the parties concerned, and that would be slander; yet your statements might be true. Again, we might indulge in hurtful conversation by talking about business, houses, lands, pleasure, etc., instead of the heavenly things that will edify and build up the new mind.

The Lord Jesus, in Luke 6:44, 45, shows that our conversation is an index to the heart condition; let us see to it that we put off hurtful conversation.

Lie not one to another. The word "Lie" means "An intention to deceive by word or action." This gives us the thought that we can tell lies or use deceit in two ways, words and actions. We are told that "actions speak louder than words." So we can tell a much louder lie with our actions than we can with our words. Let us see to it that we are not deceiving each other by word or action, for our words and actions must agree. One must not give the lie to the other; our profession and our works must correspond exactly; our words and actions must show forth the praises of our God, making manifest that we are His children; how important it is, then, to learn these lessons in the school of Christ. Brethren, let us continue to put off and keep down the old nature and put on the new.

As well as putting these things off, the Apostle Peter informs us that we have to put some things on, 2 Peter 1:4-11. Add to your faith. What faith? The faith once delivered to the Saints. Faith has been defined as having two elements; i. e., (1) "An intellectual assurance of, and (2)

heart reliance in God and His Word." To this faith we are to add that character that will gain us an entrance into the Kingdom.

The time at our disposal will only permit us to give a brief outline of this character we must develop here, while in the school of Christ; there is enough in each attribute to make a sermon.

Add to your faith, virtue; i. e.: "Fortitude or strength of character." Learn to be an individual character; think and speak and act for yourself. DON'T LEAN ON SOMEONE ELSE. Some lean on this brother or sister, or this elder or that elder; instead of "proving all things for themselves" they are leaning on the opinion of others, and neglecting to make individual "strength of character," and if the one they lean upon falls, they will fall, too. It is absolutely necessary that we gain individual character, for God is calling individuals, and not classes. Your entrance and mine into the Kingdom depends on the making of an *individual character*, and not because we are members of a class, etc. Our association together in classes is for the purpose of assisting you and I to gain this.

To "strength of character" add knowledge. What further knowledge do we need? you might say. Did we not have to gain the knowledge of our condition and needs before we got into the school of Christ? Yes, but you need to gain knowledge of yourself, your weaknesses, shortcomings and frailties, and how to combat them. You never knew yourself until you got into the school of Christ; at least, I did not. I'll speak for myself. Previous of receiving a knowledge of "present truth," I thought I was a pretty nice kind of a person; I went to church (Methodist), supported it, worked in it, etc., and thought surely the Lord will take me to Heaven, seeing how much I was doing for Him. So when the Lord was pleased to give me a knowledge of His great plan, it seemed that for several weeks the adversary and all unholy influences were kept away until I had read the six volumes through as fast as I could, proving each statement as I went along. The greatness of the plan and God's love to all as revealed there so overwhelmed me that I felt I would like to go to Heaven right away and wanted the Lord to take me at once. But the Lord began to show me I was not fit to go there. I had not gained any character yet, and did not know myself. Since that time I have been getting lower and lower in my own estimation, and the standard seems to be getting higher and higher, and now I wonder if I will ever get there. And I have come to the same conclusion as Paul did, Rom. 7:18: "In me (my flesh) dwelleth no good thing." And if ever I get a place there, it will be through the favor of God, and not because I was anything or anybody.

When we get the correct knowledge of ourselves, it is then we are able to successfully combat the flesh and keep it under the control of the new mind.

To knowledge, temperance; that is, moderation, or self-control. We must learn to control ourselves, not try to control someone else, but *self-control*. Solomon says that a man that controls himself is greater than he that taketh a city. Prov. 16:32.

Don't be an extremist, be moderate; the moderate course is the one for us to take. If the adversary can get you switched off to an extreme course, he has you right where he wants you. Instead of talking about things that will edify, you would get to talking about your pet theory on any and every occasion, telling all about the benefits of your fad. Some of the Lord's children have gotten switched to extreme measures, and have adopted a fad; some are raw food cranks; some believe you must only eat two meals a day—breakfast at noon, lunch at 6 P. M., and starve themselves until noon next day, 18 hours, then overload their stomach and eat enough to last an ordinary person two days. They are like the Irishman who liked bacon streaked with lean, and so fed the pig one day to give it a streak of fat, then starved it the next day to have a streak of lean. Some are fresh air fadists; some believe you must never call in a doctor, and many other extreme measures. Again, others are extreme in presenting the Truth to others, giving "strong meat" when "milk" should be given. Some let their zeal run away with them and they lose their sense of reason. Let us see to it, dear friends, that we are learning self-control. If you want to eat two meals a day, why do so, but don't think everyone else who does not follow your plan is a sinner; control yourself; do not try to control others.

To self-control, patience, which means "cheerful endurance under affliction." We must see to it that we cheerfully endure the trials, difficulties and experiences of

the way at all times and under all circumstances, hard or pleasant. When the way seems dark and gloomy, and the clouds of affliction have gathered around us, when we are called upon to suffer for the Master, we must learn to cheerfully endure. Like the following poem, let us see good in all that may come, something in each experience that will cause us to rejoice.

WHEN IT'S RAINING.

It isn't raining rain to me, it's raining daffodils;
In every dimpled drop I see wild flowers on the hills.
It isn't raining rain to me, it's raining clover bloom,
Where every busy little bee may find honey for the comb.

Dont get a morbid view of everything and see pain and trials, etc., in all that comes, as expressed by another poem:
It isn't raining rain to me, it's raining aches and chills;
In every dimpled drop I see fresh cause for dope and pills.
It isn't raining rain to me, though to some folks it is;
It's raining kinks in back and legs—it's raining rheumatiz.

We need patience, brethren, and this can only be developed by practical experience, so the more cheerful we are, the less trials we will have.

To patience, Godliness; i. e., Godliness, learn to be like God. Just, loving, kind, merciful, tender-hearted, forgiving, long-suffering, etc. Think how long God has suffered with us and our poor, feeble efforts to serve Him and to spread the "Glad Tidings," and the imperfect works we do and sometimes get so proud of, thinking we have done such a lot for the Lord. We need to exercise God-likeness toward each other; we must be kind, tender-hearted and forgiving. The Master's instructions to Peter were to forgive seventy times seven a day, Matt. 18:21, 22. I wonder how many of us could stand that test; just think of it! Seventy-seven times a day. I suppose that after they had asked us seven times, I can imagine we would be saying to ourselves, "Now if he does it again, I won't forgive him; he should know better." I am glad the Lord has not put me to so severe a test.

To Godliness, brotherly kindness. You might say, I am glad you have mentioned brotherly kindness. I am sure I have some of that. No, you have not; at least, not the kind Peter means. The brotherly kindness we did have is only the same standard the world has, to love father, mother, brother, sister, and all the nice people we know; and Jesus said there is no reward in that. Matt. 5:46.

Columbus—Sunday, June 28, 2:30 p. m.

Discourse by A. E. Burgess. Subject: "THE SCAPEGOAT CLASS," Lev. 16:21.

"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness."

"And the goat shall bear upon him all their iniquities unto a land not inhabited: (Heb. of separation): and he shall let go the goat in the wilderness."

 **T**HE major portion of the attention of God's people has been devoted, properly enough, to a consideration of, and meditation upon, the characteristics of those who will ultimately make their calling and election sure, but inasmuch as the "scapegoat" class are described in the Scriptures as a "great company" and as we are now approaching the time when this class may be expected to develop, it is not inappropriate for us to give some attention to the characteristics and pictures given in the Scriptures concerning this class, in order that we may avoid, if possible, the characteristics which distinguish them and successfully avert the danger of being numbered amongst this class, though they be an honorable company.

In making a study of the types of the royal priesthood and accessories it is necessary to bear in mind the characters and their signification from a general point of view, as follows:

Aaron, the high priest, represents Christ Jesus individually as a *new creature*.

The brotherly kindness we are to add, is love for the brethren in the Lord. You see, dear friends, God did not pick out all the nice people we know as our brethren. Why? Because it would be easy to love them that love us, and it brings no reward. Instead of choosing all the nice people, Paul tells us who were chosen, 1 Cor. 1:26, 27. I sometimes think that God has picked out all the crooked sticks He could find, put us together and instructed us to learn to love one another; not after the flesh, but after the spirit. What a task this is, for we are all strong, determined characters and like our own way, and people like that find it hard to get along together. Nevertheless, these trials are permitted to try our love towards each other, thus demonstrating to each other how much brotherly kindness we have.

To brotherly kindness, love. This is the sum total of them all, for love is the fulfilling of the Law.

The love we are to gain is described by Paul in 1 Cor., 13th chapter, in which he tells us what love is, what it will do and what it will not do, concluding the chapter by saying: "Now abideth faith, hope, love, these three; but the greatest of these is love."

Why does Paul say the greatest is love? See how great a faith we must have, and what a glorious hope is set before us; then why is love greater?

Well, dear friends, faith will end in sight, our hope will have a consummation when we get beyond the veil, but love will continue forever.

How great a love this is we must add to our faith; a love that will never change, but continue throughout all eternity.

This character, dear brethren, *must be made* this side the veil. Let us be up and doing, then, for Peter says, verse 10, "If ye do these things, ye shall never fall." But it will guarantee you an entrance into the Kingdom. Do not get discouraged when we find as we are daily and hourly seeking to add these elements to our faith, how far short we come from the standard. This is the perfect standard set before us, and although we can never hope to do perfectly in the flesh, yet our intentions must be always perfect; perfection of intention we can have coupled with the best we can do in the flesh, God having provided the means (the merit of Christ), which covers our imperfections and our intentions count as if we had done perfectly.

I trust, dear brethren, that you and I will continue to faithfully learn our lessons in the school of Christ, so we may graduate with honors and have the glorious privilege along with Christ of being the teachers for the world during the thousand years. Amen.

The bullock for the sin-offering represents the *humanity* of Jesus Christ individually.

Aaron's sons, the under priests, represent the church, the body of Christ, as *new creatures*.

The Lord's goat represents the *humanity* of the church—the body of Christ.

The Levites represent the "great company" class as spirit begotten *new creatures*.

The scapegoat represents the *humanity* of the "great company."

CONSECRATION OF THE LEVITES.

Examining the Scripture records we find that the Levites were, like the priests, separated, set apart, holy, sanctified for the service of the tabernacle.

We have seen, as recorded in Leviticus, 8th and 9th chapters, the various steps taken which served to picture forth, in type, the consecration of the priestly class, head and body, and how that, in chapter 8, Moses, who represented the law, or God's attribute of Justice, performed the service of anointing Aaron to the priestly office, washing him and his sons, clothing him with garments of glory and beauty, and then proceeded to perform the work of sacrificing, all of which would show forth how "God worketh in the class to will and to do of His good pleasure," while the sacrifices of the 9th chapter, being performed, not by Moses, but by Aaron with the assistance of his sons, the under priests, would illustrate how our Lord and the members of His body heartily co-operate with God in "working out their own salvation with fear and trembling," according to the instructions, precepts and commandments which God hath ordained this class should fulfill.

Therefore we naturally inquire, Is there not some ceremony of consecration connected with the Levites and their office which would serve to picture forth the Great Company and the work accomplished in them? In the absence of any specific interpretation along this line it would not be proper for us to be too positive in our identification of these pictures, but we believe the experiences of this class are represented in type, and therefore present the following, which we trust will be seen to be in full harmony with the interpretation of the Tabernacle pictures already examined and given to us.

In the 8th chapter of Numbers, verses 5-19, is contained a record of the cleansing and preparation of the Levites "to do the service of the Tabernacle of the Congregation," and as the Levites are declared, in the *Watch Tower* on various occasions, to represent the "Great Company," we surely have sufficient to warrant us in viewing this picture from that standpoint.

Verse 9 states that the Levites were brought before the Tabernacle of the Congregation, and that the whole assembly of the children of Israel were gathered together. This would seem to portray the circumstance of the development of this class at the end of this Gospel Age, at a time when Jehovah, in this day of the Lord, is gathering the nations and assembling the kingdoms to pour upon them His indignation, even all His fierce anger (judgment), when all the earth (society) is to be devoured with the fire of His jealousy [the great time of trouble during which the Levite class will experience the destruction of the flesh—the scapegoat in the wilderness] as Israel in their relationship to the Tabernacle would represent the world of mankind out of harmony with God and needing to be reconciled to Him. Moses, in this picture, as in that of the consecration of the Priesthood, would represent God's law or attribute of justice which must be recognized and satisfied in all these matters, and his appearance in this picture would seem to be still more striking when it is remembered that "judgment must begin at the house of God, and God's law will determine who will be of the priestly class and who must take their places in the "Great Company."

Verse 6: "Take the Levites from among the children of Israel." The "Great Company" as New Creatures, begotten of the Spirit, are taken out of the world, suffer the destruction of the flesh and will have no inheritance in the earth, even as the Levites had no inheritance in the land.

"And cleanse them." Verse 7: "And thus shalt thou do unto them, to cleanse them: sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean." In the consecration of Aaron and his sons for the priesthood Moses was instructed to take them and wash them and place the garments of glory and beauty upon them, etc., and by reference to Exod. 30:15-21, we ascertain that Aaron and his sons washed their hands and their feet at the laver in the court *before going into the tabernacle and when they come near unto the altar to offer sacrifices*. The lesson in this would seem to be that before any could enter in the spirit begotten condition represented by the "holy" of the tabernacle, or do any sacrificing which would be acceptable unto God, they must, as human beings, fulfil the first requisite of consecration, be pure in mind so that they will "love righteousness and hate iniquity," and cleanse their hands (their doings) and their feet (their goings) in harmony with righteousness to the extent that they can understand it. So it was said of our Lord, the head of this class, "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." "Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy word." Heb. 1:9; Psa. 119:9. So also the Lord addresses the disciples while they were still "natural men" and had not yet been begotten of the Spirit, saying, "Now ye are clean through the word which I have spoken unto you." John 15:3. The washing, however, would seem also to represent a continued work of cleansing and putting off the filth of the flesh and spirit, after spirit begetting, inasmuch as they were to wash themselves whenever they approached the altar to offer burnt offerings. So Christ cleanses His church "by the washing of water by the word." But we note a difference in the process of cleansing as related to the Levites. "Thus shalt thou do unto them, to cleanse them: sprinkle water of purifying upon them, let them shave all their flesh, and let them wash their clothes and so make themselves clean."

"LET THEM WASH THEIR CLOTHES."

It will be noted that in the case of the high priest and the under priests as shown above, their *flesh* was washed to effect their cleansing, their hands and feet, but in the case of the Levites their robes were washed. How suggestive this is of the "Great Company" brought to our attention in Revelation 7:9-17, who "have washed their robes and made them white in the blood of the Lamb." The marks of distinction between this "Great Company" and the "little flock" are very pronounced, both as respects their present course and future condition. "The faithful overcomers, watch themselves, their hearts, their goings and doings; they watch the Lord their pattern, they watch His Word for their instruction, and they watch the signs of the times so they will not run uncertainly, and be as those who beat the air. Therefore, they are enabled to keep their garments clean and unspotted from the world. This is set forth as one of the special conditions of their acceptance as overcomers that "they have not defiled their garments." Rev. 3:4. Having entered into a covenant with the Lord to be dead to the world and its interest, hopes and ambitions and alive unto God, they have been very guarded lest they should be deceived by the sinfulness of sin and have not permitted the adversary to get a hold upon them, nor sin to contaminate them or separate them from the Lord and close fellowship with Him. If at any time they have sinned they have immediately taken the necessary steps to restore the interrupted relationship, have confessed their sins, and experienced the cleansing afforded by the precious blood of Christ. Their course in this respect has indicated that they were, in singleness of heart, and earnestness of purpose doing "this one thing" spoken of by the Apostle Paul, and therefore they receive the reward of the immortal crown of life, and share with Christ in "His resurrection." They are therefore represented in the 144,000 with the Lamb on Mount Zion.

The "Great Company," however, while likewise entering into a covenant with the Lord, fail to so run as to obtain the prize. They fail to keep their garments unspotted from the world and its contaminations. They cling to them and influence their thinkings, their goings and their doings to such an extent that they are double-minded, vacillating, holding on to the Lord and Heavenly things with one hand, and to the world with the other. These are they who, having put their hands to the plow, look back, and thus are not fit for the kingdom." These are they who build with the wood, hay and stubble, of men's traditions instead of the gold, silver and precious stones of God's truths, and thus their work is burned in the fire of the great tribulation. These, while not "covenant-breakers," are sinners against their covenant (Psa. 1:1), failing to carry out its terms and conditions. These do not throw away the robe of Christ's righteousness nor cast it off, but they do not keep it clean, uncontaminated, therefore their robes need a special means of cleansing to free them from the contaminations of the flesh. The shaving of the flesh would seem to intensify the thought of their purification from absolutely every thing of a contaminating nature, thus preparing them for their Heavenly abode and the service they will render, as it was the custom for the Egyptian priests to shave the whole body every third day, to prevent all manner of defilement.

"WATER OF PURIFYING."

"Sprinkle water of purifying upon them." The account of the preparation of this water of purification is given in the 19th of Numbers. Briefly, it was as follows: A red heifer was taken without the camp and all the parts thereof burned. One of the under priests cast cedarwood and hyssop and scarlet into the midst of the burning cow, and after it was consumed the ashes were gathered up and laid without the camp in a clean place, and kept for the congregation of the children of Israel for "a water of separation: it is a purification for sin." As mentioned in *Tabernacle Shadows of Better Sacrifices*, "the cleansings for which these red cow ashes were prescribed, were of a peculiar kind; namely, specially for those who came in contact with death. This would seem to indicate that these ashes of the heifer were not designed to remove the individual's guilt—no, his moral guilt could be cleansed away only through the merit of the Atonement Day sacrifices."

Be it remembered that the "Under Priest" who cast the cedarwood, etc., into the midst of the burning cow, represented the Apostle Paul, who was the one that identified this type and pointed out that the class, represented by the red heifer—the ancient worthies enumerated in the 11th chapter of Hebrews—"were justified through faith in God

and in His promises and that their lives were in full, complete harmony with the tabernacle conditions—although, not living in the time of this high calling, it was not their privilege to become members of the body of the great High Priest, the royal priesthood."

"But while these ancient worthies are not in any sense part of the sin-offering, they are nevertheless connected with the "cleansing from sin": their ashes (the knowledge and remembrance of their faithfulness unto death), mingled with the water of truth, and applied with the purgative, cleansing hyssop, is valuable, purifying, sanctifying all who desire to come into full harmony with God."

"The cleansing of defilement through contact with the dead would seem to teach that this cleansing, affected by and through the experiences of the ancient worthies, will specially apply to the world of mankind during the Millennial Age, while they are seeking to get rid of all the defilements of *Adamic death*—seeking to attain human perfection."

"All the blemishes of the fallen condition are so much of contact with death."

"All constitutional weaknesses and blemishes through heredity are contacts with death."

"From all of these the ashes of the red heifer are to be used for the cleansing of all who will become the people of God. Like the ashes of the red heifer, laid up in a clean place, so the results of the painful experiences of the ancient worthies will be a store of blessings, instruction and help, by which they, when made subordinate 'princes' in the Kingdom, will assist in the restitution work. Each pardoned sinner, desiring to be cleansed perfectly, must not only wash himself with water (truth), but must also have applied to him the instructions of these 'princes'—said instructions being typified by the sprinkled ashes of the heifer, representing the valuable lessons of faith and obedience learned through experience by this class."

Applying this to the "Great Company," we realize that their spots and defilements consist not of wilful sins and transgressions, deliberately and completely against manifest light, but rather are the result of the blemishes of the fallen condition, and constitutional weaknesses and blemishes through heredity and the blinding deceptions of Satan, thus constituting so much of "contact with death." These sins or blemishes in brief may be summed up as follows:

Matt. 25:5, *foolish virgins*, "defiled with women (nominal church systems), Rev. 14:4, loving to slumber, therefore unable to hear the voice of the Lord during this harvest time calling the wise virgins out of Babylon 'that they be not partakers of her sins and receive not of her plagues.' The "Great Company" do not come out until they are shaken out by the fall of Babylon, and therefore mixed up in the tribulations which come upon her.

1 Cor. 3:12, *drunken* with the wine of Babylon, they are building with improper material of wood, hay and stubble of men's traditions which are bound to be burned up in the fire of the great day of wrath. Therefore, they suffer the loss of the great prize of our high calling.

Col. 3:1, Being *disobedient children*, they are sinners against their covenant, Psa. 1:1, and like Lot's wife, they look back and lust after the things left behind, "the pleasures of Sodom," which are to be destroyed, being thus "double minded, vacillating."

Matt. 13:7, *hearts surfeited*, overcharged with the cares of this life and the deceitfulness of riches, the thorns spring up and choke the seed, rendering them unfruitful, and like Martha, Luke 10:38-40, they are "cumbered with much serving" (the interests of their denominations) "and careful and troubled about many things."

Matt. 25:24, *unprofitable servant*, failing to make use of his opportunities of service and burying his talents in earthly interests and obligations.

1 Cor. 3:5, *weak willed*, permitting to some extent indulgence of the flesh in some of its fallen propensities, requiring to be "turned over to Satan for the destruction of the flesh that the spirit might be saved."

Isa. 33:14, Heb. 2:15, *fearfulness*. These are the ones who, during this harvest time, see and recognize more or less of the Truth and their duty to sacrifice time, talent, ease, reputation, family felicity, worldly minded friends, social position, etc., etc., and to rejoice in experiencing the "reproaches of Christ," but instead of glorying in such tribulations they find the yoke hard and the burden heavy, and find the commandments of the Lord in this respect very grievous to be borne; while the faithful, overcoming "little flock" of "more than conquerors" find the Lord's yoke easy

because they love Him so that they count His commandments "not grievous," while their burden is light, also because they have learned to "glory in tribulations."

The Scriptures seem to indicate that the major portion of this "Great Company" are still confined in Babylon and remain there until Babylon's fall, which is the only thing that will enable them to realize the situation and which will shake them loose from the bonds of the flesh which imprison them and retard their spiritual progress, even as the parable declares "and they that were ready went in with Him to the marriage: and the door was shut." Afterward (during the time of trouble), came the other virgins, saying, Lord, Lord, open to us. This class, represented in the scapegoat, will be sent into the *wilderness* condition—the great time of trouble—forced there by the man of opportunity—unfavorable circumstances—there to be buffeted by adversity, trouble, wrecking of all their hopes of converting the world, earthly denominational splendor, until they realize the vanity, deceitfulness, and utter worthlessness of the world's approval and until they are ready to say "the Lord's will be done." Lord, Lord, open to us the way to spiritual rest and peace. But the door will be shut. Then comes their despairing cry foretold by the prophet, "the harvest is past, the summer is ended and we are not saved." The "water of purifying" will be the means whereby divine providence will reveal their condition unto them.

The ashes of the red heifer (the knowledge and remembrance of the faithfulness of the ancient worthies even unto death) mingled with the water (a true view of the situation afforded by the fulfilling of the words of the prophets in respect to the fall of Babylon and all of the events now being proclaimed in the harvest message), being applied by means of the hyssop (bitter experiences in the time of trouble) will have the effect of purifying and cleansing their robes from all the spots and blemishes accumulating thereon and prepare them for the marriage supper of the Lamb.

A very comprehensive prophesy of this class in their experiences seems to be given us in the 51st Psalm.

Verse 1. "Have mercy upon me, O God, according to Thy loving kindness; according to the multitude of Thy tender mercies blot out my transgressions." They will not deny the Lord in their extremity but will realize that His judgments are true and righteous. Rev. 19:2.

Verse 2. "Wash me thoroughly from mine iniquity, and cleanse me from my sin," etc., verses 3 and 4.

Verse 5. "Behold, I was shapen in iniquity; and in sin did my mother conceive me."

God is the *Father* of all the spirit begotten ones (Jas. 1:18), and the *Abrahamic Covenant* is their mother, Prov. 1:8, 9. This class are warned and developed during this Harvest time in the midst of sinful conditions of human systems cast off and rejected by the Lord.

Verse 6. "Behold thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom." They see now that the pride, vainglory, worldliness and ostentation of the church systems were not real manifestations of piety and saintliness, but that they were mere forms of godliness lacking the power thereof.

Verse 7. "Purge me with hyssop and I shall be clean: wash me, and I shall be whiter than snow." Here we have a very evident reference to the "water of purifying" and the hyssop used in applying it, together with the cleansing and purifying effect it is designed to have. They will acknowledge the justness and necessity of the troubles which have come upon them.

Verse 8. "Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. (They will realize the double-mindedness which they have manifested and the disposition to cater to the world and its pleasures of which they have been guilty, and they will long for and desire a cleansing from this which they have come to see is very displeasing to the Lord.) Cast me not away from thy presence; and take not thy holy spirit from me." (Driven to the extremity, they retain their loyalty to the Lord, do not deny Him, but they desire that that spirit with which they are begotten might be developed and fully brought to spirit birth.)

Verse 12. "Restore unto me the joy of Thy salvation: and uphold me with Thy free spirit." (Their joy has been taken away by the great troubles and afflictions into which they have been plunged, but Revelation 19:1-9 shows us how they will be made to rejoice after their afflictions

have worked in them the necessary contrition of heart and repentance from their sinful course, and a desire for the full favor of the Lord.)

Verse 13. "Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee." When it is remembered that the special work of the Levites was to teach and instruct the people in the laws, statutes and commandments of the Lord, we see how appropriately these words apply to this "Great Company" class when they have come out of the great tribulation and take their places before the throne of God to serve Him in His temple, and be used in the service of handling the holy things for teaching and instructing the world of mankind the judgments, statutes and commandments of the Lord.

Verse 14. "Deliver me from bloodguiltiness, O God, Thou God of my salvation: and my tongue shall sing aloud of Thy righteousness." They are guilty of blood in the sense that being associated with Babylon they have been partakers of her sins, the chief of which is the persecuting of the Lord, His truth and His people, and when they realize that they were arraying themselves against the Lord and His anointed they desire to be cleared from this guilt which is accomplished by the very experiences of tribulation through which they are passing constituting the "hyssop" with which the "water of purification" (truth mixed with the remembrance of the faithfulness and loyalty of the ancient worthies and the saints of God) is applied.

Verse 16. "For Thou desirest not sacrifice; else would I give it: Thou delightest not in burnt offering." While the door of opportunity to sacrifice for the Lord and His truth remained open during this "harvest time" the Lord did require sacrifices on the part of those who would constitute the "little flock," but since the time that number is made up and the door is shut, no more sacrifices will be required nor accepted. The "Great Company," however, when they realize the situation and the great loss they have sustained through being sinners against their covenant will be very desirous to do anything to please the Lord and will be in the disposition to sacrifice even the flesh and its interests unto which they previously clung with great tenacity, even as the Lord declared, "Strive to enter in at the straight gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut the door, and ye begin to stand without and to knock at the door, saying, Lord, Lord, open unto us; and He shall answer and say unto you, I know you not whence ye are." No, it is not too late. The door is closed never to open again, but the glad truth will be brought home to their minds bringing them joy and gladness in the midst of their woe, as expressed in

Verse 17. "The sacrifices of God (now acceptable unto Him) are a broken spirit: a broken and a contrite heart, O God, Thou will not despise."

Verses 18 and 19 seem to briefly sum up the whole work of the Millennial reign of Christ in which these Levites, the "Great Company," will have a share as servants in the temple, of uplifting the human race (represented in type by the people of Israel), enabling them ultimately to offer "the sacrifices of righteousness"—perfect sacrifices—bullocks—upon the altar of the Lord.

OFFERINGS FOR THE LEVITES.

The animals offered on this occasion of consecrating the Levites were:

1. One bullock for a sin-offering.
2. One bullock for a burnt offering.
3. A meat offering consisting of fine flour mingled with oil.

Num. 8:12. "And the Levites shall lay their hands upon the heads of the bullocks," etc. The bullock for the sin offering in this case would not represent the humanity of the Levites, because they were far from perfect and their death is not accepted as a sacrifice by Jehovah, but rather the bullock would point to the sacrifice of our Lord who is their advocate and in whose merit they still retain their standing of justification. The Levites represent a class, the individuals of which have all made a consecration, been accepted, begotten of the spirit as new creatures and justified to life through the imputation of the blood of Christ. They still remain under the blood though suffering the loss of the great prize.

In the case of the priests, Aaron and his sons, the sin offerings acceptable unto Jehovah, representing them were accompanied by burnt offerings of rams, which animals seemed to represent those for whom it was offered as an acceptable sin offering. But in the case of the Levites, in-

stead of a ram, a bullock constituted the burnt offering, indicating that the obedience of this class under pressure was acceptable to Jehovah because of the sacrifice of the Lord in which they trusted and from which they could not be moved by their experiences of adversity, rather than by their bringing forth the works and fruitage which would be pleasing to Him.

The meat offering of fine flour mingled with oil would seem to represent in their case, as in other cases where this oblation occurs, the praise and thankfulness welling up in their hearts at the realization of Jehovah's mercy toward them in bringing them ultimately unto great joy and everlasting life, even though they have been "children of disobedience."

SINS, INIQUITIES AND TRANSGRESSIONS UPON THE HEAD OF THE SCAPEROAT.

Num. 8:10. "And thou shalt bring the Levites before the Lord; and the children of Israel shall put their hands upon the Levites." The putting of the hands upon the Levites representing the "Great Company" would indicate how that this company are accepted in some sense for the world to accomplish an atonement for them. The "better sacrifices" of Christ and the church, represented by Aaron and his sons accomplish atonement for Adamic transgression and all the weaknesses and transgressions proceeding therefrom, and thus none of these remained to be confessed upon the head of the scapegoat, but there are other shortcomings, sins, transgressions, iniquities, etc., as represented in carelessness, indifference or wilfulness, or any other failure to do the will of God as it may be discerned. In other words, sins against the holy spirit which cannot be forgiven but must be expiated. Evidently divine justice keeps a strict account of the world's affairs and its records must require balancing before any blessings can flow out to the guilty. As the fearful time of trouble which came upon the Jewish nation in A. D. 70 represented righteous retribution for all the accumulations of personal sins against light and knowledge and also national sins against prophets and righteous men, according to our Lord's words, "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar." Mat 23:35. So the Revelator declares that while there had been a balancing of the accounts of justice for the time previous, yet since the time of our Lord and beginning of the gospel church there has been for generation after generation a similar accumulation of guilt and offenses against light and knowledge, more or less partially wilful sins, which must be expiated. Therefore, the Revelator sees "under the altar the souls of them that were slain for the word of God and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?"

Upon the devoted heads of the "Great Company" will be visited retribution for these sins, iniquities and transgressions to the accomplishing of the balancing up of the accounts of divine justice so that the human race may enter upon the Millennial Age with a clean slate. Two things are therefore accomplished by this work with the "Great Company" or scapegoat class:

1. As new creatures they are released from the entanglements of the flesh, which is destroyed, and which they consecrated to death but failed to use up in sacrifice.
2. They will be permitted to share a considerable measure of the trouble coming upon the world—to cancel a measure of the troubles due to come upon humanity in general, and thus make an atonement for them, as in Numbers 8:19. "And I have given the Levites as a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel; that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary."

The time at which this ceremony of the Levites took place would seem to be about the 13th of the first month Nisan in the second year of Israel's experiences after coming out of Egypt. Nisan, the first month, corresponds with our April, and after coming out of Egypt the Israelites were instructed to begin the reckoning of their festivals with this month, counting it as the first month. Exod. 40:1-38 shows that the tabernacle was completed and set up in the beginning of this second year, commencing with the first day of the first month, Nisan. Seven days were occupied

with the anointing of the priesthood. Lev. 8. The 8th day completed the picture started in the first seven days and represented the priestly class fulfilling the will of God concerning them represented in type in the 8th chapter. Numbers 7 shows that special sacrifices for the consecration of the altar were offered during twelve days beginning with the first day of the month. Therefore, the first twelve days were occupied in this manner. Numbers 9 shows that they kept the second passover on the 14th day of this month, so we figure that the ceremony of consecrating the Levites for the service of the tabernacle would reasonably have taken place on the 13th, following that of the priests and the altar, and preceding the celebration of the passover. However, if any think differently, that is their privilege.

CHRONOLOGY OF SACRIFICES, B. C. 1614.

1st Month. Nisan (April).
2nd year of Israel's experience after the Exodus.
1st day. Exod. 40:1-33. Tabernacle set up, Furniture placed.

1st to 7th day. Exod. 29:35-37; Lev. 8:1-36. Priesthood consecrated and anointed. Altar consecrated and anointed.

1st to 12th day. Num. 7:10-84. Altar dedicated.
8th day. Lev. 9:1-24; 10:1-20. Consecration completed. Another picture. Blessing of people. Nadab and Abihu slain.

9th to 12th day. Num. 7:60-84. Continuation of dedication of Altar.

13th day. Num. 8:6-26. Levites consecrated.

14th day to 21st day. 2nd passover celebrated.

7th month. Tisri (October).

10th day. Lev. 16:1-29. 1st Atonement Day observed.

We would close with the wholesome admonition of the Apostle, "Now all these things happened unto them for ensamples (types) and they are written for our admonition upon whom the ends of the ages have come." 1 Cor. 10:11.

Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief." Heb. 4:11.

"But Christ as a Son (was faithful) over His own house. Whose house are we, if we hold fast the confidence and rejoicing of the hope firm unto the end." Heb. 3:6.

Notes on Discourse by Paul S. L. Johnson. Subject: "THE SERVANTS OF THE TRUTH"

"He that reapeth receiveth wages and gathereth fruit unto life eternal, so that both he that soweth and he that reapeth may rejoice together."—John 4:36.



WE have chosen as our theme for today, "The Servants of the Truth," because as reapers, we trust, it will prove strengthening and inspiring to us to consider some of the Lord's thoughts relating to us as servants of the truth.

We desire to study the servants of the truth from three standpoints. First, their nature; second, their motives, and third, their blessings.

I. THE PERSONS WHO SPREAD THE TRUTH.

By servants of the truth, we understand from the figures of our text not only the reapers in the harvest of the Lord, but also those who sowed and watered the seed as well as those who attended the crop while growing, to be meant. Whoever does anything that contributes to the furtherance of God's truth, particularly he who ever from the spirit of consecration so does, is a servant of the truth.

There are various classes of these. It is well for us to realize that whether our part is small or great in the Lord's work, we are nevertheless His servants. Frequently we meet people who say that if they could devote all the working hours of the day and part of the night to the spread of the truth, they would feel that they stood a chance of pleasing God; but since they are occupied, of necessity, by temporal things, in the way of providing for things decent and honest in the sight of all men, it is impossible for them to devote the time that they desire to God's service and therefore, they fear that they do not stand in so favorable a position to please God as those who do so serve. To the comfort of such we would say that the Father knows all about our providential situation, and considered that before calling us into the truth. After all, it is the spirit of loyalty and devotion manifested in our humility, faith, hope, love and obedience that the Father is mainly considering. If we are faithful in the little opportunities, He looks upon us as favorably as if we were faithful in the large opportunities. Therefore, let us not worry, if we have not the same opportunities as some of our brethren. "God sets the various members in the body as it hath pleased Him." We may be sure that their station is assigned them in harmony with the Divine attributes: wisdom, justice, love and power, and that therefore the place which God assigns to each one is the position that wisdom, justice, love and power regard as the best for him. Our Heavenly Father decides our place by three things. First, our spirit of consecration; second, our talents; a third, our providential situation. His wisdom, justice, love and power in view of these three things gives each the place that will best enable him to glorify God, and make his calling an election sure to the kingdom. Let us therefore not be discouraged, but rather rejoice in the place where the Lord puts us, whether it be great or small, realizing that it is, after all, our loyalty in little

things, mainly, that will demonstrate our hearts fitness for the kingdom. To our comfort, Paul's words in First Corinthians 13:3 and Heb. 6:10, may be cited. "Though I bestow all my goods to feed the poor, and give my body to be burned, and have not charity, it profiteth me nothing." "God is not unrighteous to forget your work and labor of love," if faithful in a few things. Matt. 25:23.

We may group the classes among the servants of the truth into three. First, those who serve the truth by declaring it in their own language; second, those who serve the truth by spreading it in the language of others; i. e., in distributing the literature where the truth is explained; third, those who co-operate with others in spreading the truth. Among the first class, we may mention those who present the truth orally as pilgrims, auxiliary pilgrims, extension workers, class leaders, occasional speakers, conversationalists and those who present the truth in writings, as letter writers and those who publish books, booklets, tracts, sermons, articles on the truth in the magazines, newspapers, and convention reports. As literature distributors we may mention those who give all their time as newspaper workers, members of the Tabernacle and Bethel and photo drama workers, and colporteurs, and those who give part of their time as volunteers, sharp shooters, loaners of books, etc., and sermon circulators. Among the third class we may mention those who invited others to the meetings, where they may hear the truth discussed; those who arrange for and advertise meetings at which the pilgrims, auxiliary pilgrims, extension workers, class leaders and others may present the truth; those who bring inquirers whose questions they are unable to answer, to abler brethren for answers; those who present the needs of the work before the Throne of Grace in prayer; those who do service for the truth in earthly ways, as deacons and deaconesses; those who contribute of their earthly means to further the various branches of the service; those who encourage and minister to the workers; those who send their loved ones out in the field assuming self denials, and such work as would otherwise have to be done by those whom they may have sent out, such as wives of pilgrims, auxiliary pilgrims, extension workers, class teachers, etc., such as parents who send husbands, brothers or parents, may go out in the volunteer service, etc. Surely everyone, even the most lowly of the Lord's people, can find something to do among some of these ways.

II. THE MOTIVES THAT INSPIRE THE SERVANTS OF THE TRUTH.

On account of our fallen conditions, unhappily there is danger that we be inspired by wrong motives to spread the truth, and experience frequently shows us that this is done. For example, some with a large amount of combative ness spread the truth in the spirit of strife, like the small boy who puts a chip on his shoulder and dares his playmates to throw it off, and who, if they accept his dare, gives them a hard blow. So some use the truth. They use it as a sledge hammer with which to knock people down. They realize that in the truth they have a weapon by far more powerful than anyone who rejects the truth has. They therefore realize that they have a giant's

strength and do not fail to use their strength as a giant to the injury of those with whom they come in contact. It is surely a parody on the truth so to spread it. The truth is a message of peace and good will. Therefore we are to be shod with the preparation of the gospel of peace, presenting this message in the spirit of peace and in the desire to spread peace. Consequently, those who spread the truth by strife, are interfering with its real spread; and while they may, symbolically, break the heads of others, they are bruising their own hearts, misusing the Word of God, and hindering its proper influence. Let us see to it that we do not preach Christ from strife.

Others preach Christ from vain glory. They like to show off; they want to attract attention to their ability in handling the Scriptures. They want others to admire and appreciate them for their knowledge of the truth. They treat it as though it were their own invention, forgetting that it was a gift of God to them, to be used not for their own, but for the Giver's honor. The truth is intended to show God off; it is the outflow of His glorious wisdom, justice, love and power, and the purpose of its presentation should be not to draw to ourselves the admiration, appreciation and praise from others, but to make them as far as that is in our power, admire, appreciate and praise God for His glorious attributes, His marvelous plan and His great works. The one who seeks to draw attention to himself as he presents the truth, is throwing the shadow of his own self in front of God in act, if not in word; by his conduct he is telling God to get into the background, that he may, as the source of truth, occupy the foreground. A more grievous sin than this, it is hard to conceive. Surely God must be displeased with a spirit of this kind. It behooves us, if this is our attitude, to spare no pains until we have ridded ourselves of this unfortunate quality. Let us ever remember the words of the Apostle Peter, 1 Peter 2:9. "Ye are a chosen generation, a royal priesthood, a peculiar people, a holy nation to show forth (not your own virtues, but) the praises of Him Who hath called you out of darkness into His marvelous light." Keeping these words in a consecrated heart, we will be delivered from this terrible fault.

Again, others preach Christ from envy. Looking about them, they see that some of the servants of the truth, on account of their devotion, receive the esteem and love of the brethren. These they envy, desiring to draw this esteem and love away from their proper recipients, to themselves. They, therefore, scheme how they may undermine the influence of the faithful servants, and gain that influence for themselves. Their activity, accordingly, takes a form harmonious with their spirit of envy, with disastrous results to themselves always, and frequently to others. The spirit of envy is in no way a proper disposition of a servant of the truth. Let us rejoice in the success of other servants of God more than in our own.

Again, others preach Christ from covetousness. They desire honor, or praise or means. They are afflicted with the itching palm. These are they of whom Isaiah says, "They say give! give!" These are they who are enabled to read the otherwise doubtful leadings of providence in reference to a call to preach elsewhere, by an increase of salary. These make merchandise of souls and the Word of God, and are themselves hirelings of a base sort, whom the Father cannot be pleased to use as His mouthpieces. Let us root out of our being all self seeking in connection with the service of the truth. "Freely ye have received; freely give!"

As there are improper motives from which one may present the truth, so there are proper motives from which the truth may be preached. We will particularize on but a few points only; certainly the spirit of humility should prompt us in our utterance of the Word of God. Recognizing that we are not the sources of the truth, but simply by grace its recipients for our own and for others' blessing, we should act in a way that is in harmony with this condition. If any one had any reason for boasting, certainly Jesus had it; and yet He refused to apply to Himself the honor of originating the truth. "The words I speak are not My own, but are His who sent Me." We should ever remember that of ourselves we are not worthy of being the bearers of the truth to others; that we fall very short of perfection; that our standing before the Lord is due to the merit of another, and that whatever good we have, either by way of the knowledge of the truth, or the qualities of the truth, is due to the goodness of God. These considerations combined with the thought

that it is the base things of the world who as the rule have and spread the truth, should prompt us to speak it forth in the spirit of humility, which will make our service more effective to others and ourselves.

The spirit of obedience should likewise prompt our declaration of the Word. Obedience is the heart of our consecration. In consecration we made two promises to our Father. First, to be dead to self and the world; second, to be alive unto Him. These promises are fulfilled by obedience. Therefore, the spirit of obedience to God should prompt us, as His bond servants, to declare the good news. Having vowed Him our allegiance and being assured by Him that it is His good pleasure that we spread the truth, our consecration calls upon us to obey the promises that we have made to Him. This obedience should be continued under whatever pressure which deadness to self and the world and aliveness to God may bring upon us, and will be very effective in making us honor God and Christ and bless others and ourselves.

Further, the spirit of faith, confidence assured, should characterize our proclamation of the truth. What we declare are to be things of which we should be fully persuaded that they are God's Word. This does not mean that we are to be fully persuaded that errors and speculations are truth and proclaim them; but we should be fully persuaded that what our Father has given us as truth is the truth. We may recognize what is truth in the following ways: If the teachings that we have had presented to us, and that we declare to others are self harmonious, harmonious with all Scripture passages, with all other Scripture teachings, with God's character, with the ransom, with Godliness and with facts, then we may have full assurance that we have the truth. With such assurance we are to proclaim what we have, not in a bold, blatant, boastful, bantering and self-confident manner, but in that quiet, earnest way which a well balanced faith dictates would be to the glory of God, the good of those to whom we present the Word, as well as to our own spiritual welfare. Such a spirit of faith becomes contagious and thus inspires the faith of others in our message.

Hope of conferring a blessing, and receiving a blessing should likewise prompt our declaring the truth. The discouraged person will not do much by way of making an effective presentation of the truth to others. Our hearts should desire and expect to bless others as well as be blessed by this activity. Let us wish and expect that the good Word of God as we give it out, will bring the fruit whereunto God hath sent it. It will surely not return unto Him void, but there prosper in that whereunto He hath sent it. A hope of this kind will make us courageous in the true sense of the word, and such a courage, properly blended with humility and faith and obedience and love will make us powerful indeed in presenting God's Word.

The last and best motive from which our presentation of the truth should flow is love, not only duty love but more especially disinterested love. Love to God, Christ, the brethren, the world and our enemies, should inspire our hearts to tell the truth out to others. Love for the truth itself as a truthful, beautiful, harmonious, orderly, useful, holy and valuable thing should inspire us to tell it out, so that its blessed effects may reach unto others and that they with us may profit thereby. Such a love as this combined with humility, obedience, faith and hope, will give us all the inspirational power that we need to face the obstacles confronting us as we preach the good tidings. It will make the work delightful and refreshing, for love indeed lightens every burden, eases every task and turns the bitter into sweet; it suffers long and is kind; it succeeds in the work of God where almost everything else fails; it blesses him that gives, and him that takes, and when it fails in some cases to bless others, it is sure to bless the one who shows it. It is therefore the most effective motive from which the truth should be presented.

III. THE BLESSINGS OF THE SERVANTS OF THE TRUTH.

The blessings that the servants of the truth enjoy will next engage our attention. They are the wages referred to in our text. These consist of many privileges now and hereafter.

The first of these privileges is ambassadorship for God. Even as the Apostle Paul assures us, "We are ambassadors for God." An ambassador represents one government before another. One who represents a government in such a capacity is a person whose position is rightly considered one of honor, dignity and worth. The more powerful the nation whose ambassador he is, and the more

powerful the nation to which he goes as ambassador, the higher is his position considered. From this standpoint, our ambassadorship is the highest office of its kind conceivable, for we are the accredited representatives of the Monarch of the universe. Jehovah Himself has sent us to the Court of Satan, the prince of this world, to demand the release of God's people from his oppression, and to encourage God's people to leave his dominion. The Lord hath given us a beautiful picture of this ambassadorial work in the experience of Moses and Aaron, at the court of Egypt. In this picture, Moses represents the Christ class beyond the veil in the second advent, while Aaron represents the Christ class on this side of the veil, at the time of the second advent, and just as Aaron acted as the mouth-piece of Moses in delivering the messages to Pharaoh, so the Christ class on this side of the veil acts as the mouthpiece of the Christ class on the other side of the veil, before the court of Satan, demanding the release of the anti-typical Israelites from Satan's oppression, even as Moses, through Aaron, demanded the release of the typical Israelites from Pharaoh's oppression. "Let my people go," is the message that we are to deliver as far as Satan, the prince of this world is concerned, and as far as God's people under his oppression are concerned, our message is that they leave symbolic Egypt, the present evil world. Could we think of a higher honor from the standpoint of government in our present condition than that of ambassadors from the court of Jehovah to the court of Satan? What dignity this ambassadorship should impart to our conduct! What privilege and honor this does bestow upon us! Surely God has most highly privileged and honored us by appointing us to such an office; and the consciousness of having this office is indeed one of our great blessings as servants of the truth. It is true that our ambassadorship is now despised by the antitypical Egyptians, as was that of Moses and Aaron by the typical Egyptians; but by and by its true dignity and honor will be appreciated by all. We who view matters from the standpoint of faith look upon this office in its proper light, and therefore are filled with overflowing gratitude to, and appreciation for God, because of the high office with which He has honored us.

Another blessing that we have, as servants of the truth, is the privilege of being the vindicators of God and Christ, and the truth. These have been terribly reproached, blasphemed and misrepresented in the world. Satan has been the real instigator of these reproaches, blasphemies and misrepresentations. He has painted God through the doctrine of eternal torture and its associated doctrines as well as through other false doctrines in colors worse than a thousand devils. God has, therefore, been reproached, blasphemed and vilified by the most of the children of men, blindly lead thereto by Satan's machinations. Christ, likewise, has been terribly misrepresented. His office as the head of the church has been grossly misrepresented by the pope, who arrogates to himself the office of being Christ's vicar, through whom, therefore, Christ is supposedly acting, and therefore is supposedly responsible for all of the ex-cathedra, i. e., to official utterances and acts of the pope. His kingdom has been fearfully counterfeited and misrepresented by the so-called kingdoms of Christendom, and His work has been perverted by the acts of these counterfeits. All of these things have brought reproach upon him. The truth has been most terribly misrepresented. The Bible and its plans have been set before the children of men by many of its friends as a thing repellent to a logical mind and a good heart. All through the centuries these reproaches upon God, Christ and the truth have been permitted to continue; however, we are now at a time when the long suffering of God is at an end. He has arisen to vindicate Himself, His character, His Word, and His work as well as those of our Lord Jesus. He has committed the work of this vindication into the hands of Jesus and the Church, and therefore we have the privilege of being the vindicators of God, Christ and the truth, even as it is written, "The reproachings of them that reproached Thee, Jehovah, have fallen upon Me, the Christ." Upon us, the Christ class, therefore, have the reproaches fallen. While enduring these reproaches under present conditions, it is our privilege before God to vindicate the Divine name, plan, and its Executor, our Lord Jesus. These reproaches have been cast upon the whole family of God. It is our privilege, as members of this family, to defend the honor of our Father, of His plan, and of its Executor, our Lord Jesus Christ, and of God's

people, whom Satan caused to be branded as heretics and evil doers. In doing this it is our blessed privilege not only to speak the truth in its direct form, but in opposition to the errors that have so terribly misrepresented it. Armed by the whole armor of God, it is our glorious privilege completely to refute Satan's misrepresentations and blasphemies, whereby he has succeeded in deceiving the majority of mankind, enlisting them in the work of reproaching the Divine family and the truth. The holy truth as our weapon, enables us by the Lord's grace completely to shatter the error and fully to establish the truth. This blessed office of witnessing to the truth against error and thus vindicating the Divine character, plan, and its Executor and co-operators is surely a privilege of blessing for which our hearts overflow with joy. Our family feeling, sympathy and loyalty, compel us to do this work with vigor, confidence, love and power. And we have the glorious hope that this work will not be in vain, that it will be our blessed privilege to bring it to a complete and successful issue.

The third blessing that we as servants of the truth enjoy is the privilege of being the helpers of others. Not only do we have the pleasurable work of applying the truth with its enlightening, cleansing, energizing, sanctifying and delivering power to our own hearts, but it is our blessed privilege to use it as the power of God unto salvation for our brethren, those of like precious faith, hope, love and obedience. In the symbols of Revelation it is shown that it is the privilege of the bride to make herself ready for the marriage; and this is done by each one receiving the righteousness of Christ and applying faithfully the Spirit and Word and providences of God to his own development, and by each one faithfully applying the Word of God, with other helps, to the brethren for their blessing and complete fitting for the kingdom. This work is one of great pleasure; for it makes our hearts glad indeed as we see the effects that it produces. Jesus assures us that the works that we are privileged to do to our brethren, as new creatures, are greater works by far than the miracles along physical lines which He wrought while on earth. To open spiritually blind eyes, to unstopp spiritually deaf ears, to confirm spiritually weak knees and hands and to loose spiritually dumb tongues is a work by far greater, more blessed and fruitful than to do similar physical works. The greatest of all work, therefore, is the service that we are privileged to do as co-workers together with God in the development of the new creation. For this privilege of service our hearts are indeed grateful; our lives indeed joyful; our hands indeed industrious and our feet indeed quick on errands for the Lord.

But not only is it our privilege to serve our brethren, but we likewise have the blessed privilege of helping the world. This we do in a variety of ways, especially by our example, but also measurably by our teaching. It is our privilege to reprove the world for sin and for righteousness and for judgment to come. We give the reproof with respect as to judgment to come by witnessing the gospel of the kingdom, assuring our fellow men that the good kingdom is coming for the blessing of the world of mankind. This brings them some comfort amid the terrible woes of the curse which is their present experience. We can appreciate how great a blessing this privilege of service is, when we realize the words of our Lord Jesus: "It is more blessed to give than to receive." If we love the brethren more than ourselves, and rejoice in the prosperity of God's cause more than in our own prosperity, our hearts will indeed overflow with joy and pleasure in the privilege that we, as servants of the truth, enjoy in bestowing these blessings. The greatest among the great pleasures of our experiences are those that come from our privilege of blessing, of cheering, of comforting, of enlightening, of strengthening and establishing others in the narrow way, as well as giving solace to the poor groaning and traveling creation.

A fourth blessing that the servants of the truth experience is the privilege of being partners with the Father and the Son, and with one another in the family of God, (1 John 1:3), with all that is implied in that privilege. Children of God, brethren of Jesus and of one another! "Behold what manner of love the Father hath bestowed upon us that we should be called the children of God." 1 John 3:1. Jesus is not ashamed to call us brethren, saying, "I will declare this name unto my brethren." Heb. 2:11. We may address one another as "holy brethren, partakers of the Heavenly calling." Heb. 3:1. Our partnership in this

family is of varied and multiplied blessing. It gives us the privilege of being partners of God in His thoughts, in His Spirit and in His works, as well as being the objects of His special love and Providence. It gives us the privilege of being partners with Jesus in His thoughts, spirit, work, sufferings, and in His special love and providence. It gives us the privilege of sharing with one another in the Divine thoughts, spirit, work, and in sufferings; thereby it gives us the blessed privilege of suffering reproach as we seek to vindicate our Heavenly Father against the reproaches that have been cast upon Him; the privilege of suffering with our dear Lord and Master, of drinking the cup that He drank, of experiencing the weariness, heart aches, pains, sicknesses, disappointments, enmities, delays, restraints, persecutions, losses, oppositions and reproaches that He endured. It gives us the privilege of fellowshiping with all God's saints from the day of Pentecost, when the Spirit was poured out on the waiting church, until the last of the faithful will pass beyond the veil. Their joys are our joys, their sorrows are our sorrows, their work is our work, their difficulties are our difficulties, their enemies are our enemies, their sufferings are our sufferings. We are indeed united with them in this one holy partnership by the same experiences. "Blest be the tie that binds our hearts in Christian love, the fellowship of kindred minds is like to that above." What a holy fellowship is this! What a blessed relationship is this! What a glorious privilege is this, partners in the family of God! And how our hearts rejoice in this, our triumph and privilege as servants of the truth.

The fifth blessing that falls to the lot of servants of the truth is the privilege of being receivers of special help from the Lord. God is pleased to bless us, more especially in and through our service. Having been called to become a sacrificing priesthood, our blessings are very largely connected with our work of sacrificing, which is of course the work of serving the truth. First of all in importance, He gives our hearts special help. The truth itself, which we handle as our instrument of work, is one of the means whereby this special help is conferred upon us. Another of these means is God's Spirit, power in the truth. The repeated use of this word refreshes our hearts; for the truth through God's holy Spirit, power, influence, is the glorious story that never grows old; therefore the more frequently it is repeated, the more it refreshes the responsive heart; and thus as we are watering others, ourselves are being watered, and as we are refreshing others, ourselves are being refreshed. Here the saying is indeed true, "There is that which scattereth and yet increaseth." Many of our blessings in the Spirit, in our new creatures, yea the vast majority of them come in direct connection with our service of the truth.

Furthermore, the servants of truth are blessed in their minds with increased knowledge of the truth while and because of serving. The Lord has promised to give those who are His witnesses a mouth and wisdom which none of their adversaries can gainsay, and as God's Word is repeatedly expressed and applied in various directions, both defensively and aggressively in the establishment of truth and refutation of error, its beauties, depths and harmonies become all the more clear and sweet to our minds and hearts. The necessities of the circumstances amid which we serve the truth frequently require an understanding of some feature of the truth that we do not have; and that understanding is suggested to our mind frequently amid those circumstances by the truth itself, that we have already received, as we meditate upon it and seek to apply it to meet the new issues that arise, and call for added light. Not only are we, while serving the truth, receivers of special helps in heart and in mind by the truth and its holy power; but we are also given special helps therein by God's providence. When Abraham sent Eliezer to find a bride for Isaac, he gave him ten camels for the journey, as the means of conveying the prospective bride and her companions to the prospective bridegroom. These camels represent the Word of God and the providences of God, and as Rebeccah, the virgins, her companions, followed her, and Eliezer rode on these camels from Mesopotamia to Canaan, so they picture forth how the servants of the truth and those led by them, as the truth people are given all the assistance that they need by the Word and the providence of God to carry them their journey's end. This picture is realized in the experience of the servants of the truth constantly. Every help, whether it be by the Word or by the providence of God, is furnished them at the time

required. Some of us have had most remarkable experiences from the Lord in these respects, so refreshing to our faith, our hope, our love and our obedience. As we contemplate these glorious helps and the multiplied ways in which they become ourselves, our hearts are glad indeed. We taste of these glorious privileges as blessings of the servants of the truth.

The five blessings so far considered are our wages as reapers in this life. There are two other blessings which fall to the lot of the servants of God. These are given us beyond the veil. The privilege of enjoying eternally the results of being fruit gatherers for eternal life is one of these. In the picture of our text the fruit is the wheat. The servants of the truth are the reapers. The reapers represent those persons who will have gathered fruit unto eternal life. The fruit referred to in the text, according to the picture, is not our own individual growths of character, though frequently such growths are referred to in the Bible as our fruit, but rather, as the fruit that natural reapers gather, would be the wheat; so the fruit here referred to when it says that the reapers gather fruit unto eternal life would be those individuals whom they gathered by the sickle of the truth for the garner. And a most glorious privilege will this be, when we, having proved faithful unto death, will meet in the Heavenly garner those whom it was our blessed privilege to gather out of the wheat field for the Heavens Kingdom. This fruit is valuable beyond all power of calculation. Miners delve into the bowels of the earth in eager and long search for its nuggets. But he who gathers together the children of God gains jewels whose value is beyond that of the universe. Such riches are eternal, and thereby our blessed privilege as reapers to have gained jewels of this sort is of great worth; and even if in some cases it has not been our privilege first to find these grains of wheat, it becomes our privilege, if we are faithful, to be used to help bring these precious grains home to the garner. The joy and gladness that will fill our hearts at such valuable fruitage of our works we are now incapable of fully realizing; but we may now have a foretaste of this joy of the kingdom. Such fruitage will not be defiled, will not fade away, but will be incorruptible and immortal, a joyous possession through all eternity; surely it is a gathering of fruit to eternal life.

Our last blessing as servants of the truth will be that of being rejoicers for eternity with the whole Christ class, as members of it. Jesus indicates this in the text, "So that he that soweth and he that reapeth may rejoice together." While Jesus and the Apostles and their co-laborers as far as Israel were concerned did a reaping work for the Jewish age, they nevertheless as far as the Gospel age is concerned did a sowing work. This sowing work continued throughout the age. The faithful servants of God in the various epochs of the Church sowed the seed—God's Word—that was due to be sown at their particular time. Frequently these sowers went forth in tears. Their privileges were not so great as ours. Particularly those of our brethren coming after the harvest of the Jewish age and before the harvest of the Gospel age, had a sad time in connection with their sowing. It has been said of all of them, "He that goeth forth and weepeth, bearing precious seed." Thus they sowed, and we have entered into their labors. As reapers, it is our privilege to do our work, not with tears as they did the sowing, but with joy. Sympathizing deeply with our brethren in that they lived in less favored times than we, we nevertheless rejoice in their having entered into glory before us. Now the joyful reaper goes forth with the sickle of truth to gather the grains of fruit. The sheaves are being brought together. We are fulfilling the other statement of the passage, "shall doubtless come again, rejoicing, bearing his sheaves with him." This joy here begun will reach its culmination beyond the veil. Then it will be our blessed privilege to meet our brethren who did the sowing; and unspeakably grand and happy will that meeting be! There will we meet the blessed Chief Sower, as He is now the Chief Reaper, our adorable Lord and Savior, Jesus Christ, the holy Apostles, the 70 and their co-laborers in the harvest of the Jewish age, later laborers like Waldus, Marsiglio, Ockham, Wyckliff, Huss, Servetus, Miller and other prominent ones among the sowers. There will we have the privilege of meeting those of our brethren whose names have not been handed down to us, but who, not having loved their souls unto death, are precious unto us as the children of God, our dear brethren and co-laborers. There will we meet the

faithful co-laborers who have been reaping with us. All the servants of God of the whole age, whether sowers or reapers gathered together in that glorious convention, the general assembly and church of the first born, will rejoice together in the blessed privilege that they have had as servants of the truth, because as such to have brought to completion God's glorious purposes with respect to the church during the Gospel age. Nor will their joy be limited to the meeting. It is a joy that shall be theirs through all eternity, the joys of holy companionships, wonderful sights, blessed privileges and the glorious fruitions in the Divine nature, for the more than overcomers. The glorious privileges as sons and heirs of God will be theirs eternally, to see and be with Him, as brethren and joint heirs of Jesus, eternally to see and be with Him. As parts

of the bride, eternally to see and be with her, as the sons of the God on the Divine plane; eternally to see and be with the great company, the ancient worthies and the angels. To annihilate evil from God's universe, to bless mankind with the opportunities of restitution, to lift up to eternal life the obedient among mankind; and in the ages to come to be God's special servants, to carry forward all His good purposes. This is the heritage of the servants of the Lord and their righteousness is of Jehovah.

Let us use the consideration of the glorious privileges that we now enjoy and shall to all eternity fill our hearts with zeal, devotion and loyalty, to carry out our consecration, and as real servants of God, serve Him now and forever and ever, amen!

Sunday, June 28, 5 p. m. Remarks by E. W. Brenneisen on Photo Drama Work.



I AM sure that we have all been greatly benefited and edified by the various discourses of this day, and trust that we will remember the lessons learned. This day has been particularly denominated on our programs as "Holiness Day." Holiness as we understand the matter, includes the thought of completeness, and therefore, also of righteousness.

Instead of consuming this hour which has been allotted to me for the purpose of an address on this same subject, we have concluded, by reason of a matter which has been presented to us, to give it over to the consideration of a resolution which our dear Doctor Smith, of Louisville, Ky., and New York City, desires to present to this convention along the lines of righteousness and in connection with the general influence of righteousness and truth that the Photo Drama of Creation is having by its effect.

Therefore, you will be interested in hearing a few little items in regard to the Photo Drama of creation. It has already been presented, with its wonderful uplifting talks and pictures, in one hundred and sixty-seven cities of the United States and Canada, as well as abroad. We have received no reports in detail from across the waters, so we cannot add their figures to these, but the figures here are very large, as you will observe.

Up to last Saturday, June 20th, reports that had been received at the offices in the headquarters contained this information: 3,168,995 persons have attended these exhibitions in these one hundred and sixty-seven different cities. Think of what a wonderful witness in proclaiming righteousness and truth to so many people. We surely hope and trust that it "has raised a standard of righteousness," second to nothing else in the world. These exhibitions have all been shown since the 18th day of January, of this year, and the total number of days represented by these exhibitions is 3,078. The preaching of the Gospel in these number of days to this number of people would indicate that the average per day, per place—the average, mind you, dear friends, not the largest number at any one place, but the average per day, per city, is over one thousand per-

sons. In the city of Chicago alone, 127,000 people heard and saw. For many days the large Auditorium there was taxed to its capacity. We understand it seats about 3,700 people.

Similarly in the city of Boston, their largest auditorium was filled many times during the various exhibitions, and people were turned away not able to get in to hear and see. But in the total, many over 100,000 people heard in the city of Boston. We have not time to give you a detailed report of these various cities, but the work is going on. Many times our reports come in that on Sundays as high as 30,000, 40,000, and even 60,000 people have heard and seen.

The total number of exhibitions thus far have been 8,891. I am not going to burden you any further with any dry statistics, but I thought it would be well to bring these to your attention before we give Doctor Smith an opportunity to present a resolution which he desires to bring to the attention of this assembly of International Bible Students. I now have the great pleasure of introducing to you Dr. Smith.

Dr. Smith then introduced the following resolution:

Resolution—Sunday afternoon, June 28th, 1914.

We, the INTERNATIONAL BIBLE STUDENTS ASSOCIATION, in convention assembled at Memorial Hall, Columbus, Ohio, do resolve that:

Whereas, purity leagues, temperance associations and peace societies are endeavoring to establish and maintain a higher plane of living along physical, mental and moral lines, and

Whereas, the PHOTO DRAMA OF CREATION is molding international public opinion to the same end,

These noble movements are worthy of our unqualified approval, and we do by this resolution endorse and pledge our support to the principles advocated by them, viz., righteousness, temperance and peace; and to crystallize public sentiment in these particulars, we commend the wearing of a PAX pin, emblematic of peace and identifying the wearer as a follower of the Prince of Peace.

After considerable discussion the resolution passed with but one dissenting vote.

Columbus, June 28. Discourse by W. M. Wisdom

Subject: "PROPER PRAYER—ITS BEARING UPON THE CHRISTIAN WALK"

"My prayer shalt Thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee." Psa. 5:3.

THIS text is from one of the Messianic Psalms, and in it the Psalmist is foretelling how the prayers of the Messiah will be heard in the glorious millennial morning. We know that the Messiah is not of one, but of many members, Head and Body. And we realize that it is our privilege to be of this favored class, which will make up the Mystical Body of the Great Messiah—if we are faithful to our covenant of sacrifice even unto death. For this purpose indeed we have been called.

How can we best assure ourselves of finally attaining

unto this glorious consummation of our hopes? We reply. By giving close attention to the Divine Instructions.

The Scriptures clearly point out the importance of prayer in this connection. Prayer lies at the very foundation of all growth and development in Christian character. Without its use we could not hope to increase in favor with God, take on the character-likeness of our Head.

Prayer has been defined in a general sense as, *Communion with God*. It is a rare privilege indeed, which consecrated believers have of communing with God of grace, the loving Heavenly Father; of speaking with Him, as it were, in a confidential manner: making known to Him our desires, presenting our petitions, offering our thanksgiving; having assurance that He will hear us, and because He heareth us, we know we have our petitions, provided we ask according to His will.

But it is "proper" that our prayers should be regulated by a standard; indeed, they must be, if they are to be "proper"; and no other kind of prayers will avail with the Father. This standard we find in God's Word.

God's Word tells us in general: *How to pray; how often to pray; where to pray; for whom to pray; for what to pray.* Whoever will not listen to Him who speaketh from above, has not the spirit of sonship; and the spirit of sonship is the spirit of prayer, as the Heavenly Son gave abundant evidence, often withdrawing Himself from His disciples to pray to the Father in Heaven, even continuing all night in prayer.

HOW TO PRAY.

In a general sense, however, if we can keep before our minds to whom we are addressing our petitions, that it is the *Great Jehovah*, the God of the universe, the Creator of all things, the One in whom we live and move and have our being, and to the extent then that we have knowledge of His glorious character and appreciate the same, correspondingly will we come into His courts, with true praise and thanksgiving, with great humility, filled with reverence. *The more we come to reverence the Lord, the more will we desire to worship before Him, inclining our hearts more and more in obedience to His Word.*

HOW OFTEN TO PRAY.

In the 55th Psalm, 17th verse, we find laid down a basic principle to which we all do well to give heed. Here the Psalmist declares, "*Evening, and morning, and noon, will I pray, and cry aloud; and He shall hear my voice.*" Regularity in prayer is here clearly suggested.

And because of the observance of this principle of regularity the Psalmist had the evidence that the Lord would and did hear his voice; he was faithful, persistent in presenting his petitions and offering his thanksgiving and praise; therefore, he had the assurance that the Lord heard him. The Apostle Peter voices the same thought, saying, "*The eyes of the Lord are over the righteous; and His ears are open to their prayers.*" This is direct, positive language.

Our Lord's words and attitude are in full harmony with the Psalmist's expression of confidence, "*I know that Thou hearest me always.*" Why? Because our Lord offered His prayers always in harmony with the Father's will. This is the secret, therefore, or index to the true heart condition or attitude toward God. Such hearts as are in full harmony with the Divine will, fully consecrated thereto, may have the same evidence as that voiced by the Psalmist, confirmed by the Apostle, and emphasized by our Lord, "*I know that Thou hearest me always.*" This assurance will bring fulness of joy.

All those having this evidence are being correspondingly sanctified by the Word of Truth, cleansed from the defilements of the flesh by being brought into closer relationship with their Head, and through Him with the Father. In this way is the *spirit of "Oneness,"* to which our Lord referred in the 17th chapter of John, established; and this will give assurance that we shall finally see Him as He is; behold His glory, and also share it.

"PRAY WITHOUT CEASING."

"*Pray without ceasing*" is the great Apostle's injunction; while our Lord declared, "*Men ought to pray always, and not to faint.*" But how may this be done? We reply that, These texts do not mean that we must be upon our knees always and offering audible *prayer* without ceasing. Literally this is not possible, as all know. Nevertheless, we believe it easily possible to obey the spirit of these injunctions. This, however, means heart attainment of high degree.

As we are doing with our might what our hands find to do, while our brains are engaged with our hands in the duties of the hour, concentrated upon and devoted to the work in hand, we can not, of course, in the strict sense of the language, be *praying at the same time*, without ceasing.

Nor is this the thought of our Lord and the Apostle in this connection. But when the strain of labor and care is lifted, for a time, the heart will just as quickly and just as surely return to its rest in God through communion and prayer, as will the needle when released return to the pole.

Where our treasure is, there will our hearts, thoughts, be also. To the extent, then, that we are laying up treasure in Heaven, to that same extent will our thoughts, the *prayers of our hearts*, be associated therewith.

CONTINUE INSTANT IN PRAYER.

Regularity and persistence in prayer are not only

"proper," but are commanded as the only safe course to follow, if we would hope to win in Faith's good fight.

We note in this connection the case of the Prophet Daniel. He was greatly beloved of the Lord because of his love and loyalty; therefore, the Lord had respect unto Daniel's prayer. The record shows us that it was his custom to go and kneel three times a day before the Lord, *and pray, facing Jerusalem, giving thanks before his God.* This we note he did in defiance of the law of the Babylonians, which fixed a severe penalty for an infraction thereof. Daniel's course in this defiance brought upon himself the full measure of the penalty of this law. You know the story. He was faithful, he was persistent, *instant in prayer*, making supplications to his God. And his faithfulness and courage were rewarded.

O, that we were all controlled by a like persistency, being *instant in prayer*, as the great Apostle enjoins! Men ought to pray always, our Lord declared, and not to faint. Do not these words of the Master clearly point out that the praying spirit is the opposite of the "*fainting spirit?*" That if we neglect our *privilege of prayer*, communing with God, we are proportionately cultivating the "*fainting*" spirit? The fainting spirit is not the spirit of the good soldier; the good soldier is a good fighter, courageous, resolute.

Such as would come off more than conquerors must be strong in the Lord. If we would be strong in the Lord, we must be obedient unto His Word, His instructions. His definite instructions are, "*Pray always.*" *While praying, we are near the Lord;* and as we draw nearer to Him, He in like manner draws nearer to us. For in His presence there are joy and strength. In this connection we recall the lines of the poet:

"Prayer makes the darkest cloud withdraw,
Prayer climbs the ladder Jacob saw;
Gives exercise to faith and love,
Brings every blessing from above."

To be "*instant in prayer*" means to be persevering in prayer, not fainting, not doubting. Our Lord gives us a lesson along this line, saying, "Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him."

At first the householder would not rise and give to his friend, because of the lateness of the hour, saying, "*Trouble me not; I cannot rise and give thee.*" Though he would not rise and give him because he is a friend, yet because of his importunity he will rise and give him; his *persistency, his importunity*, bringing the thing desired. Our Lord concluded this parable by saying, "*Ask, and ye shall receive.*" Pray, and faint not, is the thought. Be persistent in asking, in praying.

WHERE TO PRAY.

"I will that men pray everywhere," said the great Apostle; and we do well to give heed unto his words. Observation in our own case has taught us that it is possible to do far more direct and definite praying than in times past we have been accustomed to do. Realizing our needs and the special time in which we are living, it is necessary that we strengthen our fortification, re-adjust our armor. *We should more and more attune our hearts to the attitude of prayer.* This means that we must take the "*old man*" in hand and compel him to perform service to the New Creature.

With all of us there is more or less work that may be said to be mechanical, which we can do without special concentration of thought. At such times as these conditions arise we can in a very definite sense be engaged in prayer to the Heavenly Father. While washing dishes, sweeping, dusting, ironing, sewing, or what not; in much work about the farm, the factory, the shop, the office, there is often good opportunity to engage in prayer, asking the Lord's blessings upon us in the service we are rendering, doing heartily unto the Lord what our hands have found to do. While riding on the street cars, walking along the street, opportunity for definite prayer is afforded. What might otherwise be wasted or unprofitable moments could thus be used to advantage and to Divine pleasurement.

FOR WHOM TO PRAY.

"For them which despitefully use you, and persecute you," is the Master's injunction; and however much we may feel disinclined to pursue such a course, there is no other marked out in the Scriptures for us. This is a direct command of our Lord, and whatever may be our natural inclination along this line we must, as little children, take

our instructions from the Lord and conform our views and course to the instructions which cometh from above.

We are called to be copies of God's dear Son, to walk in the footsteps of the Master. As from the Divine Word we are instructed along these lines we are shown just what is required of us and how we can meet the requirements acceptably. "Father, forgive them, for they know not what they do," is the standard to which we must conform our prayers. This marks the spirit of the Master and the course He took, and we must walk in His footsteps; follow Him; He opened the way, and marked out the course we should take. Had our Lord's enemies known that He was the Messiah for whom they had been looking and praying for centuries, they would not have crucified Him. The attitude of our enemies toward us is very much the same.

Praying for our enemies, those who despitefully use us, will intensify our appreciation of the Lord's love for us. "Greater love hath no man than this: That he lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. This is my commandment: That ye love one another as I have loved you."

Now, how much did He love us? Well, as we are informed, while we were yet sinners, Christ died for us, the ungodly; while we were children of wrath even as others, God commanded His love toward us. No higher expression of love can be conceived of than this: *That while we were yet enemies Christ died sacrificially for us.* It is our privilege to die a similar sacrificial death; to fill up that which is behind of the afflictions of Christ. If we suffer with Him, we shall also reign with Him. If we be dead with Him, we shall live with Him.

Now in comparison with dying for one's enemies, praying for one's enemies seems to be a very small matter indeed. Jesus did both. His injunction to us is that we should follow Him! As to the weightier matter of dying for our enemies, or filling up that which is behind of the afflictions of Christ, we do indeed look upon this as a privilege; count it all joy to suffer for Christ, for His cause. Glad indeed for this opportunity.

But when the proposition is reduced down to a personal matter, individual matter, it seems to take on a different aspect altogether. Since the commandment requires that we should *pray for our enemies*, those who despitefully use us, we stagger at it, and too often fall away from that which it is our plain duty to do. This which is really a small thing in comparison with other things, which we endure joyfully, we turn from, side-track. Why?

Well, there is a reason, to be sure. And it lies in the fact that *our hearts have not been properly attuned to love.* When we come to the point where we can get the proper focus on all such matters, that is, from the Divine viewpoint, then we can from our hearts pray for all who despitefully use us. If they knew better, they would do better. "They know not what they do;" if they did know, they would not do such things. If they knew as much as we know they would do as well as we are doing or even better. But all persecutors and revilers are more or less ignorant, more or less blind. The same is true of all evil speakers and those who evil surmise. All some time, we hope, all such will get their eyes open.

Therefore, in proportion as we from our hearts pray for them, are we bringing our hearts into sympathy with the Divine standard. Of course, all saints pray for all saints. But we must bring our hearts to the point where we can love our enemies and pray for all who despitefully use us, and say all manner of evil against us. This our Lord did. We are to follow Him.

FOR WHAT TO PRAY.

In proportion as we appreciate the privilege of prayer will we desire, and endeavor, to use that privilege in harmony with the Lord's will, in a way most acceptable to Him; and, therefore, to our advantage as New Creatures. "*Proper prayer*" is associated with all progress in spiritual things, in the development of the fruits of the Spirit. Prayer is not only a privilege, which we should appreciate highly, but it is a necessity, commanded as indispensable to our growth in Christian character. And whoever is negligent of this privilege, to that extent is blind, as the Apostle Peter declares, because if he could see he would not be forgetful in the doing. If ye know these things happy ye are if ye do them.

Furthermore, we are to learn to pray aright, as well as to act aright, speak right, think right. *The whole matter is one of learning and growing.* Selfish prayers are not only

expensive, but they are likely to prove dangerous. Some have reasoned that if they only had money they could do so much toward advancing the interests of the harvest work, forgetful of the fact that God does not need either us or our money: that all the gold and silver are His; and that He has the power to raise up children to Abraham from the stones of the streets. He graciously grants us the opportunity, however, of being co-workers with Him in things which the angels desired to look into, for the purpose of developing such characters as He could approve and would be pleased to accept as joint-heirs with His dear Son.

Therefore, some make the matter of obtaining money the burden of their prayers; and cases are known where such prayers have been answered. But with the answer to such prayers came other things not prayed for: *love for the money*; and with the love for the money was coupled the loss of the love for the Truth. Finally, less being done for the Truth and its interests than before. "*Be content,*" is the proper thought.

Others have prayed for health, made this the burden of their prayers, persuading themselves that if they were only well and strong, they could accomplish so much more in some branch in the harvest work; the cares of life would thus be lighter, their spirits more buoyant, they could attend the meetings more frequently, and altogether increase their advantages and opportunities. Sometimes such prayers have been answered; but with the answer came other trials greater than those they had before.

Others, again, have had their loved ones restored to them from the very jaws of death, as it were, in answer to their prayers, only to wish afterward that their prayers had not been answered. God's ways are best; and we should learn to trust Him more and more, to learn that He will cause everything to work together for our highest good as New Creatures, if we are but satisfied to leave everything in His hands, content to await His time.

In proportion as we do this, in that proportion will we desire His will, not ours, done. God has definitely promised us certain things and for these *we may properly pray.* We should not pray for others. And we must study His Word in order that we may know what He has and has not promised. Other than these things we should not expect. *The rich things promised are spiritual blessings*, not temporal; things for the enrichment of the New Creature. The old creature is reckoned dead; therefore, does not require anything. Ye are dead; and your life is hid with Christ in God.

JOHN FIFTEEN SEVEN.

"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." This is one of the many texts which have been misunderstood and misapplied by even some of the Truth friends. Some seem to think that this text warrants them in praying for about any and everything their fancy might chance to rest upon. Such do not study with sufficient care to show themselves approved unto God.

We have in mind such an one, a sister in a very large class in the West, with which we were formerly associated. This sister had been raised from childhood under the influences of the Adventist doctrine; but about three or four years previous to the incident we are about to relate, she freed herself from the doctrinal errors of that sect and accepted the Truth. She was remarkably well informed as to the letter of the Word; for this reason it was very hard for her to get free from some wrong interpretations which she had been brought up under. Thus in her prayers she was in some measure governed by Adventist theories—literal interpretations.

She was married to a man who was not even in sympathy with the Truth, a worldly man. She was very desirous that he should come into the truth, so she accordingly made this the burden of her prayers; three times a day, morning, noon and night, going before the Lord in her closet. Now regularity and persistency in prayer we have already commended. But it is equally important that our requests be in harmony with the Divine will. Another brother and myself tried very hard to set her right in respect to this matter; but to no avail. She insisted that the text in question warranted her in thus praying.

John fifteen seven was always her anchor in reference to this suggestion. "If ye abide in Me, and My words abide in you, ye shall ask what ye will and it shall be done unto you." Upon her understanding of this text she laid her foundation: *ask what ye will and it shall be done unto you.* On the face of it this language would seem to warrant one

in asking for the desire of his own heart. This was just what this sister was doing.

About three years after the incident in question this sister's prayers along this line terminated, though not because her husband had been brought into the Truth. No, indeed. But because he left her, going off with another woman. Now our sister was zealous for the Truth, but her zeal was not according to knowledge. She was blind to the fact that the words of the Lord were not abiding in her fully, therefore this promise did not apply. If ye abide in Me—this she did—and My words, My teachings, abide in you, then and then only is this promise to you. And if My words abide in you, then you will first desire to know what My will is before making your requests known, and make your request accordingly.

It is clear that the Master's own words, teachings, did not enter fully in our sister, because her course was contrary to the Scriptures. The Master Himself hath declared that no man could come unto the Son except the Father draw him. But more explicitly do the words of the Apostle Paul apply: *God hath set every member in the Body as it pleased Him.* Not even the Son was privileged to do the drawing, the setting of members in His own Body.

Nevertheless, this sister, as we see, was arrogating to herself a prerogative not granted unto the glorified Son of God. She was endeavoring to set a member in the Body of Christ; thinking, apparently, that because it would be her "good pleasure" to have her husband as a body member of the Messiah it should in like manner be the Father's "good pleasure" to have it so. It required a rude awakening for her to get her eyes open. Let us not err along this line.

OUR LORD'S EXAMPLE.

When our Lord was being sorely tried and tested, was going through His most severe and painful experience, He did not even then ask that His own will should be done; Father, if this cup may not pass from Me except I drink it, Thy will be done. This is the key to the secret which enabled our Lord to keep inviolate His covenant with the Father, even unto the ignominious death of the cross. He sought ever to do the Father's will, not His own. O, how much this thought means, should mean, to all who hope to be joint-heirs with Him! This is a heart-searching time in which we are living; the issue of life cometh from the heart. Let us look to it critically.

The question may arise in the minds of some: May we not properly pray for those who are near and dear to us by reason of family ties, even though they be not of the Household of Faith? We answer, Yes; *provided we pray properly*, then we may properly pray. In other words, we may pray for them just such blessings as the Heavenly Father, in His wisdom and love, may be pleased to bestow. In the first place, we know not how to pray for ourselves as we ought; therefore, much less are we qualified to choose blessings for our loved ones. Besides, the Master has set before us the standard; let us strive to follow it.

THY WILL BE DONE.

If all the Lord's people could be brought to the point where the chief desire of their hearts is that the Father's will should be done in them, and in regard to them in all things, rather than their own will, what a great blessing it would prove to be to them. It is His will to give us the things He has promised; for these we may properly and advantageously pray; but give thanks for all things. The Apostle James instructs: *If any of you lack wisdom, let him ask of God, who giveth to all liberally, and upbraideth not; and it shall be given him.*

Surely we all recognize our deficiencies along this line—of the wisdom that cometh from above; and realizing, therefore, our needs, we should make this a definite point in our daily petitions at the throne of grace; for every good gift is from above, and cometh down from the Father of light. *This wisdom*, which cometh from above, the Apostle

assures us is, *First pure, then peaceable, gentle, easy to be entreated*, and full of mercy and good fruits. In fact, we note from this summary, that "*wisdom is the principal thing*, as the wise man states. It comprehends in one word all the graces and fruits of the Spirit—is full of these, and they are pure first.

After this wonderful quality or principle or gift, we are counseled to seek, to ask, to pray for. Therefore, we know it is the Father's "good pleasure" to give us that which He has definitely promised. As we, then, realize our needs in this respect should we by prayer make known to the Giver of every good gift, who indeed assures us that "*no good thing*" will He withhold from us—if we will but *ask* for it according to His will. God purposely withholds many "good things" from us until we come to a point in our spiritual development where these would prove blessings, and He bestows them only then when we feel our needs and express our desires in prayer. How important it is then that by "prayer our requests should be made known." Persistence in this respect is important.

THE FATHER'S WILL.

You recall in this connection a parable given by our Lord respecting a certain man who had two sons; to one he said: Son, go work today in the vineyard; he answered, I will not; but afterward he repented, and went. To the other one he said likewise; this one replied, I go; but went not. The Lord here shows that the son who declared he would not go into the vineyard, but afterward went, that it was he who did his father's will; that the *doing of the Heavenly Father's will calls for action*, also; to say and do not, is not sufficient.

To know the will of God is a great advantage in many ways, but the fullness of the blessings will come to only those who know His will and then strive to do it to the best of their ability. Too many of the Lord's people express a desire to do His will, but before attempting to do it they endeavor to adjust His will to their own will, persuading themselves that such and such is the Lord's will, while as a matter of fact it is their own will they have before their minds. God's will usually means a crossing of our own will.

What a comforting thought to feel that we have so completely committed our ways and all of our interests, temporal and spiritual, to the Lord that *nothing can by any manner "happen" to us*; that our times are in His hands; that the crossing of our own wills, if such are in evidence, will work together for our good as New Creatures. Those who have this hope, this trust, in the over-ruling Providence, purifieth themselves, and have a sweet peace and rest that in a sense bring Heaven to earth, so far as they are concerned, enabling them to truly sit in the heavenlies with Christ Jesus.

PRAY FOR THE BEST GIFTS.

Our Lord instructs: Ask, and it shall be given you. Again, blessed are they who hunger and thirst after righteousness; for they shall be filled. Why? Because, being hungry, these will "ask." Farther, If ye being evil yet know how to give good gifts to your children, how much more will your Heavenly Father give the holy Spirit to them that ask Him? But note the fact here clearly indicated that the gift is not bestowed until it is asked for. "Ask, and ye shall receive," is the promise.

We, therefore, note in this connection the force of our Lord's statement, "Blessed are they who hunger and thirst after righteousness." Those who are hungry will of necessity seek for food with which to satisfy their hunger. Those, then, who hunger after righteousness are blessed in advance; for these will seek what they hunger after; and they shall find it, and be filled. For the statement is that the Heavenly Father is willing, pleased indeed, to give the best gifts to them that ask Him—the Bread which cometh down from Heaven, but He gives it only when asked. Let us therefore pray.



Columbus—June 28, 2:30 p. m.

Wm. H. Lewellen. Subject: "CONFORMED TO HIS IMAGE"



THE Scripture upon which we desire to base our remarks is found in Romans 8:29: "For whom He did foreknow He also did predestinate to be conformed to the image of His Son that He might be the first born among many brethren."

With what joy and gladness we first came to a knowledge of the fact that our dear Heavenly Father has a plan and that He is abundantly able to carry out that plan according to the council of His own will and to cause all things to work together for good to them that love Him, to the called ones according to His purpose.

We now rejoice in the assurance that we have been called in conformity with that plan and that all things are working for our good and will continue to do so so long as we continue to love Him.

The greatest good that could possibly come to any of God's creatures is that they might be conformed to the image of His dear Son and become one of the many brethren among whom He is the first born.

But is the fact that we have been called, a positive assurance that we shall be among that class of brethren of whom the Apostle John declares "we shall be like Him; we shall see Him as He is." Surely those who become copies of God's dear Son, those who possess the mind of Christ will be chosen to joint heirship with Him in glory. And the Apostle declares that "those whom God foreknew He also did predestinate to be thus conformed to His image, and moreover, whom He predestinated them He also called." But did not the Lord declare that "many shall be called but few chosen?"

Thus we must know since but *few* of the *called* ones are *chosen* and all who become copies of the Lord Jesus Christ shall be chosen as His brethren, God's foreknowledge and predestination does not extend to the individuals who shall constitute that *class*.

Some one might suggest: Does not the Apostle Peter in his letter to the Church address them as the "elect according to the foreknowledge of God?" True, but according to the Apostle's words God's foreknowledge is not as to who shall be elected (*chosen*), but that those will be chosen who reach the predestinated standard, through sanctification of the Spirit and sprinkling of the blood of Jesus Christ."

In other words, God has foreknown and predestinated that Jesus Christ shall have a bride. He has foreknown the number who shall go to make up that bride, Rev. 14:1. He has predestined the standard to which each must attain before they may be chosen to be of that bride class. He has foreknown and arranged for their standing in justification through the sprinkling of the blood "of Jesus Christ" and for their sanctification through the truth. Thus He calls many, as the Lord declares, according to this foreknown arrangement. Those who heed the call, He justifies. All such are passed from death unto life. "He that hath the Son hath life." No longer does the condemnation resulting from Father Adam's transgression rest upon them. These can never die the Adamic death.

Surely, then, as the Apostle declares, all those whom Jehovah justifies, and has placed on trial for eternal life or eternal death, He glorifies (*honors*). Honors with His watch-care that all things might work for good to them.

As our dear Redeemer said, "Are not two sparrows sold for a farthing and yet not one of these shall fall to earth without the Father taking note of it? Are ye not worth many sparrows?" Not that the dear Lord desired to impress us with the fact that Jehovah takes note of the falling of each sparrow; but rather with the thought that since we have been brought thus far in answer to His call, in conformity with His will, so that we are now on trial for life or death eternal He will certainly take note of every little thought, word or deed that all things might work for our good. But will all things work for our *best* good? Our dear Heavenly Father has arranged matters to this end. But we can not be developed into the character likeness of our dear Redeemer without freedom to choose and act according to our choice. If we would attain unto His likeness we must become as pliable clay in the hands of the great potter, that He might mould us into vessels of honor. We must be willing that the great refiner of gold

or silver should apply the heat more and more until all the dross is removed and His image clearly reflected in us. Nor should we think it strange that we are experiencing the fiery trials. Think it not strange, declares the Apostle, concerning the fiery trials that are to try us as though some strange thing happened unto us. If it were necessary for Jehovah's only begotten Son to suffer in order to His perfecting, may we expect to attain a like character without like experiences? Surely not. But what is that likeness? It is a likeness unto our God. We behold Him as a God of wisdom, justice, love, and power. And Jesus Christ has become the express image of the Father's person. And as John beheld Him standing upon Mount Zion, each of the 144,000 who stood with Him had His Father's name written in his forehead.

But if God has not foreknown the individuals that shall go to make up this class, how may we be sure that He has wisdom and power sufficient to complete the good work He has begun in us? Are we not limiting God when we say He does not foreknow the individuals? We think not, dear friends. Rather, it is our own thought that this goes to show the infiniteness of Jehovah. Surely He who is from everlasting to everlasting, the self-existing One, must be absolutely unlimited in all His attributes. If so, He has unlimited power of foreknowledge; power to know that which He chooses to know and to refrain from knowing that which He wills not to know. According to the Word there are many things which God has foreknown and which He makes known unto us that we might co-operate with Him, for our good, in the working out of His plan.

He foreknew Jesus Christ as His elect one. Is it not altogether reasonable that this should be so? The infinite wisdom and love of Jehovah could not agree that He who was the "beginning of the creation of God," the only begotten of the Father, should leave the glory He had with the Father and become a man in order to redeem a rebel race, without knowing what the result would be.

Thus He exercised this power not only to foreknow the result, but every experience through which He should pass.

Why should He not exercise this same power as respects those whom He called to be sharers in the glory of Christ?

With us it is quite different. We had no life rights whatever. We were already condemned to death. For Jehovah to provide for our redemption, our justification, sanctification and glorifications and call us to this end could not possibly be any injustice to us. It would be impossible for this to result in a worse condition for us than that from which Jehovah has drawn us. He therefore has drawn us to Christ for our justification. He has provided for our sanctification through the Word of Truth. He is permitting the necessary experiences to come to us according to our individual characteristics that we might attain to the mark for the prize, and if we fail, then others shall be called to take our places. The mark to which all must attain and at which we must stand if we will win the prize is perfect love. Let us not confuse *perfect love* with the *ability* to *love perfectly*. Perfect love is God-like love; unselfish love. Can we reason to a logical conclusion on every subject? Can we remember perfectly all things which have been brought to our attention? If we, imperfect creatures, can not exercise these faculties of the mind perfectly, may we hope while in the flesh to *love perfectly*? We think not. But this we do know, that we must have that pure, unselfish, God-like love, a love that will extend even to our enemies if we would obtain the prize. "Love your enemies that ye may be the children of your Father which is in Heaven."

The Apostle Paul in the XIIIth chapter of 1 Cor., describes this love. While he does not expressly define it, he tells us what it does, and what it does not. By this we may see that love is directly opposed to selfishness. Not simply an absence of selfishness, for inanimate beings are unselfish. But love is a positive force in opposition to selfishness. Thus, the Apostle declares, love vaunteth not itself, is not puffed up. If we, therefore, are inclined to extol self; if we should feel a little puffed up, heady, high minded, we may rest assured that this is not love, but selfishness. Love prefers others in honor. Love looks not to the honor or blessing of self, but to the honor and blessing of others. So, the Apostle continues, Love doth not behave itself unseemly; not only under some circum-

stances, but under all circumstances. You and I may behave ourselves unseemly under some circumstances, but love does not, and in this we have the measure of ourselves. Love seeketh not her own; is not looking out for self, but for others. Love is not provoked. Love thinketh no evil. There may be some evil in an enemy, or a neighbor, or a friend that becomes a matter of positive knowledge, but love will not surmise evil, and will always withhold judgment, assuming that one is innocent until he is positively known to be guilty. Love rejoiceth not in iniquity, but rejoiceth in the truth. Love beareth all things (so long as it results in the blessing of others), believeth all things (good respecting others), hopeth all things (for the best of others), endureth all things. One by one we may take these points which the Apostle makes respecting love and measure ourselves and see whether we are actuated by this God-like love or by selfishness. This God-likeness will be manifested toward the brethren, toward our neighbor, and toward our enemy. We say we love the brethren, but do we always feel and act toward that weak brother as the Apostle's words indicate we should? Do we bear all things for his good, are we always ready to believe everything good of him and nothing evil?

We should bear in mind that if we do not love the weakest of the brethren we do not love any of them, neither do we love God; for if we love Him that begat, we love him also that is begotten. And if we do not love him that is begotten of God, we do not love God. If, therefore, we do not love the weak brother, the one that is not lovable according to the flesh, we do not love as a brother him whom we think we love, but are simply attracted to him according to the flesh. If we love the mind of Christ in one (the new creature, the brother), we will love this same mind in another, even though his flesh is weak. And who is our brother? So far as we are able to know, any who profess full consecration to the Lord, and possesses in any measure the fruits of the Spirit. And we ought to lay down our lives for the brethren, serving them in any way in order to their enlightenment, and building them up in the most holy faith.

Not only are we to be conformed to the image of Christ in love, which is the sum of all graces, but in justice, wisdom and power. How may this be accomplished? The Apostle tells us in Eph. IV, to lay off the old man and put on the new. We are, therefore, not only to set aside anger, malice, hatred, envy, strife, evil speaking and such like, but we are to *deny ourselves*. Reckon ourselves as ceasing to

be as human beings, and are to add faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and love.

Again in Phil. 4:8, we are exhorted to think on things true, honest, pure, lovely and of good report. Surely there is much in the world even among our enemies that is good. And again the Apostle, in 2 Cor. 3:18, declares that we all with unveiled face, having the veil of ignorance, superstition, unbelief and fleshly mindedness removed, beholding as in a glass the glory of the Lord are changed into the same image from glory to glory as by the spirit of the Lord. We who have had this veil removed can now come to the great mirror, the Word of the Lord, and behold therein His glory. Before we had the eyes of our understanding opened, we came before the glass and beheld a great monster, who had arranged for the torture of millions and millions of His creatures. He, to our minds, was a being greatly deficient in all the glorious attributes that go to make up the God whom we now know. Being changed into the image of the god we *then* beheld, did not work to our advantage. But now as we look into the mirror we behold the glory of God's infinite wisdom. Wisdom to devise such a wondrous plan by which all His intelligent creatures, who will, may be blessed. Again we behold His infinite justice. Absolute justice in His dealing with His only begotten Son. Exercising His infinite power of foreknowledge to foreknow the results and then granting Him the privilege of redeeming and restoring the fallen race. We see His justice in His dealings with mankind.

His infinite justice toward His Son in selecting for Him a bride. We see His mighty power manifest as He works out this glorious plan in the face of all opposition and every obstacle that might arise. We see the greatness of this power in the resurrection of Jesus Christ from the dead. Back of it all we see His infinite love, in that His wisdom and power are being exercised for blessing, and never injury. Now as we behold this glorious character we are changed into the same image from glory to glory. Let us continue so to behold Him till we shall have become copies of His dear Son, having the Father's name deeply imprinted in our foreheads. Though "it doth not appear what we shall be we know that when He shall appear we shall be like Him, for we shall see Him as He is." Glorious! The express image of the Father's person. A glory above the brightness of the noon-day sun.

"Be thou faithful unto death and I will give thee a crown of life." Amen.

Columbus—Sunday, June 28, 10 a. m.

Discourse by W. E. Van Amburgh. Subject: "HOLINESS"

Ephesians 1:9-10, "Having made known unto us the mystery of His will, according to His good pleasure which He purposed in himself; that in the dispensation of the fulness of times He might gather together in one (under one) all things in Christ both which are in the Heavens and which are on earth."

 **T**HE Bible here states that God has a plan so great that it embraces ages for its limits; things animate and things inanimate for its material and the Heavens and the Earth for its location. Who can look into the starry Heavens and not be awed as he contemplates the mighty machinery of the universe, controlled by laws and powers beyond his conception? Does all this motion cause no sound or does each sphere have a tone of its own, and each solar system from a choir, and the union of these choirs form one grand chorus of the universe? Shall He who formed the ear not delight in harmony? Why not?

"The music of the spheres should tell,
How He created all things well,
Which love divine had planned."

If God so delights in harmony in things material how much more would He delight in harmony among all His creatures? Whence then, came all the discord so prevalent everywhere upon earth? The scriptures inform us that God had created various orders of intelligent beings before man was brought forth; angels, principalities and powers especially being mentioned. Of these, one of high rank, mentioned as Lucifer became jealous of God's authority and

power and secretly meditated rebellion (Isa. 14:12). Later, he became an open opponent of God and persuaded many of his fellows to rebel with him. God permitted this opposition for several centuries, until every angel should manifest fully his choice, whether to go with Lucifer or to remain loyal to God. This must have been a trying time to every inhabitant of Heaven. Why should God permit opposition to His authority? The question which so puzzles mankind at present. In God's due time the commandment came, enforced by divine power, and all these rebels were banished from heaven. Saint Peter tells us (2 Pet. 2:4) that they were to be confined in Tartarus (mistranslated hell). What a breaking of old ties among the Heavenly beings there must have been! What a readjusting of conditions! What a clearing of the moral atmosphere!

WHERE IS HELL OR TARTARUS?

Wherever those angels were cast there they were to be confined, hence could not escape. As our Lord met Satan (previously called Lucifer) and many of the fallen angels while here upon the earth, it must be that this earth is the Tartarus or hell referred to by St. Peter. This seems to be in full accord with Revelation 12. It was evidently not a hell of literal fire, for those angels spoke of their punishment as still future (Matt. 2:29; Mark 1:24). Their final trial and sentence are still future. Nor is there any intimation in the scriptures that Satan was ever appointed superintendent of a hell or torture chamber; however, all who are acquainted with the facts are willing to admit that Satan has nearly made a hell here on earth. Who that has any benevolence of heart would desire to give the poor world any more of a hell than it is now experiencing?

God created man in His own image and placed him here upon the earth. Being a free moral agent, he could choose to obey or disobey. He chose the latter and brought upon himself the punishment of death, instead of imprisonment as in the case of the disobedient angels. So far as the scriptures inform us these are the only rebellions against God's Kingdom on the part of perfect beings. Hence when Satan and his cohorts were imprisoned on earth all the enemies of God were confined here and could not get away. However, there was a great difference between the followers of Satan and the children of Adam. Each of the fallen angels had exercised an individual choice, whereas the children of Adam were "born under condemnation." No matter how much one might desire to come into harmony with God, he was hopelessly involved by birth, but God had planned an individual trial for each child of Adam. How could God's mercy be extended to criminals whose sentence had already been passed without voiding His law or being unjust?

God's JUSTICE MINGLED WITH LOVE.

Our first father, Adam, sold himself and all his posterity under sin. If, therefore, any lasting blessing could be brought to these condemned ones, it would first be necessary that justice be satisfied before love could properly execute its gracious design. To this end, Christ, at His first advent, came to settle the legal claims against man in the courts of Heaven. Thus He gave himself a ransom for all, and God's love for the world was so great and yet His justice so exacting that He gave His Son, His only begotten, that whosoever would believe on Him might obtain the gracious boon of eternal life in harmony with God. Justice having been satisfied, love was free to act. Incidentally, while our Lord was here, He spent much of His time telling of the glorious kingdom about to be established here upon this earth, and taught His disciples to pray for the coming of that kingdom. But He knew how difficult it would be for the finite mind—"born in sin and shapen in iniquity," to comprehend the power and beauty of the workings of such a wondermull kingdom. To the end that they might better understand He gave them samples of its wonder working power, healing the sick (not all), restoring sight to the blind (not all), giving hearing to the deaf (not all), giving strength to the weak (not all), but enough to show His loving heart, His kind disposition and showing forth what would be the workings of His kingdom toward anyone who might desire these blessings when the kingdom should be established; for then, all blind eyes should be opened, all the deaf ears unstopped, all the lame may leap as the mountain hart and all the dumb may sing. How the people rejoiced in the blessings even of the samples; no wonder the Prophet speaks of it as being a new Heavens and a new earth when such favors shall become wholesale and the people learn to love their King. While here in Satan's kingdom, opposed by Satan and all the powers that he could bring to bear, our Lord yet manifested such loyalty to God that Satan could not divert Him from His loyalty, but some who had become possessed of evil spirits were freed at Christ's command, sampling forth the time when Christ should banish Satan from his throne and release those prisoners which Satan had refused to let go free. He walked upon the waters, He stilled the tempest upon the sea. He fed thousands with the few loaves and fishes. No wonder the people said, "We want you for King!" "We want you for King!" and He replied, "Not now, but later, I will be your King." Why not now?

THE MYSTERY OF THE BIBLE.

God had further planned something else, "Even as Christ also loved the church, and gave himself for it; that he might sanctify it and cleanse it with the washing of the water of the Word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blame." Eph. 5:26-27. Couple with this the texts, "You see your calling, brethren, how that not many wise after the flesh, not many mighty, not many noble are invited." 1 Cor. 1:26: "Strait is the gate and narrow is the way that leadeth to the life and few there be that find it." Matt. 7:14, and "Unto you

(My disciples) it is given to know the mystery of the Kingdom of Heaven," Mark 4:11, indicating to us that God is not dealing with the entire world during this Gospel age, but is selecting out of the world a comparatively small number, evidently for some great purpose in the future. This purpose is explained in Rev. 3:21 and Romans 8:17 and many others. The delay in establishing the kingdom, therefore, has been for the purpose of selecting or electing the church, the Body Members of the Christ, sometimes known as the Bride of Christ. How could God possibly expect to find any in this wicked world so engrossed in sin and under the evil dominion of Prince Satan to whom He could think of entrusting such honor and power and glory? Ah! God knew the hunger of heart for righteousness among some of those who were fallen and He also knew the power of His holy Spirit if it should come into loving contact with those hungry hearts, and God was right. And all through the past age, those who have heard this message of love and whose hearts have been touched with the holy Spirit of God have gladly forsaken all that they might become holy like unto their Lord; by His loving message sent to them they are learning that the difficulties and the trials and the narrowness of the way and the withholding from them of many of the temporal blessings have been for their good to wean them from the attractions on this earth and to center their affections more and more on the things above; and as the text shows, it has been through the washing of water by the Word. How easy it is when our hands become soiled and we have clean water, for one hand to wash the other hand, but how difficult it is for one hand to wash itself, so the Apostle's suggestion that it is necessary for us to "assemble ourselves together as the manner of some is, and so much the more, as we see the day approaching" that we may wash one another with the water of the Word. As each presents to the class the refreshing cleansing water of some text that has been assistful and splashes it, so to speak, over the other members, how they all rejoice in the cleansing. But there must needs be the water so there must needs be close attention to the Word, which is the Water of Truth. "That He may present it to himself a glorious church." Can it be possible that Christ can find among this sin-stained world any who could be glorious and without blemish or spot? Ah, yes. "Though their sins were like scarlet, they shall be like wool, though they be red like crimson, they shall be like snow." And then they begin to cleanse themselves from all filthiness of the flesh and spirit. But after the cleansing process, come the ironings—Oh the wrinkles that must be taken out, and we know that some cloths need much harder ironing than others. So the Apostle suggests to us to "Think it not strange concerning the fiery trials which are to try you (to take out the wrinkles) as though some strange thing had happened unto you." Why? Because the Lord is cleansing His bride, robing her in the spotless robe, preparing her adornments that she might be a glory even in the courts of Heaven itself. How can these things be? And yet, there are the promises, "So shall the King greatly desire thy beauty?" What? He, the greatest art critic in the universe find nothing to criticise in this bride, but beauty so greatly to be desired by Him, "for He is thy Lord and worship thou Him." "The King's daughter is all glorious within (not a spot or wrinkle remaining anywhere) her clothing is of wrought gold; she shall be brought unto the King in raiment of needlework. The virgins, her companions that follow her shall be brought; with gladness and rejoicing shall they be brought, and they shall enter into the King's palace."

*"Oh glorious hope of heavenly love,
It lifts my heart to things above,
It bears on eagle's wings."*

What greater hope could God set before His intelligent creatures than the hope of being like their Lord, "Unto us are given the best promises that by these we might become partakers of the Divine Nature." How earnestly, therefore, we should give all diligence to add the graces which the Apostle suggests, faith, character, knowledge, self-control, patience, brotherly kindness, love, holiness. Amen.



Columbus—June 29.

Discourse by F. H. Robison. Subject: "REJOICE EVERMORE" 1 Thess. 5:17.

JOY is the most vivid sensation of the soul; the habitual temper and the inalienable right of the heart in harmony with God. It is various in its moods; *cheerful* under stress or anguish; *pleased* by lesser and more ordinary favors; *glad* at relief from want and pain; and *joyful* at the gratifying things of greatest moment. The gladness of the angelic hosts was voiced in song when they "shouted aloud for joy." (Job 38:7.) The Christian message opens with the declaration of "Good tidings of great joy" (Luke 2:10), while part of man's blessing for the time to come is in that joy which "cometh in the morning" (Psa. 30:5), and finally, they "shall return and come to Zion with songs and everlasting joy upon their heads." Isa. 35:10.

But now such blessing is wanting. Power to rejoice, like all other powers, has suffered loss since sin has come and disturbed the delicate magnetic pole of human feelings, causing them to be untrue.

But while the world is not now in gladdening circumstances, the Church of the called out ones may have such blessing. Concerning our Lord Jesus, the Head of the Church, we read in Psalms 45:7 that He was anointed with the oil of gladness above His fellows, and that a part of the office to which He was anointed was "to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isa. 61:3).

The ideal Christian is not an embodiment of unimpassioned propriety. His life is rich in varied emotions, and is marked by trials severe and joys sublime. Grief and gladness alternate in his experiences like lights and shadows upon a landscape. Though sorrowful, he is always rejoicing. Seeing by prophetic vision the sufferings which the anointed Christian would endure throughout this Gospel Age, and knowing the discouraging influences which would be brought to bear against him by the world, the flesh and the devil, the apostle seeks to counteract these influences by words of cheer. Hence our text, an admonition.

On examining the matter, we find that there are several realms in which our joy as Christians may be exercised. These are all different from such delights as the worldly may know. Their pleasure arises chiefly from things which they are able to accomplish, oftentimes to the disadvantage of others. Our joy arises principally from things which God himself has done on our behalf, and are traceable to our relations with Him.

"REJOICE IN THE LORD."

First comes the exhortation to "rejoice in the Lord" (Phil. 4:4). This statement must be carefully read, or we will be making something out of it which is not there. The statement is not that we rejoice in our environment or rejoice in our feelings at all times, but it is a joy which finds its fountain head in the Lord Himself. Since we have come to know the Lord Jehovah, He inspires us with gladness because of the beauty of His character, and of the harmony with which all of those cardinal principles work together. We see how His love is so great as to prompt His wisdom to devise a scheme whereby His justice can remain inviolate and His power at the same time perform the liberation of those who were justly condemned. "We also joy in God through our Lord Jesus Christ" (Rom. 5:11). God's character of love is shown for the world most vividly in the person and in the doings of His beloved Son, and the joy which is inspired by Him was mentioned by the apostle particularly (1 Pet. 1:8), "whom having not seen, we love; in whom, though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory." The salvation that God provides us becomes another source of gladness. As the Psalmist says, "My soul shall be joyful in the Lord; it shall rejoice in His salvation." Psa. 35:9.

God has so arranged it that joy in Him is now only for the humble of heart. The world in general know Him not for the God of this world has blinded their minds. "My soul shall make her boast in the Lord; the humble shall hear thereof, and be glad" (Psa. 34:2). As we realize our former condemned state and the fact that forgiveness has been vouchsafed through Jesus Christ, such feeling of pardon brings gladness, and gladness breaks forth in song

(Psa. 63:5). "My mouth shall praise thee with joyful lips." This joy which we have in the Lord is not dependent upon outward circumstances or environment; hence, no change in such surroundings could in any wise alter that joy. Our rapture is inspired by the fact that God is good instead of evil, and since with Him is no variableness, neither shadow of turning, there is no possibility of losing that joy as long as we are in relationship with Him. As it was prophetically spoken of our Lord Jesus, "I have set the Lord always before me; because He is at my right hand, I shall not be moved. Therefore, my heart is glad, and my glory rejoiceth. My flesh, also, shall rest in hopes" (Psa. 16:9). That our rejoicing in the Lord is inspired by the very nature of His being, and not merely by His beneficences, is shown by the prophecy which expresses implicit trust in Him. "Although the fig tree shall not blossom, neither shall fruit be in the vine; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls. Yet, I will rejoice in the Lord; I will joy in the God of my salvation." Hab. 3:17, 18.

"Every human tie may perish,
Friend to friend unfaithful prove,
Mothers cease their own to cherish,
Heaven and earth at last remove;
But no changes can attend Jehovah's love."

REJOICE IN THE TRUTH.

Our joy is still further inspired by God's message, and by its gladness. The one who is inspired with love "rejoiceth not in iniquity, but rejoiceth in the truth" (1 Cor. 13:6). The truth gives him appreciation, a kind of pleasure which cannot be duplicated any place in the world. "Blessed are the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance." Psa. 89:15.

In a parable our Lord showed the zeal and delight with which the called and chosen class accept the truth and its requirements. A certain man for joy went and sold all that he had in order to obtain the pearl of great price (Matt. 13:44). Again the Master tells us that one object of instructing the disciples was that they might have thus a more reasonable and intelligent basis for joy. "These things have I spoken unto you that My joy might remain in you, and that your joy might be full." Once again, our Master said: "Your joy no man taketh from you" (John 16:20-22). He was speaking of the happiness which they would experience when they would learn that He had arisen from the dead. No man has been able to remove this knowledge from the true believer, and thus to rob him of his joy; for if Christ be not raised, our faith is vain, and we are yet in our sins, and we are of all men the most miserable.

Our pleasure in the truth leads us to be happy at a knowledge of its publication. As the apostle expressed it in Phil. 1:18, "We rejoice that Christ is preached." We are glad because we know how good God is, and that His message, if received, will make others happy. "Where there is no vision, the people perish."

REJOICE IN PROVIDENCE.

The third mainspring of our joy we find in the Divine Providence on our behalf. We are made glad at God's dealings with us because they show the Divine interest in our welfare, and we are made glad again at God's dealings with others. The Psalmist said, "The Lord hath done great things for us, whereof we are glad" (Psa. 126:3). God defends us by His Providences from vital harm to the new man, and though the outward man is made to perish, the inward is renewed and refreshed by these same experiences. "Let all those that put their trust in Thee rejoice; let them ever shout for joy, because Thou defendest them." The captive daughters of Zion were requested by their wardens to sing some of their noble songs, but they replied, "How can we sing the songs of Zion in a strange land?" But when they had been delivered from Babylon and returned to the ancient landmarks so prominently identified with God's Providences for them, we read that "Many wept, many shouted aloud for joy" (Ezra 3:2). How much more joy should be in the hearts of those who have been delivered from a still more enthralling bondage of Babylon the Great, and have been led to see and to trust in the promises once delivered to the saints.

"When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love and praise."

The disciples during our Lord's ministry were glad that even the demons were subject to their power, and were obliged to obey their behests to cease troubling certain poor afflicted humans. He told them, however, they would have still greater cause for joy than that. "But rather rejoice that your names have been written in Heaven" (Luke 10:20). To be so honored as to have the prospect of joint heirship with Christ and participation in all the glories which attach to an exaltation like that which our Lord Jesus has undergone, ought to fill us with continuous rejoicing. Again the Apostle James (Jas. 1:9) says, "Let the brother of low degree rejoice in that he is exalted." Exalted not in his own estimation, nor necessarily in the view of others, but exalted in fact—lifted from the miry clay and placed with his feet upon the solid rock, Christ Jesus. No more than this has been done for the wealthy brother or for him whose worldly advantages have been greater.

Lastly, we have cause, under Divine Providence, for rejoicing in the joy of others. One of the essential things of the Christian's life is true sympathy. "Rejoice with them that rejoice, and weep with them that weep." Rom. 12:15.

REJOICE IN VIRTUE.

Another field where joy springs up, though small, must not be overlooked. Someone has said that "Virtue is its own reward." One of the rewards of virtue, even at the present time, is joy. "To the counsellors of peace is joy" (Prov. 12:20). Those whose influence makes for peace have a satisfying consciousness of knowing that they are thus standing for Him who is the Prince of Peace, and whether they succeed or not, the reward of such virtuous influence is theirs. They are happy to know that they have done their best and have not added to the strife. Again, "It is a joy to the just to do judgment" (Prov. 21:15). Our judging opportunities now are limited principally to ourselves. But even here we take pleasure in copying our lives and sentiments with the standard set forth in God's Word, and though the needed correction is not joyous to the flesh, but grievous, the new man takes a genuine delight in correcting every fault over which he can gain the mastery. If he allows personal pride to hinder him in the work of self judgment, he will be robbing himself of that pure enjoyment at knowing himself engaged in a righteous task. It requires meekness to delight in finding one's own faults, that they may be corrected, and the fruits of the holy Spirit substituted therefor. Thus, "The meek shall increase their joy in the Lord." Isa. 29:19.

The more of the holy Spirit we have, the greater will be our rejoicing, for we "joy in the Holy Spirit" (Rom. 14:7). Joy comes second in a list of the fruits of the Holy Spirit (Gal. 5:22). The apostle had a keen delight in the consciousness that his personal influence had been employed in the most sanctifying of all labors, the spreading of God's gracious message. "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshy wisdom, but by the grace of God we have had our conversation in the world, and more abundantly to you-ward" (2 Cor. 1:12).

REJOICE IN TRIBULATION.

Strange as it may seem, the New Testament Scriptures closely identify the tribulations of the church with joy. That there is a close connection between these seemingly paradoxical points is shown by the Master in John 16:19-24. He knew that they were about to be engulfed by the greatest tribulation of their lives. He was to be taken from them and made to endure such ignominy and shame as to cast reproach upon them for years to come. He told them, however, that their sorrow should be turned to joy like a woman who is delivered of her child. We could hardly say that in the abstract suffering is a necessary prerequisite to joy, else were the holy angels precluded from that blessing, but we can say that for the church in embryo a degree of pain seems necessary to call their attention to the possibilities of real joy. This is everywhere the thought held forth by the New Testament Scriptures. The Apostle James (James 1:2) tells us: "Count it all joy when ye fall into divers temptations," knowing that the trying influence thus brought to bear against your faith will call into service and even call into existence, qualities hitherto unknown. The Apostle Peter also says (1 Pet. 4:12-13), "Beloved, think it not strange concerning the fiery trial which

is to try you as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy." Here again, is emphasized the intimacy existing for the Lord's people between tribulation of a certain class, and is one of their sources of joy. Analyzing it we find it to be about as follows: The world is dominated by the spirit of selfishness and "lieth in the wicked one." His spirit inspires or directs in a greater or less degree the actions and the thoughts of the inhabitants of the earth. The tide moves in that direction and when the Lord's people by virtue of faith in the message which God has given them, recognize the iniquity of the course in which they are and turn round to go in the opposite direction, they but naturally incur the studied or unstudied opposition of the world—those who have small appreciation of God's will and are making no efforts in that direction. If the Lord's people were to lack experiences of this sort, it would be one good indication that they were either standing still or that they were drifting with the tide; their lives would not be such as to attract the attention in any manner of the religious worldly class. As long, however, as tribulation arises from this source, it is a fair indication of itself, that the individual is making progress against the preferences of the world and against its ideals. Our Master spoke of the same thing when He said, "Blessed are ye when men shall revile you and shall persecute you and say all manner of evil against you falsely for My sake. Rejoice and be exceedingly glad, for great is your reward in Heaven." Matt. 5:12.

The earliest disciples of the Lord, we are told, "took joyfully the spoiling of their goods" (Heb. 10:34). The spoiling of their goods would not call forth their admiration for the spoilers nor would they have thought it proper to have destroyed their own belongings merely to make a demonstration. It was not to be in the limelight that they were seeking: their joy sprang not from the destruction of property itself, but from the fact that persecution was an evidence to them that they were walking not with the world but were following the Lamb whithersoever He goeth. Concerning two of the Apostles, we read that they rejoiced that they were counted worthy to suffer for His name's sake (Acts 5:41). The same Apostle who had formerly told the Lord they were willing to drink of His cup were now happy because an opportunity was granted them under trying and unfavorable circumstances to prove the truth of their statements.

Those sayings which are usually referred to as the beatitudes all contained a kernel of this same thought. The word "Blessed" in that connection really contains both thoughts of *blest* and *happy*. So we read, "Blessed are ye when men shall hate you and when they shall separate you from their company and shall reproach you and cast out your name as evil for the Son of Man's sake. Rejoice, ye, in that day, and leap for joy: for behold your reward is great in Heaven: for in the like manner did their fathers unto the prophets" (Luke 6:22, 23). Truly it is a source of genuine joy to be found anywhere in the wake of those noble men of God who suffered of old. We must not, however, in this, think that our joy will make the suffering the less intense. The only mitigating influence is merely such as comes from a knowledge that it is an honor to suffer for Christ's sake and a further knowledge that in most cases, at least, those who are perpetrating persecution are not aware of their own spirit.

REJOICE IN HOPE.

But whatever joys to the Christian may arise from local causes, the essential element of his present happiness lies in hope. Hope constitutes the color to the Christian's life. It is made up of two elements: expectation and desire. The glorious promises which are in God's Word respecting His own future blessings and also that of the world inspire Him with confidence because He is acquainted with the integrity of the one making the promises. But since these promises of life and blessing are not fulfilled at the present time but necessarily look forward to the future, hence, he must still *expect* a fulfillment. Then, too, since these promises refer to far better things than he has ever known or experienced, he cannot help from desiring them. That, therefore, which he actively expects and truly longs for, begets in him joy. Hope anticipates our future joy. It will be seen that this joy is not brought into being by environment or fortunate circumstances, and hence it cannot be removed by change of such surroundings. The promises which originally inspired our joy are still the same, they remain unaltered in God's

Word. If they once filled our minds and hearts with joyful prospects, they should logically be able to do so again. Indeed, hope, with its accompanying joy, constitutes the principal spur to a constant devotion to God at the present time. If we could imagine hope being removed from the Christian's life, what incentive would he have for sacrificing? None whatever. Sacrifice is not a normal state of being and without some abnormal circumstances to feed and support it, such a course would be illogical. If throughout all the ages of the future there were no prospect of relief from pain, we would be in very truth, the fools which the world takes us to be.

But everywhere the Scriptures abound in promises of final relief. "They that sow in tears shall reap in joy" (Psa. 126:5). While there is a natural organic reaction tending from suffering to rapture, still that is evidently not intended to be expressed in this text. It does not say that those who sow tears shall reap joy, but those who are engaged in the Lord's work, sowing the truth, His message, under sorrowing circumstances and with pain to themselves shall eventually have their reward in joy. Our Lord held this same thought before His people (Matt. 25:21) in the parable of the talents, that those who are faithful in the small things now committed to them would be accounted worthy of a participation in still greater honors. "Enter thou into the joy of thy Lord." The Lord himself has suffered the ignominy and the shame of His earthly ministry and was at the end of His course exalted to that joy which was set before Him.

Again the Apostle identifies hope with our joy when he says, "And the God of Hope fill you with all joy and peace in blessing, that ye may abound in hope through the power of the holy Spirit." Rom. 15:13. This hope does not feed itself. It is inspired by and sustained by the active agency of the holy Spirit in the mind and heart of God's consecrated followers. The world and its spirit tends to dampen and to discourage our hope. Again, the very essence of our Christian life is bound up in the hope that is set before us in the gospel mentioned by the Apostle in Rom. 5:12, where he says, "that we rejoice in the hope of the glory of God," of Divine glory, of participating in the joys and privileges of the Divine Nature. "Rejoice in Hope," (Rom. 12:12), is one of the general admonitions given to us by the Apostle. Elsewhere he explains that this hope is worked out in us by the train of experiences set in motion by tribulation. We glory also in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope: and hope maketh not ashamed, for the love of God is shed abroad in our hearts by His Spirit which is given unto us." Again we are assured that we shall be made par-

takers of Christ if we "Hold fast the rejoicing of hope steadfast unto the end" (Heb. 3:6). Also, "Thou shalt make me full of joy with thy countenance" (Acts 2:28).

The joy arising from our hope is not exclusively a hope of our own blessing. We are glad, too, that all the world of mankind is to be blest, that instead of the dark night of sin and death which now prevails, the glorious light of the Millennial morning shall finally usher in the Son of Righteousness with healing in His wings, and instead of darkness, the people shall learn of the knowledge of the glory of God which shall fill the whole earth. Concerning the desert we have the statement, "It shall rejoice even with joy and singing" (Isa. 35:2). Then again, "The Lord shall comfort Zion; He shall comfort all her waste places; and will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." Isa. 51:3.

How, then, can we cultivate and increase our joy as the Lord's people?

(1) By a continuous contemplation of our causes for joy, some of which we have named above.

(2) By taking heed to the admonition of our Lord: "Ask and ye shall receive, that your joy may be full" (John 16:24). If our joy is lean and scant, we have only ourselves to blame. Here is our Master's word for it that we may ask and receive things which are necessary and best for us, and that thus our joy may be full. If we realize our need of joy, let us ask Him to give what is best. For our God "shall supply all our need according to His riches in glory by Christ Jesus" (Phil. 4:19). His riches in glory are abundant: He will, therefore, abundantly supply our needs, but not unless we ask Him. That which is not worth asking for in the shape of Divine blessing and joy, is scarcely worth having.

Our joy sometimes is in constant jeopardy of being obliterated by observing merely the things that are seen and which are passing. In the measure that our hearts are set and fixed on things which are not seen, the eternal things of God, in that same measure will our joy be full and rich.

But whatever joy we have not, it is but a foretaste and an earnest of the joy that we may have when perfect. "In Thy presence is fullness of joy, and at Thy right hand there are pleasures forevermore" (Psa. 16:11). "Now unto Him that is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and forever. Amen.

Columbus—Tuesday, June 30, 11 a. m.

Discourse by M. L. Herr. Subject: "FORSAKING ALL AND RECEIVING A HUNDRED-FOLD"

"Then answered Peter and said unto him: Behold, we have forsaken all, and followed Thee. What shall we have therefore?"

"And Jesus said unto them, Verily I say unto you: that ye which have followed Me, in the regeneration, when the son of man shall sit in the throne of His glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel."

"And everyone that hath forsaken houses or brethren, or sisters or father or mother or wife or children or lands, for My sake, shall receive an hundred fold and shall inherit everlasting life." Matt. 19:27-29.

In the series of Bible Pictures brought before us in the narrative of Mark, we have, first of all, the dark background of the evil-spirited Pharisees. Their mock holiness, with the lordly bearing, the sarcastic sneer, the tainted insinuation and the irreverent handling of matters sacred, is in marked contrast with the calm, God-like dignity of our holy Master. We wonder were they not ashamed in the presence of the Lord to exhibit such heart depravity. But the evil-hearted are ever proud of their hardness. Such "glory in their shame" and despise others as weak and imperfect who have not their coarse ways and speech. The Master's reply to their irreverent question is in marked contrast. He indicated that to Him and to the Father all matters relating to the family were sacred. He illustrated this when He took up the little children in His arms and blessed them. His heart went out in love to the noble young man who had lived a life so exemplary. His reply to him did not indicate that He under-valued the great possessions but as His whole life showed he greatly valued all service done toward others. Nor can we understand that the Master failed to put a correct estimate upon house, brethren, sisters, father, mother, children, for He specifically says that all who have forsaken these shall in this life receive an hundred fold.

Let us notice: all the things mentioned as forsaken for the Lord and for the gospel, relate to the family. To all familiar with the plan of God for the church this is no surprise. The Father's House is a family of families. Only those able and willing to forsake the earthly family, in some


E CHOING down the centuries comes the reply of Jesus to Peter: "Ye shall receive an hundred fold." Let us get clearly before our mind the setting of this picture as recorded by Mark 10:1-30. The scene is laid in the coasts of Judea, by the farther side of Jordan. The self-righteous Pharisees came to Him to entrap Him. Not only have we in Mark a record stating the various scenes pictured, but we live in a day when motion pictures taken in the Holy Land bring to our mind these places with wonderful vividness. We are really thus enabled to bring to our day and time, the actual occurrences of the life of our Savior. We can almost feel the touch of His hand and the thrill of His holy presence.

sense, may hope to become members of the Heavenly family. In what sense is this true? The Bible illustration is that of a young woman forsaking her father's house as we read, Psa. 45:10: "Hearken, O daughter and consider, and incline thine ear; forget also thine own people and thy father's house. So shall the King greatly desire thy beauty, for He is thy Lord, and worship thou Him." But even while this means that henceforth her chief interest is in the new home it does not mean that she severs all former ties. Such new relationship is not taken with violence to the former ties. Did our Lord do violence to the tender human tie between himself and His mother? We are assured that this was not the case. That our Lord highly esteemed this relationship is evident by the sacred attitude towards His mother, but while on the cross He provided for His mother by giving her into the care of John. The material provision for His mother was not all that our Lord had in mind, for He said to John: "Son, behold thy mother."

To all who properly esteem the new Divine family into which we are not only called, but into which we actually enter, the new joys, the new ambitions, the new interests must appear so manifold greater that for this reason alone we gladly forsake that which once had our absorbing interest. The joys of the former life are not worthy to be compared with the joys that are ours in Christ. The rich young man had not yet found anything that gave him more joy than his great possessions. The joy of service to others was foreign to him and therefore failed to appeal to him. But the Master found joy even in the love of the infant children. To their loving little hearts His great heart of love responded. We cannot fail to catch the lesson in this, that while the Lord shows us the exceeding value of the estate higher than that of sons and daughters, yet it was while the race was yet in its infancy that He so loved it as to give His life that the world through Him might live. It is not because He despises the present condition that He points to that which is higher and better, but appreciating the measure of the present life He points us to the steps by which we may enter the life more abundant. In Isa. 56:5 we read: "Even unto them will I give Mine house and within My walls a place and a name higher than that of sons and daughters." In 1 John 3:1 we read: "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." What is this higher family relationship to which we are called? Let us observe: Only the children in the family of Adam begin life as infants. None of the angelic family were ever infants nor were cherubim or seraphim nor was the Son of God an infant. Even Adam, the son of God, came into existence as a full-grown man. Why did God make an exception in the case of the family of Adam, thus differing from all the other families? Is it not that He might redeem them all by the death of one? It was not the individual sin of any of Adam's children that brought the condemnation to death. It was by one man's sin. All were counted as infants in Adam in order that all might by the same method of reckoning be redeemed by Christ. But the redemption being accomplished, this kind of family arrangement having served its purpose, must cease. That it is the exception in all the universe must at once be evident. So the higher estate than that of sons and daughters is the estate found in all the other families of God. Even the earthly family will some day reach this glorious condition in which none are infants. Because this is true do we fail to value the beautiful human qualities in their measurable development as we see them in sweet little children? All who love human kind as did our Lord whose love was great enough to leave Heavenly glory to come down here to earth to live amongst us that He might redeem us, must, like our Lord, take greatest delight in the perfection of human powers. But because we love the full-blown rose does not make us despise the rosebud. The very best that we can find in earthly things, under present conditions, are at most like the undeveloped rose. Paul says: "Now we know in part." All who can grasp that present things are only a part of the grand perfection that is yet to be bestowed, all such can gladly make the sacrifice. Who that is thus able to grasp the mind of the Lord on this matter but must prefer the things to come to the present that at best is but unsatisfactory.

He that hath forsaken "house, brethren, sisters, father, mother, children." From the viewpoint of our human affections, the human affections of the pure in heart, nothing could be dearer than the tenderness that these words bring

to mind. Who could lay them aside for anything? When the cruel finger of death lays its icy touch upon our loved ones and the heartless clutch crushes out the precious life, the natural human heart refuses to be comforted. It desires not comfort. It nurses its sorrow. It calls it sacred and resents as intrusion any viewpoint except its own. But to find God's viewpoint we must drop entirely this view of the natural human heart. At very best, the human heart is self-centered. Only such as are willing to lay aside the self-centered viewpoint of the natural human heart can comprehend God's point of view. We said a moment ago: The viewpoint of the pure in heart. We probably believed that this viewpoint represented absolute heart purity. It was the highest ideal of heart-purity we then thought possible to attain. When as a view of the matter entirely new, we caught sight of God's higher view, our conception of the matter changed entirely. This self-centered love that went no further than *My* house, *My* father, *My* mother, *My* children, did not look so noble, so lofty as the love of God, who sacrificed *His* Son that Adam's son might live. Jesus gave *His* life that Adam's family might live. Paul left *his* home, that others—many might find a Heavenly home. Peter's sacrifice of home privileges made possible to others through his ministry "an abundant entrance" into the Heavenly home. Must not all who catch the underlying thought in the Divine Plan surely perceive that there is in it a love higher than the self-centered natural love.

A dear brother once told me how one night he looked over his green-houses. Not only did he appreciate their worth in money, but his heart went out to the growing plants developing from infancy to maturity, and his feelings were much the same as a father's feelings toward his growing children of his home. "I would not take ten thousand dollars for those green-houses," he said to himself. The next morning they were in ashes. "That was when I made my consecration to the Lord," he said. Or, that the brother might have made full consecration twelve hours earlier. Why could not that father-love that went out selfishly, in the noblest human love the natural heart can feel, why did not that love enlist itself in an unselfish interest for the blessing of many? I am glad to say that it *did* change its characteristics. In the Lord's providence the brother built new green-houses, not for the service of self, but for the Lord.

As he grew in Divine grace, the Lord enlarged his service and the father-love that once was confined to his growing plants and his growing boys and girls went out to the larger family of God. Some of us have been blessed by his ministry in the Pilgrim service. So noble was his influence that after father passed beyond the veil, his sons and daughters made full consecration to the Lord. Did his consecration, his forsaking all, make him a less tender father? Oh, no. It was the enlarging of his heart and the blessing of the truth that was revealed in his natural life that drew his children to the Lord. It did not take from him his fatherly qualities; it enlarged and expanded them. There is a counterfeit of this true sacrifice, but it is so plainly counterfeit that we surely need not mistake it for the genuine.

A sister told me that her beautiful child was dying. Her mother heart was wrapped up in this little girl, *her* baby. O, the agony of the thought. "I cannot give her up." She knew the plan of God, but the truth up to this time had not become her own. In that hour of agony, she turned toward the Lord, but she found no comfort as long as her heart was so selfish, entirely self-centered. Before she could find comfort in the Lord, she must yield her selfish human will. Finally she could say, "Dear Lord, Thy will be done." A glow of joy and an abiding peace came to that mother's heart. Now, she had a different love, "Broadened, deepened, intensified." (See Scripture Studies V, 250.) With this change in her heart, the Lord could deal differently with her. The baby recovered, grew to be a beautiful woman and a joy and comfort to her mother.

The rich young man had great possessions, *his* houses, *his* vineyards, *his* olive groves, *his* summer home. "Sell?" "Give to the poor?" "Give *my* property to others?" Poor indeed! He knew nothing of the true riches—the treasures in Heaven. Paul, once rich, had become poor. Paul knew the joy of making many rich. Jesus said: "The foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay His head." By this, He meant that He claimed no earthly possession, even though His birth-right as a perfect member of the earthly human family made Him heir of an Eden earth and never ending human life.

Why was He thus so poor? He so loved the children of Adam that He had relinquished His rights, giving them as a free gift to the family of Adam. But did He never rest His head during His ministry on earth? Yes indeed, hundreds of homes opened to Him as He ministered the word of life. But they were never *His* home. Paul said, "I have coveted no man's silver, nor gold nor apparel." To him the joy of service was his present reward, looking forward to a yet larger service when granted Divine power for such service.

On one occasion our Lord's mother and His brethren were at the outer edge of a great gathering of people and desired to speak to Jesus. Word was passed that His relatives desired to speak to Him. Jesus took this as an occasion to instruct concerning the higher family relationship. "But He answered and said unto him that told Him, 'Who is my Mother, and who are My brethren?' And He stretched forth His hand toward His disciples and said: Behold My mother and My brethren: For whosoever shall do the will of My Father which is in Heaven, the same is My brother and sister and mother." Matt. 12:48-50. As we catch the unselfish spirit of the Divine plan, we come to see what is God's will. We come to see that there is a joy higher than the joy of personal possession. But merely to see this is by no means sufficient. "He that *doeth* the will of My Father which is in Heaven." Those who forsake all, abandon forever the old life. Such "present their bodies a living sacrifice." Such "find themselves thinking and acting as the New Mind prompts." (Scripture Studies I, 197.) Such are prompted by hopes and desires that are from God through His Word of truth. This new life must indeed become a new *life*. It must become a change in being. "If any man be in Christ Jesus, he is a *new* Creature. "Old things have passed away, behold all things are become new." 1 Cor. 5:17. Oh, brother, sister, we who have counted the cost and have made the covenant with the Lord to be dead to all earthly hopes, desires, ambitions and privileges, are we really new creatures in Christ Jesus? Is the new life in Christ a fuller joy and can its objects enlist all of our powers with as warm an ardor as earthly objects once enlisted them?

A dear brother who was a talented newspaper illustrator once told me that he found it difficult to enlist his talent in the service of the truth. I surmise that the incentive that prompted the development and employ of his talent before he had consecrated it to the Lord was self. Personal ambition or other elements of the natural heart once prompted him. It was difficult to be prompted to the same degree by unselfish divine love. I remember when in school and we were given training in public speaking that the incentive to do our best was personal ambition, the name of being a great speaker. Business houses find that medals and honorable mention are greater incentives for field men to achieve results in obtaining business than the monetary compensation. It surely means a new life to have as the prompting motive of life, divine love, unselfish love, to drop completely the joys of self, and live from motives of life wholly God-like, unselfish. We should not wonder that many fail because they become ensnared in the false conception of sacrifice, persistently taught and practiced by Apostate Christianity that has laid its blight upon every precious truth taught by our Lord. A monastic doctrine concerning sacrifice has for centuries obtained and persists in the doctrines of every church teaching in Christendom. Some form or penance, some hard and difficult thing done under lash of duty and done in the spirit of servile obedience that must surely make impossible either joy or love such as God designs shall be found in the hearts of all who are His obedient children. The underlying thought is that we must do some disagreeable thing in forced obedience and with constant protest in our heart with every fibre of our being violated. As a reward for thus "sacrificing," we are promised selfish honors in the Kingdom, a great name and certain honors in Heaven by and by. But the very spirit of this whole system of sacrifice does violence to the spirit of the Lord. Such are told that their appreciation of the good things of earth are wrong and displeasing to the Lord. That they must sacrifice these desires, that they must crucify them; such advice given to persons who only partially comprehend the love and plan of God is almost sure to drive from the Lord instead of leading toward Him.

One sister told how a brother was very earnest in his counsel that it was very wrong for the Lord's people to love and admire flowers, that if we would please the Lord, we must sacrifice all such love and devote themselves to

Him. While we quite agree that after the heart is filled with Divine love, some of the good things of our natural life, while no less good than formerly, will be quite overshadowed in our estimation by the better things, yet "Sweet prospects, sweet birds and sweet flowers have all gained new sweetness to me."

We may illustrate this thus: A mother once left her baby in the care of an older sister. The baby found a green apple and indeed it was the only thing the poor little child had. "You must not have that apple," said the sister. "But I want it," replied the baby. "I am stronger than you," said the sister. "I will take it from you." There was a struggle and the poor little baby was left with nothing, and cried as though its little heart was broken. Just at this moment the mother entered. "I will show you a better way," she said. "Here dear," she said to the baby, "Would you not like this ripe peach; O, it is good, I know you will like it." In the meantime she had given the baby the same green apple. "O, yes," said the baby. It gladly drops the green apple. Why should it care for the hard, green thing when it can have a peach, soft, juicy and good?

Is it not this doctrine of sacrifice of earthly good things before the heart has yet grasped the higher things that awakens the abnormal cravings? Have we not observed that when we do not satisfy the normal hunger, that cravings that cannot be satisfied are almost sure to appear? The prevalence of this doctrine of sacrifice without the knowledge of the better things that are to more than compensate, has led to sin and defilement. Let us steer clear of this error. It is probably for this very reason that there exists a class who through fear of death are all their lifetime subject to bondage. Sacrificing a few things upon which their hearts are still set, they find the experience full of sorrow. Their hearts are in distress because they may not enjoy the only things that they ever knew to enjoy on earth. They never learned the higher joy and so after a barren experience full of "great tribulation," they come to comprehend a measure of divine love and to live it, but too late to gain the prize of the Divine Nature. O, brother, sister, before this sacrifice-time is ended and it be too late forever, let us lay aside all false views of sacrifice and with our hearts overflowing with this divine love, let us make the willing sacrifice. The Levitical picture of some of the priests of the tabernacle offering "strange fire" seems to picture those who sacrifice, but not acceptably. In the case of the priests it meant death. Might not such mistaken sacrificing lead to the "Second Death?" "Straight is the gate and narrow is the way that leadeth unto life, and few there be that find it." Matt. 7:14. "Many I say unto you will seek to enter in and shall not be able. When once the Master of the house is risen up and hath shut to the door, and ye begin to stand without and to knock at the door saying: Lord, Lord, open unto us; and He shall answer and say unto you, I know you not whence ye are." Luke 13:24, 25.

But our most heart-searching tests are sure to come after we have forsaken all; testing as to our willingness to continue our cross bearing. For three years Peter faithfully followed the Lord. So devoted was Peter that he assured his Master, "Although all forsake Thee, yet will not I." Let us read the record from Matt. 26:69-74: "Now Peter sat without in the palace: and a damsel came unto him, saying, 'Thou also wast with Jesus of Galilee.' But he denied before them all, saying, 'I know not what thou sayest.' And when he was gone out into the porch, another maid saw him and said unto them that were there, 'This fellow was also with Jesus of Nazareth.' And again he denied with an oath, 'I do not know the man.' And after a while came unto him they that stood by and said to Peter, 'Surely, thou also art one of them; for thy speech betrayeth thee.' Then began he to curse and to swear, saying, 'I know not the man.' And immediately the cock crew."

What a sad record of one who had left all to follow Jesus. But brother, sister, you and I must look carefully to our own hearts and to the facts of our own lives to see if there might not be some possible similarity. The Lord promises a hundred fold advantage in the present time as a reward for all forsaken. What effect has this blessing upon our hearts? Could it be possible that self has again become measurably entrenched and we could appropriate them selfishly? As I prepare this convention discourse, one of the friends remarks: "I think most of the friends go to the convention to gratify the 'Old Man.'" Surely the sister did not mean that. I would find this hard to believe.



Receiving Instructions. Re Immersion Service



Immersion Service at Columbus Convention





Sidney Morton



E. W. Brennisen



Daniel Toole



John G. Kuehn



E. W. Stewart



A. E. Burgess



J. A. Gillespie



C. B. Raymond



W. H. Lewellen



F. H. Robison



Isaac Hoskins



G. S. Kendall



W. E. Van Amberg



T. H. Thornton



R. H. Hirsh



F. F. Cook



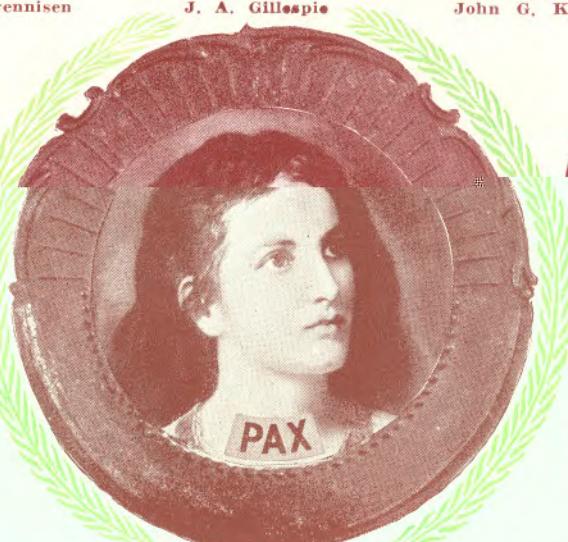
P. E. Thomson



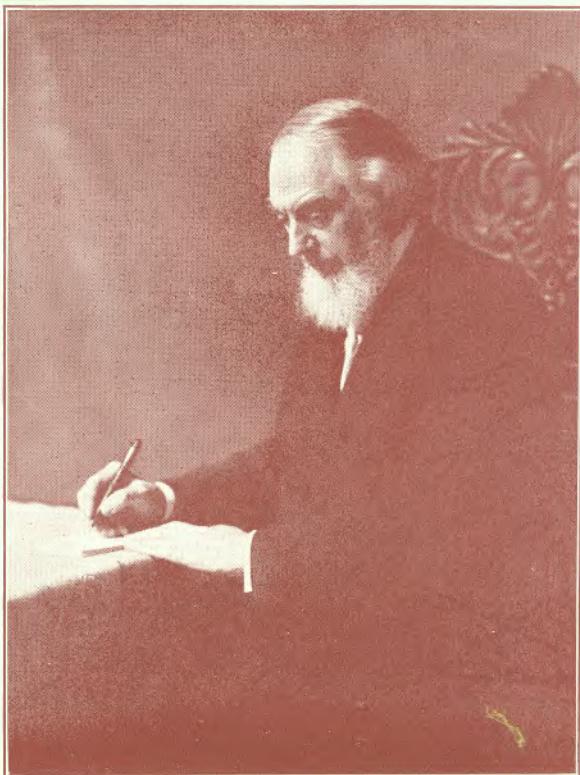
C. A. Wise



R. R. Hollister



SPEAKERS AT THE
I. B. S. A. CONVENTION — COLUMBUS, OHIO
JUNE 26 — JULY 7, 1914



PASTOR RUSSELL



J. F. Stephenson



W. M. Wisdom



J. D. Wright



F. A. Hall



P. S. L. Johnson



W. F. Hudgings



T. P. Yates



M. L. Herr



J. A. Bohnet



F. C. Detwiler



O. L. Sullivan

If it *were* true, then most who hear this discourse today, are preparing to fulfill this sad part of the Peter picture; and are getting ready to deny the Lord. "We are a spectacle to the world, to angels and to men." The last act of the great drama of Creation as it relates to the church on earth is surely in rehearsal now. The cameras of Heaven and of earth are shortly to be turned on the actors in this final scene. What part will you and I play in that "Grand Finale," brother, sister? It is not a question now, "Do I wish to take a part?" We are sure to take *some* part, which part? Judas betrayed His Master, Peter denied Him and John fled in the darkness without his outer-garment, much as some are already discarding the robe of imputed righteousness. The rehearsals are in progress today. Will we be found carefully copying the Master or take an ignoble part, pictured in these recorded weaknesses of the disciples before they had received "power from on high?" If we trust in our human strength, we will be quite unable to play the nobler parts in this drama.

Did we come to this convention just to gratify self? Are we seeking to see how much we may enjoy of the things of self and not lose the truth? Are we bidding for just as great a compromise as possible? I cannot think this can possibly be our thought. Thankfully, gratefully, we accept from the bountiful hand of our Father all the blessings of a natural kind that He may see fit to give us. The good natural things necessary to the normal maintenance of our human life while we yet remain do not make us long for earth, for our hearts are so filled with the joys of His service and the joys of His holy spirit that we could not possibly desire to turn back. It is by thus being filled with the spirit that we hope to crowd out all human-mindedness.

"Since my eyes are fixed on Jesus,

I've lost sight of all beside."

But the sacrifice of itself cannot change the heart. It sometimes leaves the heart more than ever burdened with longings unsatisfied. Happy indeed are they who can say, "Jesus has satisfied, Jesus is mine."

There have been those who make marriage the test of sacrifice, assuming that one form or another of the human affection is the standard. Such are surely short-sighted, if our hearts hold to the earthly ties in any form, what matter which form? We are all members of a human family by birth. The man who establishes a home of his own is not thereby any more or any less a member of the family of Adam. Human expediency properly governs in matters purely human. Is it not rather for us each to consider what is the heart attitude we hold toward such earthly relationships as we now possess?

Do we make the love of house, brethren, sisters, father, mother, our heart's object? Is it not therefore the change in the object of our affections that constitutes our overcoming? It is the centering of our affection in the things above that gives us proper views of the relative value of all earthly things. It is only as we come to comprehend the heavenly things in their true value that earthly things are seen also at their true value. Dear fellow members in the family of God, let us ever hold a true estimate of the heavenly things.

It was because we once gave our decision on this matter that we came into our Father's family. The question is not, therefore, will we come into the family of God, but will we remain in the family of God. But to what can we now go? Can we go back to become again a member of the family of Adam? Surely not. What, then, is our only alternative? The only other master is the great enemy of God. Some leaving the family of God become children of the wicked one. Do we realize what it means thus to mind earthly things? Paul says (Phil. 3:18): "For many walk, of whom I told you often, and now tell you even weeping, that they are the 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." May we each realize what it means to depart from our present estate. We have sought to show that it is quite in keeping with our covenant of sacrifice to hold earthly things in their proper estimate. But it becomes a serious matter indeed when we permit them again to become the objects of our heart's affection. Oh, brother, sister, let us be honest with ourselves and each other. We may deceive the brethren and we may deceive ourselves, but we cannot deceive the Lord. We could not be fit for a place in the kingdom were we to be found in this condition of heart.

I came to the light of present truth when yet in my

father's family. Father said, "Son, do you propose to follow this foolish religion?" "Yes, father," I replied. "Then you must not expect to make your home here." "All right, father," I replied. But did the leaving of my father's house necessarily mean forsaking all? It is true that it cost me all that life held dear, but might not my heart still have remained in the things left actually? All along my life have come the tests as the Lord gave them to Peter when he returned to his fishing: "Simon Peter, lovest thou me more than these?" Can the will of a dear one in the flesh, even though he or she be a respected fellow-member in Christ, can the wish of such a loved one turn us from the Lord? None that have come into the family of God but have had such tests. It is the Lord's way of proving us. If you have endured the proving, we congratulate you that you have laid hold upon the grace sufficient. If this finds you entangled in the net with "some of self and some of Thee," Oh, brother, sister, you must realize your awful danger. It is a question of life and death. With all the energy of a heart awake to its need, cry to the Lord for deliverance. Turn while you yet have opportunity, and with all earnestness "Set your affection on things above and not on the things on the earth." Having retraced your steps fortify yourself that you do not again depart from faithfulness to your covenant. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heights, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:35-39.

When a boy of twelve, my mother taught me Hymn 134. I am not so sure that mother comprehended the meaning of the hymn, for while the truth led me to choose the love of God in heart preference to the love of mother, I am not so sure that mother has yet taken this step. She has not yet been able to forgive the Watch Tower for the irreparable injury done her. She claims that it took *her* boy away from *her*. It is said that hymn was written many years ago by a young woman whose father objected to her becoming a Christian. He gave her until morning to decide to give up her religion or her home. In the night she wrote the hymn, so long the heart expression of God's consecrated children.

"Jesus, I my cross have taken, all to leave and follow Thee,
Weak and poor, despised, forsaken, Thou from hence
my all must be,
Perish every fond ambition, all I've sought or hoped or
known,

Yet how rich is my condition, God and Christ are still
my own.

"Let the world despise and leave me, they have left my
Savior too,
Former friends are wont to leave me, Thou art faithful,
Thou art true,
And while Thou shalt smile upon Me, God of wisdom, love
and might,
Foes may hate and friends may shun me, show Thy face
and all is bright.

"Man may trouble and distress me, this but drives me nearer
Thee,
Life with trials hard may press me, soon my rest will
sweeter be,
O 'tis not in grief to harm me while Thy love is left to me;
O 'twere not in joy to charm me, were that joy unmixed
with Thee.

"Go, then, earthly name and treasure, Come reproach and
scorn and shame,
In Thy service pain is pleasure, with Thy favor loss
is gain,
I have called Thee, Abba Father, I have set my heart on Thee,
Storms may come and clouds may gather. All must work
for good to me.

"Soul, then know thy full salvation. Rise o'er sin and fear
and care,
Joy to find in every station, something still to do or bear.
Think what spirit dwells within Thee, think what Father's
smiles are thine,
Think how Jesus died to save thee, child of Heaven,
canst thou repine?"

PASTOR RUSSELL ARRIVES.

 **O**N Tuesday, June 30th, our dear pastor arrived from Asbury Park, and was escorted to the Hotel Columbus by a committee. At 1:15 p. m. he met a committee of forty in the reception hall of the hotel, where a formal welcome was tendered him, and he was invited to accompany the committee on an automobile trip about the city. Ten autos made up the escort. After about an hour spent in seeing some of the points of interest and beauty in various parts of the city, the party halted at Memorial Hall, where the expectant conventioners were gathered on the spacious porch and upon the steps approaching the hall. Their faces were lighted with an unmistakable joy as they gave the Chautauqua salute when the dear pastor, whom they all loved so much, approached and joined their company. A photograph of the convention thus assembled was taken. All then filed into the auditorium, where Pastor Russell addressed the friends as follows:

It affords me great pleasure, dear friends, to be with you on this occasion. Quite recently I met the English friends of London and vicinity in London, and I also met a great many of the Scandinavian friends. On Sunday and Monday I was privileged to meet with the Asbury Park Convention, and now, today and tomorrow, I am glad to be with you, here at Columbus. I was very pleased to see some of your beautiful city today, and especially pleased to see your faces, my dear brothers and sisters. I remember some of your faces, and some I have never seen before, to my recollection, but I am glad to meet these, also. I am pleased, too, that the committee, during my absence, has placed me on the program for the discourse on baptism, because it is one of the subjects I feel a deep interest in. It is safe to say that every subject of the Father's Word is deeply interesting to all of His children. But this subject of baptism is one that at one time was so

dark, so obscure, so strange, and now it has become so simple, so beautiful that

*I love to tell the story,
It did so much for me;
And that is just the reason
I tell it now to thee.*

I suppose the majority of those here are just as familiar with this subject as I am myself. I am merely here to rehearse to you some of the things you already know. As Saint Peter says, "I will not be negligent to put you always in remembrance of these things, though ye know them and be established in the present truth." I will not cease to "stir up your pure minds by way of remembrance."

My text is found in St. Paul's letter to the Romans, chapter 6, and verse 3: "So many of us as were baptized into Jesus Christ were baptized into His death."

Then followed the presentation of the subject of baptism which as given in volume 6 of Scripture Studies.

At the conclusion of the discourse the candidates, after receiving the right hand of fellowship, went to Alum Creek, where tents had been provided for the service. A line of brothers was formed from the tent used by the sisters, well out into the water, where stood the brother who was to do the immersing, while still another line stood ready to assist them when coming out of the water. A similar arrangement was provided for the brothers who were immersed, and the two lines were moving at the same time. Often a brother and sister were immersed simultaneously, Brother Bricker serving as immerser for the sisters, while Brother Bohnet performed this service for the brothers. On the opposite banks of the stream a large company of the conventioners gathered to witness the burial in symbol of their brethren. As they joined in singing the songs of Zion the occasion was so inspiring as not to be easily forgotten. Many, if not all, humbly and gladly renewed their consecration to be dead with the Lord, and the Spirit of the Lord was manifestly present.

PRAISE AND TESTIMONY MEETING.

 **O**N Wednesday, July 1st, there was a prayer, praise and testimony meeting, at which colporteurs only were asked to take part.

A brother told of going to a town in Canada where nearly all of the people were French Catholic. He was directed to a hotel, where he found several Frenchmen intoxicated, and they wanted him to drink. He replied that he was a total abstainer. When he asked for a room the proprietor told him it would cost \$5.00. They tried again to have him drink, but he refused. They said, "You must be a Bible man." Finally, they asked about his work, and he had an opportunity to

tell them of the things so dear to his heart. He canvassed the town and sold but 13 books. When about to leave, the proprietor asked him how he had gotten on, and when he offered to pay for his meals the man would accept nothing, but said, "When you think all of the good hotel keepers in the world are dead, you are mistaken."

A brother: "I like to think of the colporteur work as kingdom work; that we are electioneering for the kingdom; we are laying the planks in the platform of the new government."

A brother: "We used to sing, 'I want to be an angel, and with the angels stand,' and we have that privilege now as colporteurs. We are His messengers, His angels."

Columbus—Harvesters' Day, July 1.

Discourse by Brother Isaac F. Hoskins.

Subject: "COLPORTEUR WORK"

 **T**HE theme for our attention at this time embraces that branch of our ministry known as the colporteur work. The majority of you know considerable about this feature. Some of you know by experience and others by observation and information.

It is with considerable interest that we cast our mental eyes backward over thirty years during which the colporteur work has been carried on. Previous to that time Zion's Watch Tower and some booklets were the principal means of conveying the harvest truths to the people, then the first volume was issued in the year 1886 and this was found to be most convenient for those interested in the truth to pass it on to others—their friends and neighbors and all with whom they had contact. Others soon conceived the idea of making distribution of these, buying them in large lots and selling them at a nominal sum; thus, the colporteur work was begun on a very small scale. Then the second and third volumes were issued and made occasion for still more colporteur work. It began to take on greater proportions. And since, the fourth, fifth and sixth volumes have been issued and we

have witnessed the development of the colporteur work to its present large proportions. We have now a list of about eight hundred colporteurs who are more or less active in the service.

The language of the great Apostle comes to my attention, "Let man so account us as ministers of Christ and stewards of the mysteries of God," (1 Cor. 4:1). The thought in this text is fully applicable to the colporteur ministry. But some may say, how so? In what sense can we speak of the colporteurs as ministers of Christ? Is not the colporteur work a book business? Our reply is that it may appear on the surface to be a book business, but it is not really so. No one is urged to enter this service as a business nor do we know of anyone who has made any success of it who entered it from that standpoint. The Scripture Studies are the interpretation of God's Word. They are the Bible explained. Hence anyone distributing these volumes containing the great essential truths of the Bible are most assuredly preaching the Gospel. The ministry of the Gospel does not refer merely to so much oral preaching. It simply means the conveying of the great truths of the Gospel to the truth-hungry and whether those truths are imparted by sounds from the tongue or conveyed by certain marks on

paper which we call print, the results are the same—the imparting of the truth. In the days of St. Paul there was scarcely any possibility of preaching by the printed page. They did not have the advantages of books and Bibles such as we have today, hence to preach the Gospel then, generally meant to go out speaking to the world orally, but you and I know the conditions have wonderfully changed, making it possible for many of those whose hearts have been touched with the truth and who have consecrated their all to Him to do as the prophet of old predicted of the ministry of the Christ, when he said, "The spirit of the Lord God is upon me, because He hath anointed me to preach good tidings to the meek." Experience has demonstrated to us in these days that there are few, if any, better methods of heralding the message of our great King. What wonderful influences have gone out in all parts of the world through Scripture Studies as they have been circulated especially by the colporteurs! And think of the hundreds of letters that have come to us from the friends in all parts telling of how the truth reached them through some volume of the Studies, having been brought to their door by one of these faithful workers! What does it all mean? There can be but one answer. That is, we are living in the end of this dispensation—the harvest of the age. We are realizing the fulfillment of our Master's promise, that "In the end of the age, He would send forth His angels," (who as reapers) would gather the faithful into a condition of safety. What a wonderful thought is this that we who have co-operated in this gathering work may think of ourselves as the angels—angels indeed in disguise. Is not this thought also brought out by the Revelator in his reference to the "angels flying through the midst of Heaven, proclaiming the everlasting Gospel?"

No wonder then, friends, we are endeavoring today to emphasize the importance of the colporteur work; to have all see just the importance that really attaches to it. The intimation has come to us that quite a number have been drawing inferences that the colporteur branch is about to be closed up and that there is little or no further opportunity to engage in the service in that direction, and that other branches, especially that of the Photo Drama is supplanting the colporteur work. This inference is all wrong, dear friends. It is not our thought that the colporteur work is going to stop at all for the present and it is still our thought that the colporteur work is still the more important service. We are not detracting from the value of the Photo Drama. It is doing a wonderful service, but you and I well know, dear friends, that if people do not go any further than to merely see the four parts of the Photo Drama—if they do not take up the Studies and grasp the Divine plan—they will be likely to come short of entering into the privileges of this harvest time. Doubtless many of you remember Brother Russell's suggestion more or less recently that those who are at all qualified to be successful in the colporteur work, would do better to remain therein than to turn to any other branch, even the Photo Drama. It is his thought, and we must recognize it to be reasonable, that the colporteur work furnishes opportunities to the individual to do a work that may be considered more directly the work of the ministry than if employed in connection with the Photo Drama. The individual who takes up the colporteur work is brought directly in contact with the people and bears the message directly himself. We find, too, that most any one can learn how to turn a moving picture crank in a few days, and to operate a music-box, but it is not every one who has the ability to successfully bear the message by colporteuring. So we wish to have this thought more and more impressed that the colporteur service is indeed a work of the ministry and we are glad to believe that the dear colporteurs are getting more and more into the spirit of the work, regarding the work as the Lord's and this as His ministry. We sometimes wonder, in view of the large number of people in present truth, that there are not more of them engaging in this direction. Of course, all do not have the time or opportunity. Many have various obligations of an earthly character that infringe upon their time, so that they have little or no opportunity to go into the colporteur work, but yet, it seems there are many others who could, if they properly appreciated the situation, have more of a share in this wonderful service. Perhaps, later on, beyond the veil, many of us will look back with some regrets that we did not more eagerly grasp the privileges of service during these days, when the Lord is placing a special premium upon zeal, loyalty and faithfulness.

But still, some may say, there is no money in the col-

porteur work, and that reminds me that I heard a brother recently say that there was money in the colporteur work. He stated it very emphatically—I waited for a little explanation. "I know there is money in the colporteur work, because I sunk five thousand dollars in it."

Now, of course, that is one way of saying there is money in the colporteur work. We quite agree, friends, that colporteuring for the Studies is not a money scheme. Those who are thinking of it as a money consideration we believe have the wrong viewpoint altogether. Nearly nineteen centuries ago, our Master called disciples after himself—invited them to follow Him—to deny themselves and take up their cross and follow Him. Now would it not have been strange for some of those disciples to have said to Him, "Well, Master, how much money is there in it? How much money are you going to give us?" The facts are that there is no money consideration in connection with the dissemination of the Gospel. It is God's work—a work of love and therefore contrary to the (His) spirit to engage in it for merchandise or to make gain.

We find that one of the greatest essentials in colporteuring is that a person must be thoroughly alive and possessed of a burning zeal toward God and His truth. Many may not be naturally cut out for colporteurs nor possessed of the natural talents that go to make up the successful salesman, but it has been clearly demonstrated that various natural disabilities may be largely offset by an extra amount of push on the part of the individual, which, of course, must be as a result of loving, fervent zeal. And how may we increase our zeal? How can we possess more and more of this most valuable quality? The answer would seem to be by living very closely to the Lord. The successful colporteur should be a student of the truth himself—should be making himself more and more familiar with the various truths relating to God and should put forth special effort to make these truths his own, and feel the reality and power of the message he is bearing. Think of it, friends, the wonderful honor that has been conferred upon us that we should be ambassadors of the great King! Our message is an important one! We have been advised not only of a kingdom to come but that it is nearly at hand—that a new dispensation is about to be revealed—that soon the kingdom of darkness and sin will be supplanted by the Kingdom of God's dear Son, and ourselves as His children have been given advance information and we have been commissioned to be the heralds of this great King and of His future work. Should not this thought indeed have much to do with inspiring zeal, and in causing us to take our stand with Saint Paul and say that we count all earthly things as loss and dross that we may win Christ and be found in Him?

Of course an experienced colporteur cannot impart to another person the full benefit of his experience, but those who possess in themselves the elements of success or those who have some possibility of success may be greatly assisted by the suggestions and advice of the one who has had experience. The appearance of the one who engages in the colporteur work is a matter of considerable importance. The colporteur is always seen before he is heard. Sometimes approaching the house he is observed through a window, or if not until the door is opened, the very first glance conveys an impression which is generally favorable or unfavorable. If we make the impression favorable it means that much in the direction of success in taking the order for the volumes. If the impression is an unfavorable one, it means that much more of difficulty and labor in overcoming the impression already made. The colporteur should therefore endeavor to be dignified in his manner of walk—in how he carries himself—in his appearance, dress, etc. Along with this, he should always be pleasant and greet his prospective customer with at least a little smile. In fact, the individual should be capable of being cheerful and even pleasant under adverse circumstances, when the conditions are very unpleasant naturally. It requires indeed an effort and discipline for anyone to attain this qualification.

The successful colporteurs have a method—a distinct outline of what they are going to say. In fact, to begin with it is very necessary to have the method learned off by heart, so that there may be no hitch or difficulty in expressing what is to be said. Some of the most successful colporteurs have advised us that having greeted the person at the door they get better results by saying, "I want to see you a moment," not "May I have the privilege of taking a few moments of your time?" but, quite definitely say, "I want to see you," giving them the impression that you have something to say that will be important to them—that they should

know—that they want to know. The colporteur should then act and speak as though his mission was important; that his visit is not to take but a very little time—that he, himself, is in a hurry and could not spend but a moment or two. However, the colporteur should not talk too fast so the hearer would fail to grasp the import of his words. He should speak plainly and distinctly and with great earnestness and withal—pleasantness of manner. One should always endeavor to avoid going through the canvass mechanically, as though he were speaking a piece, because it was his duty to do so. His conversation, each time, as he meets a new prospective customer, should be carried on as though that were the first one he had ever talked to and with the same earnestness and manifest sincerity.

There are certain salient points to be mentioned regarding various matters taken up in the Studies. One should not endeavor to tell all that the books teach nor even to endeavor to mention all the topics treated. Some of the most important themes should be referred to and emphasized in the canvass. It is well to begin by saying, "We are calling upon Christians and are introducing a Bible study of a new character—(emphasizing the word new,) as people have more or less curiosity regarding things that are new, and this that you are presenting is commanding great interest amongst thoughtful people, emphasizing the word *thoughtful*, giving your hearer the impression that you regard him or her such an one; that these volumes are proving to be of great value to Bible students of all denominations because they answer perplexing questions and solve many problems that have troubled people all of their lives, etc., etc.

To be successful the colporteur should not be too readily discouraged when presenting the studies. If the person you are talking to indicates a measure of displeasure or disapproval or indicates that they do not want to see or order the books, you should ignore all of this; do not see their frowns or their looks that indicate dissent and do not even hear them say, "No"—until they have emphatically interrupted and plainly given their answer negatively. Every look and act on your part should express the thought that, of course, your hearer will want these volumes. Frequently, you will find it is not necessary to go over all of your canvass; some are found ready to give their orders sooner; it is best to stop immediately when we find they are in the attitude to take the volumes. If you surmise that they are in this attitude before you get through, you can quickly come to the point by telling them how cheap the volumes are, the price, etc., and ask them when you may deliver the set to them. If they still hesitate, you can then proceed with your method, or if you have already given them your story, do not bore them by repeating over and over again certain matters that have not already interested them, but touch upon something else—refer to the elegant appearance of the books; of the good print and of how inexpensive are the volumes—of how one newspaper man said that he did not

see how the price asked for the books would any more than cover the cost of the paper, etc.

And now, friends, there is a great deal I would like to say further to give you courage and zeal in this direction. I am well aware that it takes a great deal of faith to be a colporteur. These are indeed days of testing and trial to the saints, and especially is it trying for those who are in the front of the battle. Such are you colporteurs. The temptation frequently comes to lose confidence—to lose heart—to give in to some suggestions to do something else. And what are we going to do under these circumstances? I trust that we are remembering the exhortation of the great Apostle, "Cast not away your confidence, which hath great recompence of reward," and again, "Watch ye, stand fast in the faith, quit you like men, be strong." Think of all the faithful saints during the past nineteen centuries, as they have looked forward to the consummation of their hope! All the way along it has been a tedious journey, through evil and through good report. The faithful of the past clung to the promises of God, that in due time they would reap if they fainted not. The Prophet Habakkuk portrayed the condition of the people of God in this end of the Gospel dispensation. He said the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it, because it will surely come, it will not tarry. The fulfillment of the divine vision has indeed seemed to tarry. The people of God have long prayed—"Thy kingdom come, and thy will be done" and still we see the vision unfulfilled. There is still seemingly a tarrying. Many of us had supposed some time ago that we would be ushered into the joys of our Lord by this time, and from the standpoint of these expectations there has been and still is a tarrying time, but we as God's people are to be full of faith and to hear distinctly the prophet say, "Though it tarry, wait for it—because it will surely come, it will not (always) tarry." The harvest work will be completed. The completion of the gathering of the saints will yet take place and we shall soon be ushered into the joys of our Lord.

Finally, I want to tell you that I believe that the work of you dear colporteurs is greatly appreciated by the Lord. I assure you, you have an especially warm place in Brother Russell's heart. Speaking to me one time of certain trials and discouragements of the colporteurs, he said, "In all their afflictions, I am afflicted."

He surely does have great love for you all. At Bethel the colporteurs are mentioned in the morning prayer every day, by Brother Russell or another brother of the family. Never are they forgotten and we doubt not that our faithful Master who knows better than we the value of your sufferings and sufferings will abundantly reward your faithful work and labor of love, when you are ushered into His presence, where there is fulness of joy and at His right hand, where there are pleasures forevermore. Amen.

Columbus—Thursday, July 2, 10 a. m.

Discourse by F. C. Detwiler. Subject: "SACRIFICE OF PRAISE"

I will read to you from Hebrews 13:10-17. "We have an altar whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth, therefore, unto Him without the camp, bearing His reproach. For here have we no continuing city, but we seek one to come. By Him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to His name."

YOU will notice, my friends, that the apostle commands the offering of a sacrifice of praise. When I came into the auditorium this morning the testimony meeting was in progress. Some of the dear friends were telling what the Lord had done for them, and by so doing confessed their gratitude to Him for the benefits received. The service continued with hymns, the sentiments of which was praise, glory and honor to God. I wonder how many were singing from the heart, and how many were merely offering lip service? You know we might join in the harmonious blend-

ing of the voices, and have no real praise in our hearts. The Lord has declared that some will draw nigh to Him with their lips, but have their hearts far from Him. You and I, of all people in the world, should have in our hearts the disposition of praise, the spirit of praise.

One may say, "Of what does praise consist? Since the Apostle has commanded us to praise the Lord, how shall we know how to praise Him in a manner that will please Him?" The definition of praise is the thought of approbation, approval, commendation. We should give expression of appreciation to God for His grace, His mercy, His love. The opposite of praise is the thought of blame, of criticism, of finding fault. There is more to this matter of praise than we once supposed.

I wonder which of us have to any degree been giving way to fault finding? Are we finding fault with this, that or the other thing at home? You say, "Ever since I came to this convention I have been continually giving praise to God for His goodness. Were you doing that at home before you came to the convention? Will you do so when you get back to those you have left for a few days?"

It would seem that one who has come to understand the grace, the mercy, the love of God, could not do otherwise than praise Him. Think what He has done for us; what we

were when His love found us. We were in the horrible pit, and the miry clay. We were even enemies of God by reason of wicked works, and when in this condition He extended a helping hand; while we were sinners Christ died for us. God gave the most precious thing He possessed, sacrificing it upon the altar of His justice, that you and I might escape the sentence of death, and come into a condition of peace and rest. This was a glorious portion, but the Lord said, "It is not enough; I have still further blessings for you." He extended to us the invitation, "Son, give Me thine heart." "If you appreciate the blessings I have already given you, give me your heart." You and I responded to the invitation in accordance with the exhortation of the Apostle in Romans 12:1, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Reasonable? Yes, my friends, reasonable. If you and I have a proper understanding of these things we will admit it is reasonable. God has bought us with the precious blood of His own Son, therefore we should acknowledge that we belong to Him. But the Lord says, even if it is a reasonable service which I might expect of you, there are more blessings to the one who complies with the instructions of the Apostle.

When we became willing to render this reasonable service the Lord begot us by His Spirit to a new hope of life. O, the prospect. Anyone who appreciates the prospect before the Church could spend the balance of his days in praising God. We wonder in amazement at the things God has declared it His purpose to give to these. How can we do otherwise than praise Him?

Is it not the most natural thing for you and me to render praise continually as the Apostle enjoins? No, if it were a natural thing the Apostle would not have said it is a sacrifice. You recall the words of the text, "Therefore let us offer the sacrifice of praise continually." Nothing could be a sacrifice unless it cost us something, unless it takes something from us. Since it should be a delight for us to render praise to God why did the Apostle speak of it as being a sacrifice? Because we find instead of being a natural thing to praise God, it is an unnatural, directly contrary to the fallen flesh. But you say I am not considering my flesh. No, it is the new creature, the new mind begotten in us, through the Spirit of God that is praising Him. The old man will not do it; he has declared himself forever opposed to everything that is in harmony with God. To the extent you and I are willing to give him any liberty at all, to that extent he will prevent you, through the spirit of your mind, from giving to God the praise that belongs to Him. It is not an easy matter, therefore, my friends. You say the old man has been crucified; I consecrated him to God fifteen or twenty years ago, and he has been dead ever since. But what does experience teach you? He is not dead. The Apostle does indeed say that we should be dead to sin and alive to God through the Spirit, but if you analyze the matter, you will find that instead of the flesh being dead, it is very much alive.

To our understanding the body has been given to the new creature to practice on, that it may demonstrate to God what it would do if it had a glorious spirit body. To the extent that it compels the old body to render service to God, it is manifesting that if given a glorious spirit body, it would use that body to the glory of God. When you find one continually giving thanks and praise to God, you will find that one demonstrating the spirit of complete consecration. The volume of praise which ascends from the hearts of God's people indicates their spirit of devotion; it indicates the extent of their consecration. The thoroughness with which they have given their lives, their all, to the service of the Lord.

You know what we define praise to be. You remember that we called attention to the fact that anything in the way of grumbling, complaining, or criticising, would be the opposite of praise. You can find fault with the weather; it is too hot or too cold, or this or that or something else—not satisfied with anything. Not many have reached the place where they can say with the Apostle Paul, "I have learned in whatever state I am, therewith to be content." That is the condition that you and I want to attain. That is our standard.

Do you not know that unless the element of praise enters into your prayers they would not be heard by God? Do you appreciate that? You say, "I draw all my energy, secure all my help, through prayer." If you do it means your prayers to God are burdened with the element of praise.

They come from a heart filled with the spirit of praise. Else they would not be heard. If you come to God feeling that He has done some things for you, that He has lifted you from the horrible pit and the miry clay, and set your feet upon the rock and established your going; that He had given some blessings and then were to say, "Lord, now give me something worth while," do you think that He would hear your prayer? No, the Heavenly Father would refuse you His wealth of blessing. Suppose a young man was greatly favored of his father by having a good home, a pleasant environment, was given an education, furnished plenty of pocket money and given every opportunity to enjoy himself. One day he would conceive the idea that he would like to have an automobile. He goes to the father and says, "Father, I acknowledge that you have been rather good to me; you have given me some good things, but they do not amount to very much anyway; it was only doing your duty to your child. Now do something worth while, and buy me an automobile." Do you think he would get it? I think not. Neither will you receive any special blessing in coming to the Lord, unless you recognize His goodness in the blessings already bestowed upon you.

You see, my friends, it is not such an easy matter. To keep the incense of praise burning upon the altar of sacrifice is a thing difficult to perform. What is the reason for it? You will find the greatest reason right at home every time. The chief cause is inherent selfishness. The pre-disposition born in the old fallen flesh. This element of selfishness cultivated generation after generation, was ingrained in our very beings, when we came into the world. Selfishness reaches out and grasps everything it possibly can and claims it as a right without regard to the interest of others.

The second cause is environment. We are living in the world, but as the Master suggests, we should not be of it. These influences of the world are continually appealing to your flesh, and drawing out your passions in a direction exactly opposite to that which would please the Lord. The blessings the world enjoys today are marvelous in the extreme. Solomon, in all his glory, did not have such blessings. The Queen of Sheba visited him and marveled at his wisdom. Truly, he was a wonderful man in his age, but in our day the average working man has more wonderful things than Solomon possessed. We have more wonderful things that did Solomon. The blessings which our grandfathers would have thought impossible, we have in our possession today, and are treating them as necessities of life. My grandfather never dreamed of the telephone as a commercial possibility, but today any man in business, even if it be on a small scale, considers the telephone a necessity. I remember as a boy in school, learning a declamation about a flying machine. It was then deemed a thing impossible. Today they are undertaking to fly across the Atlantic ocean, in a heavier than air machine. The world should give thanks to God for the blessing they have received from Him. How much thanks are they offering? Not any. They are taking these things as the result of their own ingenuity, their own endeavors, and looking for more. In the history of the world there was never a time when there was as much grumbling, murmuring and complaining as there is today, and it is a condition that concerns you and me.

When we see an act of injustice, something that appeals unrighteous, it appeals to the human heart instantly, and we are up in arms, ready to criticise. The nations are angry, for the time has come when God's wrath will burn out the last vestige of opposition to Himself. The world shall praise Him, but not yet. Under these circumstances we are required to develop character; to make ourselves fit for the glorious inheritance, to which God has called us. You can see why you and I must cultivate this disposition of praise; we do not want to enter sympathetically into the murmurings of the world. When we hear them complain and murmur about this and the other thing, we should ever be ready to suggest to them the marvelous privileges they are enjoying today, in living at a time when invention has made possible the doing away of much of the labor and sorrow, with which their grandfathers contended; that they have many conveniences of which their forefathers never dreamed. The spirit of grumbling and murmuring is abroad in the land, and if you do not enter into it you will have to hunt more congenial companions. We can see what environment has to do with the necessity of cultivating the spirit of praise.

You say, "I have been doing that since I came to a knowledge of the truth. Naturally I was a grumbler." We are all the same. You remember what our pastor told us yesterday afternoon about being of the mean things of the

world. If you are appreciative of the fact; if you have a knowledge of what the Lord is arranging to do for the world, you will get away from that disposition as soon as you can. Praising God and giving expression to our selfish desires are as far apart as east is from the west. When you have in your mind thoughts of murmuring there is no room for praising God. We should see to it that this matter of praising God enters into every affair of our lives. Whatever we do or say, the whole matter should have in it the element of praise.

I have heard of people sitting down to a meal and giving thanks to God for the food provided; for the abundance of grace that had come to them, and then kick because the cooking was not done to suit them. Praise God for giving the blessing, and then murmur because it was not prepared to their taste. Think of it, my friends. In view of the fact that you and I have consecrated ourselves to the Lord, giving up every right that belonged to us as men and women, would not a manifestation of such disposition be closely akin to ingratitude? You know there is a proverb amongst men that it is not proper to look a gift horse in the mouth. Much less should we be disposed to find fault with what the Father has in kindness bestowed upon us in the way of blessings. He has given us more than He guaranteed to us. Someone will say, did not the Lord promise that our bread and water should be sure? If you turn to the words of Isaiah 33:16, the prophet declares, "His place of defence shall be the munitions of rocks; bread shall be given him, his waters shall be sure." Does this assure us that none of the Lord's people will ever starve? Let us see. Some people have starved to death who belonged to the Lord. To my understanding that Scripture would very appropriately teach that God would never withdraw from us the bread which came down from Heaven, and that the water of life flowing down from the throne of God could never be shut off, as long as you and I would desire to drink of it. How much better than the mere assurance that God would give us bread and water in our extremity. The last assurance you have of any assistance temporally is swept away, but God has given us the assurance which is more precious.

What is praise? Approval, approbation, commendation, giving thanks for benefits received. I came into the hall yesterday during the time the brothers were speaking regarding the harvest work. I was a little surprised at what I saw from that time on, and told our chairman about it this morning. We gather here to praise the Lord. In the beginning we asked the Lord to be with us, recognizing that unless He would be among us our assembly would not bring us blessing. What I saw disturbed me. It seemed to me some were not exercising this spirit of praise. At the door a number of brethren were visiting, shaking hands and enjoying themselves. Every time the door opened to admit someone you could hear a roar outside. I trust they were praising God out there. For at least a solid hour they were coming in, one, two or three at a time. It attracted the attention of those whose hearts should have been in touch with the infinite, whose hearts should have been lifted in praise and thanksgiving. I am not accusing you who are in the room of doing so, but I saw it being done. I saw one old brother walk down from the door to the middle of the auditorium, and then take off his hat. If you sought to come into the presence of an earthly king in such a manner you would get only as far as the door. Do you think you are properly praising the God of Heaven whom you invited to be present in the beginning, when you thus come into the assembly when the meeting is in progress? Ask yourself, my friends, "Am I doing this to the praise and glory of God?" If we cannot, let us do as the man did with his tobacco, of which our pastor told us. When he found that he could not smoke to God's glory he threw the tobacco away.

Let us cultivate this spirit of praise to God, that we may be drawn closer to Him. You know we have not much more time to complete the development of our characters. You say, "That is one of my difficulties. I thought I would be in the kingdom by this time, or surely not later than October 1st, and here there is not a cloud in the sky to indicate that the Gentile times will close by that time, nor even that the last of the Church will be glorified then. What will my friends and neighbors say? I have been telling them that all these things would happen before that time, and now they will have a little fun at my expense. I am afraid there is some mistake about our chronology." Are you praising God for this? Can you praise Him for this test of faith? You should be praising Him for that too.

Let us read a part of our text again. "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach, for here have we no continuing city, but we seek one to come." That is just what the Apostle is talking about. Going to Him without the camp. These experiences coming into your life are intended for your blessing. Can you praise God for them? Are you willing to be put to shame, and in your heart praise God that you have the privilege? That is a pretty difficult thing to do. As long as everything is running along smoothly we can praise God. You know there is a little line something like this: "The man worth while is the one who can smile when everything goes dead wrong." It looks as if the next few months might be sixes and sevens with us. We scarcely "know where we are at." Can we praise God for the uncertainty?

You say, "If God really loved us He would remove the difficulties; He would reveal to us the things we want to know." Are we better than the Lord Jesus? Is it not enough that the servant should be as his Master? You are supposed to be following in the footsteps of the Lord. He praised God when breathing out His life on the cross, when He said, "My God, My God, why hast Thou forsaken Me?" It seemed to Him that the Father had forsaken Him, and He recognized that the Father was His life; that without God it would be impossible for Him to enjoy the blessings He had previously been privileged to rejoice in. My friends, are we to expect something different? Even the Master was led down almost to the cross before He found out what His end was to be. He said, "I am going up to Jerusalem and will be crucified," but it was only a few days before His crucifixion.

The Apostle Paul did not grumble when he learned the time had come when the Roman government was about to execute him. I quoted his words a few moments ago. "I have learned in whatever state I am therewith to be content." We do not find any grumbling in the words of the Apostle Paul. He praised God continually. When the hour came that he was facing death he gave expression to that triumphant statement, "I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day." I wonder if you and I, under the same circumstances, would be praising God? Would we praise Him under such conditions as did Paul and Silas when in the jail, with their backs bleeding and sore from the forty lashes save one, they sang praises to God that they were privileged thus to suffer for His sake? Not very many would do so. Most of us would grumble.

I am going to remind you of something that has been a great comfort to my own heart. It is a picture of the children of Israel crossing Jordan into the promised land. During the wilderness journey of forty years God had proven and tried them. So you and I have been in the wilderness and our experiences have been proving and trying us also. They came to the banks of Jordan, over which they expected to pass into the promised land. So you and I, as it were, have come down to the banks of the River Jordan, representing death, and we are waiting to pass over, under the direction of the antitypical Joshua. The Jews were not murmuring and complaining, saying to Joshua, "How are we ever to get over that River Jordan?" There was not a thing to indicate a possibility of their passing over. The day before the crossing the water was flowing full to the banks, and the priests might have said, "There is surely no chance of our getting over. There is this ark of the covenant which weighs 180 pounds. If we put that on our shoulders we could not swim. Besides here are the women and children who would have to be carried over the river. Joshua, you had better forget it. If we undertake it we will be put to shame. Our enemies will say, there are those foolish Jews; they thought God would take them over that raging torrent of water twenty feet deep, and now they have lost their women and children, and all they had." You recall the circumstances in that great passing over. The Jews had confidence that the message presented by Joshua came from the Lord and there was no murmuring. And God had not shown them how He was going to do it. He might have taken Joshua aside and told him that a land-slide was all ready at Adam, some miles up the river, which would slide in and dam up the waters to permit the passage of the people. But He did not tell them anything about it. He allowed them to come to an extremity, and when

they realized that they could not help themselves. He reached forth His mighty arm and brought them the needed assistance. They thus praised God by their attitude of confidence, loyalty and faithfulness to Him. When the feet of the priests touched the waters they receded, and all passed over. Have we not as much faith in God as those poor Jews, who loyally followed their leader under such circumstances? They banked their all on the faith which they had learned to exercise in God.

This little incident should assist you and me to pass over the antitypical River Jordan, into the glorious conditions God has promised and provided for us. Let us continue on the march, for only those who marched at the time the waves opened were able to pass over. Some of the skeptical Jews might have said, "I think Joshua has made a mistake, and I don't want any of those people to jeer at me. There is some good fishing up the river and I am going fishing." Others might have decided to go hunting, or seek other diversion, so as not to be present when the mass of the people would meet disappointment. Upon their return they would have found the river flowing on as before, but the faithful ones on the other side. So there will be some who, when the Lord opens the way, will not be ready. They will be complaining and grumbling because He is not doing things their way. His own way is best, dear friends. Let us be ready and on the march.

There is another thing I want to mention. The Photo Drama has kept some at home. I dare say this hall would be full but for that. At Asbury I heard of a whole class who were kept away on account of the drama. I mention this to show how the Lord tests His people. I know of another class who received word that their invitation to send the drama had been accepted and they might make arrangements. Those having the matter in charge made arrangements and wired the office at Brooklyn to complete their part of the matter. About that time certain members of the class woke up to the fact that the convention would be on at that time, and if they attended the convention they would not be able to take care of the Photo Drama. Then they wanted to wait and have the drama later. Some found

fault with those who had arranged the matter, and whom they had previously instructed to get the drama as soon as it could be had. It seems the Lord is testing us as to whether we are willing to live up to the agreement we entered into when we gave our all to Him in consecration.

The Lord looks upon the advantages we enjoy as a stewardship, and He gives us opportunities to demonstrate our acceptableness as stewards. I know of a sister who was unable to do anything in the work, but she owned a home. When the possibility of having the Photo Drama came she mortgaged the home to pay the bills. The drama has been an expensive thing. The Lord is giving a privilege to the people who have means to co-operate. Those who have declared that they would delight to do the will of the Lord; that it would be sweet to do it, may reach down into their pockets. If we are consecrated children of God, everything belongs to Him. If when the Lord gave them this opportunity of praising Him by bringing the truth to friends, neighbors and fellow citizens, they embraced it heartily, do you not think the Lord appreciated that service and called it a sweet savor unto himself. It seems to me the sweetest savor we can cause to ascend to God will be by spending ourselves, our all, in His service.

So let us go to Him without the camp, bearing His reproach. Let us remember that every experience He permits to come to us is a test, and designed to work out His good purposes concerning us. Our times are in His hand, and we have nothing to fear. The Lord said, "The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay His head," but He was not concerned about that. If only we have the faith to carry us ultimately into the presence of the Lord we need worry about nothing of this kind. Rather we should be concerned as to whether we are going to Him without the camp, bearing His reproach, and offering the sacrifice of praise. Let us keep the offering of praise and thanksgiving continually burning upon the altar, that it may ascend as a sweet savor to our Heavenly Father. May the Lord bless you all as you continually endeavor to carry out His plans and purposes.

Question Meeting—Conducted by Pastor Russell at I. B. S. A. Convention, Memorial Hall, Columbus, Ohio, 11:00 a. m., Praise Day," Thursday, July 2.



HE arrangement this morning, dear friends, is for a question meeting, thinking that that might be the way in which the largest number of the questions of the brethren can be raised, and, so far as we are able, to answer.

Ques. Do you think the saints will all be sealed by October, 1914, whether they are here or not?

Ans. Our supposition has been—and we, of course, supposed that we were looking at it from the Bible standpoint—our supposition has been that during the period that we call the Gentile Times the whole work of God in the selection of the Church would be completed. Perhaps it would be just as well for me to give you a brief summary of why we think that 1914 is the particular date, and what has been accomplished and should be expected to be accomplished during that interim or period. I remind you, then, that God once had in the world a typical people, and that these people He organized into a typical kingdom, the Kingdom of Israel, and on the throne of the typical kingdom He placed a typical king. David, being the representative of that kingly line, the Lord promised him, "There shall not fail thee a man in My sight to sit on the throne of Israel," of his seed; and so we read of David's son, Solomon, and how Solomon sat upon the throne of the Kingdom of the Lord—not upon David's throne—upon the throne of the Kingdom of the Lord, his rule instead of the Father's. It was God's throne, it was God's Kingdom, only in a typical way. Solomon followed David, and Solomon's son followed him, and so there was a continuation of the Davidic line for a certain time. Then there came a time when God stopped that order of things. The last king of David's line who reigned over the people of Israel was King Zedekiah, and to him and of him God said at that time, "O, thou profane and wicked prince, whose time is come for iniquity to have an end. This shall not be the same (I will discontinue this order of things), this shall

not be the same. I will overturn, overturn, overturn it until He come whose right it is, and I will give it unto him." Now, then, you see, there was David's line. "There shall not fail thee a man to sit upon thy throne forever." And so for all these years God kept the tribe of Judah in a prominent place, and David's prosperity sat upon the throne as long as it continued. But in Zedekiah God discontinued that earthly kingdom, and there has been no earthly Kingdom of God from that time on. He was the last of the order of David. The people of Israel, you remember, were carried into Babylonian captivity. They came back afterward from the Babylonian captivity, but they never had any kings of David's line, and they never had any kings of their own at all. The Maccabees did endeavor to have a kingdom, you remember, but unsuccessfully; but they were not of the promised line of David; and then down to the time of the first advent there were certain kings of the Herodian line, but Herod's line was not David's line. Indeed the kingdom of Herod was not of a Jewish line at all. They were of Esau, and not Jews at all. So then, according to history and according to prophecy, Zedekiah was the last king of David's line that sat upon the throne of the Kingdom of the Lord. What happened then? Well, God has had no typical kingdom, from the time of Zedekiah down to when? Down to now. In all that time He has had no kingdom in the earth. Well, but, you say, Brother Russell, there have been some who claimed to be the Kingdom of God. Oh, yes, my brethren, and so the Bible tells us about the kingdoms of this world, but they are not the Kingdom of God. We are still praying, "Thy kingdom come." And it will be Messiah's kingdom that will come then. There will be no inferior substitution in the meantime. On the contrary, when God took away the kingdom from His own nation, the seed of Abraham, He gave the dominion of the world, by a kind of leasehold, to the Gentiles. And Jesus referred to that, you remember, in speaking of the "times of the Gentiles." And He says that the times, or years, of the Gentiles would continue until

the times of the Gentiles should be fulfilled. When He used these words He was thinking about the fact that Jerusalem would be completely overwhelmed and destroyed, as it was destroyed in the year 70, and Jesus said it would continue to be destroyed until the fullness of the Gentiles, the completion of the Gentile times.

Well, when did the Gentile times begin? We answer that they began where God's typical kingdom ended, when the crown was removed from Zedekiah. Well, what happened at that time to indicate that Gentile times began then? Oh, something very important occurred. At that time there were various nations in the world larger than the people of Israel. There was Egypt, and the Babylonians, and other nations, but these were two of the other nations near to Israel. And Babylonia became very great, and the greatness of Babylonia dates especially from the time of the overthrow of Israel. At that time God recognized Babylonia as being the first of the Gentile kingdoms that would have control of the world, and it became the Universal Empire. You remember it was about that time that Nebuchadnezzar had that very peculiar dream, a dream that impressed him so much in his sleep, that when he awakened he simply remembered that it was a very important dream, but he could not think what it was. Then he called his wise men and said, "I have had a dream, and I cannot tell you now what it was. Tell me the dream and the interpretation of it." And they said, O, king, this is a difficult matter. Tell us the dream and we will interpret it. But we can't tell what the dream was. No king has ever asked his wise men to tell a dream and the interpretation as well. But the king said, O, well, if you can't tell me the dream you don't know what the proper interpretation is. It would be easy for you to fix up an interpretation if I were to tell you the dream. Anybody could do that. If you were able to tell the dream and the interpretation, well and good. If you had any real wisdom from the gods you could tell just as easily what the dream is. Go ahead now. If you can't tell what the dream is, I will know you are fraudulent, and I will put every one of you to death. And so there was great fear, you remember, and finally, amongst those wise men was Daniel, who had been carried captive to Babylon as a young man at a previous time of the war, about eighteen years before Zedekiah lost his crown. And Daniel, the prophet, came forward and said to King Nebuchadnezzar, "O, king, live forever. Let not the king be hasty in this matter. Let time be given, and the God of Heaven will answer the king's question and we will tell the king what the dream was." And the king was very anxious to have his dream explained and to know what it was, and so he said, "Very well, we'll give you time." At the appointed time Daniel appeared before the king and said, "O, king, this was the dream, for the God of Heaven has revealed it unto me: Thou sawest in thy vision of thy head upon thy bed, and behold, a great and mighty image; the height was tremendous; and the head was of gold, and the breast and arms were of silver and the belly and thighs of brass and the legs were of iron, and the feet were of iron and miry clay; and thou beheld, O king, until a stone was cut out of the mountains without hands and it smote the image in the feet thereof, and then the iron and clay and brass and silver and gold all became as the chaff of the summer's threshing floor and the wind carried them all away, and the stone that smote the image on the feet, it grew and became a great mountain, and filled the whole earth." And the king said, That's exactly my dream. You've got it exactly. Now I know you have some way of telling about that dream. Come on, now, and tell me the interpretation. So Daniel proceeded to give the interpretation, and he said, "Thou, O king, art the head of gold. Thy kingdom is the first one in that image." Why? Were there not others before? Because, previous to that time God had had His own kingdom in the world, and there couldn't be any other universal empire as long as God's kingdom was in the world. So now is the start, you see. Nebuchadnezzar's kingdom was the head. It was recognized from that moment, from the time that God through the prophet had said, "Remove the diadem (from Zedekiah), take off the crown; I will overturn it," and meantime, while it is overturned, God gave the rulership to these nations represented in the image. The head was Babylon, the silver breast and arms Medo-Persia, the belly and thighs were the government of Grecia, when Greece was the universal empire, and then came the legs of iron, representing the Roman Empire in its days of greatness and power. Then came the feet, representing what is called the Holy Roman Empire, that is to say, a

mixture or religious and civil power, and in these feet the miry clay mixed with the iron represented an imitation of the stone. Now, imagine the feet there, a certain part of iron, and miry clay all smeared over those feet, would look very much like the stone which hit the feet, wouldn't they? And that is what the Lord represented, you see. The miry clay represented the religious institutions of the present time, commingling with the civil power of the present time. On the one part it is claimed, for instance, that Great Britain is a civil power. On the other hand it is claimed that Great Britain is an ecclesiastical power, and the bishop of the church of England sits in the Parliaments of England in the House of Lords, with the civil lords, and thus they are mixing the miry clay, represented in human, earthly church systems, and secular power, that claim to be God's kingdom, combining it with the strength that there really is in the civil power. The same thing is true of Catholicism. The same thing is true of the Greek Catholic Church in Russia, etc., as they all claim, they use the civil power and they have the ecclesiastical system in outward appearance—it appears religious, but the strength of all is in the civil power. It is merely an imitation of God's kingdom, and not the real thing. It belongs to the kingdoms of this world. And so the kingdoms of earth today calling themselves God's kingdoms are just as much civil governments as they ever were, only they are not as honest; not that the people are necessarily dishonest, but that they have got these wrong ideas in their minds, and they are fully convinced along the lines or error.

Now, then, the great image was a picture, of what? The Gentile governments that should bear rule over all the earth. How long? The whole period of that image, from the head, Babylon and Nebuchadnezzar's time, down to the feet and toes of the kingdoms of the present time. That whole image represents the Gentile governments, and the times of the Gentiles is the period between the time that image was set up or came into power, and the time that that stone is to smite the image upon the feet and crush its power.

Do not think, dear friends, that I am saying for a minute that you and I are to strike the image. Oh, no! God has given us no such commission. It is the heavenly Father that will do the smiting, and you and I have nothing to do with that; but so long as these various civil governments have the power, you and I are to recognize that God gave this power to these Gentile governments, and we are not to seek to disrupt that power; we are not to fight against these governments; we are to recognize these governments, because, as St. Paul tells us, "The powers that be are ordained of God." He authorized them to be. He did not say they were His kingdoms, and when any of these kingdoms claim to be God's kingdom they are telling that which is fraudulent and wrong. They are Gentile kingdoms, outside of God's kingdom. The word Gentile in the Scriptures stands for outsiders, those who are not God's people. This word Gentile, that is also translated "heathen," is the same word that is translated "Gentiles," interchangeably. So that all these kingdoms represent the Gentile image, that Gentile, or heathen kingdom—not God's kingdom.

Where had God's kingdom been? Oh, not prominent, but subject. The Jews, after their return from Babylon never were a free people. They were always subject to one or another of the civil powers. One or another of the great nations ruled over the world, and ruled over them. They were under the Medo-Persians and under the Grecians and under the Romans; and now they are more or less subject to the "Holy Roman Empire," as they have suffered as much, perhaps, at the hands of the Holy Roman Empire as they have suffered from any of the others.

So then it is during this time that God has permitted the Gentiles to rule the world, we understand He has been doing another work, namely, the gathering out of the world a people, a Kingdom class, and the Apostle Peter speaks of this, saying to the Church, you remember, "Ye are a holy nation, a peculiar people, a royal priesthood." You and I belong to that—not that we are the finished priesthood yet. The real royal priesthood will be that priesthood, or that portion of us that will attain unto the first resurrection and will be joint heirs with our Lord in the heavenly glory, having made our calling and election sure, having been fully baptized into Christ's death, and we shall also be risen with Him in that day of glory. But while that is the hope of the Church, we are not in that Kingdom yet, in its fullest sense. We are not yet brought into the Kingdom proper.

We are the ones who are to be the Kingdom class if we are found to be faithful to the Lord. Faithful is He who hath called us into that Kingdom honor, and who will also do it, and, as Jesus said, "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." But He has not given it to you yet. He is going to give it to you at the end of this age. He is going to give it to you when the Master himself comes into the great place of power to be the King of kings and Lord of lords. Then we also shall reign with Him and be like Him and share His glory.

Now then, when will Christ's Kingdom come? Well, we answer, not until these great kingdoms have reached their culmination. What will that be? That will be the end of the Gentile times. So then, when God said to Zedekiah, "I will overturn this crown and this kingdom until He comes whose right it is," it meant that there will be an interval, without God's Kingdom, from the days of Zedekiah down to the day of the establishment of the real Kingdom of God, in which Christ is the great King over all the earth, and He tells us that when He shall appear in His glory we also shall appear with Him in glory. But that isn't yet. That isn't yet.

Now, dear friends, our expectation has been that these Gentile times would finish with the present year, 1914, and that with the finishing of the Gentile times, forthwith, immediately, God's Kingdom would begin to manifest itself. I do not know yet that this is not true. It will have to be shown. Perhaps somebody can prove that it is not true, but I do not think anyone yet can prove that it is not true. If we come to the full end of 1914 and nothing transpires following that time to indicate the establishment of Christ's Kingdom amongst mankind, then perhaps we will have to reconsider matters; but not until then will it be necessary for us to reconsider. It is for the other party to prove that it will not be so.

Why do you think it will be in October, 1914 (we are making a good deal out of this question, but I infer that this is just as interesting to you as some other part of the question would be)? Why do we think that 1914 should be the consummation of Gentile times? What reason have you for thinking that it will come in 1914 any more than in 1910, or 1920? This reason: We endeavored to find the date on which the Kingdom was taken away from Israel, the date on which the crown was taken from Zedekiah, the date on which the kingdom of Israel there ceased, the kingdom of Judah there ceased and went into absolute captivity and the city of Jerusalem went into destruction. Now what year was that? We understand, as nearly as we are able to calculate; we do not claim infallibility, but as nearly as we are able to know, from all the history there is to be known, we believe that to be the year 606 B. C. We will not go into all the proofs. That would take us all afternoon, and you have it in print, you have read it for yourselves and you know whether you believe it or whether you do not believe it and you were not urged to believe it. I simply set before you what I found there, what seemed to be, to me, the most reasonable answer to this matter, and you believed as much of it or as little of it as appealed to your heart.

Now then, suppose it were the year 606, what would that have to do with 1914? Why, this, my dear friends: We found that there were two things stated in the Bible, one in respect to natural Israel and the other in respect to these Gentile times. In respect to natural Israel it seems to be quite clearly pointed out that they would have "seven times" of very severe, trying experiences and punishments from God, discipline, disciplinary punishments. And these seven times of Israel's chastisement, as God foretold in the book of Leviticus, were not seven literal years, because they had many more chastisements than seven literal years. We believe, therefore, that they were seven symbolical years, and a symbolical year in Bible usage is three hundred and sixty years, corresponding, you see, to the lunar month, the lunar year—three hundred and sixty days, and so, three hundred and sixty years, a day for a year. And so seven years, or seven times, is seven times three hundred and sixty, which would be twenty-five hundred and twenty. And similarly, therefore, twenty-five hundred and twenty years would seem to be the measure of Israel's subjection to the Gentile governments, 2,520 years. Well, were they subject to the first? Yes. To whom? To Nebuchadnezzar. Were they subject to Medo-Persia? Yes. Were they subject to the Grecians, represented by the brass? Yes. And the Romans, represented by the iron? Yes. They have been subject since then? You know they have been subject. Twenty-five hun-

dred and twenty years, come this fall, as nearly as we are able to reckon. What does that mean? Why that means that the time for Israel's deliverance from Gentile dominion should be the end of this year. Well, what will that mean? Well, we do not know yet what it will mean, but we rather think there will be something or other, either in the way of the downfall of these kingdoms represented in the image, or in some other way it will be shown that God's favor is returning or has returned in special form to Israel. Are there any signs along that line? Yes, some signs; for instance, we have the Zionistic movement, which began only quite recently, and this Zionism is looking just in that direction, hoping for the restoration of national power to the Jewish people—hoping for it, waiting for it, desiring it, laboring for it. And where did the Jews get that idea? Ah, we are not wise enough to say. We should not wonder at all if the Spirit of the Lord stirred them up at the appropriate time to look for and wait for and strive for the restoration of their national entity at the right time. We believe so.

Well now, what about the other things? What about the Church? What about these Gentiles? Well, we answer, that similarly there are seven times marked out for the Gentiles; and their times began at the same period, at the same time, we believe, the year 606 B. C., and the seven times of the Gentiles is just as long—2,520 years, and measure down, we believe, to the end of the year 1914 and the beginning of the year 1915. What should we expect, then? Why, we should expect that by the end of 1914 the lease of power, this great lease that God gave to the Gentiles, the times of the Gentiles, would expire. And what would this mean? Why, you have lived in a house, and perhaps your lease has expired, and with the expiration of the lease the landlord sends you a notice to quit and get out. So I presume that the Gentiles will be served with a notice to quit. And just what that will mean to the Gentiles I am not wise enough to know. And if you do not quit and give possession of the house according to your lease, if you do not do so peaceably and quietly, in all probability the officer would come 'round and put you out on to the street. And so I am not expecting that the Gentiles know anything about this notice to quit, and they are not thinking of quitting at all. King Edward has no thought of saying, "Here, Lord, here is my crown, take it, please, and begin your reign." And the czar of Russia, his cousin, has no thought of doing that, and the other great kings of the world know nothing about the Messiah and His Kingdom. They do not realize the facts in the case. We are not blaming them at all, but we see that they are not prepared to quit. But we believe they are going to have a notice to quit, and they are quite unprepared for it. What do you think it will mean? Why, I think it will be about time. Well, how will it be done? Now, that takes more wisdom than I have. Well, you might say, it would necessarily mean, of course, that God would use some good people to put them out. Oh, not necessarily, my dear brother. Not necessarily. The officer who comes to put you out of the house might not be a good man at all. He might be a very rough and tumble sort of fellow that would come to set your stuff out. And so God sometimes uses the wrath of man, and the wrath of the devil, to praise Him, and He may use some other power. For aught I know, He may use anarchy to put these kingdoms out. It is not for me to say. I do not know. I merely know that you and I are commissioned to follow peace toward all men. We are not the ones to put them out. Therefore, we can sit still, with great equanimity of mind, and say, When God's time comes, whenever it is, the Gentile lease will terminate and He will oust them from their positions, no matter how strong they may seem to be, and the Kingdom will be given to the people of the saints of the Most High God, the Kingdom of the greatness of the Kingdom under the whole heavens, as Daniel describes it, and the people of the saints of the Most High God will take the Kingdom and possess the Kingdom forever, even forever and ever. That means a long while. We don't believe that the Gentiles will be given another lease. We believe they were merely given this lease in the interim, because God's time had not yet come for the establishment of His Kingdom.

Now, then, about the Church. That is the essence of this question, and the rest has been marginal. About the Church: We have understood that the Church is all to be gathered out before that time, because Jesus seemed to imply that in some of His statements. He said, for instance, speaking of the kingdoms of the world: "Watch ye, that

ye may be accounted worthy to escape all these things coming upon the world," and so we think it is not unreasonable that we should say, if these things are coming upon the world as it is declared, when the times of the Gentiles have expired, if these things are to be a great time of trouble as the Bible says, a time of trouble such as never was since there was a nation, we say, If we are going to escape them, why, we suppose that we will be translated, or changed or something, having our resurrection change, before that time. So now that wasn't bad reasoning, was it? Even if it should be found to be wrong in the end, it doesn't seem to be illogical to my head, and I am not ashamed of it at all. Other people may be if they like, I am not. Well, now, is there any possibility that we might not be there? Yes, there is a possibility. There are two ways of escaping trouble. You might escape the trouble and be right in it. Is not that so? Yes, it is. A good many people think I have been in a peck of trouble for several years past. I have been escaping it all, my dear friends. If I look very much troubled, why I belie my feelings. I am not troubled a bit. I only wish that my enemies could have just as good a time, and especially all my friends (laughter and hand-clapping). Well, now, the Lord may have something of that character for us, and for all I know the Church may be here during that time of trouble or during a portion of that time of trouble. There is nothing in the Bible that says just as soon as the Gentile times are ended all the Church will be glorified. The Church may be here after the trouble is begun, perhaps. Perhaps. It is possible. We'll see. And we'll be content whatever we see, won't we! That is the situation, dear friends! "Content, whatever lot I see, since 'tis my God that leadeth me." Could we be otherwise than content with God's leading? We may be sure that all the leadings of our Heavenly Father and of our Heavenly Lord will all be for good, that we will have every reason to enjoy His leadings. He doth all things well.

Well, how might it be? Well, it might be that we would remain through this time of trouble.

And do you think, Brother Russell, that all the saints will be sealed? Well, now, the sealing, we understand, dear friends, is a work that begins with the holy Spirit operating upon our hearts at the very time that we begin to do the will of God. The Apostle speaks of this sealing of the holy Spirit. The sealing, you know, as it was done in olden times, was done with a seal—an instrument of hard metal, or stone, usually a stone, impressing upon soft wax and giving a certain impress there that can be distinguished afterward. And so God, accepting us as His people, our hearts becoming very tender, and we as New Creatures giving ourselves fully to Him, has begun the work of impressing His character and likeness upon us, and we are in the process of being sealed with the holy Spirit; and that sealing work has been going on, hasn't it? Yes, you know something about it. Yes, thank God you do! Well, there is a further sealing mentioned in the book of Revelation, you remember. There is a sealing in their foreheads; and something mentioned in Revelation as not having been common to the people of God, but as being opportune, and transpiring, in the end of the age; and we read, you remember, that the four angels are holding back the four winds; that the great time of trouble (I am not giving you the exact words), that the time of trouble should not break loose upon the world until the servants of God had been sealed in their foreheads. Now that is a different sealing, you see. As Christians, we have always had, from the beginning of our experiences, the sealing process in our hearts, the characterlikeness of our Lord made more and more prominent, and so had our fathers and our grandfathers and all the Church of Christ had that sealing work going on in the heart. But now this sealing in the forehead signifies the giving, or impressing, intellectually. Has that been going on for a while? Yes, my dear brother, and you know it. Just as surely as you have had any of that sealing in the forehead you are aware that your intellect is sharper and brighter and clearer. You understand God's character, you understand God's plan, you understand God's Word as you never did before. And this sealing process is to continue until what? Until all the number that belong to the Elect Church shall have been sealed in their foreheads. Will there not be many of the saintly ones of God's people left in ignorance? Not one! Not one! All of the one hundred and forty-four thousand that shall stand with the Lamb on Mount Zion will all of them be sealed in their foreheads; not necessarily all of the 144,000 in the flesh,

because they have been selected throughout the whole age, you know; but all who belong to that class who will be living in the end of this age will have the sealing in this way; and the others that belong to that class, by experiencing the resurrection they get their sealing in still a more thorough manner, if you please; but the entire 144,000 receive this sealing in their foreheads, this intellectual knowledge of which this is a picture. So we believe it must be. So it has been in process. A part of the work that you and I rejoice in having the privilege of having a part in is this work of helping to bring to others the knowledge of God's character and plan. The pilgrim work and the scattering of tracts and the Photo Drama of Creation and the colporteur work and every other part of the work is with a view to helping our fellow Christians to have this sealing in their foreheads, to get a clear intellectual understanding of God's plan.

And some can't see it at all. Why not? Because they are not drawn by God to receive it. And others do receive it. Yes, because to them it is given to receive it. Just as Jesus said in the end of His age, to some, "To you it is given to know the mysteries of the Kingdom of God, but to all outsiders these things are spoken in parables and dark sayings, that hearing they might hear and not understand." It is not for them to understand. In other words, God does not wish His plan known to everybody. He does wish it known to His consecrated people. "The secret of the Lord is with them that reverence Him. He will show them His covenant." And now in the end of the age is the time, we believe, that light and knowledge is especially due to this class. "Light is sown for the righteous." St. Paul, speaking on this very subject, says, after telling about that great time of trouble that is coming upon the world, he says it shall come upon them as a thief and as a snare and they shall not know, "but ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are the children of the light and the children of the day," and God will show you enough on the subject that you will not be like the world, overtaken unawares, and not knowing what to expect. So it is coming over the whole world. The Gentiles do not know what is coming. They see the difficulties and they wonder about different things, but they do not know what is coming.

Now then, though it isn't in the question, I think it is a part of the question and perhaps as much of interest as the others here, therefore I will go on: Suppose that we should remain here! I am fully convinced that I would rather stay here if the Lord wants me to stay here. I couldn't go if He did not want me, anyway, but I am pleased to stay if it is the Lord's will. If the Lord were to say, "You can have your choice of going or staying," I think I should say, "Dear Lord, if you want me to stay, I'll stay." Wouldn't you? Of course you would.

Now there is a scripture to which we called attention in the *Watch Tower* recently, that is, two or three months ago, that leaves a little room for question whether or not the Church might be completed and somehow or other accepted in the Lord right here in the flesh, right here amongst men, and yet their destiny, so to speak, be settled, and yet we would not die—or attain to the resurrection just yet. That scripture says: "Let the saints be joyful in glory, let them sing aloud upon their beds, let the high praises of God be in their mouth, and a two-edged sword in their hand, to execute the judgments written. This honor have all His saints." Now you see there's room there for the thought. Why? How? Notice the glory that these saints shall have. Some of God's people are at rest, while others are in short beds—trundle beds, so to speak, and those that are of full size are represented as having full size beds, etc. And the two-edged sword, what is that? Why, the sword of the Spirit, which is the Word of God. Now, we won't need the sword of the Spirit, the Word of God, in our hands after we get into the glory beyond the veil, will we? We do not think so. I doubt very much, that we will use the Word of God as the sword of the Spirit after we are changed. I think we will have more powerful weapons, more spiritual weapons even than the spiritual Word of God. What more? "The high sounding praises of God upon our lips." That can just as well be on this side of the veil. So the bed seems to indicate this side of the veil, and the sword, and then the text says, "To execute the judgments written." Why, are we to execute the judgments in the flesh? I do not know. I have no idea. I am not trying to execute judgment, my dear brethren, and I will not do so until the Lord makes it very

positive to me that I should. He will have to push me out and make it very plain if I am to do that. I am not going to assume that I am not to use any force with anybody until He makes it positively plain. If that is it, if the time should come, He will know how to make it plain to us, and then we will do our duty, we trust, every one; but we will wait until we see. I am simply suggesting these thoughts, because we are nearing the end of 1914, and I wish to leave this thought in your mind: that there is a possibility of our not being changed this year, and that there is a possibility that the Church may be completed and yet we will not be changed. It is possible that the Gentile times will end on time as expected, and yet the Church not be changed.

Another question I will anticipate: Suppose that the Gentile times should end in October, 1914, what would be the logical thing to expect? Well, I am not sure what to expect. We could not be sure, we would not know, whether it would take the Lord fifteen minutes or fifteen days or fifteen years to put out the kingdoms of this world. It is merely a guess, but one guess that we might give with a little bit of scriptural basis is this: We have seen parallelisms between the Jewish Age and the Gospel Age. We have seen that the forty years of the harvest in the end of the Jewish Age corresponds with the forty years harvest in the end of the Christian Age. We have seen that at the end of the forty years of Israel's harvest, the nation of Israel was destroyed within approximately six or seven months after the end of their harvest—a little more than six months. And so, following the same parallel, if it is a parallel (I am not sure that it is), if it is a parallel, it would seem to imply that the great trouble should be expected to come upon the world in the six months following October, 1914. Well, now, if you will wait until this time next year and see how it is, and we have another convention, then we will perhaps be wiser; but I hope we will not be any the less loyal to the Lord and His Word, whatever may be the circumstances or conditions. We did not consecrate until the end of Gentile times, nor did we consecrate until the end of 1914 nor until the end of 1915, but we consecrated, if we consecrated properly, until death.

Ques. Justice is the foundation of God's throne. How could justice allow the innocent to suffer that the guilty might go free?

Ans. The best answer to that question would be for me to suggest that the inquirer read the fifth volume of Studies in the Scriptures. He will get it all there so plainly that he could not think or see it any other way. If he can, we would like to see what he looks like after he gets through reading it (laughter). Briefly: God's justice did not force anything upon our Lord Jesus Christ. Justice could not have forced our Lord Jesus to die for our sins. The Bible nowhere says that God forced Jesus to die for our sins; but the Bible does say, in full line with justice and in full line with love, that God has set before His Son a great and glorious proposition, leaving it open for Him to choose it or to disregard it; and the Bible says that He chose to accept that proposition and that in accepting that proposition He gave himself a ransom price. It was a voluntary matter so far as Christ was concerned. But the Father's proposition was this: that if the Son would manifest His love and obedience and loyalty to the extent of humbling himself to leave the heavenly plane and come to the earthly plane of being, and then would give himself completely unto death on man's behalf, and give up sacrificially this earthly nature in the interest of humanity, that God would appreciate all these demonstrations of love and that He would reward it; and the Bible goes on to say that God did reward it; and St. Paul says, speaking along this line, "Who for the joy that was set before Him endured the cross, despising the shame." Mark you that it was not forced upon Him to endure the cross or despise the shame, for He himself states that He could call forth legions of angels for His own defense. He was not compelled to do one bit of it; but for the joy that was set before Him, for the great promise that God gave Him in respect to the Kingdom, in respect to the blessing of mankind and His own glorification, for these things He endured the cross and despised the shame. "Wherefore," says the Apostle, "God hath highly exalted Him and hath given Him a name above every name, that at the name of Jesus every knee should bow, of things in Heaven and things in the earth." The things in Heaven already have bowed, acknowledging Him as Lord of lords, and the things of earth will bow during the Millennial Age, for unto Him every knee shall bow.

Ques. Since all were condemned in Adam, is it proper to say that the Jews were doubly condemned, or should we

say that their failure to keep the law was an additional proof of their condemnation?

Ans. It is proper to state it the way God's Word puts it; for we do not know very much about it ourselves. The Apostle speaks of the Law being a special condemnation to the Jew, and he tells us Gentiles that if we were to get under the same condemnation as the Jew we would be getting into a double condemnation, which means that there was something extra in their case. He says, "Ye that desire to be under the law, do ye not hear the Law?" He points out how every one that did not keep the law was condemned by not doing so, and that the whole Jewish nation was condemned because of not keeping that law. Then he proceeds to show that a Jew could only get free from the law by dying to the law, while we, who are Gentiles by nature, could get into Christ because we were already condemned in Adam. We do not have to die to the law, but every Jew had to die to the law before he could get into Christ at all. So that in one sense of the word you see that the Jews were around the corner, as it were, and having a more difficult way to get into Christ. How did that come? This way: The whole race was condemned in Adam. We are all of one race. We were all alike sinners, the same sentence upon all, from Father Adam. But God made this special proposition to them: Now, I propose to you a special thing, that I will count you out of the general run of mankind and I will count you a special people and will make a special covenant with you and I will give you a special mediator, Moses. Now if you wish to come under these terms as a people, then you will have the opportunity by obedience to this law, I will give you everlasting life, and by disobedience you agree that I shall sentence you to death. And they said, "It is agreed," and as you see, they were already under one sentence of death through Adam, and now God typically lifts them out of that condemnation in which the whole world was, and, typically, through the blood of bulls and goats and the ashes of the heifer, He typically placed them on a new platform and gave them a special condition and a special covenant and entered into a covenant with them, and they bartered all their future rights in that covenant. Therefore, when they failed to keep the law they as it were had their second trial. They accepted it as a preference to the future trial. They got their condemnation. Therefore, the Bible proceeds to show that Jesus not only died for the world, but that He also especially died for the Jews, and the Bible points out especially that there were certain features of God's law that were upon the Jews that made it necessary that Christ should die especially for them, as it is written in the law, "Cursed is every one that dieth on a tree." "Therefore," says the Apostle, "He was made a curse for us (for us Jews)." He did not need to die on the tree for the Gentiles. There was nothing in God's law for Adam that he should die on the tree. There was nothing in God's law, therefore, that required that Jesus must die on the tree, that He must be crucified, that is, in the original law given to Adam; no reason why Jesus must have died such a sacrificial death as that of crucifixion; but it was necessary for the Jew, because that was the curse, the highest culmination of the Jewish law, the special weight and force of the curse, the very extreme of the curse, as the law said, "Cursed is he that dieth and hangeth on a tree." Therefore, says St. Paul, "Christ hath redeemed us from the curse of the law, being made a curse for us."

Ques. How can the New Creature perish, if, as the Bible declares, we are "begotten again, not of corruptible seed, but of incorruptible?"

Ans. The New Creature is begotten of incorruptible seed in the sense that this seed will not become unholy. It will not be corrupted. Therefore, the Apostle argues, if any of God's people, after receiving the holy Spirit, if they turn away from that holy Spirit, they are losing it entirely, that they are dying to it, that God's Spirit cannot be corrupted. You may give your will or consent to God's Spirit and then you may afterward take your will away from God's Spirit of begetting; but the spirit of God always stays pure, holy, incorruptible, but that Spirit in you is the begettal or the energy of God working in you and to bring you to that incorruptible condition, if you allow that holy Spirit working in you to do God's good pleasure, and then eventually, by the change of resurrection by God's favor you would be an incorruptible being beyond the veil. It is the holy Spirit that is incorruptible. It is the holy Spirit that cannot be perverted, and it will not stoop to corruption. As long, therefore, as we have this spirit energizing us and

actuating us, we are incorruptible, but as soon as we renounce that, we do not change God's Spirit, but we become corrupted ourselves, and will die the second death, as St. Paul explains.

Ques. Sacrifice and offering thou didst not desire" (Psalm 40:6). Please explain.

Ans. In any translation from one language to another there is always danger of failing to express the original thought in its simplicity, and so in this case. "Sacrifice and offering thou didst not desire." What is the thought there? Why, it is this: that although God desired and intended the establishment of the law covenant, the law arrangement with the people of Israel, that was not the full completeness of God's intention or desire. What He meant was that that should be the typical sacrifice, foreshadowing the antitypical

sacrifice. These that He ordained or authorized for the time being were not what He meant eventually, were not the end or completion of God's purpose or desire in respect to sacrifice for sin. They were merely typical of that great desire which would be fulfilled in Christ. Sacrifice and offering thou didst not desire, that is to say, was not all that God meant. He did accept this sacrifice and He did grant the Jews year by year a national forgiveness, and an opportunity to try again if they could meet the law; but these things were not the end of God's desire or intention. He had in mind the better sacrifices, the sacrifice of Christ, the great Redeemer, and then the better sacrifices of the church, the body of Christ, joined to His sacrifice. This is what God had as His great purpose, and that other was merely the typical, the foreshadowing of it.

Columbus Convention—July 2.

Discourse by P. S. L. Johnson.

Subject: "OUR PROCEDURE IN DEVELOPING A CHRISTIAN CHARACTER"

2 Pet. 1:5-11.


In this lecture a number of particulars not discussed in the lectures on "The Methods for Developing a Christlike Character," published in the Convention Reports for 1912, and yet belonging to a well-rounded discussion of that subject, is set before the brethren. This discourse may be considered, therefore, in some respects as supplemental to those lectures. If it were to be placed among them as one of the series its position would most suitably be the second lecture. Wherever in the "Methods" the specific applications have already been made, they will not be repeated in this discourse; the reader will be referred in each case to the lecture of the series where the matter has been discussed. This will save both space and repetition. The subject matter herein discussed, while at times complicated, will, it is hoped, be found helpful both from a theoretical and a practical standpoint. To enable the reader more readily to grasp it, an outline has been furnished and placed at the head of the lecture; while throughout the discourse the divisions and subdivisions have been made patent to the eye, as they come up for discussion. While from an artistic standpoint this may not be in harmony with the most generally applied standards, necessities of clearness and helpfulness are a sufficient reason for its justification. The discussion will be begun with some general explanations.

I. GENERAL EXPLANATIONS.

A. A Christlike Character.

In the first lecture on the "Methods," the antecedents of developing a Christlike character were shown to be the necessary faculties of heart and mind, justification by faith, consecration to God and the begetting of the spirit. There it was also shown that a Christlike character is a disposition whose mental, moral and religious quality in spiritual respects is crystalized after the pattern of Jesus' character. The elements of such a character were shown to have a proper attitude toward evil and good, i. e., abhorrence of, avoidance of, and opposition to, evil, the heavenly sentiments, the graces, the servant use of our members, and balance of character. Such a character is produced as well as made possible by the new creature through the help it receives by its use of the Spirit, Word and Providence of the Lord. Without the spiritual capacity imparted to every organ of our brain by the spirit begetting to produce such a character would be impossible. While in the next age mankind through obedience will develop perfect human character, these will not be spiritual because mankind will not be begotten of the Spirit.

B. Our Procedure.

What is implied in our procedure in developing a Christlike character will next engage our attention.

a. ITS MEANING.

Our procedure in developing a Christlike character means the ways of doing the things which go to construct a Christlike character. There are certain lines, processes, modes, methods and an order of doing things that constitute this procedure. They lock and interlock into one another and their faithful use results in constructing one element after another of Christian character. Sometimes they work on one of these elements alone, sometimes on several of them and sometimes on all of them at one time. How-

ever, this may be, our procedure consists in our using these lines, processes, modes, methods and this order in the ways that will produce in us the elements of Christ's character and thus make us like Him.

b. ITS LINES.

By the lines of our procedure in cultivating Christlikeness is meant the avenues along which our hearts and minds travel in producing the primary graces, in operating them independently of one another, and in causing them to take the controlling of all our conduct. Adding is the first of these lines of procedure. It means the work of producing the primary graces. Peter mentions these in our text as faith, fortitude (hope), self-control, patience, piety, brotherly love and charity. The word knowledge which he uses in this list, of course is not a grace of the heart, it is an acquisition of the mind. Therefore it is omitted in an enumeration of the primary graces. By adding the graces is understood the work of producing them, and that as separate and distinct from one another and independent of one another in the acts of producing them.

The primary graces heretofore enumerated, and to be distinguished from another set of primary graces (which for the sake of distinction may be called the lower primary graces, and which will be discussed in their appropriate place) are the qualities that are developed by the proper use of our religious organs. These organs are spirituality, hopefulness, firmness, continuity, consciousness, benevolence and veneration. All of these except continuity are located on the top of our heads. Continuity, through which patience works, has been very wisely located in the middle of the back of our heads; because there, bordering on our leading selfish and worldly propensities, by its steadfastness (the Biblical sense of the word patience) it can best control them. Some of these organs, each acting alone, produce singly some of the primary graces; the others of these organs produce by a combination of two of them the rest of primary graces. Thus spirituality repeatedly and properly used, by its independent exercise, takes on the quality of faith. Hopefulness acting alone by repeated and proper exercise takes on the quality of hope. Firmness acting alone upon our sentiments and qualities by frequent and right use takes on the quality of self-control. Continuity acting alone upon our sentiments and qualities by habitual and right use takes on the quality of patience, i. e., steadfastness, perseverance. Thus each of these graces is developed by the independent action of its separate organ. Piety, brotherly love and charity are each developed not by the independent action of only one of the religious organs, but each is developed by a combination of two. Piety, duty love to God and Christ, is produced by a habitual and proper use of veneration and consciousness combined. These organs so used take on piety as their quality. Brotherly love, duty love to the neighbor, is developed by a continued and proper use of benevolence and conscientiousness combined. These organs so worked take on the quality of brotherly love. Charity toward God and Christ is produced by the repeated and right exercise of a combination of devotion, a function of veneration, and of appreciation, a function both of veneration and benevolence; while charity toward the brethren, mankind in general, and our enemies, is cultivated by a continued use of a combination of appreciation and benevolence. These organs so used take on charity as their quality.

These organs, by the impartation of the holy Spirit,

have in each case received a spiritual capacity and this spiritual capacity used and made active by the new will, is constantly being enlarged into the graces that are the qualities of these organs. Thus we see that the active agent in the "adding," now, is the new creature. In the next age without this spiritual capacity in their brain organs, mankind, by consecration, will receive a new will, the will to do Christ's will, whereby they will use their religious organs and through them develop the primary graces as above described.

We are not to understand that before our begettal or before mankind's consecration in the next age none of these graces is present. On the contrary, whatever the natural man develops before consecration is taken over as a possession after consecration and is so much of an asset for further development. This holds in our case as new creatures and will hold in the case of the world in the next age; and this asset gives much help after consecration. For this reason Jesus, being perfect in love before His consecration, did not have to run for the mark. All He needed was crystallization as a new creature which He attained through loyalty amid His sufferings. Heb. 2:10; 5:7-9.

After the primary graces are added, the doing of which is the first line of our procedure, *they must be kept active*, the doing of which is the second line of our procedure. This Peter indicates in verse 8 of our text by the words, "If these things be in you." These things are not simply to be produced and then be allowed to remain dormant; they must be kept active, busy, working, after they are produced or our efforts in causing them to grow will be fruitless; nor will we be able to take up the third line of activity in our procedure unless this second is faithfully performed. We will, therefore, have continually to make these primary graces exercise themselves by seizing upon the various opportunities coming into our experiences calling for their activity. A continued use of the organs whose qualities these graces are will more and more make these graces active and insure to us as our possession the second line of procedure in character development. This line of procedure is not only necessary for us as new creatures; but will also be for the world in their developing character in the next age.

The third line of our procedure in becoming like our Lord in character is *causing the primary graces to abound*. To this Peter also refers in verse 8: "If these things be in you and abound." This of course is a step in advance of their being active in us. When we add these graces and then cause them to be active in us, we act through them alone and that through each singly, independently of all the others; but in the abounding, these qualities act toward one another, toward their various organs and their sentiments whether good or evil, and toward all our lower sentiments and their qualities, whether good or evil; and as their helpers and restrainers or controllers realize in them and by them God's will. Consequently the scope of this abounding is that of all of our organs, both the higher and lower. In the new creature such abounding of the primary graces will be in both the human and the spiritual sentiments, of the higher and lower classes, as well as in their qualities. In the natural man it will be of course in the human sentiments alone, but in all classes of these as well as in their qualities. A description of these sentiments and qualities is given in "The Methods" lectures V and VI in the 1912 Reports.

These graces do not act as the controllers of one another in their abounding. Ordinarily the act co-ordinately as the helpers of one another. But they sometimes act as restrainers of one another. If any of them is inclined to act in disregard of a proper balance with any of the others, these will restrain it and subject it to the proper principles. But in abounding they control all other features of character. This office of controlership must prevail under all circumstances, or wrong sets in. Their control of all other features of character is not arbitrary, but is required by the principles of divine truth, and in this control alone lies the hope of our attaining Christlikeness and becoming a real blessing as well as being blessed amid a moral order of affairs, and thus bring credit upon God and Christ, and be fitted for the glory, honor and immortality of the kingdom. Rom. 2:7; 2 Pet. 1:10, 11.

c. ITS PROCESSES.

Next comes the consideration of the processes of our procedure in developing Christ-likeness. By the process of our procedure are meant the progressive forms of action in the development of our minds and hearts, while we are cultivating a character like our Lord's. Our development is by no means in one form of action. It constantly progresses into different forms of action, always carrying along with it the

predecessors as it advances to new ones. These processes are closely allied, and in part identified with the *process* through which God develops us unto the spirit birth. Apart from the begetting and the birth they are the same in name, though they are our part in the work as distinguished from God's. The reason for our inactivity in producing these two processes is self-evident, for we cannot beget or cause our birth of the spirit. There are, however, two other things that we must do as parts of these processes. An enumeration of them will help us the better to understand their meaning.

They are seven in number as follows:

1. Maintaining the attitude of our consecration. Heb. 3:14.

2. Arousing our powers to activity. 1 Cor. 15:34.

3. Producing growth. 2 Pet. 2:18.

4. Strengthening that which has grown. Is. 35:3.

5. Overcoming the evil. Rom. 12:21.

6. Balancing the good. 1 Pet. 5:10.

7. Perfecting the good. 1 Pet. 5:10.

These seven processes constitute the varied steps which our hearts and minds must take as they unfold as new creatures. Let it be remembered that while new steps are being taken none of the old ones is given up. They continue to work in association with each new one entered into.

As soon as the primary graces are developed they become the controllers of these processes originating as well as directing them. However, apart from what we had of them previously to our consecration, they do not enter into these processes until the third one, producing growth, develops them. Beginning with the fourth one, strengthening that which has grown, they do all the originating and directing in the processes, as well as doing all of the subsequent operating and directing of the first three.

These processes are the forms of activity through which not only the new creature develops character now, but also the ones through which the restitution class will develop character in the next age.

d. ITS MODES.

By the modes of our procedure in character development the manner of using our brain organs as organs and their qualities is meant. These organs and their qualities operate variously and these various operations are the modes of procedure. They are clearly distinguished from one another; because they constitute all the ways that our brain organs as such can be projected into various fields of action or restrained therefrom. What is meant by these can be best seen when we view each one of them separately. All of these are separate and distinct from one another.

They are as follows:

1. Attaching our sentiments (the inherent affections of our brain organs) to the good.

2. Detaching our sentiments from wrong and unsuitable objects, for the love of which these sentiments seek to control our primary graces.

3. Suppressing our sentiments and faults as they seek to control our primary graces.

4. Presenting impenetrable sentiments and graces in resistance to attacks from our faults thereby securing and maintaining the inactivity of our sentiments and faults whenever they attempt to control the primary graces.

5. Supporting our weak by our strong sentiments and graces.

6. Using our sentiments as servants of righteousness and holiness.

7. Harmonizing every feature of character with one another along the lines of correct principles.

Accordingly it will be seen that there are seven separate and distinct modes of exercising our brain organs.

These modes of procedure can be used both by the new creature and the natural man in developing character. As soon as the primary graces are developed, they take charge of these modes of procedure and use them as occasion requires. They new creature operates the first uses of the first mode in the religious organs by exercising whatever of the primary graces one has developed before the spirit begettal, and as these graces are increased they continue to work this mode not only in the religious but also in all our other brain organs, especially in spiritual respects; though the natural man may properly do this in human respects. Let us then keep in mind that the controller of these modes of procedure is the new will acting through the primary graces; for the primary graces are the qualities of the principles that should control all our conduct.

e. ITS METHODS.

The methods of our procedure in cultivating Christlike-

ness are of two classes, general and special. There are seven of each intended for overcoming evil and the same number of each intended for developing good. These have been discussed in detail in "The Methods" already referred to; and will need but little explanation here. It will be noticed that the method of suppressing by the higher the control of the lower sentiments is there classed as a special method of *developing good*. Such a classification is correct because through this method the secondary graces are cultivated in connection with the selfish sentiments—an unworldly disposition, in connection with our worldly sentiments; and the way prepared to cultivate a heavenly disposition in connection with those lower sentiments that we call "worldly" in our humanity, and "heavenly" in our new creature. It must not, however, be overlooked that this method is helpful in overcoming faults, as was shown in lectures V and VI in "The Methods."

It will be noticed that seven of the special methods are given as the seven modes of procedure which show the seven independent and single ways of using our faculties as such. These seven methods are in function different from all the other special methods, for they, unlike the others, are the ways in which our faculties as *organs* can be worked. It is for this reason that they are treated not only as *methods* but also as *modes* of procedure. Thus we can attach our sentiments to some objects; detach them from some objects; suppress their activity or control as the case may require; present them impenetrably in resistance to the attacks of evil; support by the strong, the weak sentiments; use them as servants and finally adjust them in balance to one another. Apart from combinations among these, there is no other way of working these faculties, as faculties. Therefore they are both modes and methods of procedure.

f. ITS ORDER.

By the order of our procedure in producing Christlikeness is meant the way that the lines, processes, modes and methods precede, intermingle with, and follow one another. We should distinguish between a logical and an actual or applied order in our procedure. Sometimes the logical order and the actual or applied order are identical; but because of abnormalities of disposition the actual or applied order does not as a rule follow precisely the logical order, but deviates from it to the extent of the necessities of the case. A brief description of the logical order of our procedure follows; variations in the actual order of procedure prevent a description of it.

In every case we begin our procedure by operating the first and second processes, i. e., (1) maintaining our consecrated attitude and (2) arousing our powers to activity. On the basis of these two processes such primary graces as we had before consecration seize their own special religious faculties and attach them to the objects on which the Scriptures teach they should be set, Rom. 12:9; Col. 3:1, 2; and thus they operate the first mode; and as they continue so to do, they effect the further growth of the primary graces; and thereby the third process and the first line of procedure are developed, i. e., production of growth and addition of the primary graces. Persistence in all the activities, so far described in the order of procedure, results in the fourth process, strengthening that which has grown, and in the second line of procedure, making the primary graces active. Persistence at this stage of our development prepares us to operate the third line of procedure, causing the primary graces to abound. This third line begins in the *religious* organs by the primary graces (previously developed and continually supported by the previous attainments in the processes, lines and mode), using the second, third and fourth modes, (1) detaching the sentiments from wrong and unsuitable objects for the love of which they try to control the primary graces; (2) suppressing the inapplicable sentiments or their faults as they seek to control the primary graces, and (3) presenting impenetrable sentiments and graces in resistance to attacks from our faults, thereby securing and maintaining the inactivity of the inapplicable sentiments and their faults as they seek to control the primary graces) to destroy the evil connected with our religious sentiments. When this is accomplished the fifth process, destruction of evil, is effected as far as evil, connected with our religious organs, is concerned. The next thing in order is to make the primary graces abound toward one another and the organs whose qualities they are. This is done on the basis of the first and second processes, by these graces operating combinedly on one another to effect the first, fifth and sixth modes (4) to attach the affections to the good (5) to support the weak by the strong features of character, and (6)

to make each serve righteousness and holiness in combination with the others. Thereby the third process and the first and fifth modes are created in the abounding of these graces toward one another. These things continually done produce the fourth process in these graces toward one another. Then the abounding by applying the seventh mode, harmonizing the various features of character with one another, to the primary graces in their relations to one another produces the sixth process balance in the primary graces. Finally, the abounding produces among the primary graces the seventh process, perfection, by using them to work their crystallization individually and toward one another. This finishes the procedure as far as the primary graces are concerned in their relation toward one another.

Hitherto the abounding of the primary graces has been shown in their activities limited to one another, our religious sentiments and their faults. But the abounding must also take place toward the lower human and spiritual sentiments and faults before the entire procedure is completed. The logical order of the procedure in these respects will now be shown. In the abounding to the lower sentiments, the primary graces are to control in every respect, otherwise wrong sets in. It starts by the first and second processes influencing the primary graces to lay hold of the lower sentiments and attach them to the good, i. e., the first mode. In the new creature these good things are the things on the spiritual plane which correspond to the earthly good things to which the lower human sentiments should be made to cleave in the natural man. In the new creature this would contribute its part to enable it to cultivate the growth (third process) of the lower primary graces. Then the primary graces, through operating actually the first, fifth and sixth modes will effect the fourth process, strengthening the good that has grown, the lower primary graces and sentiments. Then the higher primary graces will be ready to apply the second, third and fourth modes to our lower sentiments and their faults to accomplish the fifth process, the destruction of evil in connection with our lower sentiments and their faults. Then follows the abounding of the primary graces to our lower sentiments, our lower primary graces and our secondary and tertiary graces through the seventh mode, i. e., adjusting these features of character properly to the primary graces and to one another whereby the sixth process, balance, is effected. Then the abounding of the primary graces seeks to produce the seventh process, perfection of character, by crystallizing every feature of character, developed and balanced in harmony with correct principles. Herewith the procedure is finished. Let it be remembered, however, that this order of procedure as just given is the logical but not the actual order in most cases. As we consider the progress of this procedure we cannot but be struck with the marvelous work that goes on as a Christlike character is being constructed. Marvelous indeed is the order with which the lines, processes, modes and methods of procedure precede, intertwine and follow one another as little by little and more and more our characters are unfolded. The finished product is surely a worthy creation of this glorious procedure. It may be remarked that the most important thing about our procedure in becoming Christlike is the lines of procedure, adding, acting and abounding as Peter gives them in verses 5-8 in our text. It is certain that the Scriptures nowhere else gives us instruction on character building that in importance and usefulness is equal to what Peter gives us here.

g. ITS RESULTS.

These are stated by Peter in verses 8-11: "If these things be in you and abound they make you neither barren nor unfruitful in the knowledge of our Lord Jesus Christ; but he that lacketh these things is blind, and cannot see afar off and hath forgotten that he was purged from his old sins. Wherefore the rather brethren give diligence [to these things in order] to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." The results here stated are both negative and positive. The failure to do these things brings two evils (1) blindness both to truth formerly clearly seen, "he that lacketh these things is blind," and to new truth, "and cannot see afar off"; and (2) the life given over to the former sins from which one has been cleansed, "and hath forgotten that he was purged from his old sins." Positively its results are five fold: (1) It takes away the impossibility of fruitfulness, "they make you neither barren," (2) confers actual fruitfulness, "nor unfruitful in the knowledge of our Lord

Jesus Christ," (3) enables one to make his calling and election sure, "wherefore the rather, brethren, give diligence [to these things in order] to make your calling and election sure," (4) keeps one from falling, "if ye do these things ye shall never fall," (5) gives an abundant entrance into the kingdom, "for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." Such desirable results surely are a mighty incentive to follow the procedure leading to, and producing them!

II. SPECIFIC APPLICATION.

Specific applications under the heads of the lines of procedure will be made or, when already made in "The Methods," will be referred to in their proper places.

A. Adding the Primary Graces.

2 Pet. 1:5-7: "And beside this [escaping "the corruption that is in the world through lust"] giving all diligence, add to your faith fortitude [hope]; and to fortitude, knowledge; and to knowledge, self-control, and to self-control patience; and to patience, piety; and to piety, brotherly love; and to brotherly love, charity."

These words cover the first line of procedure in developing Christlikeness. They tell us what to do, the doing of which will enable us to complete this line of procedure. "Add," that is, cause the graces of faith, hope, self-control, patience, piety, brotherly love and charity to grow, until full grown. Our efforts to begin this must be preceded by the first two processes: (1) we must maintain our spirit of consecration just entered into, as Paul exhorts, Heb. 3:14, "hold the beginning of your confidence firm unto the end," and (2) we must arouse ourselves to activity, "awake unto righteousness and sin not," 1 Cor. 15:34. If these two processes are properly energetic, they logically lead us to exercise the first mode, setting our affections upon the good, "Cleave unto that which is good," "seek those things that are above . . . set your affections on things in Heaven," Rom. 12:9; Col. 3:1-2. And since the first line of procedure is adding the primary graces, its sphere of activity is the religious organs alone; and therefore, it will use only that much of the first mode of procedure as requires the direct use of the religious organs only; and that, the one, or the two which has or have as its or their quality the pertinent grace. Thus to cultivate faith according to the first line of procedure requires that the organ spirituality, and spirituality alone, be attached to the things that should be believed; and to cultivate piety according to the first line of procedure requires that only conscientiousness and veneration be attached to the persons God and Christ, whom justice requires us to love with all the heart, mind, soul and strength. Thus all the other religious sentiments (singly and alone, if the grace sought is one that is the quality of a single religious organ; and doubly and alone, if the grace sought is one that is the quality of two religious organs) are to be attached to their fitting objects. The new will acting through whatever of the primary graces we have cultivated before consecration is the agent in working the preceding first and second processes and upon these as a basis operates the first mode, setting the religious affections upon their proper objects. By repeatedly doing this it produces the primary graces, i. e., adds them. Thus its effects, the third process, the production of good, in the religious sentiments, and completes the first line of procedure.

A number of the methods will be found useful in operating successfully this line of procedure. It will be noticed that the first mode of procedure, required in exercising this "adding" is identical with the third special method for developing good, i. e., setting the affections on the good. Therefore this special method will have to be used here. Two others of the special methods for developing good will be found very helpful in adding the primary graces in the religious organ, i. e., the first and second: (1) Imitating God and Christ by devout contemplation of their characters, and (2) subjecting our hearts and minds to the influence of the Divine Word by holding its pertinent parts on them. Additionally the use of any and all of the general methods for developing good will be found helpful.

Since in lecture VI of "The Methods" it is shown how to set the religious affections on spiritual things, it will be unnecessary to show this here. However, it was not shown there how to set our organs of benevolence and conscientiousness upon the world of mankind and upon our enemies in brotherly love; nor our organs of benevolence and appreciation upon them in charity. Briefly this will be done here.

The new creature lays hold of the organs of benevolence

and conscientiousness and sets them upon these persons backing this mode by the general methods and the special ones mentioned above, until we love these in pity for their present fallen condition in appreciation for the vestiges of the divine image yet possessed by them, in anticipation of their restitution condition, and in beneficence, especially toward their religious needs, as we, with our desires therein subject to God's will, would have them do to us, if we were in their place. If these same things are done to them out of a delight in good principles by attaching our organs of benevolence and appreciation to them, we will be enabled to add charity toward the world of mankind and our enemies.

B. Making the Primary Graces Active.

As antecedents to operating this, the second line of procedure, the first three processes ((1) maintaining our spirit of consecration, (2) arousing our powers to activity, (3) producing growth, and that in the religious organs alone), the first mode (setting our religious affections upon their objects), and the first line of procedure (adding the primary graces in the religious organs) are indispensable. For it is upon these as a foundation that the second line of procedure is built. The agent that operates in this matter is the new creature through the religious organs which at this stage have already produced the growth of each of the primary graces as the quality of its pertinent organ or organs. The mode to be used in this line of procedure is the first, in its application to the religious faculties, setting them upon the good. The methods that this line of procedure has to use are the same as those of the first line of procedure. These methods must be continually applied; and the religious organs continually fixed upon their proper objects. The principles applicable to the circumstances will determine which organs are to be so used. The only difference then, between this and the preceding line of procedure is that the latter brings the primary graces into full growth, while the former uses them continually after they have grown and thus effects the fourth process, strengthening that which has grown. The first produces, the second increases, good works toward the Father, the Son, the brethren, the world and our enemies. Both the first and second lines of procedure prepare the way for the third, and for the subsequent processes and modes of procedure. It will be unnecessary to give examples of how this line of procedure works in spiritual respects, since this is amply done in the "Methods," lecture VI. Nor will it be necessary to give illustrations of how this line of procedure works toward the world of mankind and our enemies further than to say that the work referred to in the preceding section is to be continued on every proper occasion; and this will produce the desired effect, the completion of the second line and fourth process of procedure, strengthening the good that has grown. Thus equipped with all that we have attained through the activities hitherto explained, we find ourselves prepared to take up the most needed and difficult of the three lines of procedure. We find ourselves equipped with all the primary graces, each and all of them strengthened to a considerable degree for the work that they have to do from now on, i. e., abounding.

C. The Abounding of the Primary Graces.

As hitherto stated the three lines of procedure in cultivating a Christlike character are the most important things pertaining to its development. The Lord has been pleased to permit St. Peter to give us this, the greatest of all instructions on character building. While all three of these lines of procedure are of the greatest possible importance, the third is without doubt the most difficult and far reaching of the three, though from the nature of the case the first and second must precede it and act as its foundation. All other features of character, apart from those discussed foregoing, are operated through this line of procedure. Again let the statement be made for the sake of the emphasis which these lines of procedure deserve. They are the greatest and most important thing pertaining to character construction. As the first special method for developing good is the most important of all the methods, these three lines of procedure are the greatest and most important things in all character development. May we in our lives give them this, their deserved place.

The abounding of the primary graces is toward every feature of character except toward the first two lines of procedure. We will discuss it from two standpoints: The abounding of the primary graces (a) to the higher sentiments, their qualities and relations, and (b) to the lower sentiments, their qualities and relations.

a. ABOUNDING OF THE PRIMARY GRACES TOWARD THE HIGHER SENTIMENTS, THEIR QUALITIES AND RELATIONS.

1. With respect to the evil.

There is more or less of evil connected with our higher, i. e., religious sentiments. Sometimes they are attached to wrong objects, e. g., many a person trusts in creed idols, loves, trusts and hopes in false gods, etc. Sometimes our religious organs by nonuse and misuse have connected with them primary faults: the antitheses of the primary graces, e. g., instead of faith, unbelief and doubt are present; instead of hope, discouragement, despondency and despair are present, etc. The abounding of the primary graces will exercise itself toward these through the second, third and fourth modes of procedure and by these not only remove the religious faculties from wrong objects; but will suppress the efforts that these wrongly directed organs and the faults connected with them make to control our primary graces as well as maintain the inactivity of these misdirected religious sentiments and their faults.

First of all the primary graces in abounding toward evil in our higher sentiments will lay hold on our religious sentiments, when they are clinging to wrong and unsuitable objects and detach them therefrom. The new will in the new creature through these graces is the active agent in this work; the new will apart from the new creature will do this in the natural man. The fifth process, destruction of evil, will work in this activity. All the general and three of the special methods for overcoming evil will contribute assistance in this work, in addition to the first special method for overcoming evil, i. e., detaching the affections from evil, which first method is the second mode of procedure and the one applicable to the particular work here under consideration. The three special methods for overcoming evil, helpful to enable the primary graces to detach our religious sentiments from wrong objects, are (1) cleansing from evil by subjecting the evil to the influence of the Word; (2) displacing the evil by the opposite good, and (3) restraining the evil by other than the opposite good. It will not be necessary to give examples of this with the individual organs as this has been sufficiently shown in lectures III, V, VI, VIII and IX in the "Methods." The results of making the primary graces abound according to this mode toward our religious sentiments, when they cleave to wrong objects, are varied. It promotes the fifth process, destruction of evil (in the religious organs) weakens resistance to the primary graces, and saves us from many a fall.

The second thing that the primary graces do in abounding toward our religious organs with respect to the evil in them is to suppress their desires when clinging to a wrong object, and the faults connected with them, when these attempt to control us. Here we see that the third line of procedure "abounding" works with the third mode, suppressing the wrong and unsuitable sentiments and their faults, when they seek to control the primary graces. Here again in the new creation the active agent is the new creature acting through the primary graces; and in mankind in the next age the new will apart from the new creature, acting through the same graces. The same methods referred to in the preceding paragraph are applicable to this line of abounding through the third mode. Having shown illustrations of how this works in lectures III, V, VI, VIII and IX in "The Methods" it will be unnecessary to repeat them here. The results attained by this application of "the abounding" are: The fifth process, destruction of evil, a weakening of resistance to the primary graces, an increase of strength in them, and more freedom for them to engage in other activities, as well as an increased deliverance from falling into wrong.

The third thing that the primary graces do in "abounding" toward evil in our higher sentiments and their faults is the fourth mode of procedure, i. e., presenting impenetrable sentiments and graces in resistance to attacks from our faults, thereby securing and maintaining the inactivity of the religious sentiments, when they seek to cleave to wrong objects, and the inactivity of the primary faults when they seek to exercise themselves. Here again the same agents act as in the other applications. The fourth mode is here applied. It works by holding amid temptation and trial the results secured by the primary graces in abounding through the second and third modes described in the two preceding paragraphs. The primary graces are helped in this way of "the abounding" by using the general methods of overcoming evil as well as the three following special methods: (3) evasion of evil; (4) diversion of heart and mind from evil; (7) presenting an impenetrable heart and mind to evil. It will be unnecessary to give particular applications, as

this has been abundantly done in the lectures V, VII and IX in the "Methods." The results of this application of abounding are the completion of the fifth process, the destruction of evil in the religious organs, as well as maintaining the results of the second and third modes of procedure.

2. With Respect to Good.

Not only can the primary graces abound toward our religious sentiments with respect to the evil, but also with respect to the good connected with these sentiments.

In the first place they do this by attaching one another to the good. This is especially needed by the weak graces in the time of temptation, and properly it is the province of the strong primary graces to act in this respect. It will be noticed that herein the abounding acts through the first mode of procedure which is also the third special method for doing good, attaching the affections to the good. To accomplish this all the general methods will be found helpful. The result attained by such abounding of the primary graces is the third process, production of growth in the primary graces and religious organs and a continual use of it will affect the fourth process, strengthening that which has grown. Here again illustrations of this operation are unnecessary, as they can be found in lecture VII in the "Methods."

The second way to cause the primary graces to abound toward one another and the religious sentiments is to use the strong to support the weak ones among them. This way of abounding is through the fifth mode, i. e., supporting by the strong the weak features of Christian character. In the church the new creature acting through the primary graces is the agent, while in the world the new will as it will act through the primary graces in the millennial age will be the agent in this application of the abounding. This mode, the fifth, being also the fifth special method for developing good as a method is helpful for operating the primary graces in this application of the abounding. The first, second, sixth and seventh special methods as well as all of the general methods for developing good will be found helpful in this respect. The abounding of the primary graces in this particular application, i. e., through the fifth mode will result in the fourth process (strengthening that which has grown) both in the strong primary graces by exercise and in the weak ones that are supported. It will also result in keeping us from falling into wrong doing, when pressure rests upon the weak primary graces and religious faculties and thus assists in promoting the fifth process, destroying the evil as well as contributes to the sixth process balance of character. Examples of how this particular application of the primary graces in their abounding may be found in lectures VII and X in the "Methods."

A third way of applying the third line of procedure in respect to good in the higher or religious sentiments is for the primary graces to use one another to serve righteousness and holiness. Accordingly the third line uses the sixth mode of procedure within the sphere of our religious affections. The agent here is the new will using one or more of the primary graces to stimulate and help the others in the Lord's service. Beside the general, the fifth and sixth special methods, for doing good will be found helpful, (5) enslaving our sentiments to God's will, and (6) supporting the weak by the strong features of Christian character. This activity of "the abounding" will produce the fourth process, strengthening that which has grown in the religious faculties, and its other effects will be, honoring, pleasing and serving God, and serving the brethren, the world of mankind and our enemies. Illustrations on this head may be found especially in lectures V and VI in the "Methods."

A fourth way where our primary graces may abound in good toward our religious affections and their qualities is that of adjusting themselves to one another in harmony with proper principles. The order of this adjustment Peter gives us in the order in which he enumerates these virtues. The harmony of this adjustment requires that each one of these qualities acts and permits the others to act so that each respects the rights of the other and the rights of each are in the order of Peter's enumeration. It will be seen that this is done according to the seventh mode of procedure in the higher sentiments and qualities. Here, also, the agent is the same as in the other applications. Apart from the general, the first, second and the seventh special methods for good ((1) imitation, (2) subjection, (7) dominating all features of character by wisdom, power, justice and love combined with one another in orderly adjustment) applied to the abounding in this way. The result will be the sixth

process, balance of character, in the religious organs and their qualities, the primary graces.

The fifth way that the primary graces abound toward the good in the religious organs and their graces is crystallizing them individually and in their relations to one another according to correct principles. This means to make them unbreakable each one separately, and each one in relation to the others. Sore trials and temptations afford the necessary experiences thereto. The agent here is the same as mentioned before. All of the methods will be found helpful in this activity. This work is done by the third line of procedure in connection with the seventh process crystallizing the **religious organs and their graces**, individually and in their relations to one another, and results in perfection of character in the higher sentiments. No illustrations of this particular operation are necessary here since they can be found in lecture X in the "Methods."

b. ABOUNDING OF THE PRIMARY GRACES TOWARD THE LOWER SENTIMENTS, THEIR QUALITIES AND RELATIONS.

What is meant by the lower sentiments is explained in respect to their human aspects in lecture V and in their spiritual aspects in lecture VI in "The Methods." Their classes may also there be found.

1. With Respect to Evil.

As there are three modes of procedure used in the abounding of the primary graces toward the evil connected with the religious sentiments, so the same three modes are used by this line of procedure with respect to evil connected with the lower sentiments. These modes are the second, third and fourth.

The first thing that the primary graces do in their abounding toward the lower sentiments in respect to evil is to detach them from the objects for the desire of which they seek to control the primary graces. Such use of this procedure is, therefore, through the second mode. The primary graces abound, according to this mode, toward all our lower sentiments, not only the lower human, but also the lower spiritual. The primary graces have a further thing to do with the human sentiments, a complete detachment of them from their natural objects, as far as a selfish enjoyment of them is concerned. They may only be desired as they can be used to God's glory. All of our proper and natural human sentiments are capable of such a use. In the case of most of them such detachment of affection will result in our having no desire whatever for them, after we leave the flesh; since they will not be a part of our inheritance. There will be others that we will be able to use after leaving the flesh, e. g., love for human knowledge, the earth, with its inseparable accompaniments, the people, earthly beauty, order, harmony, rulership, etc. The reason for this is because they will be a part of our inheritance and work, after we have left human nature; but our loving them will be through our *spiritual*, not human, sentiments. The new creature through the primary graces is now the active agent in operating this line through this mode of procedure. In the next age the new will of the natural man will do this in his lower human sentiments. This is necessary now for the transformation of our sentiments into corresponding spiritual ones and for remaining dead to sin, error, selfishness and worldliness. In the next age it will be necessary for remaining dead to sin and error. It also paves the way for the secondary graces; weakens the ability of our lower sentiments to overthrow the primary graces; and helps also to enable us to attain the fifth process, destruction of evil. Beside the first special method for overcoming evil, which, as the second mode of procedure, is used in this activity, the second (cleansing by the Word), and the sixth special methods for overcoming evil (overcoming by restraints) are the most helpful in this application of the "abounding." The general methods of overcoming evil will also help thereto. Illustrations of this application are given in the lectures V and VI in the "Methods."

A second application of this line of procedure is through the third mode: Suppressing by the primary graces the control that the lower sentiments and their faults seek to gain over the primary graces. This application is to be made to the lower sentiments, both in their human and spiritual aspects. In this activity the new creature through the primary graces now acts as the agent, while in the next age the new will acting by the primary graces will perform the same work toward the lower human sentiments. The third mode being the fourth special method for doing good, also as a method, operates in this application; and is best assisted thereto by the fifth and sixth special methods for overcoming evil ((5) displacement of evil by oposite good;

(6) restraint of evil by other than the opposite good) and by the general methods of overcoming evil. The necessary examples of this activity are to be found in lectures III, V, VI and VIII. The faithful use of such abounding through the third mode of procedure produces the fifth process, destruction of evil, in the lower sentiments and faults, also the secondary graces, an unworldly disposition and prepares for spiritual, *heavenly* affections.

The abounding of the primary graces has a third application in respect to evil in the lower sentiments: Presenting impenetrable sentiments and graces in resistance to attacks from our faults, thereby securing and maintaining the subjugation of the lower sentiments and their faults to the sway of the primary graces. This is done, therefore, according to the fourth mode. The primary graces operate this mode in both the lower human and spiritual sentiments of the new creature and in the lower human sentiments in the natural man. The agent in each class is the same as in the other applications. This application makes permanent the effects of the two preceding modes and thus completes the fifth process, the destruction of evil. The examples of its operation can be found in lectures III, V, VI, VIII and IX in the "Methods."

2. With Respect to Good.

There remains to be considered the application of the primary graces in abounding toward the lower sentiments with respect to good. All four of the modes applicable to good are operated toward the lower affections, both in their human and spiritual aspects.

The first of these is the abounding of the primary graces toward the lower sentiments by the first mode, attaching them to the good. The new creature is to attach the lower spiritual sentiments to those objects on the human plane which will be a part of its inheritance after it leaves this world; and to all the objects on the spiritual plane corresponding to the objects on the human plane to which the perfect natural man is to attach his lower human sentiments. What these things are is shown in lectures V and VI in the "Methods." The first mode, attaching the affections to the good, used in this application, being the third special method for developing good, assists, as a method also, in this work. It is helped therein by all the general, as well as by the first and second special methods for developing good; (1) imitation of God and Christ by devout contemplation of their characters; and (2) subjecting the heart and mind to the influence of the Divine Word by holding its pertinent parts on them. Applications of this line of procedure is made in lectures III, IV and VI in the "Methods." This line of procedure works the third process, producion of growth in the lower sentiments; it also, as it is continually applied, cultivates the lower primary graces.

A second way of causing the primary graces to abound to the lower faculties and their graces is to support by the strong primary graces these lower sentiments and their graces. This way of the abounding is through the fifth mode, supporting by the strong primary graces all the weak features of character. In this application the agent now in the church and the agent later in the world are the same as in all the other applications. This fifth mode being also the fifth special method for developing good will as a method help in this activity; so will the first, second, sixth and seventh special methods as well as all the general methods for developing good assist therein. The work to be done by this application is to take cognizance of any weak lower sentiment and its grace, summon the primary graces to their aid and cause them to support the weak feature of character while it is under pressure. The result will be the fourth process in the lower sentiments and their graces, strengthening that which has grown; assisting the sixth process, balancing character and the fifth process, destroying the evil which it will accomplish by preventing our falling into wrong doing and thus gradually weaken the tendency to such falls. Illustrations of this application can be found in lectures VII and X in the "Methods."

The third thing that the abounding of the primary graces to the lower sentiments with respect to good does is to make them serve righteousness and holiness, the sixth mode. The new creature, as the agent, through the primary graces does this now, both with the lower human and spiritual affections; in the next age the new will in mankind will do this in the lower human sentiments. The general, and the first, second and fifth (enslavement of our all to God's will) special methods render valuable aid to this particular application. The following may be given as its leading results: God and Christ are honored, pleased and

served, others are blessed and we, by its continued use, are developed in the third and fourth processes; (3) production of growth, and (4) strengthening of that which has grown in our lower sentiments, and the possession of the lower primary graces. While examples of how this application is carried out are given in lectures V and VI of the "Methods," and while the things that must be done to produce the lower primary graces are given there in the examples, it was not there expressly stated, however, as a result this class of primary graces is cultivated. This will now be explained. In lecture VII of the "Methods" it is shown that the classification of the graces into primary, secondary and tertiary is not a Scriptural classification, as far as the terms are concerned; but is based upon the way the organs of the brain were related to the graces. The primary graces are accordingly there defined as the graces which act through special organs as their qualities or attributes; the secondary, as the graces that work in connection with special organs properly controlled by the primary graces, but not as their qualities or attributes; and the tertiary, as those, graces which are neither the qualities or attributes of any special organs nor connected with any special organs but are qualities or attributes of the whole heart and mind. Such a method of classification requires us to distinguish between higher and lower primary graces; the higher primary graces being the qualities of the *higher or religious* sentiments; the lower primary graces being the qualities of the lower human and spiritual sentiments. Whenever reference is made in the "Methods" or in this lecture to the primary graces without the qualifying expression "lower," the higher primary graces are to be understood as meant. The higher primary graces are the graces that must not only dominate the lower primary graces, but all other features of character. They are the controllers, the rulers of all our conduct. The lower primary graces do not exercise this office of controlership.

If the higher primary graces abound, with respect to good, to the lower sentiments in the three modes just shown (1) attaching them to the good; (5) supporting by the strong the weak features of character; (6) using them as servants of righteousness and holiness; they produce the lower primary graces as the qualities of the lower sentiments, both human and spiritual. The following will show how this is done: By their using self-esteem through these modes they develop a proper *self-respect* and *self-confidence* as its qualities; the love for others' approval, a proper *ambition*, *politeness*, *obligableness* as its attributes; the love for safety, a proper carefulness and prudence as its graces; the love for repose, a proper restfulness, quietness as its virtues; the love for self-defense, a proper defensiveness, as its grace; the love for life, a proper self-preservation, as its quality; the love for hiding disadvantageous things, a proper tactfulness, as its quality; the love for destroying injurious things, a proper aggressiveness, as its virtue; the love for gaining and retaining, a proper industry, productivity and economy, as its virtues; and love for food and drink, a proper and health conducive appetite, as its attribute. This is true in both the human and the spiritual selfish sentiments. The higher primary graces using these modes, the love for the family makes one properly conjugal, paternal, maternal, filial and fraternal; love for friends, friendly; love for home, domestic; love for country, patriotic; love for the order of affairs, orderly; love for the sublime in nature or in the supernatural, sublime in sentiment; love for art, artistic, idealistic; love for knowledge, intelligent and reasonable, and love for one's work, efficient, successful. Therefore, since these qualities are the attributes of special organs they are properly primary graces; but being the qualities of our

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SYMPOSIUM—JULY 2, COLUMBUS, OHIO

Brother A. H. Maloy of Springfield, Ohio.

Subject: "DIVINE PROMISES IN RESPECT TO ASSISTING BRETHREN"



THE foundation of true praise comes from a realization of Divine providences and of God's goodness toward His creatures. We have this in His Word, sometimes, and we are to step on the Divine promises that will assist us to glorify God. I remind you of a text found in Hebrews 13:5: "I will never leave thee nor forsake thee." After we have been inducted into the house of sons, God man-

lower, non-religious organs they are necessarily the lower primary graces. The distinction between the two sets of primary graces is not simply theoretical; it is of greatest practical value in our lives. *Let us see to it that the lower primary graces are always subordinated to our higher primary graces and that they be not permitted to control our conduct!*

Our primary graces abound to our lower sentiments in respect to good in a fourth way: Properly adjusting our lower sentiments and their graces to one another and all other features of character. This is the seventh mode of procedure. The primary graces must do this adjusting, and the adjusting must be in harmony with proper principles and in all relations. Aside from the general methods the fourth, (suppressing by the higher control of the lower sentiments) the sixth, (supporting the weak by the strong features of Christian character) and especially the seventh (dominating all features of character by the primary graces combined with one another in orderly adjustment) special methods for developing good will be found most helpful in this application of the abounding. Examples of it are given in sufficient detail in lecture X in the "Methods"; therefore need no repetition here. The result of the activity explained in this paragraph is the sixth process of a noncrystallized balance of character in our lower sentiments and their graces.

The entire procedure so far discussed, when realized in experience, results step by step in developing the tertiary graces as its inseparable accompaniments. Since the tertiary graces are qualities of the heart and mind in general, (and not limited to special organs as their qualities, or connected with special organs under proper central, as their accompanying graces), they grow by the workings of this procedure in connection with the applications heretofore shown in this discourse. Therefore, we need give them no special attention here. Enough has been given on them in Lectures III, VII, VIII and X in the Methods.

To make permanent our possessing the gains of our procedure in character development so far described, one more application of the primary graces in abounding to our lower sentiments with respect to good must be made: the primary graces crystallizing the lower sentiments, their graces, and their balance with every feature of Christian character, i. e., seventh process of procedure. In this as well as in all other activities the new creature, now, through the primary graces is the agent, while in the next age the new will in mankind will through the same set of graces do a similar work. The circumstances amid which crystallization operates are untoward, i. e., losses, disappointments, delays, restraints, shelving, chastisements, failures, oppositions and suffering. Successfully to complete the abounding through the seventh process will require the application of all the general and special methods for developing good and overcoming evil. In Lecture X of the Methods, sufficient examples of this special feature of the works are given; therefore, we will not repeat them here. The results of applying the third line through the seventh process of procedure are varied: maintaining all preceding results, the completion of the seventh process, i. e., perfection of character, and making our calling and election sure.

Let us therefore trustfully, hopefully, lovingly and obediently undertake and persevere in this procedure! Let us lay the main stress upon its lines, then upon its modes, then upon its methods, and then upon its processes. Let us trustfully look to the Lord for its order and then, giving all diligence thereto, make our calling and election sure. God grant it! Amen.

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ifesting forth His acceptance of our sacrifice by begetting us of the holy Spirit, He there and then pledges His support to us that we might come off more than conquerors through Christ who loved us; and to do this, to come off more than conquerors, He has set in His Word certain Divine promises. These promises are to enable us to fight the good fight of faith, at any cost. Note that the Bible says that there is not a thing to come to us but that we can fully bear, and if we cannot bear it the Lord will prepare a way of escape.

Now, dear friends, these promises should encourage our hearts to walk in the footsteps of Jesus, knowing that the God of all grace, the Father of mercies, has begotten these promises in us. When we begin to see the light of the knowledge of God as it shines forth in His Word we begin to exercise faith in those promises, and when we begin to exercise faith in those promises, those promises in return quicken us, make us alive, that ultimately we might have, or that we might gain, the blessing that is in these promises; and these promises are assistful promises. There are many of them. For instance, the Bible tells us that God's grace is sufficient for us; that His strength is made perfect in our weakness. There may be times when we have failures and when we fall, but the Lord has promised His necessary grace. Now how does He provide grace? Well, when we come to the position where we realize the fact that we fell again, as we many times do, we say, Oh, Lord, Thou hast called me to the Divine nature, Thou hast set the standard of character development in Jesus Christ, and You told us to look unto Him, that He would be the Author and Finisher of our faith; now we have fallen, how shall we ever return to Thee? And when we begin to realize our own condition what shall we do? He says, "My grace is sufficient for you." How is His grace sufficient for us? Well, the merit of Jesus Christ makes up for all of our unintentional blemishes and imperfections. His grace is manifested toward us through Christ, but then you must come to the Word to find it. The Divine promises are contingent upon faith and obedience. You must have faith in Him. God says that His grace is sufficient, that His strength is made perfect in weakness. Then you must exercise that organ of faith in those promises, and not only that, but must render obedience to the Divine command. What is the Divine command? Well, the Apostle tells us to come boldly to the throne of grace that we might obtain mercy in every time of need. We must come with a true heart, full assurance of faith, realizing that the great giver of all good, the Father of mercies, the God that inspired these promises, who is governed by the naked principles of righteousness and truth, has said that we should come to Him, and come to Him through Christ, that Christ's grace would be sufficient for us and that His strength would be made perfect in our weakness. God shows forth His grace through His Son—His Strong Arm, and that's what we are to realize.

But now, dear friends, these promises in God's Word should assist us in developing character, and also we should realize the fact that every time we read a promise of God's Word, He has set it in there, and every promise, in the settings, in the Bible, in its proper settings. (Sometimes we read promises and misapply them. Some promises belong to one age, and some to others. We must realize where the promises belong.) But when we as new creatures come to God and there realize that He has written in His Word certain Divine promises, we are to lay hold upon these to assist us. In what? In fighting this good fight of faith. We remind you of the Psalmist's words in the 91st Psalm, the last three verses: "Because thou hast set thy love upon Me, therefore I will deliver thee. I will exalt thee because thou hast known My name. Thou wilt call upon Me, and I will answer thee. I will be with thee in trouble, and I will deliver thee and honor thee. With long life will I bless thee and show thee my salvation." Now, these are promises of the Divine Word. Notice that the Lord is going to be with us always in trouble. Why? Because we have set our love upon God. We come to realize something about the Creator's benevolence toward us when we appreciate the gift of His dear Son who died for us, and then through faith in His blood come unto God, and have access into the grace wherein we now stand, presenting our bodies a living sacrifice, in conformity to the Divine arrangement, then the Lord pledges Himself to be with us. We will have trouble. Yes, "Through much tribulation we shall gain the Kingdom." Yes, we will have adversity; yes, we will have failures; yes, and the Lord has promised to deliver you—so He says—"I will deliver you." Not only will He deliver us, but He says he will exalt us. We are promised exaltation with Christ, just because we are called to that. The Apostle Paul tells us we are called to the obtaining of the same glory as the Lord Jesus Christ. Now we must exercise faith in these promises. We must render obedience to the Divine command in all things, that we may lay hold of them and that they may assist us to develop the Christ-like character, to become more like our God, to realize that He

has showered these blessings upon us and that they are for us.

These promises—Divine promises—should enable us to assist others to daily walk in the footsteps of Jesus. You realize that God, who is unchangeable, has these promises in His Word, and by our laying hold of them, as a result of that, we become more and more developed into the Christ-like character. Jesus had Divine promises set before Him. For instance, the Apostle Paul says, "For the glory that was set before Him He endured the cross." So with us. There are definite passages of God's Word that set before us, in our imperfection, in our difficulties, in our trials, in our tribulations, that He will never leave us nor forsake us, but deliver us, providing we render obedience and exercise faith in these Divine promises; and that is what we want to do, impress this fact thoroughly upon our minds, that He will never leave us nor forsake us; this for the development of our character and also to assist us in fighting the good fight of faith.

Bro. C. Sobey of Detroit, Mich.

Subject: "Divine Promises Respecting Fellowship"



EAR friends, we are more than glad to be with you and to acknowledge our part in the body of Christ, and to have this privilege of addressing a few words to this glorious membership. It surely is grand to have this fellowship, and I know of nowhere where it is so well exemplified as in one of the gatherings of the Lord's people in these grand conventions which we are privileged to hold, especially in these latter days. "How good it is for brethren to dwell together in unity." How good it is that we have the privilege of assembling ourselves together, not forgetting, as the manner of some has been in times past. We are able to assemble ourselves together here, to have pleasure in the good Word of God, strengthening one another, building one another up in the most holy faith; and what a wonderful privilege it is.

We are calling your attention this afternoon to a few words of Scripture, where Paul speaks, All they that come to God must have faith. He says that "without faith it is impossible to please God," for "they that come to Him must believe that He is and that He is a rewarder of them that diligently seek Him."

Divine promises respecting fellowship. Dear friends, they are grand and glorious. Our Book is filled with them from beginning to end. We had fellowship, at one time, with the powers of darkness. We had fellowship at one time with the rest of Adam's children, and so we pleasured in that fellowship, pleasured all those things that came to us as a result of that fellowship in the body of Adam. And there came a time in our lives when something happened, and that was that we heard something. We heard the glorious Gospel of our Lord and Savior Jesus Christ. We heard about the fall of man, we heard the facts respecting it and all the concomitant evils that have come to us as a result of that. And then what happened? We heard the glorious Message, the glad tidings of great joy which shall be to all people. And what did that do? Why, there was something in us that it worked upon. We had good and honest hearts. We must confess it, that those who come to the knowledge of the truth must have this part of the original likeness to God, good and honest hearts. And the glorious Message that came to us opened the eyes of our understanding, and we saw that Jesus Christ by the grace of God tasted death for every man; and so we were so appreciative of that that we wanted to do something; we wanted to do something to get into fellowship. "He that believeth on Me should not perish, but have everlasting life." That was something more that was glorious. Romans 5:1, Being justified by faith in His sacrifice, we had peace with God. We came into a share of fellowship with those who had this peace of God. We were no more at enmity with God. We had peace with Him, through the blood of our Lord and Savior Jesus Christ. And we learned that while we were yet sinners God had provided all this for us; and oh, how it did warm our hearts! We did want to do something more. And then we heard further: "There is therefore no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." And then we were so appreciative of that,

that we wanted to do something. The Apostle Paul said, "Present your bodies a living sacrifice, holy." Holy, how? Why, because you believe in the ransom sacrifice of our Lord Jesus. We are poor and weak. We were at one time, as the children of wrath, actuated upon by the spirit of the adversary, but now we are actuated upon by the spirit of Christ. And then what? Why, we began to do what Paul exhorts us to do in the second verse: "Be not conformed to this world, but be ye transformed by the renewing of your minds, and *prove*—not guess at or wonder about—what is that good and acceptable and perfect will of God." This is a great privilege we have. This, dear friends is the resurrection process that is going on in us. Our minds are being renewed day by day. We do not jump immediately out from the kingdom of darkness into the kingdom of light. No, some of us took years to accomplish this. It depends altogether upon the character of the individual. But, dear friends, we are eventually translated from the kingdom of darkness into the kingdom of light, and there we come into blessed fellowship with our Lord and Savior Jesus Christ, and with the fellowship, through Him, of our Heavenly Father, and we acknowledge these in all things, and all the divine promises that are held out to us. We begin more and more to be transformed by the renewing of our minds. We search the Word of God daily, and in there we find the food that eventually will make us into the likeness of our Lord and Savior Jesus Christ. We learn there that those who would be pleasing in the Heavenly Father's sight must be in the image of His dear Son; and then we commence to lay off the old man with his deeds and put on the new man day by day, which is renewed in righteousness after the manner of Him that has called us. We begin to be more and more like our Heavenly Father, for we are told to be like our Heavenly Father, **He who has called us.** Even as He is holy, so must we be holy. Not that we will ever be able to do things perfectly in our present body, but that we may be able in our minds, in our hearts, to more and more copy Him. How do we copy Him? Why, we see that our Lord Jesus went about doing good to all men as He had opportunity, but especially to those of the household of faith, the house of sons. And we begin, dear friends, to put out these good things that we have received, to others. And we begin, perhaps, with voluntary work, and dear friends, we know that when we take a good pack of volunteer tracts upon our shoulders and go out, we will get sore feet from it. But it is better, dear friends, that we should get sore feet than that we should get cold feet. So, dear friends, if our feet are sore we can appreciate something of the footsteps of our Lord Jesus. How often we sing that we would like to follow in the footsteps which He has trod! And this is a glorious opportunity, to be in the fellowship of our Lord Jesus; and we never go out without thinking of that answer of John the Baptist, "To the poor the Gospel is preached." And does this mean that our ills will be removed? No, dear friends, nothing happens to us but what is common to all men; but there is this difference, dear friends: Where before we have suffered these things because we were born in Adam, they did no good to anyone. Now, we are suffering them in Christ; we are suffering them as our Lord Jesus suffered them—for what reason? That we may be faithful and merciful high priests in the things pertaining to God for His people. It is a wonderful privilege we have, dear friends, of becoming the body of our Lord and Savior Jesus, being Jesus Christ now in the flesh here before the world of mankind. Then how careful we should be in this fellowship one with another, not to do anything that would cause offense. If you knew the Lord Jesus Himself were sitting here in this audience, you would be very different in the presence of that One, undoubtedly. Let me tell you, dear friends, that *every consecrated child of God today, sitting before you, is Jesus Christ in the flesh.* Jesus Christ's death will not be complete until the last member of the body has gone down into the tomb; and, dear friends, while we are here associated together we are associating with Jesus in the flesh. The Apostle Paul when he was persecuting the Christians, when he was struck down on his way to Damascus, said, "Lord, who art Thou?" And He said, "I am Jesus, whom thou persecutest." He was not persecuting the Lord Jesus in the flesh. No, he was persecuting the members of the body of Christ, who are Christ in the flesh, if they hold on to their confidence steadfast unto the end. Let us be very careful lest we should offend one of these little ones. It must be of necessity that offense will come, but let us see to it that

we do not in any manner cause any of these little ones to stumble. We have a wonderful privilege, dear friends, of being associated with our Lord and Savior Jesus Christ now, at the present time, in the flesh; and let us be very careful to do all things unto the glory of God, and we cannot in any manner do anything to the glory of God while offending one of His little ones; but let us press forward, looking unto Jesus, who is the Author, and will eventually be the Finisher of our faith, if we will dwell together and be more like our Lord and Savior Jesus Christ. I thank you.

Bro. F. L. Walters of Mattoon, Ill.

Subject: "Divine Promises Respecting Victories Over Enemies



D

EAR friends. Our subject, Victory Over Enemies, implies the presence of enemies, and I do not think it will require very much Scripture quotation or argument to convince you that we have the presence of enemies. There have been enemies in all times. Ever since Lucifer, the great adversary, the disturber of our Heavenly Father's arrangement, fell and drew in his train the Adamic race and many of the angels, there have been enemies doing their work, trying to drag the people away from God.

There is a great difference between having victory over enemies and destroying enemies. The Bible points out that there will be certain classes in certain ages that will gain the victory over enemies, and we have an abundance of Scripture that shows that eventually the enemies shall be destroyed; but there is quite a difference between destroying enemies and having victory over them. This is well illustrated by an incident. A minister came across a man who was drunken, and he said, "My dear man, don't you know that liquor is your worst enemy?" And the drunkard said, "Well, doesn't the good Book tell us to love our enemies?" The minister was nonplussed for a moment; he did not know what to say. Pretty soon a bright idea came to his mind, and he said, "But the Bible doesn't say to swallow your enemies." So you see there is a distinction.

We realize that we all must have victories, on any plane, if we would attain to the gift of God, eternal life. We must meet the foe with the light that the Heavenly Father has given us, and with a bold, strong heart overcome these in the spirit that the Word inculcates, the spirit of love. We must not be overcome of evil, but we must overcome evil with good.

There have been different standards held out by the Heavenly Father down through the age. There is a certain standard that God required of Adam. There was a certain standard He put upon the Patriarchs; the standard He set before the Jews in the law; and a still higher standard he set before the Gospel church. These standards have their various requirements to be fulfilled, in order to overcome, to be victors, so that they might attain these standards. These enemies are in the world as a result of a wise permission on God's part, that we might be fixed in character, that we might learn the sinfulness of sin.

We will not discuss all the various kinds of enemies but the one particular enemy which most interests us, and that is SELF. It is the *big* enemy that we all have to battle with and conquer, conquer in the spirit of Christ, the spirit of love. The victory that we gain over self is the great victory. We must meet our enemies and with a humble spirit and a contrite heart allow these to bend our neck and soften our heart, mellow it, that we might be moulded into the image of Christ. To remove the enemies, destroy the enemies of this kind, would be to destroy the school of Christ. The church, the body of Christ, with its head, has been developed through suffering. It has been said that the pearl is developed through suffering, sand getting between the shell and the oyster, and the suffering of the oyster develops the pearl; and so it is a good illustration of the development of the church. We believe that there will not be so much to overcome in the next age as there is in this. The effect of the time of trouble will be to temper down things considerably, and will make conditions quite different than they are in this age. It will bring men's hearts down very low in humility, and furthermore, the standards are not so high, the goal is not so high and grand. As the standard is higher in this age, so the goal is grander.

We find that when we are thoroughly dead within, there are no enemies without; that is to say that in proportion as we are dead within, to that proportion we have no enemies without. There is the tendency always in the fallen flesh to meet the enemy on their own ground, thus using Satan's methods, and endorsing Satan's methods to that extent; but our Heavenly Father has a different plan of conquering these. We must conquer in the spirit of love; overcome evil with love.

Self-denial is our principal work. Not to deny ourselves some of the good things, not to deny ourselves all of the good things, but to deny *ourselves*, deny our will, deny that we have a separate existence, individuality. We must acknowledge that we are crushed, and only found in Christ, and our answer to all attacks, our actions toward all enemies, should be from the spirit of love, the spirit of Christ to guide us in all things. We should have our lives conform to the spirit which our Lord has set before us—His life. I often get very many good results by visiting a cemetery, to find out how dead we are. We might sit on a headstone and holler down into a grave and call the dead one all manner of names, tell them that they are narrow-eyed Russellites, think of all the things that others had called you, what answer would you get? How much reviling? How much of the spirit of Satan is manifested there in the tomb? None. So, if we are dead to self, our great enemy, we will not have any revilings. We will be as a corpse.

But now, after attaining self-control, after destroying the spirit of selfishness and having the spirit of Christ, this is what gives us such joy and peace and restfulness of heart, the expression that is so easily to be seen in all the convention people attending here; and this is the light that is in the world, showing forth the spirit of Christ. I suppose that is the reason this answer was given by a certain Englishman. A German and an Englishman, walking up the street, seeing the banner of the I. B. S. A., the German said, "What does that I. B. S. A. stand for?" The Englishman replied, "That is heavy. That means, I be so 'appy." (Laughter.) I suppose that he had the right thought, getting inspiration from the expression of the faces of those who had developed the spirit of Christ in them.

The world is waiting for and hoping for the victors of this age, that they might be drawn back to the Heavenly Father. Our Lord was tempted so as to be able to succor those that are tempted. * * * The God of peace will bruise Satan under your feet shortly; not now, but shortly.

Hebrews 1:13 is one of the precious promises respecting overcoming enemies. "Sit thou on My right hand until I make thine enemies thy footstool."

Bro. T. T. Ryde, of Detroit, Mich.—Subject: "Divine Promises Respecting the Overthrow of Evil"



D

EAR friends, the subject of the overthrow of evil is perhaps too comprehensive in its scope for a brief ten minutes, but we can condense a few thoughts which will be helpful to us in the days to come.

What is evil? We answer that anything which directly or remotely tends to cause unhappiness or suffering of any kind is evil. We see that in the Divine economy evil has played and is still playing a very important part, in the development of the Lord's saints, even in the development of the world, in the development—by observation—of the holy angels, evil plays a part. In fact, in the Divine economy of nature we see the same principle in action. We know light from darkness by contrast. We know joy from sorrow by contrast. In fact, all of the experiences of life are learned, are stored in our brains, our memories, by contrast. For instance, take these beautiful sweet peas which are here upon the table. Supposing that we only knew of one variety of sweet pea and that was a white one. We would become so accustomed to them that we would pass them by and say, "Oh, that's just a little insignificant white flower." But suppose we go to a horticultural garden or to some place in which they are continually crossing and re-crossing varieties of flowers, and we saw perhaps fifty or sixty different varieties of the same flower. What then? We say, "How beautiful is this flower, how beautiful is that one!" And how do we compare them? By contrast. So then, dear friends, it is the same respecting the Divine promises, and the Divine economy in the overthrow of sin, or as our subject is, the overthrow of evil.

In coming down, then, to the Divine promises, having seen the reasonableness and the logic of the Divine arrangement, we would look perhaps to a statement of one of the Lord's ancient prophets, the Prophet Job. We find that he, having been despoiled of his earthly possessions, having received afflictions—evils—from the Lord. What was the purpose of tempting Job? Why the purpose is stated for us in the opening chapters concerning Job. It was in order to test Job, to see whether he would deny the Lord or not. Job said, as recorded in the 30th chapter of Job and the 26th verse: "When I desired good, then evil came." The tragedy of those words! "When I desired good, then evil came." But, dear friends, what do we find was the final result? What was the object of the Lord's test, and did it accomplish the object for which it was taken? What was the object? We have already answered that it was to test Job. And wherein is the result of that test recorded? In the 42nd chapter of Job, the 5th and 6th verses we read: "I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." What lesson do we draw from this? "I have heard of thee by the hearing of the ear." There are many today who have heard of God by the hearing of the ear, but you who do not understand Him. In fact, this great question of the permission of evil and the Divine promises relative to it is a subject which perhaps is thought over more by the thinking people of today than in any of the past ages. "I have heard of thee by the hearing of the ear." What next? Oh, Lord, by these trials which you have sent to me, by the experiences which I have passed through, now mine eye seeth Thee in all of Thy glorious beauty, Jehovah. Now I see the result of these tests which You have been bringing upon me. And what next? Oh, Jehovah, when I saw You, when I saw Your wonderful character, when I realize Your goodness, when I realize that I am so small, then, Lord, oh, I repent myself in sackcloth and ashes. This was the wonderful result which was brought in Job's case by evil, calamities, the things which produce unhappiness. But, as shown in that wonderful narrative of Job, there came a time in which the tests upon Job were to be finished. As has been pointed out by our dear pastor, Job is a picture of the whole world of mankind, condemned in Adam, a general picture; and as Job received in the end as many daughters, as many sons, twice as many cattle, etc., etc., of earthly riches, so the human race will receive, in addition to the wonderful experiences which they have been receiving during these past six thousand years, they will receive the earth, restored, perfected, wonderful. The whole earth shall become like the paradise of God.

And so then one of the special texts showing the overthrow of evil would be that wonderful one from Timothy which states: "There is one God, and one Mediator between God and man, the man Christ Jesus, who gave Himself a ransom for all, to be testified (to all) in due time."

So then, dear friends, when we look at these wonderful things at which the Lord has in store for the world of mankind, when we realize His greatness and goodness, then we should look to it that we learn the lessons from the permission of evil in the present time. That is, we are told that we have to do a work, a Christian warfare, as has been pointed out so beautifully by the brethren that have preceded us, that war against evil. In proportion as we put out evil, anything which produces unhappiness, in that proportion we have happiness within our own hearts, the peace of God, which passeth all understanding, can then keep our hearts, and so the Apostle tells us in the 12th chapter of Romans: "Be not overcome of evil," that which produces unhappiness; do not allow the cares and trials of this present life to embitter you and make you sour, take away your first love. No; but "Be not overcome with evil, but overcome evil with good." Take away anything which is bitter in your hearts, and in its stead place those wonderful words of meekness, gentleness, love, brotherly kindness, all of those wonderful graces of the Christian life; and then, dear friends, the permission of evil will have accomplished its work in your heart, by perfecting me in holiness; and then, since the grace of God has been testified to us, now we shall have the privilege of wiping away all tears, all sorrow, all pain, from the world of mankind in the age to come. What a glorious prospect! Therefore let us remember these things, just to stir up our pure minds by way of remembrance, knowing that "He is faithful who called us," and that surely His Divine promises relative to the overthrow of evil will surely come to pass.

Brother Eshelman of Hagerstown, Md.—Subject: "Divine Promises Respecting Service, Present"

MY friends, I am very glad to be with you this afternoon I am sure. We know you are all tired, but cheer up. There are yet five of us to speak.

We have chosen for our lesson this afternoon, Mark 10:38, where our Lord said to James and John, "Are you able, are you willing, to drink of the cup which I shall drink of, and to be baptised with the baptism that I am to be baptised with?" And you remember He said, Ye shall indeed have the privilege of being baptised with my baptism, and ye shall indeed have the privilege of drinking of my cup, but the reward is for My Father to give you, beyond the veil. I have nothing to do with that whatever. My friends, there are many promises held out to you and to me, but this stands forth pre-eminently, and encourages every one that comes to the door of the tabernacle, and offers them the privilege of presenting their body a living sacrifice.

Our subject relates to the present service of the Church. We want to quote a few passages of Scripture. For instance, in Psalms we have a Scripture, "I will instruct thee, I will guide thee with Mine eye, I will guide thee in the way which thou shalt go." "The Lord is my helper. Therefore I will not fear what man shall do unto me." "I will never leave thee nor forsake thee." There is another one, very encouraging: "For the Father Himself loveth you." Now, then, the vital question with you and me is, how might we apply all of these Scriptures unto ourselves, and I want to tell you what the Apostle says in Philippians 4 and 8: "Finally, brethren, whatsoever things are true, whatsoever things are just, whatsoever things are honest, pure, lovely and reputable, think about these things, meditate upon these things. Now, I would like for you to do as I have done—apply a little Christian science in this matter. I am not a "Christian Scientist." But we should meditate upon these things, in the six volumes of Studies in the Scriptures. I am not here to tell you all the promises this afternoon, but I can tell you that by re-reading the six volumes of Studies in the Scriptures your faith in the promises will be strengthened. If there be any virtue and if there be any praise, think, meditate, upon these things. Do you know I have an idea that the Apostle was looking down and thinking about the time when you and I would be privileged to read the six volumes of Studies in the Scriptures. Whatsoever things are honest, in other words, noble, honorable; and you and I can see the noble character of our Heavenly Father most beautifully exemplified in the teachings of the First Volume of Studies in the Scriptures. And the Apostle says, "Whatsoever things are lovely." I think he means this: that the next thing that the inquiring mind wants to know when we see that there is restitution in store for the whole world of mankind is the time. The Second Volume tells us that the time is at hand, the time is right here for the blessing of all the families of the earth. The thing for you and me to do is to ponder over all the things in the First and Second Volumes and the Divine promises, and we will be encouraged in our present privileges of service. Now the third: "Whatsoever things are pure." What might that mean? The most impure of all doctrines that have ever been taught is the doctrine of the mass. You and I need to read and re-read the Third Volume of Scripture Studies, showing the true sacrifice. The next one: "Whatsoever things are just." You and I know that many other nations who have had power and dominion have been unjust and dishonorable. And all you and I need to do is to remind ourselves of the precious promises in the Fourth Volume, contrasting the kingdoms of this world with the kingdom of God's dear Son, how that He will come and establish the principles of righteousness and justice in the earth. The next one: "Whatsoever things are true." One of the most untrue doctrines is the doctrine of eternal torment, and all we need to do is to just read Volume Five, and there we will find in simple language that the dead are dead, and we are encouraged because we find that there is going to be a resurrection of the dead. If the dead are not dead, you and I cannot be encouraged by the Divine promises that there is going to be a resurrection of the dead. Lastly, and the most important of all: "Whatsoever things are of good report." In other words, whatsoever

things are of good reputation. You and I can read in the Sixth Volume of Studies in the Scriptures; there we find the very embodiment of Christian character development. Our pastor has shown there what is to be expected of a Christian. My friends, you and I, as we ponder over these things, are encouraged. All of these things are for our benefit, in developing a character that is pleasing to our God.

There is another thing we want to mention, in regard to the partaking of these promises. You and I know that no man partakes of these blessings of the Lord's people at the present time except he be invited to the table. "No man taketh this honor upon himself save he that is called of God, as was Aaron." You and I are invited to be seated at the table of the Lord's truth; and that shows humility, if you please. That shows humility, by our *sitting* at the table, and not standing. And we partake, we eat, as we sit, we eat of the Divine truths, and especially of these that we are not mentioning, the promises relating to the privileges of service. In other words, we appropriate unto ourselves, by faith, the merit of these vital and important truths. That is the assimilating of the strength derived therefrom unto our need. To illustrate this matter: Who does it mean? "The Father himself loveth you?" I can ask myself the question, Does that mean me, does that mean you? It means every one of us. And if you and I can feel sure that our Heavenly Father does love us, my, what encouragement it brings into our hearts, and we continue in the service; and we can continue more joyfully if we continue to read the six volumes of Studies in the Scriptures.

Now, there are a few more Scriptures I would like to read: If we be dead with Him, if we suffer with Him, the Lord Jesus, if ye be baptised with my baptism. The Revelator says, "To him that overcometh," "Be thou faithful unto death." "Brethren, if ye do these things ye shall never fall." The next brother will tell you what will follow.

Bro. Arch W. Smith, of Columbus, Ohio—Subject: "Divine Promises Respecting Service, Future"

DEAR Friends: In considering this subject of Divine promises respecting future service, the one text of Scripture that seems paramount in regard to this subject is, "Know ye not that ye shall judge the world?" A little farther on, in another verse, it says, "And angels," a two-fold work, of judging the world and judging angels. Our attention is called in another part of the Scriptures to the fact that we, that is the saints, those who become saints, those who are overcomers, are to exercise a two-fold office, that of priesthood and that of kingship. In thinking over this subject, dear friends, I am appalled at the magnitude of it and what it means to me in my preparation as one of God's saints for this wonderful work of the future; and the more I thought about this subject the smaller I felt.

I want to touch on two points of this subject. One is in regard to our business in relation to our religion. For instance, our dear Brother Van Amburgh told us in plain terms that our religion here is a business, and I agree with him. It is a business. But now do not misunderstand me. I don't mean it is a business in the ordinary business sense, nor a business in a worldly sense; but it is a business in that we are regulated and actuated by a plan and by a system, and God has required certain things of us; and just in so far as we measure up to what is required of us, we are doing the King's business; and so far as we do not measure up to His requirements we are failing in our business. That is the way this matter strikes me. I don't know much about the work. I know very little about it; but, as our dear pastor called our attention to it this morning, we do not know how much we are accomplishing today, on this side of the veil, let alone the other side. None of us know anything about it, comparatively speaking; but we do know, right here and right now, that we are making preparations for our office, for our kingship, for our priesthood beyond the veil.

Now, to be very practical about this matter, how are you using your opportunities for service? Are you prompt in all your service? Do you come promptly to all the meetings? That is the way it strikes me, friends. If you are given an opportunity to do some service to the Lord, do

you do it as unto the Lord, or do you do it because some brother or sister asked you to do it? God is watching to see how you do that service, how you render it. If you are not asked to do a service, perhaps the Lord is watching you to see if you are going to force yourself into the service. Perhaps He is waiting to see how much self-control, how much meekness we have. I believe that is exactly how the Lord is working with us. Now you see, in this sense, it is a business.

Now there is one way to look at this subject of our preparation for this great work of the future, and that is, We are not to judge now. All judgment is committed unto the Son, and unto the Church, His body members, for this future thousand years; but don't you know, dear friends, that we make the mistake so often of judging in this present life? Now we are preparing to do the judging in the future. One of our requirements is not to judge in this life.

There is another matter about this judgment. We are not only prone to judge one another, but I fear we make the mistake very often of judging our sectarian friends; and those are the very ones that we will probably have the strongest love and the first love for when we have judgment committed unto us. We will realize then, as we do not realize now, that it is through ignorance that they have been bitter against us, that they have not had the light of truth as we have had. And you see there is a wonderful opportunity to exercise charity; and don't you know that when we came out of the worldly system into the truth, we just sprang from one extreme to the other? We did not all of us, but some of us did. I am speaking generally. I am speaking of myself.

Another thing to look at regarding this judgment: Others are judging us. They are judging us all the time. Your worldly friends that you are brought into contact with every day are judging you. If you profess one thing and live another thing, all your friends know all about it. They may not tell you about it, but they know all about it just the same. They are judging you.

This brings us to that thought that we all know a great deal of, that is, being living epistles for Christ. Let us remember that we are being judged. Remember that we are not to judge, that we are to make ourselves copies of God's dear Son, and that we are being watched to see whether we are making good copies or not.

Bro. J. A. Murch, Indianapolis, Ind.

**Subject: "Divine Promises Respecting Joint-Her-
ship With Christ"**



HIS subject is so many-sided it really is impossible to treat it properly in ten minutes; and therefore we may merely mention some features suggestively, and then if you care to you can look them up for yourselves, and I am sure you will all get a great blessing out of that, much more than out of anything we could say.

First of all, I would like to have you bear in mind that all of these wonderful, precious promises that we find in the Scriptures are conditional, whether the conditions are expressed or not. They are always conditional. Now you all know that, of course, but we need to keep these things in mind. We will not state the conditions. You know them.

Then another thing we might do, we might take up, if we had time, promise after promise of joint-heirship with Christ, but time would fail us for that; so we leave that for you, also, if you care to do it, and it will certainly be worth your while.

Another feature that we might spend a great deal of time upon and that we might find a wealth of precious promises concerning joint heirship with Jesus Christ in, may be found in the types of the Old Testament, and also of the New Testament. Take the type of Aaron and his robes of glory and beauty, then in the figures and other statements of that kind, symbols, etc. of the New Testament; the figure, for instance, of the Vine and the branches, and of the Bride and the Bridegroom, the fact that the church is referred to as the body of Christ, or the Christ, a part of the Christ. All these things certainly suggest a wealth of precious promises, although they do not directly promise anything, yet typifying certain features of God's plan, they constitute exceeding great and precious promises.

However, we wish to direct your minds particularly to two phases of joint heirship with Christ as held forth in the Scriptures. The first phase is that which is generally recognized by Christian people, in fact it seems to have been held to by the Lord's saints throughout the Gospel age. Even in the darkness of the dark ages His saintly people held to the thought that they were called to be with Christ in Heavenly glory. They never lost that thought, and that is held by all denominations at the present time that hold to the Bible to any extent. We all know many of these Scriptures, such as, "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," and then we know how our Lord Himself prayed to the Heavenly Father just shortly before His death, saying, "Father, I will that those whom Thou hast given Me may be with me where I am, that they may behold my glory." Many other texts of Scripture teach that thought, for instance the resurrection, where Paul refers to the resurrection and tells us that the dead in Christ shall rise first, then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord; and the Revulator tells us about the 144,000 whom He saw upon Mount Zion. He tells us that these are they which follow the Lamp *whithersoever* He goeth. Surely we have an abundance of these precious promises concerning joint heirship with Christ. Wouldn't it be a satisfying portion merely to have one glimpse of Him who so loved us that He gave Himself for us, that He might present us, a glorious Church, not having spot or wrinkle or any such thing. Wouldn't it be glorious just simply to get a glimpse of Him? Then to think of spending eternity with Him, following the Lamb *whithersoever* He goeth. Oh, dear friends, this is certainly a wonderful part of the joint heirship with Christ.

But the other phase of it is still greater, still more wonderful, still more astounding. The Scriptures imply, and distinctly state that the Church are to be joint heirs with Christ in personal glory. That is, the glory that Jesus has is to be given to the church, as our Lord in His prayer said, "The glory that thou gavest Me I have given them," and the Apostle Peter speaks about the sufferings of Christ, and the glory that shall follow. We are sure He is referring to the sufferings of the entire Christ, the sufferings that have already been mentioned, and the glory that shall follow refers to the glory of the entire Christ. So far as we know, the only features in which the Church has no part with Christ are His ransom sacrifice and His superiority, His supremacy. He is supreme; head over all things, to the church, which is His body, the fulness of Him that filleth all in all; and God hath made Him head to the church, which is His body, that he might have pre-eminence in all things. He is pre-eminent, supreme. Just as Jehovah is supreme in the universe, so our glorified Redeemer is in His home in glory and honor and power and majesty and dominion; but next, by His side, next in glory and honor is His bride, sharing in the various features of His work, with the exception of the ransom sacrifice, sharing, however, in the sin offering, but not in the ransom sacrifice, and sharing his glory, as subject to Him, not as equal with Him, but subject to Him. What are some of the features of Christ's glory, that we may know what the Church will share in? One feature, we know, is His personal glory. The Apostle in Hebrews tells us that He is the express image of the Father's person. What a wonderful personal glory must be His who is so glorious as that! The Apostle Paul describes the brief glimpse that he got of the Lord as a glimpse of one shining above the brightness of the noonday sun. We understand that the Church is to have a large measure of this glory, simply a little bit lower, but still on the same plane.

Then the glory of character. We know how Jehovah's character is that of a God of love, justice, wisdom and power, and we know how Jesus is the manifestation of Jehovah's character. The Apostle refers to this as his being a manifestation of God's justice; that God has sent him forth to be the propitiation. The propitiatory, you remember, was the mercy seat, representative of God's justice. Then God's love is manifested in Christ, and so His power will be manifested in Christ, and His wisdom.

Then there is the glory of office, the priestly office, the kingly office, even after the order of Melchizedek. This is what Christ is to be, as we read, "Thou art a priest forever, after the order of Melchizedek; but of the Church

also it is written that they shall be kings and priests unto God and shall reign with Christ a thousand years. Ye are a royal priesthood."

Another feature is the glory of service, service in the millennial age, with Christ, as already has been mentioned.

Then another wonderful feature in which we share in Christ's glory if we are faithful, another one of the faithful promises is that we shall have the privilege of glorifying Jehovah perfectly. But can we not glorify Jehovah now? Yes, the Apostle says so, but how weakly, how stumblingly, how we fail, often our best endeavors fall short of what we would desire to do in His service. Then, we shall glorify Him perfectly, if we are faithful. Then, He will be glorified in us, because His workmanship will be made manifest in us, and then He will be glorified in our personalities, in that then we will have the perfect ability to do His will, absolutely, just as absolutely as Jesus Christ does it. Oh, what a wonderful glory it will be that is given us in this matter of joint heirship with Christ, inheriting His glory, the glory of person, of character, of office, of service, of blessing and the glory of glorifying Jehovah. Then, we will praise Him as we ought.

Bro. C. B. Shull of Columbus, O.—Subject: "Divine Promises Respecting Heirship With God"



EAR friends, I take this opportunity, on behalf of the ecclesia here at Columbus, to express to you our hearty appreciation of your attendance at this convention. We are very happy indeed to see so many of you here, and we surely are glad, dear friends, that God has been manifesting His pleasure, His favor and His blessing upon us all.

Our subject, Divine Promises Respecting Heirship With God, has been pretty well covered, we believe, by the dear brethren that have preceded us. We just want to remind you of a few Scriptures. One that has been running through our minds, dear friends, ever since this convention began, "Now is our salvation nearer than when we first believed." And it is, dear friends, absolutely nearer, so near, dear friends, are we to the grand consummation of our hopes, that my heart trembles within me when I think of it.

One of the Divine promises respecting heirship with God you will find in the third chapter of Revelation and the fifth verse, the latter clause, "He that overcometh, I will not blot out his name out of the book of life, but I will confess his name before My Father and before the holy angels." This confession of our name before the Father, dear friends, oh, how wonderful! What it implies! It means, dear friends, that if you and I are victors, if we are more than conquerors in this strife, that the Lord Jesus Christ himself will conduct us into the presence of the Father, will introduce us to Him. Our minds fail to grasp what this means. The thought of this Divine promise respecting this much of our heirship with God ought to have such an effect in our lives, dear friends, is having such an effect, thank God, in all the lives of all the Lord's dear people throughout the length and breadth of the whole world, that it is making us a different people from all the other people on the face of the earth, a peculiar people; not peculiar in the sense that we are making ourselves peculiar by our manner of dress, or wearing our hair a certain way, or by having a certain number of buttons on our coats or something of that kind, but peculiar in the sense, dear friends, that we are sounding forth the praises of our God in our daily lives, in the office, on the farm or wherever we are, sounding forth the praises of our God because we are inspired by that wonderful promise of heirship of God, that eventually, by God's help, through Christ, having that wonderful, exalted, indescribable privilege of being presented to our Heavenly Father. I was reminded this afternoon of just what it might be to some extent. You know it helps us sometimes to reason from the things that we do know, that we can see, to those that we do not know just what they will be like and that we cannot see with our natural eyes. We have a dear sister here in Columbus who has been laid on a bed of sickness for years. It has been her great desire some time to look into the face of our beloved pastor. It was my privilege to go with a few of the dear friends here this afternoon, to conduct our dear pastor to her home, to

take him into her presence and introduce the two. In noting that scene, dear friends, it helped be to realize just a little bit of what it is going to be like when you and I and every other one of the Lord's dear children that are faithful even unto death, what it is going to be like when we come into the presence of the great King. God help each of us, dear friends, that this afternoon may be a mile-stone in our experiences, marking such a heart appreciation of God's favor to us in giving us His Truth, in opening our eyes to this privilege of making these Divine promises our own, that your life, my life, from this day on, will sound forth the praises of our God, not only in our thoughts, but in our words and in our deeds. God bless you.

Bro. J. M. Parks, of Cleveland, O.—Subject: "Divine Promises Respecting the Divine Nature"



HEREBY are given unto us exceeding great and precious promises, that by these ye might be partakers of the Divine nature." 2 Peter 1:4. Not unto everybody are these promises given. There are promises in the Bible for everybody, but the exceeding great and precious ones are not for all. The world has promises too, we thank God, but the exceeding great and precious promises are for us. The Apostle Peter styled himself one of these, the "us" ones, he belonged to this class, the Church class. "That by these promises we might be partakers of the Divine nature." It doesn't say here that all have the Divine nature, like we used to think and is generally thought, but that by these promises; not that the promises will give us the Divine nature, but by the incentive of these promises we may be enabled to so run as to obtain the prize. "Divine nature," we understand, is synonymous with immortality, indestructibility, incorruptibility. So the Apostle says in Romans 2:7, "that those who by patient continuance in well doing seek for glory and immortality," they will get it, eternal life. We don't seek for that which we have. Sometimes absent-mindedly we might do so, like our grandmothers and grandfathers do when they look all around here and there for their glasses when they are on their heads; but when our minds are clear we don't seek for that which we already possess. Now he says, "Unto us." Who are the "us" class? Do we belong to this class that God is going to give His own nature? Are we of this class? Poor me and poor you? You know, dear friends, poor Us would not stand much show in the world were it not for the Bible. The great ones of this world, those that are in power, those that would be enabled to uplift the poor, they don't pay much attention to the poor, and if it were not for the promises in God's word the poor of this world would have very little hope indeed; but the Apostle James assures us in James 2:5: "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, heirs of the Kingdom that God has promised to those that love Him? We are glad for this promise, for I reckon that nearly all of us here this afternoon, nearly all, are poor, but, thank God, we are rich in faith, heirs of the Kingdom, to be made joint heirs with Christ, the Divine nature, if we are faithful unto death. The Apostle Paul agrees with this thought. In First Corinthians, the first chapter and the 27th and 28th verses, we read: "God hath chosen the base things of this world, things that are despised, yea, and the things that are not (or are considered nothing), to bring to nothing the things that are (or think they are something), that no flesh should glory in His presence." You know if God were choosing the great ones in this world, the kings and rulers of the present time, what would they do when they got up there and were seated upon the throne? They would glorify themselves, and not glorify God. They would say, "Why, no wonder God chose us! We were the rulers down there on earth. God chose just the ones that were fitted for the place." But Saint Paul assures us that no flesh shall glory in His presence. Those that sit with Jesus in the throne, those that are partakers of the Divine nature, are those that will be humble enough to give God all the glory; and, dear friends, we that are here this afternoon, I am sure are in that condition of heart or must be brought to that condition, not by being exalted here, but by being humbled here, and by humbling ourselves.

Now, these promises are given us, he says, that by the aid of them we might be partakers of the Divine nature; but these promises, dear friends, will be of no aid to us unless we have faith in them, unless we believe them implicitly. We all believe the Bible; and very, very many people that have never given themselves to God will say, "Why of course we believe the Bible; we wouldn't think of disbelieving the Bible." But how much do we believe these promises? How much faith have we in the Bible as the Word of God? You know you hear lots of dear Christian people say: "Oh, my husband, he believes the Truth all right. Why, he thinks there's nothing like the Truth, and he's a very good man, only he has never given himself to the Lord, but he believes in the Truth implicitly. He has absolute faith in the Bible." Oh, how much do they believe? How much do they really believe the Truth, the Bible, the Word of God? I think they would lack confidence considerably if put to the test. Faith is a matter of cultivation, largely. We heard a story once that illustrates this. It was about a French tight-rope-walker, standing on Prospect Point, and he had a friend with him. He was a famous man at his business. And he said to his friend, "Do you know, if the authorities will let me do it, I intend to stretch a rope across these falls and walk across there on it. Do you think I could do that?" His friend, having the greatest confidence in the Frenchman's ability, replied, "I know you could do it. There isn't any question about it." He was pleased with the idea. "I have absolute confidence that you can do it." "Well, now," said the Frenchman, "you know it will make it more entertaining, more interesting and more exciting if I carry a man on my back across there. Do you think I could do that?" His friend, knowing his great ability along that line, and having absolute confidence in him, replied again, "I know you can do it. I have absolute confidence that you can carry a man across there on your back. A man would be just as safe there on your back as he would on the

ground." "Well, now," the Frenchman says, "I am not very well known in this country, and I may find it hard to find a man to carry across there on my back. Will you be the man?" "Say, what do you take me for, a fool? Do you think I'm crazy? No, I wouldn't ride across there on your back for all the money there is in the world." He had confidence in the man. Oh, he believed in him, indeed, didn't he! But he didn't believe in him quite enough to trust his life to him. So, many believe in Jesus, but they won't give themselves to Him; and if they don't do that, dear friends, they will never partake of the Divine nature. These promises are not for them. The Apostle says in Second Corinthians 7:1, "Seeing that we have these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." How many of us have had the experience of cleansing ourselves from all uncleanness? Our dear pastor was telling us the other day about a man that couldn't smoke a cigar and could not take a chew of tobacco to the glory of God. How many have tried to do that? It's not so easy, is it? We who have had the experience know that the cleansing of the flesh and spirit is a hard task; and unless these great promises in the Bible enable us to throw off these filthy habits, unless we have absolute faith in them, dear friends, we will never be overcomers, and unless we cleanse ourselves of the filthiness of the flesh and spirit we will never be overcomers. We do not believe there are any of us here this afternoon, perhaps, that indulge in these things. If you do, dear friends, we feel sorry for you. We had worlds of struggle along that line; but we thank God for the power of the promises ever since we have come into present truth which enabled us to overcome. Oh, we long for that blessed day; and we think of that hymn which says, "When we cast our crowns before Him, lost in wonder, love and praise." When that day comes we will not be sorry that we threw away the tobacco, for the cleansing of the filthiness of the flesh and spirit.

COLPORTEUR MEETING.

At 3:00 p. m. three of the most successful among the colporteurs were asked to give suggestions which might make success more sure to others. These were Brothers E. F. Crist, J. Hutchinson and Ray Van Hyning.

Hints From Brother Crist

 **T**HE objective which we seek most earnestly is that we may qualify ourselves for the greater colporteur work of the next age. The colporteur service constitutes one of the best of schools to fit us for our future work, provided we remain on the alert to learn the lessons as they come to us. While we might refer to various methods which we have found successful in selling the Studies, inasmuch as the brothers who are to follow me will deal more particularly with that phase of the subject, we will seek in the brief time allotted to us to emphasize the higher motive, the higher success, which is our real goal. If we can aid you to keep before your minds while selling the books, that our work is among the most honorable and important in the world, you will have a proper basis for true success, both now and hereafter.

We will call your attention to a few incidents in the life of Jacob which will serve as practical lessons to us as harvesters, and we believe these will be easily remembered, so that you may draw upon them for helpful suggestions in time of need, when out in the work.

Jacob appreciated so highly the privilege of the first born, of being the channel through which blessing would come to all families of the earth, that he was willing to sacrifice his share in the family inheritance, his home with its comforts, and all that was near and dear to him, in order that the highly prized privilege might be made sure to himself. He must pass through the wilderness to his marriage, without which the promised blessing could not be realized. His *seed* was to bless.

Similarly we, and especially the colporteurs, have forsaken all that we, too, might become a means of blessing now, but especially when our marriage takes place after the wilderness journey. But when Jacob had taken this step

he could sleep sweetly, even with a stone as his pillow. Has not our own experience been similar? Are we not enjoying such rest of heart and mind as we never realized before, because we have "done what we could?"

In his dream a ladder (not an automobile or a flying-machine) suggested the possibility of getting from earth to Heaven, by a *climb*. So to those consecrated, to those who have forsaken all, there has been arranged a way to climb from earthly to Heavenly conditions, step by step, through sorrow and trial. Let us rejoice as we ascend, round after round.

Jacob labored patiently fourteen years through heat and drought, being often wet with the dews and rains, and sometimes suffering from the cold also, as through days and nights he cared for the flocks of Laban, that he might win his bride. He declared that it seemed but a few days because of the great love he felt for Rachel. Should not this encourage us to labor painstakingly, rejoicingly, when we consider how lovable is the one we hope to marry? If our experiences seem too difficult, it is evidently because we underestimate the beauty and goodness and greatness of the one to whom we are betrothed.

Jacob also acquired great riches in a strange way. He agreed with Laban to accept the brown sheep, and spotted and streaked cattle and goats, as his compensation for caring for Laban's flocks and herds. How aptly this illustrates the choice made by the first born class. They say, "If I may have patience, humility, gentleness, meekness, and a God-like love, that will be sufficient reward for me." The world views our choice as being as peculiar as the one made by Jacob. From their viewpoint we choose brown sheep and ring streaked and spotted cattle and goats, with little prospect of gain. Particularly is this true with reference to the course taken by colporteurs and harvest workers generally. But, dear friends, like Jacob of old, we see therein the way to great riches, and in our case riches of a Heavenly character, which will be beyond the power of moths and rust.

However, we do well to notice that Jacob must needs do some planning, else he would not have become rich by his choice. The brown sheep were placed by themselves with ewes about to become mothers. The influence upon

the developing offspring was such that many bore brown sheep. The process repeated, soon gave the brown sheep the majority. Strips of bark were cut from green rods, and these placed before the strong females of the flocks who were expected to bear young caused many to give birth to spotted and streaked cattle and goats. The lesson to us is that we must *study* to ascertain how we may place before the new mind developing within us such influences as will tend to mold the mind, that we may ultimately be born on the Divine plane. Thus may we, by careful study, and applying the principles wisely, become rich in spiritual possessions. Let us keep this in mind when harvesting. Let us *study* to show ourselves approved, and thus acquire the Heavenly riches while laboring among the flocks, seeking to lead them to greener pastures.

We will mention one more incident in Jacob's life, which may help us as colporteurs and harvesters. He wrestled one night with an angel. When his visitor would go as morning neared, he remonstrated, saying, "I will not let thee go, except thou bless me." Thereupon the angel touched the flesh of his thigh, causing it to shrink. This doubtless caused him physical inconvenience ever after, but he received the sought-for blessing, in that he was denominated "Israel," a prince, one having power with God. We may greatly profit by considering the picture. The Apostle in 2d Corinthians 12, tells us that he had a thorn in the flesh which was a messenger (elsewhere translated angel) of Satan to buffet him. He called this severe trial an angel. Applying this thought to the first born class pictured by Jacob, we see that during the night time we have been wrestling with our experiences, our severe trials which appeared as opponents. Let us remember, like Jacob, not to let go until we get the blessing from them; until we are proven to be Israels, overcomers, having power with God. It may mean that God will touch our flesh, causing some cherished earthly thing to shrivel away. Perhaps we may thereafter suffer in the flesh as a result, but let us rejoice if we are accounted worthy the name of Israel. We trust this little picture may help us to be more successful harvesters.

As an encouragement, let us keep in mind the assuring words of the Lord, as conveyed to us through the prophet in Isaiah 41:9 and 10. "Thou art my servant; I have chosen thee and not cast thee away." This is true of colporteurs in a double sense. He continues: "Fear thou not, for I am with thee; be not dismayed, for I am thy God." But we feel so weak. But he says, "I will strengthen thee, yea I will help thee." But we so often feel that we have failed so grievously, despite our earnest desire to do His will. The words of the poet may be comforting:

*How did you meet that trouble that came your way,
With a resolute heart, and cheerful?
Or did you hide your face from the light of day,
With a craven soul, and fearful?
O, a trouble's a ton or a trouble's an ounce,
Or a trouble is what you make it;
It isn't the fact that you're hurt that counts,
But only, How did you take it?

You're beaten to earth; well, well, what's that?
Come up with a smiling face,
It's nothing against you to fall down flat,
But to lie there, that's disgrace.
The higher you're thrown, why the higher you bounce,
Feel glad for your blackened eye,
It isn't the fact that you're licked that counts,
But How did you fight, and why?*

The prophet concludes his words of comfort by saying, "Yea, I will uphold thee with the right hand of my righteousness." So long as we will retain our hold upon His proffered hand He will uphold us; He will keep us from falling. Moreover, if we have fallen, His hand is still extended to lift us up. Let us take fresh courage, and ne'er lay down our cross 'till we have gained our crown; let us be loyal harvesters here, that we may prove our worthiness of directing the great harvest of 1,000 years, which will reap into a condition of harmony with God all of the worthy of the human family.

Hints from Brother Hutchinson



SOMEONE has said that salesmen, like poets, must be born, not made. I am sure that would not apply to colporteurs, for many of them have not been naturally qualified for that work, but by the grace of the Lord they have developed along that line, and become able to sell the books.

The first essential to a colporteur would be to have a method. It is not best to depend upon what will come to your mind, because when the lady opens the door, perhaps, like myself today, you are not feeling as well as might be and you cannot say things as you should, and for this reason you fail to make a sale. The colporteur should have a method so well learned, that no matter what may happen, he will know just what he is going to say. I know from personal experience that sometimes someone is playing a piano in the next room, the canary is singing, or the rooster crows, and if one has to think of what he is going to say he is not likely to make a good impression. I do not mean that we should be so tied to a method that we could not change if circumstances should seem to require it. For instance, I remember calling on a real estate man. He was very courteous until he found that I had books to sell, and then he had no time. I opened the prospectus, pointed to the six books and told him the price. He said my name is so-and-so. He did not need any method; the price of the books was enough, and we got out with the order.

In the matter of the method to use, I will not offer any suggestions. I could not improve upon the methods you have from the Society. There is a very good method in last year's Convention Souvenir. The method that will enable you to get the orders is the one to use. A method may sound very beautiful and logical, but if it fails to get the order it is no good. I remember once canvassing a lady, in a fine large house, and I was quite sure I was going to get the order. When I got to the point of putting down her name she said, "I enjoyed your little speech very well, but I am not going to buy the books." I said, "Madam, that little speech was arranged specially to sell these books, and if it failed in that it is a miserable failure." She bought the books. In that case it was not the method that sold the books, but what was said afterward.

I believe that sometimes the colporteurs talk too much. But I am not going to do that this afternoon. It is well illustrated by a man who was soliciting donations for a hospital. He explained his mission to a rich man, and he was so impressed with the worthiness of the cause that he said, "Put me down for a hundred dollars." He talked a little more and the man said, "Put me down for five hundred." He talked a little more and he said, "Put me down for a thousand." He talked still more and the man rang the bell for his butler and said, when he came, "Show this man out of the house." He talked too much. It has been so with many of us colporteurs. It was one of my faults. We want to talk just enough to get the order.

I think some colporteurs have difficulty in getting into the homes. That should not be. I have found from personal experience that a good way is, when the lady comes to the door, to say, "I want to see you just a moment." The lady does not know what you want to see her about. She may think you are the new minister, or the Sunday school superintendent, so she ushers you into the best room in the house. Some canvass people through the screen door, but do not do this if you can help it. If you just say, "I want to see you a moment," the door will fly open like magic. There is a principle which is illustrated in this way. Supposing a man is killed in a street car accident, and someone is sent to tell his wife that she is now a widow. We would go to the door and say, "Does Mrs. So-and-So live here? I would like to see you just a moment." He would not say at once, "Your husband has been killed in a street car accident." She would not know what he wanted, and he would be able, when asked into the house, to break the news to her gently. Now his message is not as important as ours. We have the best message in the world, and we can tell it in the best way possible, in the best room in the house, and in the best houses, if we go about it properly.

Do not waste too much time on prospective customers. Do not waste all of your ammunition at the first shot. Adopt the method mother used when ironing, as I remember in my boyhood. She would wet the end of her finger and

quickly touch the bottom of the iron, and if it did not sputter she would put it back on the stove to get a little hotter. We can try out people as mother tried the irons. Talk a little and try to close the sale. If they do not seem quite warm enough, give them a little more, and perhaps they will warm up. Do not try to warm them up too much, anyway. We should not spend all of our time working a dead horse. Some people are dead, so far as selling them books are concerned.

Another thing—do not get discouraged. Some colporteurs seem to hit good territory all of the time. There is good territory in Ohio and Pennsylvania, and some other parts, but in England it is almost impossible to sell the books. Some have gone out and in a few weeks or months got discouraged because they could not sell the books. I tried it myself and know. A brother came to the Bible House, while it was still in Allegheny. He worked at the office until 6:00 P. M., and then would go out and colporteur until 8:00 or 9:00. After a little time he entered the colporteur work regularly, and sold lots of books. Later this brother heard that it was very hard to sell the books over in England, so he arranged his affairs that he might go back to that country to sell the books. He sent a message to the workers over there saying, "Hold on; do not get discouraged, we are coming over and will tell you how to sell the books." He went to that country and could not sell the books. Why? Because the people would not buy them. It was one thing to sell the books in Allegheny where people had money, and quite another thing to sell them in territory where people did not have the money, and no inclination to buy. He went to the best territory where work was good, but he could not sell the books. He came back to this country a poorer but wiser brother. He sunk a few hundred dollars, but gained a few thousand in experience, and that brother is speaking to you now. He has been able to wear a hat a few sizes smaller since.

I want to say for the encouragement of friends who work in hard territory, that in nine cases out of ten it is not the colporteur, but the difficulty lies in the territory. If you cannot sell the books in one territory, go to another. As the Lord said, "If they do not receive you in one town, go to another." Try out a few places. Do not quit the work; quit the territory. Do not get discouraged. You can sell books if you get into the right kind of territory.

Some of the friends take orders, and then lose their order books. A brother told me this morning that he had taken orders for fifty books, and then lost his order book. That is like a man going fishing and when he gets home he finds that he did not bring his fish with him. He has left the basket on the bank of the river. I suggest that when you get home you take a piece of paper and transfer every order. You can place together such as are to be delivered on the same day, and then if you lose your order book you have a double check, and you do not lose the order. I heard of a sister who lost her order book. She went all over the territory again and inquired, "Did you order some books of me?" and explained. In this way she sold more books than she had orders for before. But it might not always work that way. I want to say here that colporteurs are successful, not because they can sell anything to anybody anywhere. There is territory in which no one could sell. The Lord did not have good territory, and He stuck to it three and one-half years. But I do not want you to stick three and one-half months if the territory is not good and you cannot sell the books. Do not stay in bad territory so long that you cannot get out.

The Master is the great Lord of the Harvest, and we are but instruments in His hands, doing what we can. He will gather all of the wheat into His garner.

Hints from Brother Van Hyning

 **T**HE program calls for addresses on colporteur methods proven successful, by colporteurs, and I believe, as has been suggested, that we should endeavor to aid the colporteurs to sell more books. If it were the desire to get out more work in a shop, two methods might accomplish that result. One would be to stir up the men to do more work, and the other to put on more men. My suggestion is, would it not be possible to put on more hands? How can this be accomplished? We offer the suggestion already given to us by the Lord, namely, "Pray ye the Lord of the harvest that He may send forth more

laborers into His vineyard." If we offered such a prayer earnestly, would not the thought come to our mind, is it not possible for you to go yourself?

A preacher was once emphasizing the great need of laborers in the mission field, and at the close of his discourse said, "If there is anyone here who is willing to leave home and country and go into the foreign mission field, let him step forward." His own daughter came forward. He looked at her disapprovingly and said, "I did not mean you." If we are praying in earnest it might come home to us.

We do not think it necessary at the present time to go three or four hundred miles from home. The harvest field is ripe everywhere. My thought would be that there is work right at home for everybody. A brother who wished to enter the colporteur work went a distance of four hundred miles to start. A sister soon after went to the town he had left and sold a set of books right next door to his home, across the street, and many sets right on his own street, and this brother had gone 400 miles to find a place to sell the books.

It seems reasonable for us to consider what we are accomplishing. From the report of the year's work we learn that about 850 colporteurs were engaged in the service. These sold, altogether, 692,598 volumes during the year, something over a half million. At first it seems as if a great deal had been accomplished, but when we figure out what the average would be for each worker it does not look so large. It would mean 815 volumes per year for each colporteur. It would be an average of 68 volumes per month, or 16 volumes per week, or less than three volumes per day for each colporteur. From this viewpoint it does not appear that so much has been accomplished. Yet, if a colporteur can only sell three volumes per day, when we consider the number of sermons contained in each volume, and that each volume may be read by several persons, we recognize that great results may accrue from even this small average. The thought I wish to bring to your attention is, that possibly a great many might give some time, one day per week, or even a half day. In the aggregate this would mean a great increase in the output, and the results cannot be estimated.

*Little drops of water, little grains of sand,
Make the mighty ocean, and the pleasant land.*

The little moments, insignificant though they seem, ultimately make the mighty ages of eternity. Let us improve the little moments.

I fear many of the dear friends do not realize how the door is thrown wide open for sharp-shooting. It reminds us of the parable given by the Lord, where one went out to hire laborers in his vineyard. Some stood without and said, "No man hath hired us." Now we could not all be in the Pilgrim service, but we can all colporteur. I have particular reference to the sharp-shooting. It is estimated that about 45,000 Watch Towers are printed each issue. Suppose there are only 30,000 deeply interested in present truth. In some instances they go to homes where one copy is read by several who are fully consecrated. Suppose the 30,000 whom we have estimated to be deeply interested, would each sell 20 volumes in the next three months. If some would fall below that figure, doubtless others could sell 40, 50 or 100. This would make a total of over 600,000 volumes that would be put out between now and October 1st. That would be outside of the regular colporteur work. This would be one way for us to sell more books.

There are now many places in the cities and towns where the territory is so poor that colporteurs cannot make their expenses. In these places there are friends in the truth who could manage to spend a day or more each week in the work. Some live in the country and have horses. They could reach people on the farms with the books. It is remarkable to see how the Lord blesses our efforts. If I had never tried the colporteur work I would not be in it. When I entered I did not expect to continue more than two or three weeks. I used the opportunity, and the Lord has so added His blessing that I have been able to continue in the work twelve years.

Now, our suggestion would be that each one endeavor to put out at least 20 books before October 1st. Suppose you exercise faith enough to order your books. They would only cost you \$3.20. If you cannot sell them, perhaps you could give them away. That would be putting them out. We are putting out tracts which cost money, and many of them are destroyed in a short time. Even if you gave the

books away, I do not believe that the \$3.20 could be used more advantageously in the harvest work.

We find, further, that the corporter work is an excellent means of developing a Christian character. As the old saying is, "An idle brain is the devil's workshop." Those working at hard labor rarely suffer from indigestion. So those actively engaged in the harvest work are usually the ones clearest in the truth, and the ones receiving the greatest blessings from the Lord. There never was a more favorable time for harvest work than the present. I have been thinking of the parable of the prodigal son. You remember he received his portion and wasted it in riotous living. When the famine came and he began to be in want, he joined himself to the resident of the country to herd swine. He fain would have filled himself with the husks of which the swine ate, but no man gave him. He then came to himself and determined to return to his father. You well remember how the father received him into his home. He had come to the place which the father desired him to reach. In a sense the prodigal represents the world. The whole race have left the Father's house, because they did not wish to be under restraint. They have wandered far away and wasted their substance in riotous living. Today there is a famine in the land, not of bread nor of water, but for hearing of the word of the Lord. It is our privilege to carry to those who realize their extremity the portion that has so refreshed our lives. There has never been such opportunities before. God passed by the angels and has tendered us the privilege.

*Shall we for fear of feeble man,
Refrain from telling God's great plan?*

Let us all resolve that we will endeavor by God's grace and help to put out these wonderful Bible keys, which God is using to do the reaping and separating at this time. And let us remember that not only is it possible to make the colporteurs more efficient, but we may pray the Lord of the harvest that He will send more laborers into His harvest field.

Discourse by Robert H. Hollister

Following is a synopsis of a discourse given at both the Columbus and Asbury Park conventions by Bro. Robert R. Hollister, who has been in the Orient for the past four years.

Missionaries Not Getting Heathens—Says Lecturer. "Teeming Millions" of the Far East Unmoved by Appeals, I. B. S. A. Members Told.—Superstition and Ignorance Together with Sectarian Differences, Held to Blame.



WORLD-WIDE missionary effort has been largely in vain, according to R. Robert Hollister of New York, journalist and lecturer, who yesterday addressed the International Bible Students' Association at Memorial Hall.

"The hem of heathendom's garment has scarcely been touched," he said. "The nations have hardly deviated one iota from the even tenor of their way."

Mr. Hollister said that superstitious religions, poverty, ignorance and the caste system, together with sectarian differences among the missionaries themselves, explain why so comparatively few heathens have been "brought to the feet of Christ."

The lecturer recently returned from a four years' world tour. Two years were spent in the mission fields of China, Japan, Korea and India. He said, in part, in his lecture:

"Jesus Christ's prophecy that the Gospel should be preached throughout the world has been fulfilled. The Bible has been published in 500 different languages and dialects and scattered to earth's remotest bounds. The heart of China and the fastnesses of Thibet have been penetrated. India has been visited and the Bible, which contains a balm for every woe, has been prescribed for her loathsome maladies. Rays of truth have been flashed into the gloomy shades of Darkest Africa. South America and the islands of the sea have not been ignored.

"This world-wide proclamation of the Gospel has been made at the cost of great personal sacrifice. Thousands of lives and millions of money have been offered upon the altar of foreign missions.

"In view of these facts, we quite naturally inquire: Has this witness to all nations brought them to the feet of Christ? Is heathendom now Christian? Have its shrines

and idols been demolished? Have its temples become gathering places for the worship of the one true God?

"No; we cannot make these claims, however much we should be gratified to do so. The hem of heathendom's garment has scarcely been touched. The nations have hardly deviated an iota from the even tenor of their way. Their teeming millions have been alike unmoved by appeal or threat. Our God of love has not drawn them. The portrayal of a hell of torture has not coerced them. Heathendom has viewed with varied and mingled feelings Christendom's persistent propaganda. The majority of her people look on impassive and unconcerned, some with wonderment and curiosity, others with contempt and derision or hatred and malice.

"Only a comparative few have even professed an acceptance of Christ as their Lord, perhaps 2,000,000 or 3,000,000 during the past 100 years, by far the most active period of missionary effort. A considerable number of these converts might be termed 'rice Christians,' because chiefly influenced by the material benefits they expected to obtain.

"To meet this situation, various suggestions are made. Some claim that God will save the heathen through their ignorance. Others claim that God was trying to reveal himself through Buddha, Confucius, Mohammed, et al. We cannot acquiesce in these views. They appear to us as God dishonoring and unscriptural. The Apostle Paul informs us that 'whosoever calleth upon the name of the Lord shall be saved.' There is no suggestion that whosoever calleth upon an idol, or his ancestors, or upon Buddha, Confucius or Mohammed shall be saved.

"Our Lord said: 'I am the door; by Me if any man enter in, he shall be saved.' All must approach by the door, and Christ is that door.

"Do you inquire why so few of heathendom have been reached by Christendom? I reply that there are many and varied reasons why missionary efforts to woo the heathen en masse have been so unavailing: superstitious religions, dense ignorance, extreme poverty and the caste system. Besides these, almost insurmountable obstacles having their origin in heathendom, there are other retarding influences which emanate from Christian sources.

"First among these we mention sectarian differences, which have greatly confused the Orientals. There are Northern Presbyterians in the southern provinces, and Southern Methodists in the north. Trinitarians insist that God is three, while Unitarians quote Scriptures to prove that God is one. Calvinists claim that only a small elect minority are to be saved, while Universalists urge that eventually every man will escape. Roman Catholics and Episcopalians, with great assurance, lay claim to 'apostolic succession,' and both succeed at least in hopelessly muddling the unsophisticated investigators. Fully 100 different missionary boards and organizations have representatives upon the mission fields, endeavoring to justify their existence and the vast sums of money expended by adding converts to their straggling and disheartened ranks.

"Another deterring factor has been the widespread teaching that God had made provision for the eternal torturing of the vast majority of humanity. To some extent these sad tidings of great misery awaiting the vast majority are today proclaimed upon the mission fields, and the baneful influence is incalculable. Allow me to explain my contention by relating a conversation I had with the proprietor and publisher of the 'Indu-Prakash,' Bombay, Hindoo, of no small intelligence. As always I was anxious to make known the riches of the Gospel message, but this gentleman cut me short with words having this import: 'You Christian missionaries come to us Hindoos and proclaim a God of infinite wisdom, justice, love and power that attracts us. You tell us that we must accept Jesus, since there is no other name given under Heaven whereby we must be saved.'

"You explain in His own words, 'I am the way, the truth and the life, no man cometh unto the Father but by Me.' You add that unless we do accept Him, we shall be 'lost,' and by that you mean that we shall suffer an eternity of woe and torture. I ask you what about my dead friends and relatives who never heard the only name. You give me no satisfaction; according to these verses of the Bible and your theory they are in hell, and yet a God who was possessed of all power could easily have sent a saving message to every individual member of the human race had He so desired. No, thank you, Missionary, I would rather go to hell and reside with my friends and relatives than go to Heaven and live with a God of that description."

Two questions were considered by Mr. Hollister: (1) "Why is heathendom in an outcast, disinherited condition?" (2) "What has been done towards heathendom's recovery?"

The speaker argued that the heathen were in their present lamentable condition through the operation of hereditary laws. That as the Bible states, "By one man sin entered into the world and death as the result of sin, and so death passed upon all men." However, the speaker said, as in Adam all die, even so in Christ shall all be made alive.

Christ at His first advent gave His life a ransom for all. In the meantime, the Gospel has been preached in all the world for a witness and has drawn from all nations a select class called the Christian church, which was to be a representative body, of every kindred, nation and tongue. Jesus promised to return and then He would exercise His

authority and power by calling all the dead back to life. His church would be given glorious spiritual bodies like His own. They, associated with Him as kings and priests, would reign and bless all the families of the earth including heathendom. This good time would be the world's "judgment day," a period of 1,000 years, during which all who had not previously enjoyed a full, fair opportunity would be granted one. Those accepting life upon the terms offered, loyalty and obedience to Christ's kingdom, would live everlasting upon the perfected earth; the earth would abide forever according to the Bible. Disobedient and incorrigible people would die the "second death." It would be utter extinction, pictured in Revelation as a lake of fire and brimstone, which was a symbol of total destruction.

Columbus—Spirit Birth Day, July 3, 2:30 p. m.

Discourse by Brother G. B. Raymond. Subject: "TRUE BAPTISM AND ITS PROPER SYMBOL"



IT would not seem to be necessary to give an address this afternoon on the subject of "True Baptism, and the Import of Water Immersion," inasmuch as our dear pastor has already spoken on this subject about two hours in this convention; and yet, as these candidates are about to symbolize their consecration, a little talk along the lines of the scriptural teaching upon these points may not be out of place. We have thought, therefore, that the best we could do this afternoon would be to give a scriptural reading upon the subject of baptism, calling your attention to the Scriptures upon the point and letting the Scriptures speak, rather than anything we might say.

Who would be proper candidates for baptism?—would be a question we might answer from the Scriptures and examine in a little, brief way what the nominal systems teach in regard to the subject of baptism, showing the difference between the real baptism and the symbolic baptism.

All agree that the New Testament treats of baptism—that it is a scriptural doctrine; but there are very many different views, or a number of different views of it. It will not be our purpose this afternoon to take up all the different views, but the one or two more prominent erroneous views upon the subject of baptism.

John's baptism is the baptism which is practiced by probably the largest number of those who see a definite teaching in the Scriptures upon this subject. The Disciples, and our Baptist friends, and a few other large denominations, practice the baptism of John. They do not see, or at least they have not until recently, since we, the Bible Students, have made so much noise about baptism and so much has been written. So much has been scattered broadcast upon this subject that I think our Baptist friends are beginning to see that there is something more in baptism than the mere water. I think they are beginning to see that there is a deeper meaning to the scriptural statements than the water. I want to show the scriptural statements regarding John's baptism. I will take your time to read from the third chapter of Matthew, the eleventh to the seventeenth verses: "I indeed baptize you with water unto repentance, but He that cometh after me is mightier than I." You see the significance of that statement? There is enough in that one statement alone to show that the water immersion is not the real baptism. John says, "I baptize you with water," as much as to say, There is some other way in which you need to be baptized. There is some other way which will be greater than this, mightier than this, have a more significant thought in it than this, that is the real baptism that you ought to have as soon as you are ready for it. "I indeed baptize you with water, but He that cometh after me is mightier than I, whose shoes I am not worthy to bear. He shall baptize you with the holy Spirit and with fire, whose fan is in His hand, and He will thoroughly purge His floor and gather His wheat into the garner, but He will burn up the chaff with unquenchable fire. Then cometh Jesus from Galilee to Jordan unto John to be baptized of him, but John forbade him." Jesus did not need to be baptized for the remission of sins. Why not? Why, because he had no sin. The true Christian does not need to be baptized for the remission of sins. why? Because they have no sins. "Why," You say,

"haven't any sins?" No. Their sins are covered. They have on the robe of Christ's righteousness. They do not need to be baptized for the remission of sins. "Why," you say, "that is true. I see that." Of course you see it when it is called to your attention. Bible students have been reading it for years, for years. Bible students never baptize for the remission of sins. Until their sins have been covered, until they have come into Christ, they are not subjects for baptism. "John forbade him, saying, I have need to be baptized of thee, and comest thou to me?" And Jesus, answering, said unto him, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness. Then he suffered Him. And Jesus when He was baptized went up straightway out of the water."

This word given us here as "baptized" should be translated "immersed." "And Jesus, when He was immersed, went up straightway out of the water, and lo, the Heavens were opened unto Him, and He saw the Spirit of God descending like a dove and alighting upon Him, and lo, a voice from Heaven, saying, This is My beloved Son, in whom I am well pleased."

Baptists believe that water immersion is the door into the church, and therefore that those who have not been immersed in water have not been baptized, and therefore are not church members. You can readily see what the logic of this kind of teaching would be. It would mean that no Methodists are church members, members of The Church. I said no Methodists, but there are some Methodists who have been immersed in water. I think the Methodist church allows candidates to choose which way they will have the ceremony performed, by sprinkling or immersion; but the great bulk of Methodists would be outside of The Church; the great bulk of Presbyterians would be outside of The Church, the great bulk of Congregationalists would be outside of The Church; the great bulk of Episcopalians would be outside of The Church; the great bulk of Catholics would be outside of The Church. In fact, there would be, in comparison, only a very few of the millions of professing Christians in the world today would be real members of The Church, according to the Baptist view. Now, if there should be any Baptists here this afternoon I am sure that you would say, "Why, I don't believe that." Then you ought not to stay in the Baptist church, for that is what the Baptist church believes. That is what their doctrine teaches. That is what their creed states, and if you don't believe it, you are not a Baptist. You ought not to stay in the Baptist church. You ought to do just like I did, get out of it, because you do not believe the way they do; and that is the reason I got out, because I didn't believe the way they do, either, when I found out just exactly what they did believe. Probably you are in the same position that I was in. I presume that you have been born into the Baptist church. We couldn't blame you for that. I was born in the Baptist church; that is, my parents were Baptists when I was born and I was brought up in the Baptist church, and the most natural thing for me to do was to join the Baptist church, and then I was taught that it really was the only true church after all. Of course, they said that kind of low, and in a whisper. They didn't make very much noise when they told me that, because there has been a kind of a feeling for twenty-five or thirty years as if these various denominations and isms ought all in some way

or other be brought together, and so they haven't said so much about that. They have been talking about their doctrines rather under their breath, because, to preach the real doctrine of the Baptist church (and I am using them only as an illustration; that would be true also of all these other churches, in a measure); to preach the real doctrines of the Baptist church would be to say that all these other churches are wrong. Now, if it wouldn't be that, what would be the use of there being any Baptist church, if the others were all right? Why shouldn't the Baptists belong to some other church, if the others are all right? And if from the Methodist standpoint the other churches are all right, why should there be any Methodist church, and why any Episcopal church, and so on through the whole list? The very fact that there are a large number of denominational systems is proof that these people who belong to these systems have the theory, whether they believe the theory or not, they hold the theory that there needed to be another church, which is theirs, so that there could be one right. And still we find that they are all trying to get together now. You will hardly find an argument presented today against any of the denominations. On the other hand, you will find the large bulk of all these denominations clubbing together to present an argument against the study of the Bible. What do you mean? Why, against Bible Students. They will hardly present an argument against each other, but they will all unite in presenting an argument against us. Now, I am supposing that you are all Bible Students here. I believe that you are. But you see, dear friends, the logic of this Baptist doctrine. I speak of that because Baptists practice immersion and because there is to be an immersion service this afternoon, and people on the outside who would see that service, who did not understand our view of the matter and who did not understand the scriptural view of it, people on the outside would say as they see this company go to the pool or the pond or the creek, whatever it is, where this immersion is to take place this afternoon, they would say, Why, there's a company of Baptists over there. No! I don't think! Or, there's a company of Disciples over there, members of the Christian church. No! But because we practice immersion as a symbolic baptism, I lay this special stress upon the teaching of the Baptist church and the teaching of the so-called Christian church.

Who may be baptized? "Why," you say, "can't anybody be baptized that wants to?" No. A person cannot come up and say, "I see you are baptizing this afternoon. Will you baptize me?" "Well," we would have to say, "I don't know whether I will or not." "Why, you don't know? Wouldn't you be glad to baptize anyone?" "Under certain conditions I would." "Well, what is there to do? Is there anything that has to be done?" "Oh, yes. Yes, before you can have the symbol of baptism you must have the real baptism, and before you can have the real baptism you must be justified." Justified. Who, then, may be baptized? The justified. Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins, and by him all that believe are justified from all things from which you could be justified by the law of Moses." First of all, you must have faith in Christ. You must accept Him, or rather, you must first of all see your need of the Savior. Seeing that need, you must recognize in Jesus Christ the Savior. Recognizing Him to be the Savior, you must accept Him as your Savior. You must make it personal. That's the proposition. Then you are justified, in that tentative state. You are then in the condition where God looks upon you as being perfect. You are not perfect. He looks upon you as being perfect. He reckons you as perfect. You are not holy, but He looks upon you as being holy. He takes you as one that is holy, because you have believed, and accepted Jesus Christ, made Him your personal Savior. "Therefore," says the Apostle, "being justified by faith, we have peace with God, through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

Then there is a call which goes out for the justified to be baptized. Are they called to be baptized? Oh, yes. Haven't you heard that call? "Why," you say, "have I?" Let us see. Let us see what the Scriptures say. You will recognize at once that this is a call to baptism. "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." That is a call to baptism, a call to consecration, a call to give yourself to God, to the

truth of God and the work of God, to the brethren of Christ, a call to present yourself, a call to be baptized into Jesus Christ. That is really what consecration means. Consecration and baptism, the real baptism, are practically the same thing; just two ways of expressing the same thought. If you are really consecrated, then you are really baptized, whether you have ever seen any water or not. We are not talking about water immersion, you understand. We are talking about baptism. Baptism; the real baptism; not the symbolic baptism; not that which so beautifully symbolizes baptism, but the real baptism itself. I beseech you, therefore, brethren, by the mercies of God, that you be immersed into Christ, that you be baptized, that you present yourselves a living sacrifice, that you make a consecration of yourself. These are all different ways of saying the same thing, the same thing exactly. Now, what is baptism? Why, it is just what we have been saying. The Apostle expresses it this way: "For ye are of the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ—immersed into Him, lost your will in His will, lost your way in His way, given your life to Him and to the service of His cause, as many of you as have thus been baptized into Christ—have put on Christ." You have become a prospective member of the body of Christ. That is the thought. "For I through the law am dead to the law, that I might live unto God. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." That's the proposition. You see, it is a rule that works both ways. You are baptized into Christ, and then Christ liveth in you. That's the proposition. You are in Christ and Christ is in you. You are a member of His body, and His head is governing every part of your life. You have given yourself to Him and now He becomes the mainspring of all your activities and all your energies. You have been baptized into Christ, and now Christ is in every thought, in every word, in every action of your life. It is the ideal condition, you see. You are in Him and He is in you. There is a union. There is a one-ness, and that is what the Scripture calls it, a oneness of the body, a oneness of the spirit, a oneness of baptism. His will is your will, His thought is your thought, His action is your action. You are moving and living and having your being in Him, and He in you. You are His visible representative. People looking to Christ see you. That's it. That's it. "Oh," you say, "I must be very careful, then." Yes, we must. We forget it sometimes. We must be very careful. Very careful. "I am crucified with Christ. Nevertheless, I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." This is the Apostle speaking on the proposition. After this great transaction has taken place, then this is the way the Apostle expresses it. Can you express it this way? Do you express it this way? Have you been thus united to Him? Then the real baptism has taken place in your life, whether you have ever gone into the water or not. You are really baptized.

Take one more passage: "But ye have not so learned Christ (the Apostle is bound to say, after giving some thought in this matter) if so be that you have heard Him and have been taught by Him as the truth is in Jesus, that ye put off concerning the former conversation the old man, which is corrupt according to deceitful lusts, and be renewed in the spirit of your mind." You see, there is the center. You and I, dear friends, if we are Christians, are just exactly what we will to be. "Oh," you say, "but I am not what I would like to be." No, you are not what you would like to be, maybe, but you are what you will to be. Do you get that? Now, if you willed to be something different, you would be different. You and I and all the rest of us have been hiding behind that old illusion and saying, "Oh, I'd like to be better." No, we wouldn't like to be better, even. If we would, we would be. That's up to you. What is hindering you from being just what you want to be? "As a man thinketh in his heart (his mind, is the correct rendering of that phrase)—as a man thinketh in his mind (there's where you think), so is he." You think you would like to be a lovely human being. You think you would like to be, but that is all foolishness. You don't think that at all. If you did, you would be it. * * * Now I want that to soak in a little. * * * You and I today are exactly what we will to be—just exactly. I am no better than I am today because I have not willed to be better. Neither are you. Don't make it an excuse for being so mean as we are, that we would like to be better.

We wouldn't like to be better. "Put off, concerning the former conversation, the old man." "Why," you say, "I can't put that off." Well, then, you are not in the race at all. You can put him off, and so can I, if we haven't done it already. You can do it. We can control the old nature, the old human being; and furthermore, we *must* do it if we are going to be winners. We must do it. There is no one way for the Apostle Paul to win his crown and another different and entirely distinct way for you and me to do it. There is just the one way, and that is the way that the Apostle won his, and he told you he won it, don't you remember? He told us how he won it. He says, "I put under my body and kept it in subjection." That is the way he did it. And there has been no new way found out to do this proposition of getting into the kingdom since the Apostle's day. There is no new way. It is the same old way. "Put off the old man, which is corrupt according to the deceitful desires, and be renewed in the spirit of your mind." There is the proposition. It is all in the mind. "Why," you say, "I thought it was in the heart." Well, you are wrong. That is where the blood is, in the heart. It is in your mind. In your mind. "Put on the new man, which after God is created in righteousness and true holiness." That is the way we get the new man, is by being righteous and truly holy. That is the way. That is the way we put it on. We don't do it by saying, "Oh, well, we'll see," and then carrying around this old man and saying, "I want to put on the new man, and now you give me the new man and I'll put it on." That isn't the way. "Oh," you say, "I was just praying." Well, praying is talking, you know, usually. You don't do it by talking, or praying, or by any such process as that. You do it by this actual warfare, this actual engagement, putting off the old man, mortifying the deeds of the body, putting on the new man, being renewed in the spirit of your mind, feeding upon the Word, living out in your daily life this new proposition. That is the way we put it on, that is the way we develop, that is the way we build up, that is the way we become holy, that is the way we practice righteousness; and that is what this verse says, you notice: "That ye put on the new man, which, after God, is created in righteousness and true holiness." That is the way it is created. You have to work it out, you see.

Let us take one more verse: "But God forbid," says the Apostle, "that I should glory, save in the cross of our Lord Jesus Christ, by whom the world (get this, now; we talk about the cross a great deal, but we don't get this other part of the verse)—by whom the world is crucified unto Me (by what? Why, by that cross of Christ and what it stands for), by whom the world is crucified unto Me and I unto the world." That is some transaction, when that takes place, when the world has been crucified to you because of your interest in the cross of Christ, and when you have been crucified to the world, then you are really baptized. Then you are really a New Creature in Christ Jesus. That is the real baptism, and that is what we are talking about.

I want to call your attention to another passage of Scripture: "For if ye are dead—." Is it true? That is the question. That is what the Apostle says. "For if ye are dead (as human beings you are dead) and your life is hid with Christ in God." Now as human beings we are walking around as corpses. We are dead. The world has been crucified to us. We have been crucified to the world. We are dead; dead from that standpoint. You know our brother told us this morning two or three ways we might be dead. This is the way that the Christian is dead; dead as a human being; dead to the world; the world dead to him.

Let us take another verse here, showing what this real baptism is: "For as the body is one and hath many members, and all the members of that one body, being many, are one body, so also is Christ." What is Christ? Christ is the one body, with various members. You and I have the privilege of being members of that body of Christ. There are just so many members. We have the privilege of being, each of us, one of those members, but under that Head, in that body, members of the Christ, a composite being, head and body; drawing power, governing power, energizing power, and the members used by and under and through that power residing in the head, for by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and then all made to drink unto one spirit. We have been baptized. All in one proposition, you see, of the same kind. The world does not see Christ any longer, but they see us; and just

as Jesus Christ represented the Father here in the earth, and as He said and taught that when the world looked at Him they saw God, just so, when they look at you and me, if we are His, they are looking at Christ in the flesh. We are the representatives of Him, if we have been baptized, if that real transaction has taken place, for the body is not one member, but many.

Take another passage: "And James and John, the sons of Zebedee, came unto Him, saying, Master, that Thou wouldst do for us whatsoever we desire, and He said unto them, What would you that I should do unto you? Grant that we may sit, one on Thy right hand and the other on Thy left hand in Thy glory; but Jesus said unto them, Ye know not what ye ask. Can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?" Now, they thought, as most people now think, that Jesus was talking about Jordan; about the water. Can ye drink of this cup, and be baptized with the baptism that I am baptized with? And they said unto Him, We can. "And Jesus said unto them, Ye shall indeed drink of the cup that I drink of, and with the baptism that I am baptized withal shall ye be baptized." They were just like you and me, just like we are sometimes, asking greater things than we know. What was that baptism? Why, Jesus refers to it in Luke's Gospel, the 12th chapter and the 50th verse: "I have a baptism to be baptized with, and how am I straitened (in what difficulty am I) till it be accomplished." What baptism was that? That wasn't the baptism that had occurred at Jordan. That was past. That was over with. What was this baptism to which our Lord referred? That is the baptism, dear friends, that begins when we consecrate ourselves to God, when we give ourselves unreservedly to Him and His service and to the service of our brethren, the service of the Truth. That is consecration. When we consecrate, it is even unto death. Then baptism begins there. When does it end? Why, our Lord was looking forward to that time when He should finish His course here upon earth, when He should go up on Calvary's tree and there consummate His consecration, there complete the work which He began back yonder when He said, "Lo, I come, in the volume of the Book it is written of Me, to do Thy will, oh, My God." "What," you say, "was He being baptized all these three and a half years?" Yes. That baptism was going on all those three and a half years. And so, dear friends, when you and I are really baptized, when we really consecrate, when we really come into Christ and He comes into us, then that baptism begins, and that baptism will go on just as long as you and I are here in the flesh, if we are faithful; go right on and on and on, until by and by it will be consummated in our change. "I have a baptism to be baptized with, and how am I straitened till it be accomplished." I should like to read a few words from the sixth chapter of Romans. I presume the most of us here this afternoon almost know these verses without looking at the Bible; we have heard these verses read and read them ourselves so often in connection with this baptism proposition and question; but after all, they must be read, as a discourse on baptism would not be complete without them. They really are the pith of the whole matter. Let us read a very few verses of the sixth chapter of Romans: "What shall we say, then? Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ—" Now, that's what we are baptized in, into Christ, you see. We are not baptized into water at all. Know ye not? Maybe you don't know. There may be someone here this afternoon who has never considered this baptism question deeply. Maybe you are not aware that those who are baptized are baptized into anything more than the water. Listen to the Apostle: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into," (why into the water, you say. Oh no, not into the water), "into His death." Well, what was His death? His death was a sacrificial death. Our baptism is the giving of ourselves and all that we have and are and hope for, even unto the end. That was His death, and we are baptized, immersed, into His death. That is the real baptism. You see, the water immersion is a beautiful picture, but only a picture at the best. This is the real baptism, and without this having taken place in the life, the water baptism would not be worth the time that it takes to go through with it. The water immersion would not amount to a snap of your finger if it were not for the fact that this real baptism has taken place previously.

Now, a great deal of that which passes for baptism in the world in these days, you see, dear friends, is a useless ceremony. It amounts to nothing. Just so far as they do not see more in it, or do not see all that is in it, it is useless. "Baptized into His death" and that becomes a solemn matter, dear friends, that becomes a very solemn matter, when you and I are baptized into His death. It means that we are to live here as He lived, that we are to die here as He died, sacrificially, give ourselves, and for the same reason. Therefore, if this has taken place with us, therefore, we are buried with Him by baptism into death, that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life, "knowing this." Something else? Yes, something else: "Knowing this, that our old man is crucified with Him." How much can a crucified man do? "Why," you say, "a crucified man is dead." Dead? Yes, dead. What can our old man do then? Why, he cannot do anything. Why? Because he's dead. You notice how he puts it, "dead." I want to put it just as strong as he puts it. I don't want to put it any stronger. I don't want to make it any milder, but you notice how it is read, "Oh," you say, "I hope I am being crucified with Him." Well, that is not enough, dear friends. No, that isn't it. That isn't the way it reads. Let me read it. "Knowing this." Do you know it? "That our old man is crucified with Him." It doesn't say, "Knowing this, that our old man is *being* crucified with Him." "Our old man is crucified with Him." It is a transaction put in the past tense, something that has happened, something that has occurred, you see. "That the body of sin might be destroyed." That great body of sin referred to here, the sin of the world, that is the reason that you and I are let in on this proposition at all, is so that that great sin of the world, great body of sin, might be destroyed; and it will never be destroyed until these 144,000 members are all united together, until the last one has done his part and has completed his baptism and is united with the Head. Then that Christ, the Christ will be ready to destroy that great body of sin, the world's sin, the sin of the world, and not until then. "That the body of sin might be destroyed, that henceforth we should not serve sin, for he that is dead is freely justified from sin. Now, if we be dead with Christ we believe that we shall also live with Him." Well, I will ask the friends at their leisure to read down to the 12th and including the 12th verse of this passage, Romans 6, and the first twelve verses. I will not have time to read any more.

What is the symbol, then, of this real baptism, this real baptism, this baptism into Christ's death? What is the symbol of it? For thirteen hundred years immersion was acknowledged, by Calvin, Martin Luther, Wesley and the Catholics, to be the symbol of the real baptism. "What," you say, "did these churches who practice sprinkling once believe that immersion was the proper thing in baptism?" Oh yes, they believed it once. For thirteen hundred years there was no other form of baptism but immersion. The old mother and all her daughters for thirteen hundred years practiced immersion. Now they will practice anything that you will pay them for, and call it baptism. You can be baptised by proxy if you want to, in any of these churches at the present time—by proxy! You don't have to be baptised yourself at all; and for all the good it would do, it might as well be by proxy as any other way. I think if I were going to be baptised into one of these churches I would a little rather have it by proxy. It would be easier for me.

Does the Scripture sanction immersion in water as the symbol of the real baptism? Oh yes. Will you give us a verse? Here it is: "And it came to pass in those days that Jesus came from Nazareth, of Galilee, and was baptized of John in Jordan." You heard what I said. "Baptized." That is the way the King James version put it, but that is not the way the original put it. The original put it that He was immersed of John in Jordan. Immersed! He was not sprinkled. They didn't pour some water on Him. He was immersed. Every scholar of the original of the New Testament will agree, will have to agree, because it is a fact, that this word should have been translated into an English word, immersed, or immersion, instead of being carried from the original into the King James version. It was not translated at all. Baptizo, baptize, means, in English, immerse. It does not mean anything else. It could not be made to mean sprinkling. There

isn't any thought of sprinkling in the word at all. It is to cover, to dip, immerse, to submerge. That's the thought. There is no other thought in the original word. "And straightway coming up out of the water He saw the Heavens opened, and the Spirit like a dove descending upon Him; and there came a voice from Heaven, saying, Thou art My beloved Son, in whom I am well pleased."

Another passage: "And John also was baptizing in Aenon, near to Salim, because there was much water there." A significant fact, you see. I am citing these two passages to show, not because there are not others, but others are not necessary. If a thousand were true, one is true. If a hundred would be true, one is enough. It is true. That is all we need. Here are two. The second one, "And John also was immersing (that is the correct thought) in Aenon, near to Salim, because there was much water there." You have got to have more water where you immerse than you would have to have if you sprinkled; and when our friends with the other views upon baptism speak upon baptism, they never quote this verse. If you were to read twenty-five different books written by the different theologians of the different denominations upon the subject of baptism, with the exception of the Christian and the Baptist denominations, you would never find this passage of Scripture cited. You would never find it referred to, even. It is too evident on the face of it that John needed a lot of water when he baptized people. A little that you could sprinkle was not enough, "because there was much water there, and they came and were immersed." As we have just said, this Greek word, "baptizo," means to submerge, to dip, to cover, to immerse; and to meet the requirements of the word, the candidate must be covered with the water; and this is the only ceremony, the only method of performing baptism, symbolic baptism, that meets the requirements.

What is the real baptism? It is a baptism into death. And the Apostle says that we are raised up again to a new life. You see the picture. Why, he has got the picture in the words, even; a going down, a burial, in water; a beautiful picture of being buried into the will of Jesus, of Christ; and then the raising up again out of the water, a resurrection, a raising up again to a new life. Ah, it is to be a new life, now, dear friends. When you have been really baptised into Christ, these Scriptures that I have been reading show that you are raised up again to a new life, newness of life, living to do the Christ will, living out the Christ thought, living out the Christ work, living out the Christ life. It is a new life, not like the old one. We are baptised even for the dead, the Apostle tells us, to the intent that we may by and be associated with our Head, our Lord, as the Lifegiver of the world. There is a passage of Scripture which is very little noticed by theologians and by the various denominations, being baptised for the dead. What does that mean? Why, it means just this: that we are baptised into Jesus Christ, and with Him, for the very reason that we may come into that body of the Christ which is to be the Lifegiver to all the world of mankind, the whole dead world. We are baptised so that we may have a part in the work of giving life to the world of mankind. Do you get that thought? Oh, it is a glorious proposition, isn't it, that you and I have the privilege of getting into this great Christ, this One which is to bring blessings to all the world of mankind; not cursings, not fire and brimstone and hell fire and damnation and roasting; not that, but blessings, blessings, joy, peace, gladness, reviving the old world, making it to blossom and bud like the rose. Joy and gladness and peace unto all mankind, was the song that the angels sang, and you and I to get into that great work which the Christ company is to do, have to be baptised for the dead, baptised into Christ, with Christ, as He was baptised, so that we may have part in this glorious work that He is to be the Head of and Director of. We become the seed of Abraham by this baptism and by the death of Jesus Christ. And now if I had time, dear friends (I haven't the time, and it is not necessary. We are going to close now), if I had the time I should be glad to go over very many Scriptures bearing upon this point, but I am sure, as I said a moment ago, that our dear pastor has covered all this ground. Furthermore, I am sure that you all are very familiar with this subject yourselves. It is treated very fully in the volumes of Scripture Studies, and so now we will sing a hymn. We will ask the candidates, those intending to be symbolically baptised this afternoon, that they will please rise.

Columbus—Friday, July 3, 10:00 a. m.

Discourse by Brother Sydney Morton. Subject: "SPIRIT BIRTH"



E have just returned from the Asbury convention, and the friends at Asbury send Christian love and greetings to the friends gathered here in the Columbus convention; love and greetings from everybody to everybody.

This day is devoted to Spirit Birth Day.

There is only one way in which we can be born of the Spirit, and that is by being begotten of the Spirit. We can only be begotten of the Spirit by making a consecration of ourselves to God. But consecrating ourselves to God and being begotten of the holy Spirit does not insure our being born of the Spirit. The only way in which we can be sure of being born of the Spirit is by making a hearty consecration of ourselves to God, being begotten of the holy Spirit, and then giving all diligence, all energy, to carry out our consecration vows, thus making our calling and election sure. And so we will do well this morning for a little while to consider how that we become born of the Spirit by carrying out our consecration vows.

CONSECRATION.

But first, what is consecration? Consecration means to be dedicated, or be devoted to some particular use. It is translated from a Hebrew word which means to clean, either actually or by imputation. There have been only two clean people in the entire world. The first was the man Adam; he was actually clean, perfect, thoroughly devoted to the Lord. The second was the man Christ Jesus, who was actually clean, actually perfect and thoroughly devoted to His Maker. But those of us who have responded to the invitation to present ourselves to God a living sacrifice have had Christ's rich merit imputed to us, and thus we become clean by imputation, carrying out the thought in the Hebrew word which means to be clean, either actually or by imputation.

However, the general scriptural thought behind the word consecration is to be devoted to the ministry. Every one who is thoroughly consecrated to the Lord is a consecrated minister of God, a minister in holy things. Many scriptures agree with this definition. Let me cite you just one, in Exodus 30:30: "And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto Me in the priest's office." Aaron and his sons, Aaron, a picture of our Lord; his sons, members of Aaron's body, a picture of you and I, members of the body of Christ.

INFORMATION.

Before anyone can make an intelligent and an acceptable consecration of themselves to God, there must be several things enter into that consecration. There must be at least four elements. First, we must have information. We remember how the Apostle says, "How shall they call on Him whom they have not believed; how shall they believe on Him of whom they have not heard? Faith cometh by hearing, and hearing by the Word of God." Rom. 10:17. Here the Apostle says, then, that knowledge, information, is a prime essential before we can begin to consider consecration. But this knowledge, information, must be combined with a second element. Jesus says, a good, honest heart. None have yet been or will be born of the Spirit, unless they have got real good, earnest, honest hearts. You remember how that Jesus said, in Luke 8:15: "That on the good ground are they which in an honest and good heart, having heard the Word, keep it and bring forth fruit with patience." Now what is the fruit that is brought forth from the seed of truth, falling into a good, honest heart? It is the third element that enters into an intelligent consecration, faith, and the Apostle says that "without faith it is impossible to please God." Now why? Why impossible to please God without faith? Because faith is that seed out of which God purposes to grow strong, noble Christian characters. Faith, as some have suggested, is the Christian alphabet, out of which the Christian spells every Christian quality. You know we have twenty-six letters in our alphabet, and with that alphabet we spell every word that we find in the dictionary, and without that alphabet we couldn't spell our own name, no matter how simple a one we have; and just so with the Christian's alphabet, faith. It is the alphabet out of which we spell every Christian quality, and without it we could not spell one single Christ-like grace. This is at least one rea-

son why the Apostle says that, "without faith it is impossible to please God."

But this seed of truth, falling into good, earnest, honest hearts, cannot and will not bring forth that vitalized faith that will induce thinking men and women to make a hearty consecration of themselves and live a life of self-sacrifice, unless it be combined with the fourth element, viz., reverence, as it is written, Proverbs 9:10: "The fear (the reverence) of the Lord is the beginning of wisdom." That is the foundation of a Christian character. Well, now, what is wisdom? In the Old Testament Scriptures, especially in the book of Proverbs, we find these three words: knowledge, understanding, wisdom. Now, quite often we use these synonymously, but they are not synonymous. Each has a separate and a distinct meaning. Knowledge is the realization of a fact. Understanding is the comprehension, or the appreciation of the principles involved in those facts, while wisdom is the personal, practical application of those principles. For instance, we might define heavenly wisdom as being the personal, practical application of whatever principles we conceive of as being of a spiritual or a heavenly nature. You remember how Jesus seems to coincide with this definition in His sermon on the mount. Jesus said, "Whosoever heareth these words of Mine and doeth them (you see, He makes a personal, practical application of them), I will liken him to a wise man, who built his house upon a rock. Whosoever heareth these words of Mine and doeth them not, I will liken him to a foolish man." So knowledge is not wisdom. Both of these classes knew, but only one of them made application of them and was a wise man. We show our reverence of God, then, by our wisdom in making a hearty consecration of ourselves to God, thus giving a practical demonstration of our heart appreciation of the right principles involved in the knowledge that has been imparted to us. When these four elements enter into a consecration, they make a consecration that is well pleasing to the Heavenly Father, a consecration that the Heavenly Father is very, very glad to accept; and, accepting it, begetting us of the holy Spirit, it develops in us numerous character-developing qualities which will finally result in our being born of the Spirit. By our consecration we say, God accepting our consecration, begetting us of the holy Spirit, putting us through the school, through the various experiences of life, we develop that seed of begettal, until finally it will be born of the Spirit.

Consecration to God is highly instructive, and so it is written in Proverbs 15:33, "The fear (the reverence) of the Lord is the beginning of instruction." Don't care what kind of an education you have had; don't care what kind of a school you may have gone to; we are sure of this thing, that the very best education that any of you have ever had or ever will have, you received from contact with the Truth, because the Word of God stands sure, we being consecrated to Him, showing reverence, which is the very foundation principle of righteous instruction, consecration to God puts us into the school of Christ, where Jesus himself becomes our great teacher. You remember how that Jesus invites us, "Come, learn of Me, for I am meek and lowly of heart, and ye shall find rest for your souls." Consecration to God, coming into the school of Christ, is the only school where we can indeed be educated in peace of heart and rest of soul. And so we say, then, that consecration to the Lord is highly instructive. Jesus is our great Teacher, and Jehovah himself is the great Superintendent over our education. Jesus tells us how thoroughly the Heavenly Father is interested in our education. He is so interested in us, keeps such careful watch-care over us, that even the very hairs of our heads are numbered. All the steps of the righteous man, one whose justification is vitalized by consecration, are directed of the Lord. The carrying out of our consecration vow develops naturally the right quality in us which is necessary to our being born of the Spirit, that is, it is honorable. Consecration to the Lord is the most honorable position under the sun. And so it is written, "Before honor is humility."

Well, now, what is humility? There can be two definitions of humility, and both of them equally true. The Apostle says that we are not to think too highly of ourselves, the inference being that we are also not to think too lowly of ourselves. You know the tendency of mankind is to swing from one extreme to another. It is hard to keep

properly balanced. You know, before we came into the school of Christ we had quite a good deal of egotism, we thought we were somebody, you know, kind of held our heads up, looked down on other people; but when we came into the school of Christ we heard the Lord's invitation to learn meekness and humility. Now we swing right over to the other extreme, have a tendency, you know, to hold our heads down and say, "Oh, I don't amount to anything, it doesn't matter what you think about me or say about me or do to me, because I am learning to be humble and meek." We say that is not humility, to hang down our heads and say we are nobody and are nothing. That is not humility. That is servility. There is not one particle of servility in humility. You know sometimes we are a little weak in the back-bone, especially when it comes to standing up for the principles of truth and righteousness. We sometimes try to excuse that weakness by saying, "Oh, we are learning to be meek—meekness, meekness!" Weakness is not meekness. There isn't one particle of weakness in meekness. Meekness is strength, and humility is strength. God never makes something out of nothing, and so when we say we are noboby, we are nothing, then the Lord can't use that. When God created the heavens and the earth, you remember the first words of the first verse of Genesis say, "And the world was." Just so. God did not make the world out of nothing, but the elements were here, and Divine power worked on those elements and brought forth all of the beauties of nature; and just so, while we are not very much, as Jesus says that we have good, honest hearts, that is something that the Heavenly Father receives, and God will take hold of that something, and by our submission to His will He will transform it into a grand, a glorious character, that which shall eventually be born of the Spirit. And so the Apostle says that we are not to think too highly of ourselves, but learn to think soberly; try to form a true estimate; but rather than to over-estimate it is wiser to a little under-estimate.

And now another definition of humility, and one that we like best, is a quick, gentle submission to the Divine will. When God says "Go," let us go. When God says "Stop," let us stop, and ask no questions about it. That is humility.

Now how do we show our humility? By cheerful submission to the Divine will. What is the Divine will respecting those who are being brought to a knowledge of the Truth? The Apostle answers, in Romans 12:1: "I beseech you therefore, brethren, that ye present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service." Consecration, then, is a practical demonstration of humility; and the Prophet says, "Before honor is humility," that is to say, that after humbling ourselves, then come the great honors. Now when do we get the honor? On the other side of the veil? Oh, no. We do not get the honors on the other side of the veil unless we learn to appreciate those honors on this side of the veil. Oh, but some may say, "I thought that when we consecrate ourselves unto the Lord and enter His school that we come in touch continually with hardships, trials, reproaches, ignominy, etc." Well, that is true. We do indeed come in touch with ignominy and scorn; and something else is also true, for the more loyal we are to our vows of consecration, the more zeal and energy we manifest in carrying out our consecration vows, the more we come in touch with reproaches and sarcasm and scorn and ignominy. "Well," you say, "are these things honorable?" Yes, indeed. It is honorable to be permitted to touch anything that belongs to the Heavenly Father and His glorious Son. It is honorable to be permitted to come in touch with these Divine arrangements. It is honorable to be permitted to enter into the school of Christ. It is a wonderful honor that we are permitted to fill up the measure of the sufferings of Christ, that which is left behind; and the Lord wants us to learn to appreciate these honors, appreciate these privileges that we have of walking in the Master's footsteps. And the Apostle assures us that this scorn, and the ignominy and the ridicule that we come in touch with are valuable things. They are helping to develop our spiritual life so that we can eventually be born of the Spirit. Those who do not come in contact with these trials and with heart-aches and sorrows for Christ's sake will never be born of the Spirit. The Apostle says that these things are but light afflictions, enduring but for a moment, and they are necessary to the birth of the Spirit, for, he says, they are working out for us an exceeding great and eternal weight of glory. And so when we come in contact with the trials of life *let us never murmur nor complain*, but rather let us take it as

an evidence that we are still in God's hand and that God is dealing with us as with sons.

However, not all trials and reproaches and scorn—they don't always work out for us exceeding great and eternal weights of glory. The Apostle puts a condition: "While we look not at the things that are seen." You know sometimes somebody says a hard thing against us, and that thought just rests on our mind, we can't get rid of it. Sometimes they crook their finger at you. Now you just look at that finger and the more you look at it the bigger it looks, and as you look at these crooked fingers you see a whole army of crooked fingers. Why? Because we are looking in the wrong direction. The Apostle Paul says, "While we look not at the things that are seen," not looking at the trials and sarcasms and the ignominy, but, "While we look at the things that are not seen," that is, not seen with the natural eye, but seen by the eye of faith, by the eyes of understanding. The things that we see by our physical eyes are only temporal things. The Apostle says they are only just momentary. In just a little while they will have gone. But the things that we see by the eyes of our understanding are the things that savor of Heaven, the things that we see by our mental eyes, by the eye of faith, are the things that are eternal in the Heavens.

But there is a real, genuine, tangible honor that belongs to every consecrated child of God, even on this side of the veil. The angels of Heaven do not have a more honored position than does every brother and sister in this house this morning if consecrated to the Lord, and carrying out His vow of consecration. The very angels of Heaven might envy the position that you and I occupy. Suppose you were to send some man here from Columbus over to Germany, we will say, as your ambassador. Well, every newspaper in Columbus would come out with head lines that big, that Mr. So-and-So of Columbus, Ohio, has been made ambassador to Germany. Every paper in the country would copy it, and when he goes over to Germany, every paper in Germany would copy it, and they would all agree that Mr. So-and-So of Columbus, Ohio, has been highly honored; and indeed he has; but we say that the honor that attaches to any earthly ambassador pales into complete insignificance when compared with the marvelous honor that belongs to every consecrated child of God. The Apostle says we are ambassadors of Christ, as though God did beseech you through us. It is honorable to be an earthly ambassador. How then will we measure the honor of being a representative of the Divine plan and the Divine character? We say again that the holy angels do not have a more honored position than we have, of being ambassadors of our blessed Redeemer, the representatives of Jehovah and the representatives of His great plan and of His mighty character. And the more we learn to appreciate this honor we more and more rapidly develop that spirit of begetting, we grow in the spiritual life, and will surely, eventually, be born of the Spirit.

CONCENTRATION.

There is something else that we must cultivate if we hope to be born of the Spirit. That is, we must cultivate concentration. You know, before consecration we lived our life in a sort of hap-hazard sort of fashion. We, many of us, had ambitions for a little while in one direction, and then we had an ambition in another direction; but, when we come into the school of Christ our life work is mapped out before us. We know then what we are going to do. The Apostle Paul gives us a little example of this quality of concentration. The Apostle Paul says, "*This one thing I do.*" The Apostle Paul was one of the highly talented men, and, with his many talents, said, "Just one thing. I have only got strength and intelligence and energy for one thing! Now if the Apostle Paul with his great talents and great strength had only time and energy for one thing, I wonder if we have time and energy for any more? We think not. And so let us follow the Apostle's example: "And this one thing I do." What is the one thing that the Apostle Paul is doing? That he might eventually obtain the birth of the Spirit. You remember how the Apostle had heard the voice of the Master saying, "Herein is My Father glorified, that ye might bear much fruit." Now what is the fruit that the Apostle is seeking to bear? Is it a fruit of kindness and another fruit of gentleness and another fruit of patience and another fruit of love? We think not. This would be diversity, and not concentration. The Apostle Paul has made one hearty consecration of himself to the Lord, has received one Spirit of begetting, one fruit, and so the Apostle declares in Galatians 5:22, 23: "The fruit of the spirit is love." He puts it in the singular; not fruits; "The fruit of the Spirit

is love." Well, you say, what about the other things: peace, joy, gentleness, goodness, longsuffering, faith, etc.? We say that these, properly speaking, are not fruits, but that they are qualities of the one fruit. We will illustrate the point. We will suppose that that is an apple. Now that apple is little and it is hard and green and sour. Now, how many apples, four or five? No, just one apple; but it is little, hard, green and sour. Now after a while that apple will grow, now it is full-grown, now it is ripe, now it is sweet and now it is mellow. Have I now four or five apples? No, I have just the one apple; but it partakes of these qualities: It is full-grown, it is ripe, it is sweet and it is mellow. And just so with the Apostle Paul's one fruit. It is Love that is peaceful, has the peace of God reigning in his heart and mind. It is the peace that is joyful. Can we hear the Apostle say, "I rejoice always in the Lord, and again I say rejoice." It is a love that can suffer long and yet be kind and gentle. It is a love that thrives in meekness, hope, joyfulness, faith, temperance, moderation in all things. I think we will have to agree with the Apostle Paul that to develop such a high standard of love as the "Love Divine, all love excelling," we will indeed need to concentrate our every thought and energy in doing just the one thing. "One thing I do," seeking to concentrate strength and energy and intelligence in developing that great fruit of Love that will be pleasing and acceptable to God, and thus insure our being born of the Spirit.

But something else that the consecrated child of God must develop before he may be born of the Spirit, and that is the quality of discrimination, the powers of discernment. We remember that it is written, we believe in First Corinthians 2:15: "He that is spiritual." Now how do we become spiritual? By the consecration of ourselves to God and being begotten of the holy Spirit. But the Apostle says, "He that is spiritual judgeth (or, as the margin reads, discerneth, and the Diaglott says, examineth) all things, and he himself is judged of no man." The Apostle speaks to the same import in Romans 8:11, where he says, "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit which dwelleth in you." "Quicken your mortal bodies," what does this mean? Does it mean that we are going to quicken our fingers and toes? No, not exactly, although our fingers and toes may get a little quickening too; but it means that He is going to quicken our mind, our intelligence, make our perceptions more acute, more keen, that we can more readily extract out of life's experiences the results that are in there for us; and so we believe it to be true that those of the Lord's consecrated people who are the most zealous, the most diligently carrying out their consecration vows, are the very quickest people in the world to get object lessons. We learn by everybody and we learn by everything. We believe the Lord's people are to be so quickened that when they see people they can see right straight through them. Whenever they come in touch with a proposition they see right straight through it. You know it is written in Isaiah 11:3, "I will make him of a quick understanding." Make who of a quick understanding? Why, the Lord, the Head and the body, the whole Christ is to be made of this quick understanding, because soon the whole Christ will have gone beyond the veil, will have been born of the Spirit, and the whole Christ will be used as Jehovah's agent, to act as prophet, priest and king, and so in order to properly carry out the duties of prophet, priest and king it is necessary that we have quickened minds and keen perceptions. And so we learn these things by our examination of life's experiences. So we say again that we believe that the Lord's faithful ones are the quickest people under the sun to get object lessons, learning by everything. Experiences that we had ten or fifteen or twenty years before we ever knew anything about Present Truth, we see now as we look back and see the incidents that led up to that experience, that it has been an instrument in God's hand to later bring us to a knowledge of the truth. And so we are learning by experiences of our past as well as by experiences of the present. You know we used to go through life carelessly and indifferently. We didn't pay much attention to our experience. One day was very much like the next one. But it is far different now. Consecrated to God, in God's school, under God's supervision, we understand that *every experience* in life, whether it be great or small, *has a lesson for us*; and so in all of these experiences we are having our minds exercised in order that we may know what is the lesson that is to be learned, and thus, always being on the lookout for the lesson, it quickens our minds

and deepens our intelligence so that we can the more readily extract from life's experiences the lessons that are contained there.

OBSERVATION OF OTHER PEOPLE'S EXPERIENCES.

We learn also, and develop character, by our *observation of other people's experiences*. We let other people go through life's flint mill and we look on and we take the blessing out of it. Oh, we say, that wouldn't hardly be fair, would it, to let everybody have a rough and tough time of it and we look on and get the blessing? Yes, that is perfectly proper. The Lord's people, we think, should be the most economical people on the face of the earth. Never let anything go to waste, even if it is only our next door neighbor's experiences. You know a good many people go through life carelessly and indifferently, and if they won't profit by their own experiences, let us profit by them. Oh, everybody has experiences that give object lessons that are manifest to everybody that keeps their eyes open. It is highly proper to profit by our neighbors' experiences, and it is in perfect alignment with the Lord's way of doing things. We remember how that the Scriptures show us that the holy angels are looking down and are learning rich lessons by their observation of our experiences. The Apostle says that, "we are made a spectacle to both men and angels." Now if it is perfectly right for the holy angels to profit by their examination of our experiences, by their observation of them, it is only right and proper for us to profit by our casual observations of other people's experiences.

CAREFUL MEDITATION.

But there is another way in which we develop quickness of mind which is to the New Creature a growth and an encouragement, a growth of the spiritual mind, the spiritual life, and that is by careful meditation upon the Word of God. You remember how that the Scriptures are given for that very purpose, that it might quicken our minds and enable us to get the lessons out of life's experiences. It is written in the 19th Psalm and the seventh and eighth verses: "The testimony of the Lord is sure, making wise the simple. The commandment of the Lord is pure, enlightening the eyes." Again it is written, in the 119th Psalm, the 129 and 130 verses: "Thy testimonies are wonderful, for the entrance of Thy word giveth light; it giveth understanding to the simple." And thus by meditation on God's Word we also have our minds quickened so that we can quickly and accurately extract from the various experiences of life, whether they are large experiences or small ones, lessons that develop that Spirit of begetting, lessons that give us new courage, to grow upward, Christlike and Godlike. But it is meditation; *meditation on God's Word; not just a mechanical reading of God's Word*. We can read God's word mechanically and not get one single good thought out of it. I remember an illustration of this: A brother, a very earnest, sincere brother, who has made it a rule of his life that he will read a certain number of chapters of the Bible every day. Now that is a very good rule, to study systematically, but it is also a very good thing to exercise the spirit of a sound mind for all of our doings. We are not to lay down laws for ourselves and become slaves to these laws. This brother had made this a rule, that he would always read a certain number of chapters. I do not recall how many. I think it was three. I remember on one occasion seeing him read his stated number of chapters; and the way he read them gives an illustration of the difference between meditation on God's word and a mechanical reading of God's word. I remember that this brother had had a very heavy day's work that day, harder than usual. He was completely tired out. He came home at about a quarter of seven. After he got through supper, I suppose it was about half past seven, and then he went out to distribute literature; but when he got back home and got ready to read his certain number of chapters it was either a quarter of eleven or fifteen minutes after eleven, and the brother was completely played out; ought to go to bed; but he didn't know it. Those three chapters stood in the way. The whole world would go to pieces if he didn't read those three chapters; and I remember he came in and sat down, and you can imagine how he sat down, all at once, in a lump. He opened his Bible and started to read, and hadn't been there two minutes before his head began to nod, you know, and then down it goes! He bumped his head so hard on the table that it kind of woke him up, and he started over again. Well, he got up, and I remember he rubbed his eyes and tried it over again; and in less than two minutes he was sound asleep. He went to sleep just five times. Well, he did finally get to the end of it; and I said, "Why, brother, what are you

reading about?" "Why, a-aa- I, I am sure, Brother Morton, I don't know." Well, now, that was right. We so often say we have forgotten; but the brother was right, he didn't know. You can't forget something that you don't know. The spirit of a sound mind would have said to that brother, Why you go to bed, that's the place to sleep, not while you are trying to study the Bible. We think it wiser, if our time and strength and energy are so occupied that we cannot do better, it is wiser to get just one or two or three good thoughts out of the good old Book every day, and apply those thoughts in every small duty of life, than it is to force ourselves to read three or four chapters, and then at the end of the last verse, you say, I wonder what that first chapter was about; or the second one; don't know that either; and you don't even know what the last verses were about. Now we say that is not meditation. That is a mechanical reading of God's Word, and we cannot develop character except by thought, and we get no food for thought when we are asleep.

HOPE.

But now there is something else that must be found largely developed in the consecrated child of God. That is hope. The Lord's people, consecrated to God, in the school of Christ, must be hopeful, full of hope. As a matter of fact, those who are in the school of Christ and who are faithfully discharging their duties to the Lord, the Truth, the brethren, to themselves and their families, those who are applying these principles of truth and righteousness and living close to the Lord, have a monopoly on hope. We are the only people in the world that have real hope. We know that other people have something that they try to make themselves believe is hope, but it is not hope. The Apostle Paul says that we are the only people under the sun that have hope. He says that before we consecrated to God we were the children of wrath even as others, without God and without hope in the world; and so that is equivalent to saying that those others are still without hope and without God. But those in the school of Christ have hope, not only for themselves, but they have hope for every man and for every woman and child that ever came into the world. I remember having a little experience along this line of hopelessness, about eight years ago. I had been distributing tracts, it was in August, too, and a Sunday morning, just as hot as it could be; well perhaps not as hot as it could be, but it was pretty hot. I remember I passed along there distributing tracts and people sat out on their door-steps. I heard a little rustle behind me, looked around, and there was a woman opening one of my tracts. She read it aloud, "Are you one of the hopeful, or the hopeless?" "Why, my land sake alive, I'm of the hopeless. What do you say, Em?" She hollered across the street to a neighbor. Well, the lady across the street didn't know what she was talking about; so the lady who opened the tract had to explain it to her: "This man wants to know if you are of the hopeful, or of the hopeless. I say I am of the hopeless. What do you say?" "Well," she says, "if he wants to find any hopeful people he'll have to go outside of Connersville. I can tell him right now." No hopeful people in Connersville. Now, that is the condition of the whole world. They are hopeless. And what little hope they do have never extends beyond themselves and their own families. But when we come into the school of Christ, what a wonderful hope we have, a hope for ourselves and a hope for everybody else. We have a hope that, at the very lowest calculation, is seven thousand years long. It is six thousand years over yonder to the transgression in Eden; it is one thousand years over here to the end, to restitution, and between the two points, hope stoops down and lifts up and blesses twenty thousand millions of Adam's sons and daughters who are sleeping in the dust of the earth. And we have the blessed hope also that if we be faithful to our vows of consecration for just a little while longer we shall be God's instruments to bring peace and joy and blessing to these twenty thousand millions of Adam's sons and daughters. Those in the school of Christ, seeking to develop the new mind, seeking to develop the Spirit of begettal, should be the most courageous people on the face of the earth. We have good reason for being courageous, because we have the Scripture given us that "He that is for us is greater than all they that be against us." By courage we don't mean being reckless or careless or indifferent. Oh, no. It takes more real courage to do all the small duties of life, washing dishes three or four times a day, sweeping floors, making up beds, baking bread, shoeing horses, digging potatoes and plowing corn, all the little duties of life—it takes more real

courage to do that day after day and week after week, year in and year out, *without murmuring, complaining or finding fault*—we say it takes more real courage to do these things, eternally, constantly, than it does to do some wild, daring deed once or twice in a life time.

But how do we develop the Spirit of Christ?—this courage? How do we develop this Spirit of begettal. We say again, we do it by meditation upon God's Word, allowing our hearts and minds to rest upon its great and precious promises, such as, for instance, "I have been young, and now am I old, but I have yet to see the righteous forsaken or his seed begging bread," and so, "Seek first the Kingdom of God and His righteousness and all these things shall be added unto you," or "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God has in store for them that love Him," letting our minds rest on these things gives us strength and gives us courage; and while as we walk in the path of self-sacrifice it does indeed bring to us trials and difficulties and heart-aches, we are strengthened, encouraged and fortified by such rich promises and counsels as these: "Blessed are ye when men shall revile you and persecute you and say all manner of evil against you, falsely, for My sake. Rejoice, and be exceeding glad." "Fear not, for I am with thee, neither be thou dismayed, for I am thy God, I will be with thee; yea, I will strengthen thee, yea, I will uphold thee by the right hand of My righteousness," and thus indeed, relying on God's promises, old things—failures and doubts and mistakes—gradually give way, pass away, and behold, the trials and experiences of life, become new manifestations of God's love and watch care over us; and thus, as we look at God's leadings, it develops in us such a consuming zeal for sacrifice that as we consider Him who bore such contradiction of sinners against himself, we can indeed say, from the heart, "Yea, though I walk through the valley of the shadow of death, I will fear no evil," for, "Though He slay me, yet will I trust Him"; and thus, laying hold on God's rich promises, we develop the character and we develop that new nature, that spiritual life which expresses itself always in encouraging, hopeful, gentle, cheerful dispositions, so that we can, with the Apostle, say, "Rejoice always in the Lord, and again I say, rejoice." As we grow toward the birth of the Spirit it is manifested, the spiritual life, the spiritual character is manifested by our being able to maintain a calm and quiet and unruffled demeanor in the face of opposition and trials and adversities just as much as when our experiences are going smoothly and easily, just as it is written, "In quietness and in confidence shall be thy strength." "He that controlleth his own spirit is greater than he that taketh a strong city." We remember how it is written that the calm, the quiet, the unassuming attitude of those faithful fishermen of old brought the people to notice that despite the fact that they were ignorant and unlearned men, that "they had been with Jesus and learned of Him," learned rich lessons of true hope, true faith and true courage; and as we place our all on the altar of sacrifice, accepting God's leadings, we can indeed have this rich courage, because to us and not to others belong those wonderful and precious promises in the 91st Psalm: "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 fowler and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust. His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday. A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation, no evil shall befall thee, neither shall any plague come nigh thy dwelling, for He shall give His angels charge concerning thee to keep thee in all thy ways." Let us be true to our consecration vows to the end of life's journey, where we can indeed hear those welcome words, "Well done, good and faithful servant, enter thou into the joys of thy Lord," and thus, brethren, shall we be born of the Spirit, to be associated with our Lord and Master throughout all eternity, to execute God's gracious designs. So we say in conclusion, brothers and sisters, "Hold fast that which thou hast, that no man take thy crown, for yet a little while and he that shall come will come and will not tarry; for in just a little while they shall be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." Amen.

Columbus Convention—July 3. Discourse by Brother J. A. Bohnet.
Subject: "AND SATAN CAME ALSO, PROSECUTING THE 'SEED'"



EAR brethren, I feel the need of your prayers in undertaking the subject I have not handled before. As only forty minutes of the hour allotted to me remain, I will not detain you long. In approaching the subject of our morning discourse I refer you to the first chapter in the book of Job, verses 6 and 7: "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, 'Whence comest thou?' Then Satan answered the Lord and said, 'From going to and fro in the earth, and from walking up and down in it.' Notice Satan goes east and west, and north and south. We may expect his approach from all directions, and need constantly to be on guard.

We are quite familiar with the record of Satan as set forth in Isaiah 14. There he is portrayed as Lucifer, son of the morning—the day star—aspiring to be like the "Most High," God, exalting his throne above the stars of Heaven, etc., and for this reason he was cast down. Instead of an angel of the Lord, he became the enemy of God and of all mankind. In the garden of Eden Satan beguiled Mother Eve, introduced the doctrine of the "immortality of the soul," saying (Gen. 3:4): "*Ye shall not surely die*" when God had declared Adam must die if he disobeys the Divine command. The margin reads, "dying, thou shalt die." Satan suggested the thought of eternal torture—not "dying, thou shalt die," but "frying, thou shalt fry." Satan took peace from the earth, and for 6,000 years he has usurped authority and ruled the world in sin. But the judgment of God is against him. For his wickedness he must die. "The wages of sin is death." "The soul that sinneth, it (the soul) shall die." "All the wicked will God destroy," is the Divine decree. The Apostle Paul tells us in Hebrews 2:14, that Satan is to be destroyed. So likewise does John the Revelator in chapter 20, verses 10 and 14.

God had informed Adam he would die in the day he would partake of the forbidden fruit. In what sense did Adam die in *that day*. We answer, Adam was a dead man (dead to God) from the moment of his transgression; as dead as were the men in Palestine to whom Jesus referred when He said, "Let the dead bury the dead." A day with us (man) 24 hours, Adam died in that 24 hour day as we count time. And he died within the 1,000 year day as our Lord counts time. Peter says, "Brethren, be not ignorant of this one thing. A day with the Lord (Christ) is 1,000 years. Adam lived 930 years and died. Once in a discussion with a nominal church minister respecting the death of Adam, I asked, "In what sense did Adam die in the self-same day of his transgression?" The minister replied, "He died spiritually." "Very well, now in what sense did Adam die at the age of 930?" "He died physically," was the minister's prompt reply. "I agree," said I, "he died *spiritually*, and he died *physically*, then he surely was *altogether dead*."

In one sense Adam died in a 24-hour day. In another sense he died in a 1,000-year day. And in still another sense he died in a 7,000-year day. Jesus said, "My Father is greater than I." A day with God means 7,000 years; as, for instance, the six days of creation and His 7,000-year rest day. The unborn race of mankind in the loins of Adam—a part of Adam—died within the day of God's rest—7,000 years. How? Let us see. Man once lived several hundreds of years and begat children, even after the great flood of waters. Life of man has shortened until now the average years of human life is not more than 35 years. The same ratio of life shortening continuing 500 years longer would find only children too young to beget offspring, and by the time God's 7,000-year rest day is over the world would be depopulated; not a human being left upon the earth. You heard our dear pastor give the statistic that in 168 years one-half of the people would be insane. And, at the increase of insanity ratio of the past 100 years, in 246 years from now *all* would be insane. When the 1,000 years of millennium had passed God would need start with another human pair. But Jesus steps upon the stage of human action, lets Satan rule 6,000 years toward *death*, then takes the rightful control towards *life*, and by the time God's 7,000-year rest day is past will have weeded out

all the bad and developed all the good of mankind and hand over to the Heavenly Father an earth-filled people, thus saving God 7,000 years of time in which making another start. So much for the work of Jesus. But I am digressing; I must hasten on with the subject under consideration.

In Genesis 3:15, we find the first intimation regarding Satan's destruction. "The seed of the woman shall bruise the serpent's head"—crush out his life. Undoubtedly Satan understood that half-veiled threat. He realized his only hope of salvation was in the destruction of that seed, the seed that eventually is to bruise his head. He probably declared, *There shall be no seed*. And ever since that time Satan has made it his special business to destroy that promised seed. He has camped, as it were, on the trail of that seed 6,000 years. He is on your track—and mine. He seeks the death of that will-o'-the-wisp like seed. For 6,000 years he has been chasing, so to speak, a shadow.

Two sons were born to Adam and Eve; Cain and Abel. Satan was puzzled. Which of these two sons is the seed? He knew not. And not until these sons had grown to manhood did he solve the problem. Both made an offering, a sacrifice, to God. It was Abel's offering that proved acceptable, as evidenced by the fire and smoke ascending, while the offering of Cain was plainly rejected, in that the flame and smoke of it went downwards. "Abel is the seed. Abel must die!"

All know how Satan prompted Cain to anger, jealousy and murder in his attempt to abolish the seed, and we can imagine how afterwards he must have realized his blunder, for he sought to corrupt the entire human family by contamination with the fallen angels, eventuating in the overwhelming flood of waters. There Satan very nearly succeeded in wiping out of existence that objectionable seed. The death of Noah and his three sons would have spelled success to his infamous scheme, yet he was thwarted by power divine. The seed survived.

Following the flood, 430 years passed without further evidence of the promised seed. How Satan must have exulted in his fancied immunity from the power of death. Then God made a covenant with Abraham and confirmed it with an oath. In that covenant God assured Abraham there shall be a seed. He said, "In thee and in thy seed shall all the nations be blessed." And again, "In Isaac shalt thy seed be called." Satan heard that promise. He understood its import. He then knew the seed was yet to come; that it had not been destroyed. In due time Isaac was born. Isaac the seed of promise. Isaac the seed of Abraham. Well do we know how nearly this seed came to being destroyed in Abraham's sacrifice of his beloved son? Satan must have rejoiced in the prospect, and may have experienced chagrin and disappointment when the life of Isaac was spared as though by a miracle. Another moment and the lad would have been dead. The angel halted the fatal thrust and the seed of promise lived. Satan's hopes were crushed.

When Jacob was born to Isaac, the great adversary renewed his efforts to annihilate the dreaded seed. For fear of death at the hands of his brother Esau, Jacob fled into a far away country and remained in seclusion twenty years as a cattle herder. Then Jacob married Rebecca, and twelve sons were born unto them. "Which of these twelve sons is the seed?" Satan knew not. How could he? Joseph, one of these sons, had a peculiar dream; in fact, two dreams. These two dreams he recited to his eleven brethren. The arch enemy of mankind heard the recounting of these dreams and thereby recognized the seed, the object of his wrath. We see how persistently he has pursued, with evil design, that seed when we consider the narrow escape of Joseph from death at the hands of his brethren. Even after Joseph's banishment into Egypt Satan sought to bring reproach upon Joseph to cause his undoing. He has relentlessly pursued the seed for its destruction. That is his chief aim, his most important business. Every attempt to destroy the seed of the woman has been frustrated. Satan's every design is marked by failure, although nearly successful in his attempt upon the life of little Moses, and his endeavor to destroy king David and all the people of Israel through which the seed might come. Possibly Satan had something to do with the casting of Daniel into the den of lions, and the three Hebrews into the fiery furnace in his

endeavor to touch the life of anyone and everyone who seemingly had special favor with the Lord, and who seemed likely to become the promised seed.

Centuries passed, during which only here and there could the adversary find allusions to the seed in the sacred writings of the holy prophets, all of which indicated a future coming of the seed. Satan's every effort at destruction proved vain. The seed was still presumptive, still to come. The scriptures pointed forward to the advent of our Lord and portrayed the character of His arrival; born of a virgin in a manger at Bethlehem, the land of the Jews. Satan, ever on the alert, noted the annunciation and redoubled his efforts to destroy Jesus of Nazareth. The virgin Mary being the betrothed of Joseph must under the Jewish law remain virgin. Otherwise Joseph could order her taken without the city wall and stoned to death. Here was a masterly attempt on the part of Satan to destroy Jesus before birth. But again the hand of Providence intervened. Then Satan made yet another attempt on the life of Jesus, then the decree of king Herod, which required the death of all infants under two years. The angel of the Lord hovering near for protection guided the way to Egypt and to safety.

Afterwards Satan tried hard to get Jesus into his power in the wilderness temptation, and again when asleep in a boat to drown Him in the sea. In various ways Satan sought to entrap Jesus, but his time had not yet come.

At last Satanic influence stirred up the populace against the Nazarine. He saw victory in sight. Jesus partook of the evening meal for the last time with His disciples. Satan came also among them. He secured his victim and nailed Him to the cross at Calvary. At last success seemingly had crowned his efforts. Jesus the seed was dead. What an occasion for rejoicing that must have been! What a triumph!

Imagine the dismay and amazement of Satan when Jesus arose from the dead. And His high exaltation to the Heavenly Father's throne. And his further astonishment when he learned through the letter of St. Paul to the church at Galatia—chapter 3, verses 16 and 29—that the promised seed is *multitudinous*. Paul says, "Now to Abraham and 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 if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." At last Satan saw the futility of his hope to destroy the seed. Nevertheless, he has attempted the killing off of all the Lord's saintly ones throughout the entire Gospel Age, and particularly during the period of what is known as the "dark ages" in the awful inquisitions practiced upon all consecrated people of God. Satan now realizes the utter hopelessness of his task. It is written, "He knowest his time is short." And although now knowing the seed cannot be destroyed, and that eventually he must surrender his life, his purpose now is to take with him into destruction, annihilation, as many souls of mankind as it is possible for him to take. He does not want to go into destruction alone. He therefore "goeth about like a roaring lion seeking whom he may devour." Wherever God's people come together, Satan comes also. He is here at Columbus amongst us. He is at Clinton and Asbury Park, we may be sure. Be on guard; as in times past, he goes to and fro and up and down in the earth. Sons of God have met here in general assembly for spiritual refreshment and uplift, and for Christian fellowship, and Satan is present. He is bent on our destruction. He works in his workshop—our heads. Jesus is established in our hearts. Satan is a master mechanic; he is a past master in his devilish work.

To some of us he admits the goodness of God and that

we have truth; that there is to be a kingdom of 144,000 saints, but he urges "*you* are not good enough to get into it, your peculiar environments and circumstances do not admit of your making your calling and election sure. You may just as well draw back, give up the fight, you cannot sufficiently overcome." What should we say to that? I would suggest this: "Thank you, Mr. Satan, for reminding me thus. I will do better. I will fight the harder, run the swifter towards gaining the desired goal; I heartily appreciate your helpful suggestion. I realize my weakness and will pray for more of God's holy Spirit and needed grace. You have helped me to see my shortcomings. I will be more zealous, more faithful and loving."

To another Satan suggests, "You are doing too much—more than your share. You are even depriving others from service. Go a little slower, do a little less. You are so very good and so far within the divine fold now that about all you need is wings. You are, in fact, nearly an angel. Draw back, quit. Let others do something. Don't you shoulder all the responsibilities. Others need and want a share of these blessed privileges, etc." Now, what should we say to all this? I offer you this suggestion: "Oh, thank you, Mr. Lucifer Satan! I am so glad to know I am so situated that I can do something for others. What I do will not have to be done by someone else. I am thankful for such a blessed privilege. Gladly will I work the harder so that some weaker ones may have it the easier. I enjoy this service; it affords me pleasure. By the way, have you any other good suggestion to offer me? If so, just let me have it." And then the devil leaveth you, as he left Jesus in the wilderness.

"The seed of the woman shall bruise the serpent's head." Jesus is the head of this seed, the church is the body. We, the saints of today, constitute the last members of the body, the feet members. The heel is part of the foot. The heel crushes the head of the serpent. The head directs the crushing; the whole body participates, but the heel comes into closest contact with the destroyer, the serpent; 1,900 years ago the head of the seed was developed, the body follows, and the feet members come after. It is the heel that gets "hurt." "Thou shalt hurt his heel," saith the scripture. We shall not mind that little hurt, shall we? Go with me back to the Jewish tabernacle service. Aaron represented the Christ. In the holy place was the golden candlestick, the table of shewbread and the incense altar. Enlightened by the one and feasting upon the other the high priest took a double handful of incense—the full measure of perfect ability—this was rubbed and sprinkled upon the coals of the altar to produce a smoke sufficiently dense to pass into the most holy place and cover the mercy seat. If insufficient for this covering the high priest would die while passing beneath the second veil. If sufficient for the covering he was permitted to apply the blood upon the mercy seat and thence across it in the form of a cross—the cross of blood. Aaron did this perfectly. Jesus did His sacrificial work perfectly. In passing beneath the curtain the head goes first, the body follows, and the feet pass through last. The heel is the very last thing to go beyond the veil. Let the devil hit it a lick if he wants to, it will only serve to hasten the passage of the high priest—the Christ into the most holy—into the kingdom. Be of good courage, therefore, dear ones, the time is now very short. The battle is not to the strong nor the race to the swift. It is the doing of our might the best we can that will bring us the victory. Let us renew our efforts to gain the promised prize. Yet a little while and our trials will be over. Go on, beloved! Keep on, and keep on keeping on. The town clock is striking the hour, my time is up, God bless you all. Amen.

Columbus—Consecration Day, July 3.

Discourse by T. H. Thornton. Subject: "A BELIEVER VS. A CHRISTIAN—THE DIFFERENCE"

TEXT: "He came unto His own. And they that were His own received Him not. But as many as received Him, to them gave He the right to become children of God, even to them that believe on His name." Read also Num. 6:1-8; Mat. 8:18-21; Luke 9:57-62.



HERE was a time when I did not know that there was a difference between a believer and a Christian. I used to think that all believers were Christians, or children of God. And I thought so a great deal stronger than many others. I once thought that all believers had a through ticket to Heaven, and that they had boarded a through train, one that made no stopovers, and whose line had no side tracks nor switches, but went straight through to the goal. But with

that thought in mind, there were several passages of Scripture that I did not know what to do with; in fact, there was no place in my theology where they would fit. Some of those passages I gave careful attention for twenty years, but could not make them fit or harmonize with other scriptures. I made it a rule to ask the preachers with whom I met as I went over the country in evangelistic work, and I found that the preachers were laboring under the same difficulties. I read all the commentaries I could get hold of, only to find that those who wrote them needed help just where I needed it. When I attended the Southern Baptist Theological Seminary at Louisville, Ky., I thought surely I would find a solution to those problems there; but to my surprise I found that the professors needed help just where I needed it. In fact, dear friends, I found no solution to those problems until I got hold of the "Bible Keys." We know that there is little trouble opening a door if we have the right key; if not the right one, we may not be able to open at all; and our Savior said that He who "climbeth up any other, the same is a thief and a robber." So we had better be careful and secure the right key—come in at the door, lest we be classed with those whom He designates thieves and robbers.

In fact, the whole plan and its workings remind me of a great architect who draws his plans for a great building, then goes to the master machinist and has all the materials cut for the building, having them placed on the ground; then turning them over to the mechanic to put together. He finds on examining the material that he can fit some of it together, and some he cannot get to fit; in fact, there is right much of the material that he can find no place for; so it is impossible for him to put up the building until he gets the architect's plans. After securing them and studying them carefully, he has no trouble in putting the material together, as each piece fits into its own place. Just so it was with me. Jehovah was the great Spiritual Architect. Jesus the Master Machinist, who prepared the material, placed it on the ground (so to speak), or at my disposal, for me to put together. I tried for forty years to fit His Word together—found where some of it would fit, but for other Scriptures I found no place. I was never able to put it together until I got hold of the Great Architect's plan, then every word would fit perfectly, so I found the Bible to be a beautiful, harmonious whole. I wish to call your attention to one of those Scripture texts—the one already referred to, Jno. 7:11, 12: "He came unto His own. And they that were His own received Him not, but as many as received Him, to them gave He the right to become children of God, even to them that believe on His name." Here the Savior, by the Apostle John, declares that believers, and believers only, have the right to become children of God; none others even have the right to become His children.

This is very clear when we get the correct focus on the Divine Plan. When we remember that the whole race were condemned under the law of Jehovah, and that the highest penalty of that law rested on each son and daughter of Adam's race, none could be put on trial again until that penalty had been removed, and it could not be removed until paid and divine justice satisfied. I use the word again advisedly, but with emphasis, because we are accused of teaching a second chance. Allow me to say, dear friends, that the second chance theory is both true and false: it is true in this sense. All the race had one chance in Father Adam—all were in him when he was on trial, and all failed in his failure, so all will have another chance in Christ Jesus. It is not true that any of Adam's race will have two chances, unless it be Adam himself, and probably Eve included with him. But in Christ each member of the race shall have one individual chance.

In fact, there could be no use in trying any of the race again so long as they were condemned, and the highest penalty that Jehovah saw fit to pronounce against man on account of sin was still resting on them. In fact, there could be no use in trying man again, for if he was tried a thousand times and found guilty on every charge, he could not suffer more than the highest penalty within the authority or power of the state. So not until that penalty had been removed could any of the race be put on trial again.

We learn from the word of God that all believers are judicially or reckonedly delivered from that penalty. And those thus delivered have the right or privilege to present their bodies or justified lives a sacrifice wholly acceptable to God; in so doing Jehovah accepts that sacrifice, begets them by His Spirit and they enter upon trial again, or individually.

We must remember, however, that the justification taught in the Bible is therefore only a justification by faith; not something we actually have, but something reckoned to us. The Apostle Paul tells us, Heb. 11:1, that faith is the substance or confidence of things hoped for, the evidence or assurance of things not seen. So it is not something we actually have, but something in anticipation.

We find, however, that there were believers all down through the ages. Abel believed God, as was clearly shown in the offering of his sacrifice. He presented the blood of an innocent victim on the altar before Jehovah, thus recognizing by that sacrifice a forfeited life.

There were many who believed Jehovah during the Old Testament times, as David, Abraham, etc. Yet none of these even had the privilege of becoming sons of God. The highest title or appellation that was given to any of those Old Testament worthies was that given to Abraham. Abraham believed God and it (his faith) was counted for righteousness and he was called the friend of God. Paul tells us, Heb. 3:5, 6: "And Moses indeed was faithful in all his house as a servant * * * but Christ as a son, over his house; whose house are we if we hold fast our boldness and the glorying of our hope firm unto the end." The Savior also referring to John the Baptist said, Mat. 11:11: "Verily I say unto you, among them that are born of women, there hath not arisen a greater than John the Baptist; notwithstanding, he that is least in the Kingdom of Heaven is greater than he." Why is the least in the Kingdom greater than John? Simply from the fact that the greatest of the Old Testament worthies were merely servants and friends, and the least in the Kingdom are sons, and no servant or friend holds as high a place in the estimation of a father as a son; so the least in the kingdom being a son, is greater than John, he only being a servant.

Now, let us look at the Scriptures recorded in Num. 6, Matt. 8, and Luke 9, and see how they agree with what has been said foregoing.

In Numbers we see that Jehovah had no law to require or compel any Jew to become a Nazarite, but that He gave them the right to become such. "When either man or woman shall make a special vow, the vow of a Nazarite, to separate himself unto Jehovah, he shall separate himself from wine and strong drinks," etc. In the first place, we see that there were many things that ordinary Jews could do, that was entirely out of place for a Nazarite; perfectly legitimate in others, but wholly out of place in those who had made the special vow. The question was not as to the right or wrong of the thing, but as to whether they were Nazarites. That was the one thing that made the difference. A Nazarite, then, was not to drink wine or strong drink, nor vinegar of wine, nor vinegar of strong drink, nor juice of grapes nor eat moist grapes or dried; neither anything that came from the vine-tree. Certainly it was not wrong for Jews to drink wine and strong drink. Surely they had the privilege of eating grapes, both moist and dried, also the privilege to drink wine. But the question was not as to the right or wrong of the thing, but whether or not they were Nazarites. We are not to infer that the strong drink spoken of here and elsewhere in the Bible has any reference to the strong drink we find in so many places throughout this great commonwealth; for none of that kind had been made up to the time that the Bible was written. In fact, the first alcohol of which I have any account was made by a man by the name of Paracheclus in the year 1536 A. D. Satan, however, had not been idle all these years, for in the Garden of Eden he appeared through the serpent to Mother Eve, (after Jehovah had said to Adam: In the day that thou eatest thereof thou shalt surely die), and said to her: If thou eatest thou shalt not surely die. It was not long, however, before death came—when Cain slew his brother Abel. But Satan was soon on the scene, and the scriptures seem to indicate that he suggested to our foreparents that Abel was not dead, but had just moved out of the house (by his brother's hand) he was living in and had taken up his abode elsewhere (evolution). We know that this falsehood—evolution theory of Satan—has been foisted on the people all down through the ages. The Apostle Paul, 2d Thess. 2:11, 12, says, Because they received not the Truth in the love of it, God sendeth them a working of error that they should believe the lie; that they all might be judged, who believed not the Truth, but had pleasure in unrighteousness. Virtually the whole world have believed Satan's lie. "Thou shalt not surely die."

Satan began to suggest stimulants for the purpose of continuing his deceptions, but it took him more than five thousand years, with all his observation and experience, to get

wise enough to put into the mind of man how to make alcohol. And when he had succeeded, he made him believe that he had found an elixer of life, of which one might drink and live forever. I repeat, this was not the kind of which the Bible speaks. The word translated strong drink in our Bible means to sour or ferment. We would call such today hard cider. And those drinks were perfectly legitimate for Jews, but entirely out of place for a Nazarite.

What is the antitype of the Nazarite; also of the vine-tree and its fruits? On examination we find that the anti-typical Nazarite is one consecrated to God. The word translated Nazarite in the Old Testament has the same signification as the word in the New Testament translated consecrate and sanctify. It means one wholly separated unto God; one fully set apart to His service. The vine-tree and its fruits seem to be apt symbols of earthly joy. We find in the New Testament no law to require, or even a command, for anyone, not even believers, to become children of God—consecrated; but Jehovah does give believers the right or privilege to become such, and those that do, there are certain things that are entirely out of place for them to do, although perfectly legitimate for others. The child of God, then, should separate himself from the things out of which the world gets her pleasure. The world can find pleasure, some in the dance hall, others at the card table, base ball, theater, skating rink, and many others, which, so far as I know, are perfectly legitimate for the world, but entirely out of place for a child of God. We know that many believers can find pleasure also in those things. I recall that a few years since, in the community where I lived, you could see in the daily papers one morning in the week, on the front page, in large head lines, where Deacon So and So of the Baptist Church and his wife were out at the euchre party last night, and the deacon's wife carried off the prize. In the same column, or adjoining, you would find Steward So and So and his wife of the Methodist Church were at the euchre party last night, and the steward's wife carried off the prize. I recall also that some years since, my own pastor and his deacons would play cards on Saturday evenings over into Sunday morning, and then wonder why the world was not converted on Sunday. It would be useless to say that they did not get pleasure out of those things; if not, surely they would not have engaged in them. But a child of God finds no pleasure in those things. No, on the contrary, they find their pleasure in things of the Heavenly Father. I delight to do Thy will, Oh, my God, is the sentiment of the heart of every child of God. If we only do the things that justice demands, there is no room for a reward. Justice can never demand more than that people willingly give up the wrong and do the right. But those who voluntarily sacrifice things that are legitimately right so as to spend that time in learning the Father's will and putting it into practice will receive a reward.

In the second place, a Nazarite was not allowed to cut his hair. Verse 5. Samson was a Nazarite from his birth. No razor was allowed on his head. So Samson, when he came to manhood, gained victory after victory for himself and for the Lord. But in process of time Samson decided to get married.

And he had a perfect right to get married, too; but he made the same mistake that many of the Lord's children have made. He failed to marry a Nazarite, and instead he married a heathen woman. The results were, his wife's brothers and friends said to her, if you don't find out wherein Samson's great strength lies, we will put you to death. So she thought it better to sacrifice her husband than herself. She proceeded to question him about the matter; and although Samson was a Nazarite, he did not tell her the truth. So, being fully determined to have her desire (just as any woman), and knowing she would get it, said to Samson, if you loved me you would tell me the truth; and so he did (just as any man would have done). The result was, he put his head in her lap and went to sleep; he lost his hair. Then she said. Samson, the Philistines be upon thee. He said, I will go out and shake myself as at other times. But how much out of place were those words. He found himself as weak as any other man. He fell into his enemies' hands. They put out his eyes, made him grind in the prison and make sport for his enemies. But he was still a Nazarite, only he had defiled his Nazariteship. And, consequently, had lost his power. However, when his hair grew out, his strength returned; and when his enemies were making a feast on one occasion Samson was brought out to make sport for them. He asked the lad that was leading him to allow him to feel of the pillars of the temple, and lean against them; he did so.

Samson said, Lord, give me strength for one more victory. Then he took hold of the pillars, raised them up and let them fall, slaying the whole multitude, at the same time going into death. He lost what might have been his had he not defiled his Nazariteship.

What is the antitype of the long hair? The Apostle Paul says, 1st Cor. 11:14, that it is a lack of honor or dignity for a man to wear long hair. So the child of God surrenders honor as the world sees honor and his dignity as the world esteems it. That does not mean that a child of God surrenders his self-respect, neither does it imply that he should not keep himself neat and clean. If there are any people on the earth who should have self-respect, and keep themselves neat and decent and clean, it surely is the Lord's people. They should be an example to the world, also believers in this as well as in other things. But it does mean that we are to surrender that dignified life that the world possesses.

Third. A Nazarite must not touch a dead body, though it be that of brother, sister or mother, etc. It certainly was not wrong for Jews to bury their dead, but that was not the question. The question was, am I a Nazarite? What is the antitype of touching a dead body? Let us come to the New Testament, Matt. 8:18-22; Luke 9:57-62; going back just a little. A certain Scribe came to the Savior, voluntarily, and said, Teacher, I will follow you whithersoever Thou goest. What was Jesus' answer? Did He say, as some church people, when they try to get persons to join their church, saying, it will give a better standing in society if you will join the church? Or did He say, as some others, if you will get sanctified you can sail to Heaven on flowery beds of ease, have no more sad, trying hours and no more sin? No, dear friends, but the contrary. If you are going to follow Me, you are going to have a hard time; it is true you will have a good time and a hard time as well. Jesus said, the foxes have places where they can lie down and rest; the birds have their roosting places, but the son of man hath not where to lay his head. Did Jesus mean that there was no place where He could get to stay nights or get a meal? Oh, no. Mary, Martha and Lazarus would have been glad to have Him all the time; so would Matthew, Peter and others; so that was not what He meant. But to follow Christ signifies that we give up the world and all belonging to it, just as Jesus did—sacrifice all earthly rights, even the restored earth, in order to obtain the heavenly prize.

Another of the disciples (showing that the first one was a disciple—a believer) saith, I will follow you, Lord, but suffer me first to go and bury my father. What was Jesus' answer? He said, Leave the dead to bury their own dead, but go thou and publish abroad the Kingdom of God. The child of God, then, is to let the dead world run its own governments. Jehovah gave the Gentiles exclusive rule over this world for 2,520 years. Our business is to let them run their own affairs, and we preach the glad tidings of the Kingdom. In other words, as our citizenship is in Heaven, we have a right to vote only where our citizenship is; to illustrate: if an American citizen was in England, his duty while there would be to obey the laws of England, unless they came in conflict with the laws of his own government, but certainly he would have no right to help make the laws of England, nor help elect those who did; neither to help execute those laws. So with us, if we are citizens of Heaven, then our duty while here in these Gentile governments is to obey their laws wherein they do not conflict with the laws of our own government, and at the same time publish abroad the Kingdom of God. Not preach any kind of a gospel, but preach the Gospel of the Kingdom.

Another said, I will follow you, too, Lord, but let me tell my folks farewell at home. What was the Lord's reply to him? He said, No man having put his hand to the plow and looking back is fit for the Kingdom.

The most natural thing in this world is, when the Truth gets one, is first of all, if married, to think of their companion. Oh, if my companion could see these blessed truths how happy our home would be. And every word of that is true, but there is room for selfishness there. However, do you remember how it turned out when you tried to show them the "Truth?" In many instances, instead of bringing joy and peace it brought the reverse. Next we thought about our preacher. He is such a good man, and a good preacher; in fact, I don't see why he has not been telling me of those good things before now. Nevertheless, I will tell him what rich treasures I have

found. I know he will be so glad to learn of them, and he would be so much help to me (and that is all true, too). But did you try it? Yes, and when you began telling him those good things, you were so enthusiastic that you failed to look up to see how well he was enjoying them until you were about physically exhausted. On looking up you saw instead of the bright smile you expected to greet you that his face had all turned to frowns. Then he exclaimed with some degree of emotion, Look here (brother or sister, as the case may have been), you have been reading that Russelism; the first thing you know you will be crazy, and have to go to the asylum. You will lose your mind. The last statement was true. Surely if one honestly studies the scripture studies with Bible in hand and are consecrated, by the time they are through they will have lost their mind. But, dear friends, they will have received a much better one than they had.

The Apostle Peter said, 1st Peter 2:21: "Because Christ also suffered for you, leaving you an example that

ye should follow His steps." Our privilege, then, is to walk in the steps of Jesus. Someone might say, well, my tracks won't fill the tracks of Jesus, and that is true; and that is not what the Lord said, either, but for us to walk in His steps. So, dear friends, if Jesus' track is ten inches long and ours only nine, if we put ours in His, thank God, He will furnish the other inch. And if Jesus' track was ten inches and ours only five, if we put ours in His, in the way of self-denial and suffering, thank God, He will furnish the other five, so that when we reach the goal and look back we will see that there has been only one trail made. Others, as they look up along the way—they, too, will see that there has been only one trail made.

So, then, a believer is one who, having honesty of purpose, accepted the merits of Christ's blood, and has thereby received peace with God. A child of God is a believer who has covenanted with Christ to follow in His steps in the way of self-sacrifice and suffering even unto death. May we belong to that class.

Columbus Convention—Liberty Day, July 4.

Discourse by Daniel Toole. Subject: "THE WALL OF UNBELIEF AND SELF"



UR cases are bad, but there is hope. There is much to overcome before we can have eternal life, but Jesus assures us that He is able to save to the uttermost all that come to God by Him, Heb. 7:25. This is Assurance Day, and it is our privilege to have the full assurance of faith. There is a way of having it. Can not God lead us into that way?

Let us examine Song Sol. 2:8-14. "The voice of my beloved! Behold, He cometh leaping upon the mountains, skipping upon the hills. My beloved is like a roe or young hart; behold, He standeth behind our wall. He looketh forth at the windows showing Himself through the lattice. My beloved spake and said unto me, Rise up, My love, My fair one, and come away. For, lo, the winter is past; the rain is over and gone; the flowers appear upon the earth and the time of the singing of the birds has come; the figs are ripening and the vines with their tender grape have a good smell. Rise us, My love, My fair one, and come away. Oh, my dove, that art in the clefts of the rock, * * * let me see Thy countenance, let me hear Thy voice; for sweet is Thy voice, and Thy countenance is comely.

"THE VOICE OF MY BELOVED."

Who is the beloved mentioned in this passage? Christ is the beloved. "Behold He cometh leaping upon the mountains, skipping upon the hills." The mountains are the mountains of Bether, or division, as you will see by referring to verse seventeen with marginal note. Yes, Christ will meet us on the mountains of separation. You will have to leave something; yes, leave all, if you wish to have fellowship with Christ. Paul "left all for the excellency of the knowledge of Christ Jesus the Lord." Leaping denotes strength, and skipping denotes joy and freedom. Oh, the strength and joy and freedom that there is in Christ.

My Beloved is like a roe or young hart; behold, He standeth

BEHIND OUR WALL.

He looketh forth at the windows showing Himself through the lattice. My beloved spake and said unto me, Rise up, My love, My fair one, and come away. You notice that there is a wall between the love and the beloved.

WHAT IS THIS WALL?

What is it that separates us from Christ? What is it that separates us from full, profitable, joyful fellowship with our beloved? It is a wall, and this wall represents

UNBELIEF AND SELF.

Is not unbelief a great wall between us and our living invisible Lord? If our Lord were visible to us, would we not keep closer company with Him and have richer and more constant fellowship with Him? But our Lord is not visible. So the only way we can love our Lord and have communion with Him on earth is through the exercise of a

LIVELY FAITH.

St. Peter says, Whom having not seen ye love on whom thou now ye see Him not yet believing ye rejoice with joy unspeakable and full of glory. Have you such a joy in Him? Have you thus believed on Christ? The more

you examine your heart the more, perhaps, you will discern this wall of unbelief separating you from your risen, living, loving Lord.

But there is something else that separates us from Christ and God that constitutes a part of that wall and something else is

SELF.

We are naturally selfish. From disposition and habit we are so occupied with our likes and dislikes, our wants and don't-wants, our feelings, our joys, our sorrows, and a thousand other things around us; yes, we are so occupied with these that there is no room for Christ in our thoughts and affections. Bro. Sullivan once said, "If some people would quit thinking about themselves their minds would be a blank." Yes, unbelief and self constitute the wall of separation.

Next. "My beloved looketh forth at (through) the windows showing Himself through the lattice." With all the self and unbelief, that there is in us, there are

WINDOWS AND A LATTICE

through which we can get little visions of our Lord. What are these windows? These windows would represent some of those truths and doctrines which are represented as first principles which we have exercised faith in. The ransom of Christ, for instance, through which we have been justified. If you have exercised a real heart faith in Christ's sufferings for you, you have had a glimpse of Him that has warmed your heart. But any knowledge you have of God's Word in which you have not exercised a real faith in has not revealed Christ to you. Knowledge must be mixed with faith, Heb. 4:2. Yes, God has dealt with us while we were behind the wall and through His Word and Spirit gave us some visions of our beloved.

He shows Himself through the lattice. What is the lattice? The lattice represents those severe cross-grained experiences we frequently pass through. Our hearts become so wounded in these and our sorrows are so deep that there is no human or earthly relief. Then we are stirred to persistently turn to Christ. We are driven to turn from ourselves and driven to exercise faith in God's Word, driven to pray and meditate until we get such a vision of Christ's mercy, sympathy, love, care and power as heals our wounded broken hearts. David records such a vision of the Lord in Ps. 34:1-10. But these are only window and lattice visions of our Lord. We are still behind the wall. These window and lattice experiences are the wooings of Jesus. They are visions given to attract us to Himself fully. By these He is saying, Rise up, My love, My fair one, and

COME AWAY.

Come away from behind that wall of self and unbelief. Meet Me here on these beautiful mountains of division. To come to Christ fully and constantly you must exercise full and constant faith. And faith takes your mind and affections from off yourself and your surroundings and plants them upon Christ and God. Faith keeps you occupied with God, and so you must leave self forever. Unbelief must be overcome and self must die. Rise up and come away. You can do it.

From verses eleven to thirteen, we have the rich, joy-

ous, profitable fellowship described of those who *come away from behind the wall*. A springtime scene. The winter is over and gone. The warm sun is shining. The flowers are blooming, birds singing, figs ripening and vines giving forth their tender fragrance. What an enticing picture! Yet this may be enjoyed in a spiritual sense by those who will batter down the walls of unbelief, leave self to die for want of care and become occupied with Christ. If they do come away, springtime resurrection will be theirs. All the graces of the new creature, new disposition, will flourish while in full fellowship with Jesus as birds and flowers and figs do in spring sunshine. Oh, dear friends, Christ *yearns for you*. He pleads: *Rise up, My love, My fair one, and come away*. You are cold and discouraged behind that wall. You have *bad* company there. The most selfish company you could have is yourself. You have lived in yourself and with yourself until you are as selfish as yourself, and, oh, so cold. All the springs of love locked up. Rise up and come away. Learn through faith and meditation and prayer and obedience to live with Christ and God. For he that loveth Me keepeth My commandments and I will love Him and will manifest myself unto him, Jno. 14:21. Let Christ dwell in your heart by faith. Rise up, says Jesus, and come away. Do you *hear* His voice? Will you obey?

Unbelief is one of our greatest hindrances. It is a very subtle thing which we do not always understand we possess. Most of the Lord's people are afflicted with unbelief more, far more, than they realize. Let us ask God to reveal it to us fully and in all forms.

Unbelief was the great sin of the Israelites. Why did they not enter the promised land? *"Because of unbelief."* By unbelief they *lost sight of God*, and then they could not *rely* upon Him in times of need. God was *with them*, but because of *unbelief* they could not *discern* Him. What was the cause of this unbelief? It was partly willful and partly the result of a failure to make proper use of the means God had given to feed and strengthen their faith. God had *given a foundation* for their faith. He says in Num. 14:11. How long will this people not believe Me, for *all the signs which I have showed* among them. God had performed many miracles in their midst for the very purpose of

REVEALING HIMSELF.

Every miracle God performed was intended to make Himself known. In Ex. 7:17, Jehovah said, "In this shalt thou know that I am Jehovah; behold, I will smite with the rod that is in My hand upon the waters that are in the river and they shall be turned into blood." And in Ex. 9:14. For I will send *all My plagues* upon thy heart * * * that thou mightest know that there is none like Me in all the earth. Of Pharaoh God said: For this cause have I raised thee up (brought you into your present position of king) to show thee My power and that My name (character, all that goes to make God what He is) may be declared (made known) through all the earth. These many miracles were wonderful manifestations of God's existence, His wisdom, His love, His power and His presence with them. But after all, these manifestations of Himself in Egypt, at the Red Sea, and in giving them the manna from

Heaven in the wilderness, they still failed to grasp God's existence, His power, wisdom, and His presence with them. And thus losing sight of God, they were *unwilling* to go over and subdue the promised land.

But how did the children of Israel come to make such poor use of these manifestations of God? This is explained in Ps. 106:7. Our fathers understood not Thy wonders in Egypt; they remembered not the multitude of Thy loving kindnesses, therefore were they rebellious at the Red Sea. What was the reason of their rebellion? They understood not, they remembered not. If they had *studied* those mighty works done in Egypt, they would have discerned what unfailing evidences were manifested in them of God's existence, His love, power and presence with them. These miracles were performed right in their midst, but they had not studied or meditated upon them enough to get but a small part of the revelation that was in them. The works of God must be *studied*, meditated upon, if you want food for your faith. "The works of God are *great, sought out*, (studied), by all those who have pleasure therein. Ps. 111:2. Sought out by whom? By *all* who have *pleasure* therein. Don't everybody take pleasure in studying the works of God? Oh, no! A brutish (earthly sensual) man knoweth not, neither doth a fool (one who does not and will not study) understand this, Ps. 92:6.

Every miracle in the Bible is a revelation of God. Some are manifestations of His existence, wisdom, power, coupled with justice; others are coupled with love and mercy. Delivering the children of Israel across the Red Sea was a miracle of mercy. Opening the earth to swallow Korah and his wicked crowd was a manifestation of God's holiness and justice, Num. 16:25-35. But like the children of Israel, these miracles and manifestations of God's character will not do us much good if not studied, believed and remembered. It is by meditating upon these that we get our mental and faith vision of the Lord and His Christ that will enable us to endure as seeing Him who is invisible, Heb. 11:27.

The children of Ephriam, being armed and carrying bows, turned back in the day of battle, they kept not their covenant with God, Ps. 98:7-11. Why did they become such cowards? Why did they become so wicked? Because they permitted the wall of unbelief to separate them from the session of God. How did they come to thus lose sight of God's presence, love and power with them? The answer is in verses 11-12. "Because they forgot His doings and His wondrous works which He had showed them. *They forgot.*

Can you see now that if we wish to have full fellowship with Christ and grow in likeness to Him we must surmount this wall of unbelief. And can you see that in order to overcome this wall of unbelief you must study and meditate on and remember the works of God so you can have the proper food for your faith? And can you see further that you must *believe* what God has spoken or revealed to you with *all* your heart (will, determination).

Yes, says the beloved, "Rise up, My love, My fair one, and come away." Come away from behind that wall of unbelief and self. *Come unto Me.* Then shall you bear the fruits of the spirit plentifully. Then you shall have the *full assurance of faith*.

Columbus Convention—Liberty Day, July 4.

Discourse by Brother O. L. Sullivan. Subject: "CHRISTIAN LIBERTY VS. SATANIC LIBERTY"

OUR general subject—"Liberty"—is most appropriate, marking as it does the anniversary of the natal day of our America—the greatest nation on earth.

My heart is filled with thankfulness that I was born of the Caucasian race, and born in my beloved America. It was a glad and momentous day when the noble blood of America aroused and shook itself—threw off the yoke of bondage to Great Britain and made July 4th a sacred memory in every American breast. This day has been consecrated by the blood of some of the noblest Americans who ever lived, hallowed by the sacred memories of those camp fires which set ablaze the torch of liberty.

Liberty is the most precious of all things, and is considered cheap, though it costs untold treasures of blood and gold. The impassioned words of Patrick Henry, "Give me liberty or give me death," is echoed from every honest, loyal heart. Death is preferable to slavery, for slavery

means death; and we would prefer to die heroically, fighting for freedom, than in tame submission. Man's birth was of royalty; he was born a king, and no human being can give his consent to be a slave as an ox.

So we see men and nations can throw off bondage to other nations and *count themselves* free, yet *how deceived they are*. *How few know of the liberty wherewith Christ makes us free* from Satan, sin and self. Many feel free and talk of freedom, but they soon awake to find themselves slaves of vice, disease and death. "All is vanity."

For the strength of men and nations is consumed in the service of sin, as the multitude of jails, great penitentiaries, court houses, great armies and navies, and heavy bondage of taxes, doctor's bills and lunatic asylums, as well as our own evil passions and selfish desires so prove.

There is a higher liberty than any we can conceive of nationally, for there is a greater bondage than that to man. It is freedom from the yoke of Satan, sin and death. It is the liberty wherewith Christ makes us free.

We shall discuss this question from the standpoint of



CHRISTIAN LIBERTY vs. SATANIC LIBERTY.

There are two *opposing powers* in the *world* today claiming our faculties. We are for wise reasons left at liberty to serve, for a time, either the one or the other of these forces. Every one is either for the one and against the other, or vice versa.

TEXT: "You shall know the truth and the truth shall make you free. If the Son therefore shall make you free, ye shall be free indeed." John 8:32-35.

There is a class being made *free indeed* now by the truth, and the other class is *bound* by error. These two classes embrace all mankind. Jesus is freeing a certain class now by the truth. Often those who boast most of their freedom, know *least of the truth*, and are more tightly bound than others—could not feel free to look at any proposition unbiased.

LIBERTY MEANS FREEDOM. Those who understand the Bible, the truth, have a rule to measure every proposition with on the spot, instantly. These have great advantage every way over those bound by the cords of ignorance alone, but a still greater advantage over those who not only do not understand the Bible, but are doubly bound by the cords of sectarianism.

To be "*free indeed*" is to exercise liberty under the control of a pure heart, made so by the truth of God's Word and spirit, and brought into full accord with the teachings of that word.

This is *Christian liberty*—liberty to support, uphold everything good and pure, and in direct opposition to everything not in harmony with the spirit of the truth and righteousness.

To exercise liberty without the heart having been made pure by the truth, is an unbridled freedom which leads us to support whatever we have become wedded to and which gratifies the whims and pleasures of the sinful flesh—often too in a very unreasonable and selfish manner, liberty becomes license—this is *Satanic liberty*. These are the two mighty forces operating in the world at present.

It is sad to note that but a small number know anything of this *sanctified liberty*. The great majority feel free to allow the will and passions to run riot—feel free to destroy anything however pure and good, if it interferes with their *selfish interests*. Such was the class of Christians to whom Jesus was addressing our text.

These denominationalists were convinced there was quite a good deal of truth and reason in Jesus' teachings—their minds were convinced. "Then said Jesus to these Jews which believed on Him. If ye continue in My Word, then are ye My disciples indeed." John 8:31. He was showing them it required the *heart*, as well as the *head*—only those loving the truth from their hearts would continue in it, because it brings with it much misrepresentations.

Those believing Jews were the sectarians of that day, corresponding to the sectarians of this day. They were thinking highly of themselves because they were the posterity of Abraham, one of the truest and best men that ever lived. Jesus was explaining to them that those things which they prized so highly made no real difference; they were subject to all the frailties of the fallen human family, as were the balance of the race. Their hearts were just as full of *pride, revenge, covetousness, evil-speaking* and *thinking* as others. In fact, they could no more get into the kingdom than others. They must have His—Jesus'—help; they must listen to His words and continue in them.

This *mental acceptance* was not sufficient; they must break loose from their adherence to formulas of men, accept his truth from their hearts, must live it, then and thus becoming disciples indeed—they would understand the power of God working in the heart to the purifying of the soul. "They should know the truth." What they had was not truth, but *empty theory*. *Truth is of God*, is revolutionary, has great power, "*know it*," not theoretically, but actually, truly, vitally—it alone would work a reformation of heart, make them "*free indeed*"—free from the poisonous effects of sin, anger, bitterness, wrath, envy, covetousness, pride, evil thinking and speaking. Sectarianism could never do this. It had failed to do this, therefore it was a failure. The truth is *more than philosophy*, IT IS A LIVING POWER; it is more than a theory. IT IS A NEW LIFE—Joy and peace in the possession of the holy Spirit.

It is one thing to see the effects of the truth, acknowledge its force—or even to be friendly to it—and quite another to know its power and blessing *experimentally*, be freed by it from slavery of sin and sectarian bondage.

PRIDE PUNCTURED.

Jesus knew their weakness; He went at once into the festered rottenness; He ran the probe into their pus of pride. He opened up the true source of their weakness; He referred to them as "slaves." This touched the sore spot. They, like the sectarians of today, were boasting of their *freedom*, their *learning*, the possession of the law, of being God's chosen people, of being the offspring of Abraham. "How sayest thou we shall be free?" We are free. So, today, we hear them boast, we have Wesley—one of the best of men—for our spiritual father; we have fine churches and schools, and prestige and worldly honors. How sayest thou we need something further—you are impudent? Jesus was pointing out there to those sectarians and to these here as well, that *anger, pride, evil-speaking*, in which they were engaged, showed a very bad condition of heart. That *nothing was of any value unless it freed the heart* from these things—that it was evident they should not depend on those things any longer. That the heart full of pride, egotism, worldliness, could never get into the kingdom of God. They should not boast of any such things, for they had none of the noble *heart qualities* which moved Abraham and Wesley and others, and which the Lord only appreciates. There was but one thing reasonable to do, *renounce their theories, accept the truth, continue in it to the purification of their own hearts*. No outside conditions of relationship to Abraham or Wesley, nor of creeds, amounted to anything—"God looketh upon the heart." He had respect for Abraham, but it was on account of his noble, honest, true heart. He believed God—followed God alone.

You are *slaves to sin, to Satan, to pride, to creeds*; you are not honest, for you will not stand for any truth if it conflicts with your creeds, interferes with your popularity or selfish interests.

You need my help—you need the truth and then your own full co-operation; you are so weak you can't keep the law, and yet you boast of the law. You have nothing to boast of if you only knew it. The truth would open your eyes to all these things; there you would see it is personal character, not ancestral relationship, nor creeds, nor churches and college courses that had had value.

The truth only could purify your hearts, making you copies of God's dear Son—this only is the *object being sought*. Then you having the true light, the true knowledge, would no longer consider these trifling things valuable.

The favored seem to be in many respects, more unfortunate than the oppressed, because while subject to the same evil passion practices, sufferings and diseases of the more unfortunate, yet by comparison of their outward surroundings with those less favored, it really closes their eyes to their own inward corruption and helplessness and need of purification. "How hardly shall they that are rich enter the kingdom of Heaven." This refers to those who today are claiming great riches in heredity, ancestral possessions of churches, creeds, names, as well as rich in "philosophies so called." These things tend to fill the heart with the blackness of pride, selfishness, egotism and to entirely disqualify their possessors for the pursuit of pleasure, happiness, peace and joy of the holy Spirit, made so by the purifying effect of the truth—that they are helpless as those they condemn; that they need inward cleansing, which God alone can accomplish by the washings of the water of the truth. This same class is referred to in Rev. 3:17-18. "Because thou sayest I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind and naked. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayest see."

The Jews, to whom Jesus was talking, like the *nominal church system* of today, were rich in church property, education and standing amongst men, yet they had *bad hearts*, just as bad as those they condemned and were refusing on account of pride, the only thing that could help them—the truth.

Only people who are blind attach any great value to earthly names, wealth, honor, or denominational organizations. Jesus was showing that it was not sufficient that they felt the force of his teachings, but that they go on and seek the purification of soul absolutely necessary, which a full understanding and living of the truth alone would bring—they must also possess the spirit of the truth. Unless

their hearts were purified by the truth, made free from evil, the selfish spirit with which they were possessed would lead them to oppose it, notwithstanding they acknowledged its force and power. So today the whole world has acknowledged the force of the truth and its superiority, by turning the batteries of Christendom upon those who are supporting it. It is the same now as in Jesus' time, they considered it easier to dispose of *Him* than what He was *teaching*—they hated *Him* without a cause.

This shows an *awfully wrong condition of heart*—men haters, not error haters—they were murderers at heart, haters, full of evil, could see no good in *Him*, notwithstanding they were compelled to acknowledge the force of His teaching. They cared no more for His teaching than others they did not accept; except His was revolutionary and destroyed theirs, interfered with their selfish systems by which they obtained money and honor.

"KILL THE MAN."

It should be noted carefully they did not honestly attack, specially, what He taught, but attacked *Him*, trying to show he was evil, and not worthy to be heard. John 8:40. "You seek to kill *Me*, a man that has told you the truth." This is Satanic liberty, when it attacks the individual.

TRUE TODAY ALSO.

The same conditions exist now as then. The clergy care nothing about what they slur at as Russellism any more than they do about the hundreds of false teachings in the world, except they—the false teachings—are so crude and unreasonable as to not interfere with the noblest souls, the spiritually minded they would keep.

While Pastor Russell's teachings are so reasonable, so pure, so soul cleansing, so Biblical, as to only require a careful investigation in the light of the scriptures themselves, as to remove this noble truth-loving class, they so much desire to hold onto, entirely. They cannot honestly deny or disprove these things, nor can they answer the questions. *Doctrines and measures and creeds and platforms* should be dissected, thrown open so all can honestly judge. But when these are passed over and an effort is made to destroy them by destroying the individual, this is *Satanic liberty*.

The efforts being made today to destroy Pastor Russell's teachings by destroying *him* and *his followers* is exactly what the same class sought to do in Jesus' case. They felt the force of His arguments, and soon saw it was to accept, and be purified by the truth and loose their earthly prestige or to destroy His teaching by killing *Him*—by killing His influence, by slander, by evil speaking, etc. All this shows an *awfully wrong condition of heart*, directly opposed to the spirit of God, His word and the spirit of a sound mind. No such characters can ever enter the kingdom of Heaven. This is *Satanic liberty*. These may refer to the courts and court records as proving their claim. It is not a question of courts or their records. Jesus failed in the earthly courts. These things show only partially, and are being made to serve only certain selfish ends, and do not constitute any factor as to the truth or falsity of Pastor Russell's teachings.

The question is not whether Pastor Russell had a disagreement with his wife or not, or whether he enjoyed a college education or not, but it is: Is he telling the truth? Is his teachings backed up by the Bible? Let those who desire to look up the court records, do so for themselves, and then, perhaps, they would not be so garbled. There's two sides to everything, even court records.

This is Satanic liberty to oppose and destroy those standing for a thing because they cannot destroy the thing itself, and because they see it must be moved in some way, and if it is impossible to remove it, then such a dust must be raised as to obscure it.

My friends, Pastor Russell's teachings ignore all the cunning and selfishness of earthly organizations, and turns the light of God's truth into the individual soul.

Jesus was showing them as I am trying to do today that all earthly honors and possessions would not insure life. Life is to know God. John 17:3. To know God is to possess His spirit, His disposition—to know your own frailties—to leave the punishment of others to *Him*—to seek mercy and forgiveness for yourself and others—"to be kind, even to the unthankful."

To know the truth is to know the Lord. To continue in the truth, live it, study it, is to be a disciple indeed—to be completely sanctified by it, be transformed into the image of God's dear Son, have the heart freed from all bitterness, revenge, evil speaking.

TWO CONDITIONS.

We should carefully note the two conditions necessary for any one to ever enter the kingdom of Heaven, brought out here. First, knowing the truth; second, continuing in it—faithfulness in co-operating with its spirit—honesty in living it.

It is the truth to be understood, loved and lived, not creeds and honors of men. Well, you say, what's the difference. The difference is that that exists between truth and error, light and darkness. The Bible does not teach these horrid things taught in the creeds, purgatory and a hell of torture among others. Jesus does not teach them; the apostles do not teach them; they can't be proven by the Bible. THIS, MY FRIENDS, IS WHAT OFFENDS THEM. You seek to kill *Me*, "a man that hath told you the truth."

"KILL THE MAN."

Now, let us briefly note the writings of two men who have rendered themselves conspicuous in this respect—Dr. Gray and J. J. Ross. Understand I am not discussing Gray and Ross—I am not trying to say they are bad men, but greatly mistaken men.

1. It is only necessary to mention how Gray manifests his pride and Pharisaical manner in the beginning by telling us he is "Reverend," "D.D." "Dean of Moody Bible Institute." This all means that I am a great one, even if what I say is not true (for he flatly contradicts himself); hear me.

2. Notice his flat contradictions: on top of page 2 of his "Errors of Millennial Dawn," he says "The teachings of millennial affect the same class in the churches that are led astray by Christian science." Evidently he knew this was false, because on top of page 3 he contradicts flatly, saying: "But Russellism is gross in comparison with Christian science. The credulity of its claims would never attract the elite of Christian science, and hence so far as observation goes, its disciples are lower in refinement and intelligence than those of the latter cult."

We hope, however lacking in refinement necessary to belong to any cults or organization, they may be refined sufficiently to tell the truth.

We would be glad to iron out all the wrinkles in this D.D.'s, dean's little squibb in a tract if time permitted and it was necessary, but it will not, so let us notice only the second paragraph on page 15. There you find an acknowledgment showing the sting, showing why they try to discredit Pastor Russell. He says, "But millennial dawnism not only denies the Bible as interpreted by the creeds of Christendom, but in so doing dishonors and vilifies the church of Christ. It charges the translators of the revised version with dishonesty in the rendering of certain Greek and Hebrew words bearing on the doctrine. It charges theological professors and pastors with duplicity, or ignorance, in the interpretation of the same words, it makes us hypocrites and semi-infidels."

The truth, as Pastor Russell shows, denies the creeds of Christendom, and in that way shows those professors and scholars who adhere to them, are practicing deceit. This is why they hate Pastor Russell, acknowledged by themselves.

SHEOL AND HADES.

The Greek and Hebrew words are hades and sheol, synonymous terms, meaning grave or pit. The charges against these teachings are true; they cannot deny them. Why don't he say plainly, sheol and hades do mean a hell of torture and purgatory? Because he cannot. The charge stands; it's true.

These creeds are misrepresenting God's Word and character. Now, why don't he defend the creeds? It is easier to "kill the man" than to kill what he is teaching. It is easier to discredit him by arousing the animosity of the hordes who do not know that these creeds are dishonoring the name of Jehovah. To acknowledge the truth would be the death of creed-dom; it is easier to destroy the man who would tell the truth than to defend these false doctrines.

CHURCH OF CHRIST. Which is this church of Christ? What is he calling church of Christ? The Catholics? No, he would answer, though it is by far older than any of the others, there is only one church older than Catholicism, and that is the church of Christ. We then inquire of the Catholics, which is the church of Christ? The Methodist, Presbyterian or Baptist? Again we hear the answer, no.

My friends, there never was a more unjust and foolish statement made that when this man, or any other man, says Pastor Russell vilifies the church of Christ.

The church of Christ is composed of those only who

have accepted "Christ's words," and "continue in them to the purification of their hearts."

It was exactly this church class that Jesus addressed our text. These who were standing for the teachings of the elders—standing on ancestry—relying on wealth and position that he was condemning. He was telling them they were slaves of creeds, isms, and foolishness that could do no good.

Gray says we deny the Bible as interpreted by the creeds of Christendom. IN NO SENSE DO WE DENY THE BIBLE. But we do deny these false teachings of creed-dom. In this way, and no other, do we vilify creed-dom, by proving it is not the teachings of the Bible, that the creeds dishonor the name and character of Jehovah. Now let him, or all of them, come forward and defend their interpretation of these words by argument and not by slander, or else accept the truth, and continue in it and become Christ's disciples indeed.

It is because millennial dawn shows the hypocrisy of those teachings that he makes the complaint.

Suppose the complaints lodged against them were not true; suppose sheol and hades did mean a brimstone hell or purgatory, would they be offended? *No*. They would only smile and pay no attention to it. Now, when these professors and pastors, and doctors, are called upon to give an account of their stewardship, they fly into a rage; and instead of quietly explaining that the words do mean exactly what they have been teaching, they shout: *It's one man against the world—you are not a Greek and Hebrew scholar—You are impudent to question our interpretations.* Then instead of defending their honesty and scholarship, they would destroy those turning on the light—"kill the man." My friends, this is Satanic liberty. We do not say these men are bad, but *mistaken*, and we do say their creeds are false. *We are not prepared to judge to what extent these men are wilfully bad.*

Now, let us briefly notice Ross' "Facts and More Facts." This would be entirely useless if it were not for one thing: the spirit animating them—Pastor Russell and Ross—(as seen through their books) is so different as to constitute the antipodes of society, of motive, of sentiment, the height and depth, the good and bad. It seems to me that if this could be seen it would illustrate why Jesus could not exist in the world, which is now under Satan's domination, and why Jesus taught his disciples to expect the same treatment he had received.

You should notice Ross does not say one thing about sheol and hades, and this is the *very core of the trouble*. He only deals with *rubbish culled out*, and which has been *heroically magnified through years of misrepresentations by similar enemies*.

What have these things to do with the question, anyway? He can do more by throwing mud than by defending his creeds, so he ignores the real issue.

Any unbiased mind can readily see this presentation is not *facts at all*, because he is not trying to put the case fairly before the public, but to decide for the public, and to frighten the public, so as to prevent an investigation for themselves. He is trying to establish a personal view by blotting out everything else. *There is always two sides to every question.*

The Bible is facts, because it takes the opposite course; it gives both sides—the good and the bad—then leaves all free to decide for themselves.

Mr. Ross can't find one thing good to say about Pastor Russell, though he—Pastor Russell—has reclaimed thousands of infidels, has aroused tremendous interest in Bible study, has lived a life of sacrifice, has suffered the loss of all things for the sake of the things he believed true, has spent more money in trying to re-establish the true teachings of the Bible than all men living today; has drawn upon himself the artillery of all Christendom, though he has never raised a collection or indulged in harsh personal abuse of his detractors. In a few instances he has brought suits, but they were intended only to hold his detractors in check, so as not to hinder the work. He has, however, attacked the creeds as false to God's word and dishonoring to His name.

Pastor Russell's true heroism of soul has manifested in that he has fearlessly withheld the combined attack of Christendom, and almost single handed. Of course such a thing would have been impossible had he not been armed with the truth. He is deserving of the greater credit because he had been denied the advantages of a college course;

and has been betrayed by some in whom he imposed confidence.

WHY SUCH A DIFFERENCE.

To understand Pastor Russell it must be kept in mind he decides everything from the standpoint of *truth*, and not a personal or sectarian standpoint. God and the truth first, self lost sight of.

His critics are looking at things from the narrow, sectarian standpoint of self and creed. Note their confession, "In opposition to the Bible as *interpreted* by the *creeds of Christendom*, it makes *us* hypocrites and semi-infidels. *Creeds and self*. They feel bad because they with their college course, which has cost so much in money and time, and has really been worth so little, is set at naught by one not possessing these advantages. Because others without these advantages can produce the facts which cannot be refuted.

He should praise Pastor Russell for finding and promulgating the truth under what seemed to be unsurmountable difficulties. It also shows how worthless a college course may be, when it can serve no better purpose than to "scare" timid souls, preventing them from investigating.

Pastor Russell has never claimed to be a Greek and Hebrew scholar. He has claimed the interpretation given sheol and hades in the creeds, making them mean a brimstone hell and purgatory, is false.

Now, let him deny that. The question is not whether Pastor Russell is a Greek or Hebrew scholar, or not one. The question asked by the court was, "Do you know the Greek?" Yes. Then you are familiar with the Greek language? No; that is *absolutely true*. I have studied Greek considerably, have taught Greek in school, know the alphabet; yet I am not a Greek and Hebrew scholar, and do not claim to be familiar with those languages.

Again I ask, what have these things to do with the question? Would it not be much easier for him to turn to his lexicon and show Pastor Russell is wrong? Why don't he do so? My friends, these things are intended to deceive, to cover up, to kill the man, and cover up the issue.

He plunges into the individual first and last. He makes a big ado about Pastor Russell's ordination. Pastor Russell could, by being untrue to his convictions, obtain ordination of any or all of them if he wished it, but in such a case he would indeed be a two-fold child of the devil, with a hundred such ordinations. *What authority has any to preach Christ unless he knows Christ and has his heart free indeed?* Where does man get his authority to judge a man's heart and say he is suitable? There is but one ordination worth anything, and that is the *liberty wherewith Christ makes us free to teach and serve Him*.

I have received such an ordination. What was it worth? It's a farce. It does not make men honest, does not free their hearts from envy and slander.

He attacks Pastor Russell's domestic life. What has this to do with the meaning of sheol and hades? No woman that ever lived was ever treated with more consideration years after she had left him, she sought this divorce. Two than Mrs. Russell. They lived together for 14 years; 9 lawyers threw down her case; would not undertake it, because she had no case, until by slander and misrepresentations some *nothings were hatched up*.

All anyone needs to know of Pastor Russell to love him is to know *him intimately*, and know the *facts about these misrepresentations*, and see how faithful he is to the Lord and His spirit, notwithstanding such abuse.

He knows more Greek than I do after years of study. He is far more entitled by Jehovah to preach and teach than all the man-made preachers. *His private life is as pure as snow.*

Can't one have a knowledge of these things without taking a course in college? Paul had education, BUT DID JESUS? Was not His apostles ignorant and unlearned men?

Are all college graduates honest, or learned? Is it not true the most useful men in politics, finance, and religion, have been denied a college education. Think of a \$10,000.00 education bestowed on a 10c boy, and tell me what it is worth. Give me the \$10,000.00 boy with the 10c education. *Such a one is Pastor Russell.*

Again I ask, why mention such things at all? It is sheol and hades we want to know about. My friends, it is an effort to kill him who would tell the truth.

The things Ross is telling here are *not true*. Ross contradicts himself; in fact, his presentation is only sectarian poison, intended to further stupify sectarians and prevent

them from looking up into the face of God *through His Word, and being made free indeed*. He says on the last page of his "Mud Geyser," his motives for sending out this tract is without any thought of revenge or malice, but wishing to warn an *innocent public and protect weak Christians*." Then his object is *philanthropic*. Yet he makes at least 200 per cent profit on his little book. His statement is a *reflection on the public, and an insult to Christian intelligence*. He could do the public much more good by defending his creeds, by showing sheol and hades do mean what they say. Then it would not be necessary to "kill any man," but only kill the false creed.

We are glad to know that the public pay but little attention to such ranting, because (a) they expect disgruntled preachers to berate what discounts them. It has always been so. (b) The face of Pastor Russell and his associates contradicts all such ranting. Criminality writes itself in the countenance. (c) The people know he is being *misrepresented, and say so*.

He claims to be presenting facts, but all unbiased people can see it is a tangle of misrepresentations intended to "kill the man" that *would tell the truth*. The facts are all cut short, and every point is left open for evil surmisings. Take the account of Rose Ball as an illustration. Remember she is a foster child of twelve years, in short dresses. Pastor Russell is condemned because he protected the child as any father should, and had her go home with him, instead of with others, at night. A very proper thing, all must admit. On page 25 she is spoken of as a woman, then as a girl, when she was only a child. There is not one thing the most critical could condemn in any of this if it was not all *pulled out of shape*.

MOTIVE.

Now, contrast the motive of Pastor Russell and Ross. What was the motive in getting out his book, with all of its exaggerations and misrepresentations? Could it help anyone to be more humble, more like the Lord? Does it reflect the spirit of Christ? Does it show a heart *made free indeed from envy and pride? Does it reflect the spirit of the Lord's word, which commands us, "Speak evil of no man?"*

What was Pastor Russell's motive in bringing the suit against Ross? *It was good*; not intended to injure, but to hold him in check, and to try to get him to attend to his own business. What was his motive in forming the holding company? *It was good*; only intended to assist those associated with him, and protect himself and them.

The first is bad, to destroy, to kill, it is easier than to defend their creeds. The second is good, to protect the truth and those wishing to serve it—self-protection.

The first represents the venom of the adder and viper. The second, the private, unselfish love of a father attending to his own business.

BRIEF STATEMENT FOR THE HONEST.

The substance of the whole contention concisely stated for honest people is this:

The doctors and bishops of the world are slandering Pastor Russell because he had no education, was a poor boy and worked his way up; was denied many opportunities, even that of a college course, and yet by his indefatigable honesty, perseverance and love of truth, has set their creeds all at naught, showing them contrary to the Bible. His efforts have been so tremendous and logical as to shake their very foundations. He cannot be dealt with lightly.

In rebuttal the combined powers of Christendom undertake to defend themselves by grossly misrepresenting Pastor Russell and his teachings. Garbling what he says, and in general, mud-slinging. *Not one of them dare honestly defend their position on doctrines, but find it preferable to destroy the man. They thus contradict themselves.* They try to impress you he is an ignoramus, don't know anything, is not worthy of notice, is not honest, and yet the greatest D.D.'s of earth, and all the sectarian and partisan press have combined against him in a selfish defense of their sectarianism.

Take as an example, Ross' book. Look at it twice, and see for yourself the motive living beneath.

On page 1, line 2, he begins with a slur, "so-called Pastor Russell" (a) "nothing is known of his parentage" This is not necessary, except to know he has an honest parentage; so they spoke evil of Jesus, "Is not this the carpenter's son?" (c) "He was selling shirts." We answer, no more disgrace to sell a shirt than to wear a shirt. In fact, Pastor Russell owned and operated five large department stores in the largest cities in the United States—he built them up

himself. (d) "His followers are common people." Yes, the very same class attracted by the humble Nazarene, Jesus himself, but we assure the gentleman we are all quite common people, made so by sin and its effects, if we knew it, and the most common of all are those who have not yet found it out. They have a few more potatoes, and have passed up "COLLEGE STREET," and have, perhaps, less purity of heart. (e) "He never attended a high school of learning." No; but he is one of the most learned men living today; many others, the very best of earth, have shared similarly. Do all those who attend such schools become learned or honest? Do not some of the most honest and successful come from the common people?

PASTOR RUSSELL'S CRIME.

Pastor Russell's crime is great enough to warrant such false slurs only because he himself is great enough to command universal attention. Only the highest Christian motives have ever actuated him. His sole aim has been to assist as he might in the solution of the vital biblical problems affecting human welfare.

This thinker's and observer's energy has increased with maturity. He has combined the righteous indignation of youth with the mature wisdom of years, devoted to intercourse with the basic forces of religious liberty and theological truth. The result is such a sifting of true from false, of worth-while from worthless, as well might cause the religious reactionaries, long counting upon age as their chief support, to seek some explanation that might satisfy the inquisitiveness of those among their followers who might wonder and investigate.

Pastor Russell is neither a pessimist or a sour old man. He is a marvelously equipped and painstaking student and observer, who has the rare advantage of being able to understand in the fullest sense the maladies that have been festering in the body religions many years, and now are coming to light through inconsistencies that cannot longer be borne; that cannot longer be minimized by those who vainly try to make it appear that all is well with the world and with the church. His teachings are in the truest sense the teachings of a seer and martyr. But even seers do not command the respect of a paid, creed, clergy.

I agree with Secretary Bryan, "that the crime of misrepresentation is greater than private embezzlement."

Only the egotistical fool thinks he is the author of his own conceptions. Our conceptions strike us like a bullet. Only little souls are cocky and chesty, and greedy of praise, whether they deserve it or not.

CLASHINGS.

But all these things are but the clashings of the same two evil forces since Jesus' day. Liberty is precious and must be fought for. It is this principle in some form that has crimsoned every battle field. It is so represented in the Bible, a great fight, a great warfare.

Truth is *revolutionary*, and will continue to clash with error until Satan, sin and slander shall cease *forever*. It is this principle of liberty underlying the present social unrest, and for the violation of which the bloody battle of Armageddon is now to be fought.

THE GOOD HEART.

The good heart is the honest heart that stands for truth alone and will cast off error, and will continue in the truth to the complete purification of the soul.

All these consecrated ones have fightings within themselves, the ambitions, desires, the weaknesses of the fallen flesh, must all be fought against, and to indulge themselves along the lines of evil-speaking, or thinking, or the passions, is to follow the example of *Judas*, who stole out of the *Lord's bag*.

All these battlings develop the will, making it strong and pure. These have liberty to oppose error, to fight sin, but do not have liberty to fight the *individual*. Free to combat their own weaknesses, free to support righteousness, however oppressed it may be, but no license to speak evil or destroy any person because displeasing to them.

These must stand fast and not be entangled again with fleshly things, Gal. 5:1. This liberty must not be abused, using it as a cloak for evil, nor must it be made a stumbling block to others, 1 Pet. 2:16.

BAD HEARTS.

"In the 360 years since Shakespeare we have progressed from dirty bodies and clean minds to clean bodies and dirty minds, a doubtful betterment," said Dr. Jos. J. Walsh of New York. Jesus compelled the religionists of his time to acknowledge the force of His teachings, but their pride rebelled against the spirit of the truth, which compelled them

to acknowledge they were slaves to sin and no better than the remainder of mankind.

The same is true now. Pastor Russell and his teachings has compelled the religious world to take notice. They cannot deny or refute the facts in regard to sheol and hades, yet their pride and prestige and ancestry, would lead them to destroy the individual, rather than acknowledge the truth and be freed by it.

Jesus' argument applies now also as truly as at that time. It is quite interesting to note this application, Vs. 37. Jesus acknowledged they were somebodies, so far as outside appearances went, but that was only *whitewash, you are devoid of character, only murderers.* "I know you are Abraham's seed, but ye seek to kill Me, because My words have no place in you." My words ignore your claims of superiority. *Your church affiliations have failed to purify your hearts.* "You seek to kill Me."

How true it all is to-day, as then. They would destroy anyone who ignores their higher critical infidelity, and college learnings which makes them willing to teach sheol and hades mean a *Hell of Torture and Purgatory.*

Jno. 8, verse 38. Jesus points out the heart condition determined whether they were children of God or Satan, and this would be indicated by the things they *did* and *said, whether they had heard those things from God's book, or their creeds.* He was telling them, as they are trying to do, that *what He was teaching was of God.* So do we say we are only teaching the things found in the Book. Why should any manifest so much bad spirit? If we all had the same Father's spirit, would we not speak and act according to His Word?

Abraham was a type of God. Jesus told them in Vs. 39, it required something more than a natural birth to make them Abraham's children; it required his *character and spirit.* "If ye were Abraham's children, you would do the

deeds of Abraham." Vs. 40. "But now he seeks to kill Me, a man that has told you the Truth." *This did not Abraham.* So many to-day are making loud, idle boasts of being God's true children, who manifest *none of His spirit.* He was showing these boasting, learned religionists they would "kill the man" sooner than they would acknowledge and live the truth.

Jesus continued the argument. "His children ye are to whom ye render service; ye were servants of sin, but have obeyed *from the heart that form of doctrine—the Truth,*" Rom. 6:16-17.

Jno. 8, verse 42. He shows our claim to being God's children must be proven by love for God's truth, His people, and the things that come from God. *"If God was your Father, you would love Me."* So say we.

Now, if we are serving and teaching the Truth, all who love God will love us. If we are not correct in our teaching, it should be pointed out to us just what *sheol and hades* mean. *Not one of them can deny but we are correct in this thing, but to acknowledge it would be the doom of creed-dom.* Besides, this misunderstanding of sheol and hades is the *root of all these creed errors.* "If God was your Father, you would love Me." Why? *My words are true, My acts are in perfect harmony,* the Truth destroys your theories, but they are worth nothing. They were born of pride and vanity in the beginning, and unless these evil roots are removed, you can never get into the kingdom. These creeds can never *purify your hearts,* they are a failure, as *your treatment of Me proves.*

Verse 51-55. Jesus shows there is only one way to escape perishing in death yet offered, by *accepting the Truth, and living the Truth.* Now when it means to be misunderstood and reviled by those who love pride and foolishness better. He shows it was on account of *not knowing God, a want of honesty, they were selfish.*

Columbus—Kingdom Day, July 5, 10:00 a. m.

Discourse by Brother J. F. Stephenson. Subject: "THE KINGDOM OF HEAVEN"



THE Kingdom of Heaven is spoken of in the Scriptures from three different standpoints, from one standpoint referring merely to the Kingdom class. For instance, our Lord said concerning John the Baptist, "I say unto you that of them that are born of woman there has not arisen a greater than John. Nevertheless, he that is least in the Kingdom of Heaven is greater than he." We see here that the Lord did speak merely of the Kingdom class, of the rulers, of those who would be in authority. We recall also how He spoke to the Scribes and Pharisees, that they should see Abraham, Isaac and Jacob and all the holy prophets in the Kingdom, referring to the earthly class. Again, we recall how He said that the publicans and sinners would come into the Kingdom of Heaven before the Scribes and Pharisees, evidently referring to a certain class that would come into harmony with the Kingdom arrangement, come in as subjects of the great King; so that we can view the Kingdom of Heaven from the standpoint of the rulers, of those in authority, or from a still broader standpoint, taking in the rulers and the earthly representatives, and from the still broader standpoint taking in all of the subjects.

But we desire to discuss the subject this morning especially from the standpoint of those who will be in the Kingdom, of the Kingdom class, and the lesson will be based upon our Lord's words in the 24th chapter of Matthew and the 13th verse. We will read the 11th and 12th verses also, in order that you may have better the context: "And many false prophets shall arise and shall deceive many, and because iniquity shall abound, the love of many shall wax cold; but he that endureth to the end, the same shall be saved."

It is the thought of endurance that we desire to specially consider. The word rendered "endure" in this passage is defined by Prof. Strong to mean to undergo, to bear, to persevere, to have fortitude. This suggests the thought of strength of character, of overcoming, and so reminds us of our Lord's words in another place, "I say unto you, not every one that saith unto Me, Lord, Lord, shall enter the Kingdom of Heaven, but he that doeth the will of My Father which is in Heaven." In the preceding verses of this chapter the Lord has been giving an outline of the

Gospel Age. He has been giving some of the signs of the presence of the Son of Man at His return and He has told the disciples how that there should come a falling away, and finally comes down to the words of our text, suggesting the thought of endurance, the thought of steadfastness. The latter passage suggests the thought of trial, and I find that this is in full harmony with other passages of scripture. For instance, St. Paul tells us in 1 Cor. 3:13, that "the fire shall try every man's work, of what sort it is." Again, St. Peter tells us, "Beloved, think it not strange concerning the fiery trials that shall try you, as though some strange thing happened unto you." But we are to "rejoice, inasmuch as we are partakers of the sufferings of Christ, that, when His glory shall be revealed, we also may be glad with exceeding joy." The Scriptures indicate that while the Church is having the trial period all through the Gospel Age, the closing days are to be days of special trial. We find this set forth in the experiences of John the Baptist. We recall how, after delivering his message, he was cast into prison and then was beheaded, his career was brought to a sudden close. We also remember how Elijah was separated from Elisha with a whirlwind and in the chariot of fire caught up into Heaven. We recall also the experience of Noah, how the first world came to a sudden end with the flood and Noah and his family saved as a result of being in the ark. St. Peter suggests that this types how a certain class who are in Christ shall be passed over. So we find that all of these various scriptures suggest the thought that the Lord is selecting out a peculiar people, a tried people, a people for His purpose. We recall how St. Paul tells us that God has chosen a very foolish method of selecting them, that is, from the standpoint of the world, that, "it pleased God by the foolishness of preaching to save them that believed." It does not tell us that it pleased God by the preaching of foolishness, or by foolish preaching, we know that this is done; but it is the method that is so foolish in the eyes of the world. They cannot understand how it is that if God is, as the Bible represents Him, the God of all wisdom, the God of all power, why He should send forth the message in the nature of an invitation, "Be ye reconciled to God." If He has all the power and all the authority, why doesn't He rise up, why doesn't He use it, why doesn't He compel obedience at the present time? Because His due time has not yet come. When the

due time arrives He will use the iron rod; but in the meantime He is selecting out a people who love righteousness, and for the purpose that He desires this class He has adopted the very wisest method possible, one that will attract only the class that He is seeking after. We recall how some, after hearing this message for the first time, accept it with a certain amount of enthusiasm, and bye and bye they wax cool, drop off and lose their interest. Our Lord illustrates this in one of the parables of the Kingdom. He says, "The Kingdom of Heaven is like a sower, that went forth to sow, and he sowed, some of the seed fell by the wayside and some fell among the rocks and some fell among thorns and some fell on good ground." We notice that in every case it was the same seed. It was the same message. The difference was not in the seed, but the difference was in the one who received the message. For instance, that which fell by the wayside represented those that heard the Word joyfully, but the old adversary, the birds of the air, snatched the seed away from them before it had time to bear fruit. That which fell among thorns represents those who hear it joyfully, but after a while the thorns, the cares, deceitfulness of this world, sprang up and choked it out, choked out its very life. Then there is this class that fell among rocks and that sprang up very quickly, and we possibly have seen some who received the truth in that way, into good hearts, apparently. We have seen how they just seemed to come in rejoicing, laying hold upon it, and we fairly marvel at the progress they were apparently making; then all of a sudden there is a change; they seem to begin to wither away, and we wonder why. Here's the explanation, right in this parable of the seed. That seed had fallen into a heart that, while it was glad to receive it, nevertheless when the burning sun of persecution arose it could not stand it; it withered away. Then that which fell into good ground represented those who received the seed into good and honest hearts and brought forth fruit with patience. The word rendered "patience" has the significance, in the text, of cheerful endurance, not grinning and bearing it merely because they had to do it. St. Paul tells us they gloried in tribulation, knowing that tribulation worketh patience, and patience experience. Why? Because they recognized, as St. Paul pointed out, that we must develop a certain kind of character, of patience; and as we realize that these experiences are working in us the character of patience, we realize that we are developing the kind of character the Lord said we all must have if we are to be heirs of the Kingdom. We find that patience, in other words, is necessary for the retaining of the crown. Coming from Clinton to Columbus, we passed through, of course, a large farming district, and it was very suggestive of the thought of the harvest of the Gospel Age. We saw the ripening grain, some of it standing, some of it had already been harvested, and we know that it had required time for that grain to mature and develop and be ready for the harvest, that the seed was planted or sown many days ago, that it was watered by the showers. We know how the sun shone upon it. And so if we are to develop the fruit of character that the Lord would have us have, it will be necessary for us to have patience, have cheerful endurance. Practically everything of value requires time in its development, requires time in bringing it to perfection, and this seems to be especially true of our own experience. St. James tells us in the first chapter and the 12th verse of his epistle, "Blessed is the man that endureth temptation." Not blessed in the man who has the temptation, but blessed is the man who endures it, who bears up under the temptation. "For when he is tried," not before; after he has endured; after he has borne up under it, "He shall receive the crown of life that fadeth not away."

Endurance brightens and crystallizes every virtue. It would make very little difference which one we should select as an example. Take, for instance, that of brotherly love. Suppose it is love that is being tried. If we find that we are rightly exercised by the experiences, we bear up under them. Our quality, our love for the brethren, instead of being crushed out, will only be deepened. It will be stronger. It will be crystallized. This would be true also if we took the subject of faith; that the more it was tried, the more we were rightly exercised by the experiences, the stronger, the deeper and more crystallized it would become. All of these experiences, really, that we are having, are *tests of our loyalty, tests of our faith*. So St. Peter tells us, "The trial of your faith, being more precious than gold that perisheth, though it be tried with fire, might be found unto praises and honor at the appearing of our Lord and Savior Jesus Christ." We

might question why it was that the Lord was specially trying our faith. The reason is that that is about the only thing we could pass an examination upon. Faith is closely connected with our hearts. It is not merely a quality of the brain, but it takes hold of our affections. Faith is the exercise of our minds in respect to God and His promise. Faith is not only an intellectual conviction, but it also means that the element of trust and confidence, the element of hope in God, enters into it to such an extent that we begin to order our course of life according to our convictions. If the Lord were to try us along the lines of knowledge, I am sure we would all fail. If He were to try us along the line of strength, I know we would all fail. If He were to try us along the line of human perfection, not one of us could pass the examination; but He has now established the standard, the test, that every one, no matter how weak he is, will be able to meet the trial of his faith, being more precious than gold, though it be tried with fire.

If we take up our Lord's temptations, we note that every one of them really was a test of His loyalty to God. Take, for instance, the temptation to turn the stone into bread. How would that test His loyalty to God? God had given Him a certain power. That power was to be used for a certain purpose, and that purpose was not to minister to His own necessities. It was to be used to demonstrate specially His Messiahship, used in the nature of a witness. So, when the adversary tempted Him to turn the stones into bread, it was a temptation to adopt other methods than the one that God had given Him, that had been revealed to Him during the forty days of fasting in the wilderness. The question was now, Are you going to be loyal to the Father and follow His plan and His arrangement, or are you going to accept the adversary's method, the adversary's suggestion? We might take the next one, where the adversary said, "All these kingdoms will I give you if Thou wilt bow down and worship me." Here, we see, was the suggestion of accomplishing His mission by another plan, by another method than the one that the Father had made, another method than that of sacrifice. It was the suggestion that He might accomplish the mission of bringing the world into harmony with God by co-operating with the great adversary. The next one was that He should cast himself down from the pinnacle of the temple, and that as soon as the people would see that He would descend into the valley, that He would cast himself down, safely, down into the valley, and would arise unhurt, why immediately they would recognize His Messiahship. So at every place He replied, "It is written." "It is written, Man shall not live by bread alone." "It is written, Thou shalt not tempt the Lord thy God." "It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." So, just as our Lord was tempted in every point that would test His loyalty to the Father, so all those who are called to follow in His steps are having temptations exactly along the same line, temptations which test their loyalty, their devotion, their faithfulness to God. The Lord in speaking to the woman of Samaria states that "the Father seeketh such to worship Him in spirit and in truth;" hence the special reason why we are having these various experiences, some of them being very peculiar indeed; but all of them test whether or not we really love the Father in sincerity and in truth. God seeketh such to worship Him as worship Him in spirit and in truth, not only those whose spirit, mind and disposition would go out and desire to worship the great Creator, but those also who recognize His character, the glorious height of His majesty and holiness, who recognize something of His plan and purposes and find that their own spirits are in harmony with Him. It is an intelligent worship, a worship that God may recognize, that He is worthy to be worshiped, that He is worthy of all praise.

But let us notice the thought of bringing forth fruit with patience, the thought of travail, of endurance. You know sometimes there may be a tendency just to think, Well, I guess I will just have to stand that, I will have to endure it. Well, now, that is not the spirit that the Lord is taking. It is not a question of bearing these things because we have to do it, but it is a question of rejoicing in all of the experiences which the Lord permits to come upon us. "Brought forth fruit with cheerful endurance." And so the Lord tells us in the third chapter of Revelation, the 10th verse, "Because thou hast kept the word of My patience (My word which inculcates and helps you to develop this quality of cheerful endurance), I also will keep thee from the hour of temptation which is coming upon the whole world to try them." I suppose we have

all had experiences, attending testimony meetings sometimes, and possibly the many texts we have been discussing or that we have had in mind and considering during the week have been somewhat along the line of trial. "That the trial of your faith," for instance, and possibly when we came to the meeting every one gives a testimony, at least a good many do, and instead of having that spirit of a conqueror, the spirit of a victor, it may be it just seemed that the trials were just crushing the very life out of them; so at the close of the meeting we felt more as though we had attended a testimony meeting of the Great Company class than of the Little Flock. The thing that we should seek to do is to live above these experiences, to recognize that the Lord's hand is in them, that He is giving and drawing, and that they are all working to our good. If we could realize that I am sure we would not have them any other way even if we could change it.

We are not to suppose that this thought of cheerful endurance merely means patience, merely means the exercise of restraint, just hold our tongue, when we feel as though we would like to give someone a piece of our mind, and dress them down, as the expression sometimes is used, but to seek to develop that quality that would not desire to render evil for evil, but rather good; to do good unto all as we have opportunity, even our enemies.

Sometimes experiences which we are having seem to be so small and insignificant that they are hardly worth mentioning and yet they seem to be very trying. I remember one brother expressing it this way some time ago: It would be a very simple matter to stand up for the Lord and have someone knock us in the head and kill us, but an entirely different thing to be simply nibbled to death; and so, as these little nibbling experiences come in, they are sometimes even more trying than the bigger ones. Along this line we remember the words of the poem in our Sixth Volume:

"If I could only surely know
That all these things that tire me so
Were noticed by my Lord—
The pang that cuts me like a knife,
The noise, the weariness, the strife,
And all the nameless ills of life,
What peace it would afford!

"I wonder if He really shares
In all these little human cares,
This mighty King of kings!
If He who guides through boundless space
Each radiant planet in its place,
Can have the condescending grace
To mind these petty things.

"It seems to me, if sure of this,
Blent with each ill would come such bliss
That I might covet pain,
And deem whatever brought to me
The blessed thought of Deity
And sense of Christ's sweet sympathy,
Not loss, but riches gain.

"Dear Lord, my heart shall no more doubt
That Thou dost compass me about
With sympathy divine.
The love for me once crucified
Is not the love to leave my side,
But waiteth ever to divide
Each smallest care of mine."

So, when we have these little perplexing experiences, these little annoying experiences, let us just remember that the Lord is watching over us, that He is guiding and directing in all of our affairs and that we have His love and sympathy; so that instead of being discouraged when we have them, let these experiences remind us of His love, of His watch-care, and we will soon learn how to rejoice in them, we will soon learn to be able to thank the Lord not merely because we feel like we ought to thank Him, but we will thank Him because we really realize that they are working out to our advantage, they are lifting us up, drawing us nearer to Him, enabling us to live on a higher plane of Christian experience. And so St. Paul tells us in the second chapter of Romans, the seventh verse, that "Those who by patient endurance in well doing (not those who merely start but those who continue patiently in well

doing), seek for glory and honor and immortality (this is the class that are going to receive the reward; this is the class that will receive the great prize)." Then some might say, Well, I don't know how about my own experiences; I don't know whether I would ever be able to be strengthened to endure that way. Let us see what the Apostle says. We have abundance of encouragement in the Scriptures, which were written for our learning, for our comfort, "that we through faith and comfort of the Scriptures might have hope." In Colossians the first chapter, we will read the 10th and 11th verses: "That ye might walk worthy unto the Lord, and be fruitful unto every good work, and increasing in the knowledge of God; strengthened with all might, according to—our growth in grace? No, that's not what it says. "Strengthened with all might, according to—our creed? No. "Strengthened with all might according to His glorious power." There it is. It is God's glorious power that is strengthening us. "Unto all patience and long-suffering." How? Because we are dead? "Unto all patience and long-suffering, with joyfulness."

We say, then, instead of our experiences of the present time having no joy in them, from start to finish they should be joyful experiences; and if we find that they are not joyful experiences, then we want to recognize right away that we are living below our privileges. We have the privilege of rejoicing in the Lord always, as St. Paul tells us: "And again I say, rejoice."

We recall also the Apostle's words, 1 Cor. 15:58: "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that our labor is not in the Lord." It might seem that we are not making progress, but we have the assurance that our labors are not in vain in the Lord, when though they seem to be so weak. We can take a good deal of comfort in the thought expressed in one of our hymns: "My sweetest thought henceforth shall be, that my imperfect work shall be acceptable, through Christ, to Thee;" because we are glad the Lord accepts our imperfect work we are able to rejoice.

The Scriptures suggest that this Kingdom class will have to attain to a certain mark of character. We recall how St. Paul tells us in the 8th chapter of Romans that all of them must be conformed to the image of God's dear Son. We might view this mark from two standpoints: first, of heartleness to the Lord, love of righteousness, perfection of intention; and second, when these qualities have become crystallized, fixed, steadfast and immovable. We can say then, that our perfection would not be at consecration, would not be at the time that we come to the Lord and give ourselves to Him. We could not say then that we were really down at the mark; but that after we had made consecration, then in these various experiences to test whether this seed has really fallen upon good ground or whether it fell by the wayside or whether it fell among thorns or whether it fell among rocks. All these experiences are to test whether our consecration was real, from the heart. We know how the Lord does not accept our word for anything. "The Lord your God doth prove you, to see whether you love the Lord thy God with all thy heart or no." We remember how St. Paul, in the third chapter of Philippians, speaking of his own experiences, said, beginning with the 7th verse, "But the things that were gain to me, those I counted loss for Christ. Yea doubtless, I count all things but loss and dross, for the excellency of the knowledge of Christ Jesus my Lord." Well, we came to the Lord in full consecration. We said, Here, Lord, I give myself away, 'tis all that I can do. So we made the consecration. But St. Paul said he had gone still farther than that. Well, what had he done? "Yea doubtless, 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." It is one thing to count it all loss, and it is another thing to go ahead and fulfill our consecration vows and suffer the loss of all things.

In attaining the mark there are two things, we might say, that are necessary. One is our part, and the other is God's part. We could not attain to the mark independently. We could not attain to the mark without the Lord's assisting grace, and so, in order that we might do our part, it is necessary for us to abide in the secret place of the Most High, to abide in this condition of full consecration to Him, seeking His will and His will only. Well, what is the Lord going to do? What is our Heavenly Father going to do for us? Why He is going to give us time to

make our calling and election sure. Remember how St. Paul tells us that he has confidence that God, who has commenced this good work in us, would finish it, would see that it is finished, unto the day of Jesus Christ—Philippians 1:6. *It is not for us to determine when we shall lay down our cross and take up the crown.* It is not for us to say, Well, I have done everything that I can, I just wish that you would cut my course short now and take me home. We remember how the Lord himself expressed it: "The cup which My Father has poured for Me, shall I not drink it?" And just as the Father poured the cup for the Lord and determined when His experiences should cease here, so we should realize that the Heavenly Father has poured the cup for each one of us; each one of us are to participate in the Lord's cup, and it will be for Him to say, "It is enough, come up higher."

Our life should be a life of victory. We realize, of course, that there are some slips and failures, some mistakes, sometimes we are defeated; but all these should be occasions for coming to the Lord in prayer, seeking His forgiveness, seeking that we might be strengthened so that we would not be overcome the second time. St. John tells us that "that which is begotten of God overcometh the world, and this is the victory that overcometh the world, even our faith." Possibly we have stopped and we have looked at that text sometimes and we wonder what St. John meant. Did he mean to say that every one of those who are begotten of God would overcome the world, that they would come out finally victorious? No, because we recognize that there are other statements of the Scripture which indicate that there were some who would count that precious blood a common and an unholy thing, that there would remain no more a sacrifice for them; St. John tells us in another place that there would be some who would commit the sin unto death and that we should not pray for them, and we wondered, and finally we began to appreciate that the time that we present ourselves in consecration to the Lord, there it was that we had no part in the world. We had never presented ourselves before because the allurements of the world had appealed to us stronger than the things that God was holding out for us; but, because we have now counted the cost, we have decided that these worldly things are not to be compared with the things that God has in reservation for them that love Him; and there it was that we gained our first victory. Our Lord's life was a life of victory. His first victory was at Jordan. Then we remember how He obtained the victory over the adversary in the various temptations, and day by day He was victorious, and so if we realize that even now we are weak, that we are like the babe that starts out to walk, for instance. We have all seen them, and possibly when they first start they fall flat on their faces and they just lie there until some one picks them up and starts them over again; until after a while they grow a little stronger, and if they stumble they pick themselves up, and after a while they learn to walk without stumbling; they learn how to go forward, and finally if they stumble at all it isn't so frequently. This is somewhat like our own experiences. We are first of all babes in Christ, small, and possibly we are very, very weak indeed; and sometimes there is stumbling, and the Lord picks us up and starts us over again, and then every time we get up and walk again the exercise of our muscles makes us a little stronger, and then day by day we should be more like Christ and learning how to lean more upon Him so that these stumblings will not occur so frequently.

In order that we might attain unto this crown and be faithful unto the end, the first thing that is necessary is submission to the Divine will. The next thing is patient endurance. Our Lord's life is to be our example, to be our rule, and we have a beautiful illustration in St. Paul's life also. We recall how he tells us to follow him as he followed Christ; and how did he follow Christ? Why, his whole life was a case of "This one thing I do." He was not doing a half dozen things. He wasn't dividing his attention, but, just as the Lord expressed it, "Seek ye first the Kingdom of God and His righteousness, and all these things (all the necessary things) shall be added unto you." It is necessary that we should also have the quality of humility, of determination, of loyalty. All of these might be really expressed in the one word faith, or faithfulness. After we have attained to the mark and we realize that we are having certain experiences to test us to see whether or not we will remain there, and we all remember how there were those who at one time we looked upon them as spir-

itual giants. **Why, we never thought they would fall; but** undoubtedly the Lord saw that their heart was not in the right attitude to hold the Truth, so He took it away from them. It is not a question whether we are going to hold on to the Truth. It is a question whether the Lord is going to let us hold on to it or not. If we are in the right attitude, if we are continually seeking His will and His favor, why the Lord will be blessing us with the Truth. "The path of the just is as a shining light, that shineth more and more unto the perfect day," and so, if we remain in this condition, this attitude, we will find that the Lord's Truth will be growing brighter to us all the time. It will be growing more precious. But if at any time we come to a wrong attitude of heart, then it means that the Lord will take the Truth away from us, as illustrated in a certain parable, where the unfaithful servant was taken and cast into outer darkness. It was not that he volunteered to walk out there, but the Lord cast him into outer darkness, and so we realize that the Lord has illustrated this in the parable. The Father takes away all of the branches that will not bear fruit, He takes them away, cuts them off from the vine, and men gather them that they might be burned. We recall how in David's Lament, as recorded in 2 Samuel 1:25, "Lord, how the mighty are fallen." This is from his song regretting the fall of Saul. We remember how Saul started out in the right attitude. He was very humble, but he did not remain in that humble condition, for after a while we find that he began to lean more and more upon his own wisdom and strength, and the Lord withdrew His grace from him. The lesson that we should draw from this is that because we may be in an attitude of humility and weakness at the present time, it is no proof that we will remain in this condition, but it should mean that we should be ever in an attitude of, using a very common expression of the day, of watchful waiting upon the Lord, lest at any time we should be overcome by the same temptations.

Another thing that will be of encouragement to us is that of looking forward to the recompense of the reward. Remember how in the eleventh chapter of Hebrews, Moses was commended because he had respect unto the recompense of the reward. I recall how St. Peter tells us, "Whereby are given unto us exceeding great and precious promises, that by these we might be partakers of the Divine nature." The very object of God in putting out these promises unto us is that we might come off finally victorious, that we might be conquerors. They are held out to us in order to press us on, to urge us on, that, as St. Paul says, "if by any means we might attain unto the resurrection of the dead." He was looking forward to that time and longing for it. He desired it. He had respect unto the recompense of the reward. And recall also how it was concerning our Lord, "Who for the joy that was set before Him (He had respect unto the things that the Father was holding out for Him), who for the joy that was set before Him, endured the cross, despising the shame, and is set down on the right hand of God."

Loving obedience brings peace and joy even at the present time. Recall how St. Paul tells us in Romans 8:6: "To be carnally minded in death, but to be spiritually minded in life and peace," so, in proportion as we are able to set our minds on the things of the Kingdom, the things of God, in that proportion it brings us certain peace and joy into our hearts. Remember how the Lord, speaking to His disciples, said that they would have trials and tribulations and trouble, but He did not give them these words in order to discourage them, but, He says, "These things have I spoken unto you (Why?) that My joy might remain in you and that your joy might be full."

Well, in conclusion, we recall the words of the Lord: "To him that overcometh"—now God has made all the provision necessary. "No good thing will He withhold from them that walk uprightly." St. Peter states that He has given us all things that pertain unto life and holiness; not everything that we might think we want, that we might think we need, but He has given unto us everything that He sees that we need; hence these words should be of special force to us—"To him that overcometh." "To him that overcometh, to him will I grant to sit with Me in My throne, even as I have overcome and am set down with My Father in His throne." Now what a glorious throne it is! To think of the work that is committed into our hands! The promise that if we are faithful we shall be associated with our dear Redeemer in the glorious work of bringing the whole world back into harmony with the

Father! We may well stop and wonder at such a stupendous thing. Would God commit to our hands this glorious work? Would we consider ourselves worthy of this glorious privilege? And we are reminded of the words of St. Paul, in about the third chapter of Hebrews, I believe it is, in speaking about how God had called Aaron to be a high priest to minister in the things of God concerning the people of Israel, and then he said, "Even Christ glorified not himself to become a high priest, but He was called of God, as was Aaron." And if it were not for the fact that the invitation is made so clear that we are called to be associated with the dear Redeemer, we might well hesitate

before ever undertaking to take such a step, ever venturing to take the first step of approaching God that we might be counted in as a member of this Royal Priesthood, this reigning house, this glorious Kingdom for the blessing of all the families of the earth; but we recall the words of St. Peter, "Brethren, give diligence to make your calling and election sure."

So let this be our business, seeking first the Kingdom of Heaven and the righteousness connected with it; and we can rest assured that if we are doing this, then our Heavenly Father will see that all of the things that are necessary for us to have will be added unto us. Amen.

Columbus—Kingdom Day, July 5, 11:00 a. m. Discourse by Brother Sidney Morton.



THIS is Kingdom Day. We have all strong hopes that soon the Kingdom will be established and that the whole world is going to receive the blessings that come from the presence of the King in the Kingdom.

The Kingdom is undoubtedly the most prominent topic of the Bible. The first three pages of Genesis tells us about the establishment of God's Kingdom in the Garden of Eden, and the fall of its king into sin and death. The last three pages of the good old Book tell us about the re-establishment of that Kingdom and all the willing and obedient sons and daughters of Adam to be kings and queens unto Jehovah. The intervening pages tell us of God's plan for accomplishing this laudable purpose.

John the Baptist, who was the herald and the forerunner of our Lord, began his public ministry with the message of the Kingdom. "Repent ye, for the Kingdom of Heaven is at hand." Some six months later our Lord began His public ministry with the same message, the Kingdom. We remember that it is written in Luke 8:1 that He went through every city and village preaching and showing the glad tidings of the Kingdom of God. A little later He sends out the twelve Apostles, with the very same message, "And as ye go, preach, saying, The Kingdom of Heaven is at hand." A little later He sends out the seventy, "And as ye go, preach, saying, The Kingdom of Heaven is at hand." In Matthew 24:14 our Lord is the authority that this Gospel of the Kingdom shall be preached in all the world for a witness to all nations, and then shall the end come. The end of what? The end of this evil dispensation and the inauguration of that Kingdom for which our Lord has taught us to pray, saying, "Our Father, which art in Heaven, hallowed be Thy name; Thy Kingdom come, Thy will be done in earth as it is in Heaven." In Revelation 11:15 the holy angels are rejoicing in the establishment of the Kingdom. We remember how that Revelation 11:15 shows how the angels are rejoicing, saying, "The kingdoms of this world have become the Kingdom of our Lord and of His Christ." So Heaven and earth is interested in the coming of the Kingdom.

A kingdom means a united territory under the control of a king or a monarch; so that a kingdom implies four things: A king, a territory, a people, a law. Wherever we have these four things we have a kingdom. Now who is to be the king over this Kingdom for which Jesus taught us to pray? The Scriptures answer that our Lord Himself is going to be the King. And how does Jesus come by this kingly office? By Divine appointment. We remember that it is written in the seventh chapter of Daniel, "And there was given unto Him a Kingdom, and dominion, that all nations, languages and tongues should serve and obey Him." When was Jesus appointed King? At His resurrection. Jesus was not the King when He was born a babe at Bethlehem. Neither was He the King when He presented Himself at Jordan. He was consecrated to become a King; but at His resurrection Jesus was the King. You remember how that when Jesus was crucified, right over the cross it was written, "Jesus, the King of the Jews." The Jews didn't like that. They looked at that inscription there, and the more they looked at it the less they liked it. You remember how they came to Pilate and said, "Pilate, see what you have got up there, 'Jesus, King of the Jews.'" "Well, isn't He?" "Why no. We want you to put up there, This is Jesus, who said He was King of the Jews." Pilate says, "What I have written I have written." "I have written." That was just another way of saying, You just get out of here, Jews, I have had enough of this matter of the trial of Jesus, and

that inscription is going to stand. There isn't anything that goes into the Word of God by chance. There is a depth of meaning behind everything that is written; and so it was not by chance that that was written, in three different languages, "Jesus, King of the Jews." It was written in Latin, Greek and Hebrew. Our Lord was crucified under the Roman government. Latin is the language of the Roman government, and so, in the language of authority and power it was written, "Jesus is King." Greek is the language of learning, culture and refinement, and so it is written in the language of learning, culture and refinement, "Jesus is King." Hebrew is the language of the people of God, and so, in the language of the people of God it is written, on the cross, "Jesus is King." And all God's people all the way down the age have been glad to acknowledge Jesus as their King, and they are watching and praying for that blessed time when the whole world shall rejoice to acknowledge Him as their King; and so Jesus speaks in harmony with this thought immediately after His resurrection, "All power and authority is given Me, both in Heaven and in earth." Jesus, then, at His resurrection, we say, is the King.

Ah, you say, Why, that is nineteen hundred years ago that Jesus was appointed King, and still sin and sorrow and degradation and death reign supreme, still the world is in its trials and suffering. What good has it done us that Jesus was appointed King? Things continue just the same. That is true. It is true that Jesus was appointed King some nineteen hundred years ago, but it is also true that God's appointed time has not yet come for Christ to exercise kingly power and authority. God cannot, in justice to either Christ or the world in general, allow Jesus to exercise kingly power and authority, for this reason: Some six hundred years before the birth of our Lord, Jehovah had granted to the Gentile nations a certain limited lease of power, and so God cannot in justice permit Christ to exercise kingly power and authority until that lease shall have expired with the Gentile nations; and so Jesus speaks in harmony with the suggestion, "Jerusalem (both earthly and spiritual) shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." This word "until" limits the exercise of power of Jehovah, and also sets the time when Christ shall take hold of the reins of government and begin the work of blessing all mankind.

This thought of one being appointed King long before they exercise kingly power and authority is well used in the Scripture. You remember how that David, who was the first successful king of Israel, was anointed as king of Israel quite a number of years before he exercised kingly power and authority. You remember how that David, soon after his anointment as king, was forced to flee from the face of Saul, hid in the woods and caves and was practically outlawed. We can sit right here together and get an illustration of this same thought. You know how just a little while ago, possibly two years ago, the people of the United States elected Mr. Woodrow Wilson as president of the United States. Now did Mr. Woodrow Wilson enter upon his presidential duties immediately after his election? Why no. Now why not? Because the time had not come that the United States government had set apart on which the president-elect should take up the term of office; and just so in God's great plan. He had a set time in which He appointed His King for the world, and He has another set time at which He will permit that King to exercise kingly power and authority; and just as soon as that set time has come, we may rest assured that the Christ will begin the work of ruling and blessing.

Well, what has Jesus been doing all of this time? Nineteen hundred years since He was anointed King; what has He been doing? Let us get the thought by looking at the

picture we have suggested; David. What was David doing between the time of his anointing as king and the time when he began to exercise kingly power? The Scriptures show us that David was associating with himself a little band of faithful, trusty, voluntary warriors. Every soldier who came out to David in the woods was a tried soldier, and he was a man who had met with trouble; and these chosen warriors, volunteers, subsequently greatly assisted David in bringing peace and order and harmony out of the chaotic condition into which the Jewish nation had fallen. What was Mr. Wilson doing between the time of his election and inauguration? Mr. Wilson was no doubt deliberating, selecting the members of his cabinet, instructing them relative to his plans and purposes for the government of the United States. And just so with King Jesus. He has, during these past nineteen hundred years, been gathering to himself a little band of faithful, trusty volunteer soldiers, soldiers of the cross, whom He instructs, through the great Apostle Paul, to endure hardness as a good soldier of Jesus Christ, and these volunteer soldiers, or these cabinet officers, whichever you please, are shortly going to be associated with their Lord and Master, and will, with Him, bring peace and order and harmony and blessedness to the entire groaning creation. They will take this topsy-turvy condition into which the whole world has fallen, and straighten out the entangled mass, until every willing and obedient heart will have joy and peace and blessedness; and this Jesus and His voluntary warriors, Jesus and His cabinet officers, is the King the great Christ, the mighty Messiah, that is to rule over that Kingdom for which our blessed Redeemer has taught us to pray; and so it is again written, in the seventh chapter of Daniel, that the "Kingdom and the dominion, and the greatness of the Kingdom under the whole Heavens was given to the people of the saints of the Most High." Who are the people of the saints of the Most High? Why, Christ's warriors; Christ's church, the members of His body. Many Scriptures show us that the church is to be associated with Christ in the work of ruling and blessing. For instance, it is written in Revelation 5:9, 10: "And they sang a new song, saying, Thou art worthy to take the book and to open the seals thereof, for Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred and tongue and people and nation. And hast made us unto our God kings and priests; and we shall reign on the earth." "He 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." Many other Scriptures of the same import are showing that the church is to be associated with our Lord in the work of ruling and blessing.

But this Kingdom, Christ complete, will be a grand, glorious, spiritual Kingdom, and as such will be entirely invisible to mankind, though not any the less powerful. Just as during the past six thousand years Satan and his angels, spirit beings, have been present in the earth, invisible to men but powerful for evil, just so Christ and the church, grand, glorious Spirit beings, will be present in the earth, invisible to men but powerful for good.

And this heavenly or spiritual phase of the Kingdom will be represented in the earth by faithful, noble men of Old Testament times, for, just as Satan and his angels have ruled and worked through the hearts of the children of disobedience, so Christ and his members will rule and work through the hearts of the children of obedience. Now, who are the children of obedience? The Scriptures show us that. The Apostle Paul says in the eleventh chapter of Hebrews that the children of obedience are those faithful ones of Old Testament times, Abraham, Isaac, Moses, Samuel, Daniel and a host of others, of whom, the Apostle says, the world was not worthy, and who, because of their faithfulness to God, their loyalty to the principles of truth and righteousness, have obtained for themselves the great reward, the great blessing of a better resurrection. That is to say it will be a better resurrection than the world's resurrection, in this, that when the great King does take hold of the reins of government and begin the work of blessing all mankind, the first ones to be blessed will be these faithful ones who, we have spoken of, who will be lifted completely out of weakness and frailty and the power of death, up to full perfection, mentally, morally and physically, similar to that enjoyed by Father Adam before the transgression, while the rest of mankind will be resurrected gradually, during the thousand years of Christ's reign of righteousness. You know we sometimes get the thought that the resurrection is always an instantaneous matter; but not so. We sometimes get the thought that just coming out from the tomb is the

resurrection; but Jesus says differently. It is true that to be awakened from the sleep of death, to come forth from the tomb and the resurrection are closely related, but nevertheless they are separate and distinct. Jesus said, in John 5:28, 29: "Marvel not, for the hour is coming when all that are in their graves shall hear the voice of the Son of God," that is one thing, "and come forth," that is the second thing, "They that have done good unto a resurrection, * * and they that have done evil unto a resurrection." So that, when we are awakened from the sleep of death, we are brought forth from this dead and dying condition, for the very purpose of receiving a resurrection. Amongst those who will get this instantaneous or better resurrection will be Abraham, Isaac and Jacob. You will remember how that our Lord specially mentions these three in Luke 13:28: "Ye shall see Abraham, Isaac and Jacob in the Kingdom." Now, why didn't our Lord say, "Ye shall see Me and My disciples in the Kingdom?" For the very simple reason that the *world* will never see Jesus and the disciples, as Jesus very explicitly declares: "Yet a little while and the world seeth Me no more," but to His disciples, "But ye shall see Me, for where I am there ye shall be also." And here is the suggestion: Christ and the church, being crowned, glorious spirit beings, will be entirely invisible to mankind, but not any the less powerful. And this spiritual phase of the Kingdom, we say, will be represented by those faithful ones who have received the better resurrection.

Now, every king must have a seat of government. Now, where will be the seat of government over this Kingdom for which Jesus teaches us to pray? The Scriptures answer that it will be Jerusalem. The Scriptures show us that the time is fast approaching when Jerusalem shall be the chief city of earth, shall one day become the world's great metropolis, as it is written in Zechariah 2:12: "The Lord shall inherit Judah His portion in the holy land, and shall choose Jerusalem again." Again it is written in the 65th chapter of Isaiah: "Be ye glad and rejoice forever in that which I create, for behold, I create Jerusalem, a rejoicing, and her people a joy." And again it is written, in the 30th chapter of Jeremiah: "Thus saith the Lord of hosts, behold, I will bring again the captivity of David's tents, and have mercy on his dwelling places, and the city (Jerusalem) shall be builded upon her own heap, and the palace shall remain after the manner thereof."

The first ones to be blessed by the establishment of this Kingdom which will be established in Jerusalem will be the Jews. Now I don't mean these Jews that we have just referred to. They are going to be princes in all the earth. They are going to be God's instruments for administering the laws of that Kingdom. Neither do we mean anybody that we might think was a Jew. Why, you say, isn't a Jew a Jew anyhow? Oh, no. The man or woman that we might look upon as a Jew might not be a Jew at all in God's sight. I don't care how much a man looks like a Jew. I don't care how well they speak Hebrew, or Yiddish, and have Jewish ways and customs. He is not a Jew at all in God's sight unless he has faith in God's great promise made to Father Abraham, that in him and his seed shall all the families of the earth be blessed. The Apostle Paul speaks on this point when he says, "He is not a Jew who is one outwardly," but is one inwardly, faith in God's great promise made to Abraham. It is absolutely essential, before God will recognize any as being Jews. And so it is these noble, upright, God-fearing Jews who are looking for the consolation of Israel, for the coming of Messiah and the blessing to follow, that will be the first ones to receive the blessing of the Kingdom which Christ will establish, first in Jerusalem; and so the Prophet Jeremiah says, we think in the 31st chapter: "And I will bring them again from the north country." Now all Bible students know that the north country refers to Russia, where more than one-half of the living Jews are. It may be interesting to note, also, that during the past fifteen or twenty years, no less than two hundred thousand Russian Jews have accepted Christ as the Christ, the Messiah; and so the prophet goes on, "I will bring them from the north country and from all the coasts of the earth whither I have driven them, and with them the lame and the blind and the woman with child and her that travaileth with child, together with a great company shall return thither. They shall come with weeping, and with supplications will I lead them." "Hear the word of the Lord, oh, ye nations, and declare it in the Isles afar off; He that scattered Israel will gather him again." Who has scattered Israel? Why, Jehovah. God has scattered Israel, and God says He will gather him again. "He will

keep them as a shepherd doth his flock. They shall be as a watered garden, and they shall not sorrow any more at all." Many, many Scriptures could be quoted to the same import, as showing that the first blessings of the Kingdom of God will come first to the Jew, and flow through them to the Gentiles. Oh, you say, do you mean to tell us that we have got to knuckle down and take our blessings from the Jew? Yes indeed, and we say it because God's Word says it. God is no respecter of persons. As in times past God has humiliated the Jew before all people by scattering him through all nations under the sun, so God has predetermined the humiliation of all nations by bringing them into subjection to the Jew. You watch some of those proud Gentile nations, England and other nations, Germany and Spain also, that have kicked the Jew around from pillar to post; you watch them obtaining favor from a Jew. God is speaking in Zechariah 8:23: "It shall come to pass in those days, saith the Lord, that ten men shall take hold out of every language, shall even take hold of the skirt of him that is a Jew, saying, We will go with thee, for we have heard that the Lord is with thee." There in the Scriptures, ten signifies division just as seven signifies completeness. Thus "ten" refers to the ten kingdoms of Europe, the old Roman empire, of which America is a part. Oh, how can America be a part of Europe? Why, very simply, in that America is a nation of nations. Practically every man and woman in the house this morning is of European extraction; and so in that sense of the word they are parts of Europe, parts of the old Roman empire. America and Europe direct the whole world in everything, socially, financially, politically, religiously and everything. And so it says, "Ten men," which is equivalent to saying that the whole world, "shall take hold of the skirt of him that is a Jew, saying We will go with you, for we have heard that the Lord is with you." And so the prophet says, Zechariah 8:22, in harmony with the same thought, that "Many peoples and strong nations shall come to seek the Lord of hosts at Jerusalem, and to pray unto the Lord of hosts."

As the Jew submits to the righteous law that will be established in Jerusalem, he will be blessed and he will be prospered in everything that he lays his hands to, as it is written, "Thou shalt be blessed in basket and in store, and thou shalt be the head of the nations and not the tail thereof." Deut. 28:13. Now we all know that the Jew today is so much the tail of the nations that he is not a nation at all. So the Lord says that he shall become the head of the nations, and that all Gentiles will have to take their blessings through the Jew. You search where you will, from Genesis to Revelation, and you cannot find where God at any time ever made a covenant with the Gentiles. All of God's blessings come through the Jew. You remember how that the world's Redeemer was a Jew, and our blessed Redeemer spoke with authority when He said, "Salvation cometh of the Jew." You remember when our blessed Redeemer was here on earth, opening up the hope for a spiritual nature, to gain Heaven, does He not give the invitation first to the Jew, and then to the Gentile; and so the blessings of earth's Kingdom come in the very selfsame way, first to the Jew, and then to the Gentile.

But, as the Gentile submits to the righteous law that will be established there, he will be just as readily blessed and lifted up to perfection as is the Jew, for God is still no respecter of persons.

And that Kingdom, established in Jerusalem will extend to every nook and corner under the sun, as it is written, in the 72nd Psalm, 8th verse, "His dominion shall be from sea to sea, and from the river even to the ends of the earth." In Psalm 22:27: "And the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before Thee"; and so the Kingdom established there will bless everybody, Jew and Gentile, living and dead, because, after it blesses the living nations, the word of the Master is, as recorded in John 5:25, "Marvel not, for the hour is coming in the which all that are in their graves shall hear the voice of the Son of man and come forth, and they that hear shall live."

We have suggested that the word kingdom implies a king, a territory, a people and a law. We have seen that Christ and the church is the King, that the territory is every nook and corner under Heaven, and the people everybody, Jew and Gentile, living and dead. The Law: Jesus says, "And they that hear shall live." The word "hear" in the Scriptures very often carries with it the thought of "obey," and so Jesus is saying, "And they that obey shall live." Obey what? Obey the law of the Kingdom. What

will be the law of that Kingdom? Oh, it will be a wonderful law. You remember the young man came to Jesus and asked Him which was the greatest of the laws, and Jesus replied, "Hear, O Israel, the Lord our God is one God; thou shalt love the Lord thy God with all thy heart, mind, soul and strength; and the second is like unto it, Thou shalt love thy neighbor as thyself; on these two commandments hang all the law and the prophets." This will be the law of the Kingdom: Love toward God and love for our neighbor as for ourselves. Jesus expresses the law of the Kingdom in other words when He says, "Whatsoever ye would that men should do to you, do ye even so to them." That will be the law of the Kingdom. That law will be rigidly enforced. Obedience to that law will bring the restoration to health, life, strength and energy, just as surely as six thousand years ago a violation of that selfsame law brought sin, sickness, sorrow, degradation and death. Obedience to the law means life, just as disobedience means death. Oh, you say, "that would be indeed a grand condition, that would indeed be a fine world, where everybody was doing to others just as they would have others do to them, but we can't do it. Well, why can't we do it? Why can't we do to others as we would have others do to us? It sounds easy enough, but, simple as it is, there is a perfect law, and the full measure of a man's ability. There isn't one in the house this morning, but what, if they know themselves, watching carefully every experience, who would be willing to confess that with their very best efforts they cannot do as justly to themselves as they could like to do. Now why? Because we are hampered by our own weaknesses and frailties, and in addition to that, we have to contend with the weaknesses and the frailties of others, and so, what with our own weaknesses and the weaknesses of others, we have to confess, with the Apostle, that that which we would do we do not, and that which we would not, that we do. God knows this. God knows that even with our highest ambitions and our best endeavors the world cannot keep this law, and so God has made this gracious provision: "There is one Mediator. There is one God, and one Mediator between God and man, the man Christ Jesus," that is to say that the Christ stands as the Mediator between God and this perfect law of absolute justice, and man with his inherited weaknesses and frailties, and He stands there for the very purpose of conducting mankind out of their weaknesses and frailties up to a standard whereby they will be enabled to keep God's perfect law. How will Christ and the church conduct humanity out of weaknesses and frailties? God gives us the clew, through the Prophet Isaiah, the 28th chapter and the 17th verse: "Judgment will I lay to the line, and righteousness to the plummet." Some, no doubt, recognize the picture. It is that of a builder's plumb-bob and the guide line. You know a builder never adjusts his plumb-bob to the guide line, but always the guide line to the plumb-bob. You know that he lets the plumb-bob fall. He can't make any kinks or twists in the plumb-bob. As soon as that bob settles you have got a perfect perpendicular, a beautiful picture of God's law of absolute justice and righteousness. Then the builder takes his guide line and moves it back or forth, or he raises it or lowers it, not at random, but as his judgment dictates, until he brings that guide line into perfect right angle with that plumb-bob of righteousness. Now let us call to mind another Scripture: Isaiah 11:3: "He shall not judge according to the sight of His eyes, neither shall He reprove according to the hearing of His ears, but judgment will He lay to the line, and righteousness to the plummet." Now what does the whole thing mean? Let us illustrate the point. Our time is going. We will say that the whole Christ has been completed. The time has come for the great King to take hold of the reins of power and authority and is going to begin the work of lifting up and blessing all mankind; and now, for the illustration, we will say that here is a drunkard that is to be lifted up and blessed. Now, here, is the great King going to see a drunkard? No. The great King doesn't see the drunkard. How do we know? Because He has just said that He will not judge according to the sight of His eyes. If he uses His eyes He sees the drunkard. Neither will He reprove according to the hearing of His ears. Why? The Lord reaches back and He sees what? He sees him brought up under unfavorable environment, where all of his associations had a tendency to aggravate his inherited weaknesses and frailties, had a tendency to hold him down and crush out of him his better self. And now the great King goes back, and instead of seeing a drunkard, to be condemned, why this is a poor fellow, there's a sick man, he needs help, he needs lifting up and blessing, and not condemning. We

don't mean to infer that every drunkard is a drunkard because of his environment or heredity. Oh, no. This is just an illustration. We will take another. When the great King sees him he doesn't condemn him. He looks back and sees this man, born possibly of good, noble parents, Christian parents, but they are unwise, they are inexperienced. He sees that child's every whim gratified. He sees him growing into young boyhood and young manhood without a definite purpose in life, sees him forming associations with others just like himself, habits are developed, appetites are cultivated that result in the drunkard; and again the great King says, Why, poor fellow, he is sick, he is weak and frail, he, too, is a victim of circumstances, he is a victim of his parents' unwise, lack of experience, he is a victim of this world, over which has been exercised such a powerful, such a downward influence, and so the great King, instead of looking upon him with the spirit of condemnation, looks upon him with sympathy and looks upon him as being sick and dying. Do you suppose for a moment that when the great King takes hold of the reins of government He is going to see a world full of liars and murderers and thieves and drunkards? Not a bit of it. We don't mean to say that there won't be any liars and thieves and murderers and drunkards. There will be. There will be just as many fifteen minutes after the Christ takes hold of the reins of government as there are fifteen minutes before; but we say that the great King won't look upon them as such. He will note their weakness and He will note just how they are degraded, but He will look back, and back, and back, six thousand years backward. Ah, yes, he says, that's where all the trouble is. They are all sick, they are all weak and frail and dying. They all want lifting up and blessing; and so He will deal with them just as the builder deals with his line and his plumb-bob. He will hold the whole words in His keeping, and He will move it back and forth, there He will give them a look of approval, here will come a word of encouragement; so He will move the line of instruction back and forth; He will spur them a little here, and they will learn here a little, there a little, line upon line, precept upon precept; there someone gets a look of reproof, a word of rebuke, a stripe of chastisement for headiness, for stubbornness; but as they gradually yield themselves to the instructions and the approval and the encouragement and the reproof and the chastisement, they will be just as gradually raised, until they come into right angles with the plumb-bob of righteousness; and so it is written, in Isaiah 26:29, "When the judgments of the Lord are abroad in the earth, the inhabitants of the earth will learn righteousness." The very thing for which Christ and the church is ruling, to instruct the people in righteousness. That is the reasonable inference, let me cite you another Scripture. Psalms 98:9: "Lo, He cometh, He cometh, to judge the world in righteousness, and the people with equity." There is a difference between judging the world in righteousness and judging the people with equity. Righteousness, justice, will be the standard, from which there will be no deviation, but, as this righteous law is individually applied, it will be with equity. Now the word "equity" means that which is equal, that is to say that the instruction, the approval, the encouragement, the general leadings of the Kingdom, will be equal to the subject's inherited weakness and frailty, while the rebukes and the chastisements will be equal to the subject's willfulness and stubbornness. Let us illustrate this point. Suppose now we have two drunkards here. On this hand we have one of these easy-going sort of fellows. He is not a bad man, even if he is a drunkard. We don't mean to put any approval on drunkenness, but we do know that many a drunkard is a good-hearted man, just as many a good-hearted man is a drunkard. We believe that none of us should have the spirit of condemnation. You remember we used to say in England, that "there is so much good in the worst of us, and so much bad in the best of us, that it ill becomes any of us to speak ill of the rest of us." Now we think that is a very good thing, especially for those who have named the name of Christ. We should never have the spirit of condemnation, because we do not know how hard a fight our brother or our sister is putting up against their own inherited weakness and frailty; so let us have the spirit of the Master, which was the spirit of gentleness, of compassion, and the spirit of mercy. And so we say that our drunkard here is not a wicked man, he is a weak man, he is drunk today, and he is so ashamed of it tomorrow that he cannot look you in the face. The next day he is down and out again, and there is no one that regrets it more than he himself. The very fact that he regrets it shows that he is

good at heart. But, over here we have one of these hard-headed, coarse, one of these strong-willed men, one of these men that has his own way in spite of everything. Now, we can easily see that we cannot deal with these two men just alike and get the same good results. You know very well that that builder, if he is a good workman, does not always move his guide line the same way, or if he moves it in the same direction he doesn't move it the same distance, he doesn't work at random. He takes everything into consideration, and then he works at the dictation of his best judgment. And so with the great King. He, too, takes everything into consideration, and then He uses judgment. Cannot we easily see that the instruction, the encouragement, the approval, the gentle leniency of the King will be sufficient to enable this weaker brother to outgrow and overcome his weaknesses and frailties, while such leniency and gentleness will have but little effect on this hard-headed brother. I am sure we can see it. Just as on the other hand we can see that the rebukes, the reproofs and the chastisements, the severity of the King that is absolutely necessary to take down this man's stubbornness and bring him into subjection to these righteous laws, would be so severe as to thoroughly discourage, if not destroy, our weaker brother. Now I am sure these are self-evident statements, and so it is written that some shall be beaten with few stripes, our weaker brother here, he doesn't need many stripes, what he wants is encouragement, instruction, more than beating, removal of all the evil influences; and how glad we are that the very first work of the Christ will be the removal of all the evil influences, as shown very distinctly in the first seven verses of the 20th chapter of Revelation, that the first work of the Christ will be the removal of these hindrances, by the restraining of Satan, that he shall deceive the nations no more until the thousand years of Christ's reign of righteousness shall have accomplished its blessed purpose. "And some shall be beaten with more stripes," our hard-headed brother here; but, as he finally yields, he, too, will be lifted up and blessed; and as they comply with these righteous laws, and as they learn to love to comply with these righteous laws, they will be rapidly restored to health and strength, mental, moral and physical, for that is the reality that lies beyond the picture of the plumb-bob and of the guide line. And so we say again that obedience to that law will just as truly bring a restoration to health, life, strength and energy, just as truly as six thousand years ago a violation of it in the garden of Eden brought sin, sickness, sorrow, degradation and death. And so it is written that in that day—what day? The day when the glorious Christ has taken hold of the reins of government and begins the work of blessing—it is certain that the eyes of the blind shall be opened, the ears of the deaf shall be unstopped, the tongues of the dumb shall sing, and the lame shall leap as the hart, and the desert shall blossom as the rose. When the glorious King has begun His glorious ruling and blessing there will be grand and glorious things take place in His wonderful Kingdom. In His Kingdom men will not have to inquire which is the way to seek the Lord. Oh no, for it is written, "In that day a man shall not say to his neighbor, Know the Lord, for they shall all know Him, from the least unto the greatest of them, for the knowledge of the glory of God shall cover the whole earth as the waters cover the great deep." When the glorious Christ begins the work of ruling and blessing there will be the grandest revelation that has ever entered into the heart of man. We don't mean a revelation in the ordinary sense of the word. Oh, no. We mean this: For six thousand long, weary years man has gone from the cradle to the grave, and nothing could stop it; but when the great Christ takes hold of the reins of government the tide shall turn, and instead of going from the cradle to the grave we will go back, in this day, from the dying condition, go back and back and back to health and strength and perfection. Instead of growing old and dying we will grow young and living. Ah, oh, you say, Talk about growing young? Yes, talk about growing young. Isn't that a good thing to talk about? Who wants to grow old and die? Why should you say that we have to grow old and die. Why, you say, that is natural. We say to grow old and die is the most unnatural thing under the sun. The natural way of things is health, life, strength and energy, peace and happiness. That is the natural way of things, and we say again, to grow old and die is unnatural. Whatever is natural we enjoy, and you know that is the reason you enjoy the headache and the toothache and the backache and the stomachache and the earache and all the other aches and pains, which are all parts of death. Well, if you

do enjoy them, that is natural, and if you do not enjoy them it is because it is unnatural. *Whatever is natural we enjoy*, just as a fish enjoys being in water; and the very fact that anything brings sorrow and distress proves the truth of what Jesus says, that it is unnatural. All who believe in the Word of God know that to grow old and die is an unnatural condition, because it is written that age and death come as a result of a violated law, and every violation of law is unnatural. Jesus came to restore us back to the natural way of things. You remember how Jesus says, "I came to seek and to save that which was lost." What was lost? Why, life was lost. What is life? Why, we never saw it. We never saw life. There isn't a man or a woman here that ever saw a live man or a live woman in their lives. Oh, you say, they're walking about us every day. You never saw one, and you never saw anybody else that ever saw a live man or a live woman. The strongest or the healthiest man or woman that we ever saw was a dying man or woman. It is true that some of us have a little more vitality than others, more health, strength and energy, but it is also true that every day brings us one day nearer to the tomb, and so we have been a dying people and not a living people. Do you suppose that when Jehovah created Adam and Eve He created an old man and an old woman? Not a bit of it. He created a young man and a young woman. They were mature, but they were young. Had Adam obeyed God's righteous law, he would have lived a thousand years and not been one day older.

But the glorious Christ brings us back from this dead and dying condition, and will surely bring us back to that life condition, real life. Many, many Scriptures show us this. Many Scriptures show us that the work of the Christ will be to restore the willing and obedient ones to youthful conditions. True, many of these Scriptures are in pictures, symbolisms, but let me cite you, please, to two Scriptures in plain statements, one in Job 33:25. The context shows that he is an old man to start with, so in connection with the context, he says, "An old man's flesh shall be fresher than a little child's; he shall return to the days of his youth." Leeser, the Jewish translator, says in this verse, "His flesh shall be made firmer than a little child's, that he shall return to the days of his boyhood;" and the 144th Psalm, the 12th verse, "Our sons shall be as plants grown up in their youth," they shall no more live unto old age, but unto youth, it will be a wonderful time; "that our daughters may be as corner-stones, polished after the similitude of a palace." He means that in that Kingdom for which Christ taught us to pray, that obedience to the law of that Kingdom will bring men more rapidly up to health and strength and life and energy and chastity and beauty similar to that enjoyed by Father Adam and Mother Eve. This is what Christ died for, and this is what He and his bride are going to reign on the earth a thousand years for, to restore all willing and obedient sons back to this youthful condition. Ah, but, you say, when are all these things going to be? We have watched and we have prayed, Thy Kingdom come, for nineteen hundred years and still it is not here. Are we doomed to have to wait and watch and pray another nineteen hundred years? Ah, we think not. We are more glad than tongue can tell, to believe that we are now standing on the very door-step of that Kingdom. You know the disciples of old who were interested in When? "When shall it be?" And you remember how that Jesus answers their question: "Learn the parable of the fig tree. When its branch is yet tender and it putteth forth leaves you know that the summer is nigh. So likewise when you see all these things come, that it is here, even at the very door." What things? The things referred to in the text: wars, rumors of wars, earthquakes, pestilences, etc.; but this is not the point of it. Jesus is specially drawing their attention to the fig tree. "Learn the parable of the fig tree." If we will read carefully the 24th chapter of Jeremiah we will see that the Lord has been pleased to use the fig and the fig tree as a picture to the Jewish people, and so Jesus is here saying, "When you see the tender branch of the fig tree putting forth leaves," for recognition as a nation, then you may know that the Kingdom is nigh, even at the door. Do we see any evidence of the sprouting of the Jewish fig tree? Yes indeed. Can't hardly pick up the newspaper without seeing something about the Jewish fig tree. You remember how that Jesus, as He is going to Jerusalem just a little while before His crucifixion, he overlooks the city and says, "Jerusalem, Jerusalem, thou that stonest the prophets, how often would I have gathered thee as a hen gathereth her brood, but ye would not. This day is your house left unto you desolate." Here our Master cursed the fig tree. This

was the year A. D. 33. History shows us that from that time on the holy city never saw one month's solid peace, but strife and insurrection, until they became such a complete nuisance that the Romans in A. D. 70 completely destroyed the Jewish polity. It took just 37 years for the Jewish fig tree to wither and die. At this time, it is said that Palestine enjoyed an average rainfall of 36 inches a year. Now a 36 inch rainfall in a good soil, temperate climate, means good crops, and Palestine certainly had it, for Palestine had rich production of olives, figs, dates, grapes and oranges; but with the destruction of Jerusalem in A. D. 70, the rainfall gradually decreased until it reached the lowest ebb, of 8 inches, which means a mighty barren waste; and so Palestine continues for centuries a mighty barren waste; but the Lord God declared through the prophet that Jerusalem should enjoy her early and her later rain, an early and a later harvest; and so in fulfillment of this prophecy we find that since 1874 and a little prior to that the rainfall in Jerusalem has been gradually increasing, until today the cities of Palestine are enjoying again the olives, figs, dates, grapes and oranges, and in the markets of Europe you can find olives and dates sent from Palestine, for the first time since the destruction of Jerusalem. The soil of Palestine is being cultivated by the latest improved agricultural machinery. In 1905 King Solomon's old water works were overhauled and repaired, and now the people are drinking water from Solomon's old water works. The Jews are returning back to Palestine. The electric street railway, the electric lighting system, telegraph and telephone and other modern conveniences, as well as schools and colleges, are coming in. Less than five months ago the contract was let to a firm of architects in Berlin, Germany, for the erection of a large national university to be established in Jerusalem. These are only just a few of the buds of the old Jewish fig tree, and Jesus says, "When ye see it putting forth leaves, then you know the Kingdom is nigh." There is a movement on foot now before the Astronomical Society looking toward the establishing of an observatory at Jerusalem. Jerusalem is the place where the whole world should take its observations from. Less than three years ago a Jew coming to Palestine must get a passport. That passport was good for three weeks. If he wanted to stay any longer he must have that passport renewed. A Jew could not own one foot of land in Palestine; but today he can own just as much land as he has money to pay for. A consultation between England and Turkey has resulted in this concession to the Jew. Read carefully the last four verses of the 32nd chapter of Jeremiah. I will just quote you a part of the 44th verse. "They shall say of this land that lay desolate and without an inhabitant, that they shall buy land for money and take the evidences and seal them." Now what does he mean, "That they shall buy land for money," etc.? It means that they shall give *deeds* for them. It is so translated in the revised version and in Leeser's translation. This prophecy was made something like two thousand, six hundred years ago, and for the first time, it is being fulfilled, during the past thirteen months; that the Jew is buying land for money and getting the deeds for it. You remember the old Jewish custom, that there should be one city of refuge. * * * These roads all lead back to Jerusalem. You take the map of the world; you lay it open so that you can see the world at one glance, and you will see that when the Panama canal has been finished, thrown open for general use, that the world is being cut completely in half, giving a direct course from every country on the Globe, back into Palestine, making Jerusalem the natural, the commercial center of the world. These things do not come by chance. The great Architect is working, and He is bringing these things to pass exactly on time, for, as it is written, these are the days of His preparation, preparing for the inauguration of that Kingdom which shall bring joy and peace and blessing to every willing and obedient son and daughter of Adam; and Jesus says in this same connection, "This generation shall not pass away until all be fulfilled." What generation? The generation that witnesses the sprouting of the Jewish fig tree. We are that generation. We are seeing that fig tree sprout; and so, if not in our life time, at the very farthest the life time of the little ones, will see the complete establishment of that Kingdom for which our blessed Redeemer has taught us to pray, "Thy Kingdom come, where Thy will shall be done, as intelligently, as earnestly, as heartily, as cheerfully, in all the earth, as it is done now by the holy angels of Heaven," and for that blessed time we still most earnestly pray, "Thy Kingdom come."

Columbus—Kingdom Day, July 5.

Discourse by E. D. Stewart. Subject: THE LAW OF REPRODUCTION IN KIND"

TEXT: Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting. (Gal. 6:7, 8.)



AS this is Kingdom Day on our program, it seems quite appropriate to consider one of the fundamental laws relating to the preparation for and the establishment of Christ's Kingdom, the law of reproduction in kind.

The law of reproduction in kind is one of the unchangeable laws of nature. In the morning of creation, God said, "Let the earth bring forth grass, and herb yielding seed, and fruit tree yielding fruit after his kind." That is, each was to produce after its own kind. Accordingly, every sane farmer, though he may have very little faith in anything else, has such perfect faith in the immutability of the law established by this decree, that he sows wheat with perfect confidence that wheat is what will grow, and plants grape vines with full assurance that grapes is what they will produce. Relying on the same law, he cuts down the thistles, knowing that he can never gather figs from them, and roots out the thorn bushes, feeling perfectly sure that no process of evolution can ever cause them to produce grapes. And well he may feel sure, because he is relying on one of the unchangeable laws of nature, established by the decree of the great Creator, the law of reproduction in kind.

Equally sure we may be that the same principle rules in the lives and characters of men. Jesus says, "Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles?" (Matt. 7:16.) If a farmer has thorns or thistles growing on his land, he knows that he can never gather any good fruit from them, and the sooner he roots them out the better. If you have thorns or thistles in your character, the sooner you root them out the better; they can never produce anything good for yourself or for anyone else.

If you have been sowing Canadian thistles on your farm, or in your character, all your lifetime, and you suddenly decide to sow wheat instead, you have made a good decision, the best you could possibly make, you may yet have wheat to reap; but you must reap the thistles also. Sowing the wheat can only give you wheat; it can not relieve you from the necessity of reaping the thistles, no matter how thick and thrifty the wheat may be growing about them. "Whatsoever a man soweth, THAT shall he also reap."

A man who has used profane or obscene language for many years may suddenly and determinedly resolve to free himself from this bad habit and to make his language clean. To form such a resolution may be the work of a moment. Does that moment's sowing of good seed relieve him from the necessity of reaping all the evil sowing of previous years? By no means. For years he must struggle against his old habit with many a disappointment and heart ache, and after he may think he has it completely mastered, at some unguarded moment it may spring upon him like an untamed wild beast, for the time overpower him, and cause him to use language that brings pain to his heart and the blush of shame to his cheek. "Whatsoever a man soweth, that shall he also reap."

A drunkard who has sown for years the seed of intemperance and a depraved appetite may reform so completely as to be an example in the community in which he lives, sowing in all sincerity the seed of good citizenship and worthy manhood. Does the good sowing of those years of reformation relieve him from the necessity of reaping all the evil sowing of his years of debauchery? Verily it does not. Twinges of pain from disease brought on by exposure at times of intoxication, recollections of a lost fortune, a broken constitution, a wife with health broken or heart broken, a deformed child, a child with weakened intellect, a depraved appetite or other weakness that he knows was induced or conditioned by a prenatal influence coincident with and caused by one of his debauches, may be with him many long years, a stern reminder of the truth of the Apostle's words, "Whatsoever a man soweth, that shall he also reap."

A DANGER.

Is there danger of being deceived in this matter? Yes, very grave danger, or the Apostle would not precede this admonition by the words "Be not deceived." He says, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Nearly the whole of nominal Christendom has been deceived in this matter. It is a common belief that if a man who has led a wicked life repents a few hours or even a few moments before he dies he goes straight to Heaven. I once believed it myself, believed it without stopping to consider how absurd and unscriptural it is that a man can sow thistles, and sow thistles, and sow thistles for a whole lifetime, and then say he's sorry and reap a crop of wheat—that a man can sow such thistles as dissipation, profanity, deception, malice, jealousy, revenge, impurity of thought and action for a whole lifetime and then "reap a heavenly reward"—go at one bound from a robber's den to a heavenly habitation, from the association of the gambler's table to the association of the saints and angels, from a house of ill fame to the home of the pure and holy. No! no! God is not mocked like that. It is only those that sow to the spirit that have the promise that they shall also reap of the spirit, and there must be *time* for the crop to grow. It is only those who suffer with Christ that have the promise that they shall also reign with Him, and there must be time to do some suffering *for Christ's sake*. It is only those who overcome that have the promise that they are to sit with Christ on His throne, even as He also overcame and is set down with the Father on His throne, and there must be time to do that overcoming, time for a long, hard, vigorous struggle against the world, the flesh, and the Devil. (2 Tim. 2:12; Rev. 3:21.)

If a man has lived himself into an evil character, there is no way for him to have a good character but to **LIVE** himself out of the bad character into a better character. He can not **DIE** out a bad character into a good character; that would be sowing one thing and reaping another.

But what about the thief on the cross? Did not he, on the same day that he died, go right to Heaven with Jesus? No, he did not. Jesus did not go to Heaven that day, because three days afterwards, that is, after His resurrection, He said to Mary, "Touch Me not, for I am not yet ascended to My Father." (John 20:17.) So if Jesus did not go to Heaven the day He died, the thief did not go with Him to Heaven that day.

The Greek word "hemera" that is translated "to-day" in this well known saying of Jesus to the thief on the cross can just as well modify the verb from which "say" is translated as that from which "shalt be" is translated. That harmonizes it with all the other scriptures. The common rendering leaves it inharmonious with many scriptures.

Remembering this, and remembering that the punctuation of the Bible is not inspired, what Jesus really said to the thief was, "Verily I say unto thee today,

"Thou shalt be with Me in paradise."

The word "to-day" does not tell when the thief was to be with Jesus in paradise, but the meaning falls back and emphasizes the time and the peculiarity of the time of utterance, as if Jesus had said, "Verily to-day, even this dark day, even to-day when it seems impossible that I could ever fulfill any promise, even to-day I promise thee, Thou shalt be with Me in paradise." A similar construction is found in Deut. 30:16, "I command thee this day to love the Lord thy God." In that text, "this day" (to-day) goes back and emphasizes the time of utterance, and does not go forward to tell when they were to love the Lord, because that must be all the time. So in the text under consideration, "to-day" goes back and emphasizes the time of utterance, and does not go forward to tell when the thief was to be with Jesus in paradise. The verse immediately preceding indicates that, as we shall presently see.

"Paradise" is an Arabic word which means "garden." "In paradise" means "in the garden," in Eden. "In the times of restitution of *all things*" spoken of in Acts 3:21, Eden is one of the "all things" that will be restored, and will spread and broaden until it covers the earth so completely that even "the desert shall rejoice and blossom as the rose." In that paradise, the restored and happy earth, the thief shall have a place when the "kingdom of this

world are become the kingdoms of our Lord and of His Anointed," and shall have the glad opportunity of being led up on the "highway of holiness," from one development of character to another, to perfection and happiness. Then is when the thief asked to be remembered. He said, "Lord, remember me (not "when Thou goest to Heaven," but) when Thou comest into Thy Kingdom" (Luke 23:42). To this Jesus replied, "Amen." That is exactly the Greek word that is translated "Verily" in this text. "Amen," so be it; I will remember thee when I come into My Kingdom. Thou shall be with Me in paradise."

But to make the text in Luke 23:43 an occasion, as is often done at the funerals of wicked men, of saying, "Perhaps he repented the last few moments of his life like the thief on the cross, and so is now happy in Heaven," is a doctrine that has no sanction in reason or in the Scriptures. When we remember how often this false doctrine is preached in the hearing of young men and boys whose characters are in the formative period, is it any wonder that there is so much wickedness in the world? Is it any wonder there is so much sowing of evil, when men are taught that they can sow evil, and sow evil, and sow evil for a whole lifetime and then *by repentance, suddenly and forever reap good?*

But someone may say, "Don't you believe in repentance and conversion?" Certainly, I do, but I also believe that "Whatsoever a man soweth, that shall he also reap," and, therefore, to every man must come an opportunity to *reap the evil he has sown* as well as the *good*.

REPENTANCE AND CONVERSION.

A child that is sorry for his wrongdoing merely because it brings him punishment, has not repented in the true sense of the word. Neither has that man truly repented who still loves sin and would be pleased to hold on to it, were it not for the fear of future punishment. It is not enough to be sorry for the evil sowings of your past life; it all depends on *why* you are sorry. "Godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death." So the difference between "godly sorrow" and "the sorrow of the world" is as wide as the difference between "salvation" and "death" wide as the difference between the road to everlasting life and the road to everlasting death (2 Cor. 7:10).

True repentance implies a genuine sorrow for having shown so little appreciation of the field that God has given you as to sow thistles in it, to sow evil in a character that should produce nothing but good and happiness. Conversion means "a turning about" and implies a determination to stop sowing thistles and to begin sowing wheat, and the sooner the better, the fewer thistles and the more wheat there will be; but the thistles you have already sown remain to be taken care of.

In Isa. 11:9, we read of a time when there will be nothing left to "hurt or destroy" in all God's "holy mountain." "Mountain" in the Scriptures is the symbol for "Kingdom." So the real meaning is, "They shall not hurt or destroy in all My holy Kingdom." When He shall "take to himself His great power and shall reign, how broad, how deep, how high will His Kingdom be? We can set no bounds. Nothing left to hurt or destroy in God's Kingdom, means nothing left of a hurtful or destructive nature in the whole of God's clean universe. Sin hurts and destroys. So the whole universe must be set free from sin. If the sinner lets go the sin, it will be destroyed and the sinner preserved. If in any case the sin and the sinner prove to be inseparable, both will lose their existence together. He that goeth forth "conquering and to conquer" will conquer every evil thing. If you wish to be a citizen of the clean universe in that happy finality of God's plan, then you must, in the meantime, get completely rid of every thistle in your character. If you persistently cling to the thistles after you have been made fully aware of their deleterious qualities, then the final destruction of your thistles means the final destruction of the character that holds them and holds on to them, the loss of your whole being in the second death, a death from which there is no hope of a resurrection.

If you are looking with bitter regrets at the crop of thistles in your character, disposed to feel sorry that the principle of reproduction in kind exists, turn your eyes to the wheat that you have sown or that you are determined to sow, and rejoice that whatsoever a man soweth, that shall he also reap. Rejoice that the same principle that gives you thistles to prod your fingers also gives you wheat to sustain your life. Rejoice that the same principle that

does not permit your thistles to turn to wheat will never permit your wheat to turn to thistles. Keep sowing wheat in your character, and keep rooting out the thistles no matter what pain they may give you as you fight them, and sooner or later there will come to you a time of rejoicing. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:6). He that goeth forth and weepeth, sorry for his own sins and weeping because of all the sickness, sorrow, pain, death, wrong, oppression, contention, and error that sin has caused, "sighing and crying for all the abominations that be done in the land" and bearing the precious seed of truth and righteousness, shall doubtless come again with rejoicing, bringing his sheaves with him. No matter the weeping and discouragement while you sow, if wheat is what you have sown, wheat is what you will reap, and you will rejoice in the reaping.

SOWING TO THE FLESH AND SOWING TO THE SPIRIT.

The first part of our text has a general application, "Whatsoever a man soweth, that shall he also reap." The second part has a special application. Two special kinds of sowing are mentioned and the two corresponding kinds of reaping. "He that soweth to his flesh shall of the flesh reap corruption, (death, second death, death everlasting) but he that soweth to the spirit shall of the spirit reap life everlasting."

What is it to sow to the flesh? The Apostle indicates that it is very plain, what it is to sow to the flesh. In Gal. 5:19-21, he says, "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like" and tells us that those that do such things shall not inherit the Kingdom of God.

Someone may be inclined to say, "That does not apply to me. I am not guilty of such gross immoralities as adultery, murder, drunkenness and such like. I am not sowing to the flesh." Stop and think. While it is good to be merciful and charitable toward others in these matters, it is not well to show too much mercy to ourselves, and not a particle of mercy to the thistles we find in our character. We should bear in mind that the grossest immorality, the foulest murder, the bitterest contention always has a very small beginning in the heart. Jesus says, "He that looketh on a woman to lust after her hath committed adultery with her already in his heart." Again He tells us that he that is angry with his brother and he that speaks in a hateful manner to his brother are both in danger. The Apostle John says, (1 John 3:15) "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." The civil law dates murder from the time of the commission of the overt act. God's law dates murder from the first inception of hatred in the heart. It is the heart we need to watch. "Keep thy heart with all diligence, for out of it are the issues of life." The issues of life, every thought, word and deed is from the heart, often from a very small beginning in the heart.

A single seed may produce a crop that spreads and spreads until a whole farm is covered with a noxious weed; an angry word thoughtlessly spoken may be the beginning of a strife that spreads discord throughout a whole neighborhood; the grossest immorality has its beginning in an impure thought or an evil desire; the most intense hatred may spring from what was at first only an uncharitable opinion; the foulest murder and the most prolonged and bitter strife may spring from what was at first only a very small root of bitterness.

All such sowings, whether large or small, whether open or concealed, are sowing to the flesh, the principal sowing of a large majority of the human race at the present time. Now comparatively few are sowing to the spirit or care to do so. Many wish to go to Heaven when they die; few care to develop in their lives and characters the spirit that Heaven is pervaded with, the beautiful spirit, the lovely disposition of our Lord and Master. It is the same few that are spoken of in the text, "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." The few that are in the narrow way love righteousness (rightness) so much that they are willing to make any sacrifice in order to be right—right in thought, word, deed, belief, affections, desires, spirit or disposition, right in every respect, and are daily striving to bring their lives more and more into harmony with the right, no matter the difficulties, no matter the discouragement, no matter the sacrifice.

Those who walk in this narrow way of self-sacrifice faithfully unto the end are to be our Redeemer's associates to all eternity. In the language of the Apostle, they "shall ever be with the Lord" (1 Thes. 4:17).

In this we see why the narrow way is so narrow. It is because of God's love. God is always love and always kind; but He would not be kind if He were to leave the narrow way wide enough for one individual to pass over it and into the association to what it leads, unless such a one, before he reaches the end of the way, has developed within him the spirit, or disposition, of those with whom he is to associate the spirit or disposition of Christ and his joint-heirs (Rom. 8:16, 17). Without that spirit he would be out of place in the heavenly association, just as a thief or gambler feels out of place and ill at ease in association with the Lord's people as they speak of their love of God and their love of rightness. He wants to change the subject or to get out of the association just as quickly as he can decently. It would not be a reward, but a punishment, to keep him in such an association to all eternity.

In like manner, there are persons who are praying to be taken to Heaven when they die, who, if they were so unfortunate as to get there with their present likes and dislikes, with their present spirit or disposition, they would want to change the subject or to get out of the association just as quickly as they could decently. They would not find it congenial. So it is God's love toward such a one, acting in harmony with his different love toward those who walk steadfastly in the narrow way, that leaves it so narrow that not one individual can pass over it and into the heavenly association who does not have the disposition of Christ. Hence, the words of the Apostle, "If any man have not the spirit of Christ he is none of His" (Rom. 8:9).

So, my dear friends, those of us who are striving to enter the straight gate or to walk the narrow way, should make it one of our first duties, and an oft repeated duty, to examine ourselves whether we have the spirit, or disposition, of Christ, in what measure we have that spirit, and whether we are daily sowing such seed as will produce that spirit more and more in our lives and characters. Thus alone can we "sow to the spirit," thus alone can we be Christ's "followers."

SOWING TO THE SPIRIT.

Did you ever stop to consider what a wonderful thing, what a miraculous thing it is to be a "follower of Christ?" In 1 Cor. 11:1, the Apostle says, "Be ye followers of me even as I also am of Christ." The Greek word that is translated "followers" in this text is "mimetai," which means "imitators." So the Apostle's exhortation really is "Be ye imitators of me even as I also am of Christ." Isn't that a wonderful thing, even to attempt to be an imitator of Christ? Isn't it a miracle of God's grace that He could instil into my imperfect life even a *desire* to be an imitator of the Master?

My dear brother, if such a desire has flowed into and filled your heart, you have one of the greatest things God ever gave to one of His creatures. Think of it gratefully, humbly. You could not instil such a desire into yourself any more than you could give yourself life. In fact, the Apostle, in James 1:18, speaks of it as giving of life, a begetting, "of his own will begat he us by the word of truth that we should be a kind of firstfruits of His creatures."

God begets us by the word of truth; we must also grow by the word of truth. A great benefactor may give a farmer friend the choicest kind of seed, but unless the farmer keeps sowing the seed and caring for the crop, by and by the seed deteriorates and finally runs out. God alone gives the good seed, the new mind, the new will, the spirit of Christ, but we must sow to the spirit, thus increasing the seed, "growing in grace and in the knowledge of our Lord and Savior Jesus Christ" (2 Pet. 3:18).

It is only those who are begotten to the spirit of Christ that can sow to the spirit. To such and such only does the latter part of our text apply. In 2 Cor. 5:17, those thus begotten are spoken of as new creatures, a new creation." If any man be in Christ, he is a new creature; old things are passed away, behold all things are become new." The old hopes, old plans, old desires and old ambitions are passed away and new ones take their place that are in harmony with the mind or disposition of Christ.

What is the mind of Christ? In Phil. 2:5, the Apostle says, "Let this mind be in you which was also in Christ Jesus." Then, in the following verses he tells us what that

mind is. Though he "was in the form of God" he "made himself of no reputation and took upon himself the form of a servant and was made in the likeness of men." Ah! There is humility. He humbled himself from the form of God to the form of men. But He humbled himself even more. "Being found in fashion as a man, He humbled himself, and became obedient unto death, even the death of the cross." From the highest form of life, "the form of God," He humbled himself to the most reproachful form of death, the death of the cross. Let this mind be in you which was also in Christ Jesus, the spirit of *humility*.

Obedience is another quality in "the mind of Christ" that is here suggested. Seeing that His death was a part of the Father's plan for the salvation of the human race, when He became obedient unto death He became obedient to the will of the Father.

Self-sacrifice for the sake of others is a third quality in the mind of Christ that this text suggests, humbling himself to the form of man and afterwards to the death of the cross for our sakes. "He was rich, yet for our sakes he became poor that we through his poverty might become rich." Let this mind be in you which was also in Christ Jesus the spirit of self-sacrifice for the sake of others.

Such qualities as humility, obedience, meekness, forgiveness and self-sacrifice for the sake of others are entirely foreign to the spirit of the world. The carnal, fleshly, or worldly mind is directly opposed to the mind of Christ. "The carnal mind is enmity against God and is not subject to the law of God, neither indeed can be." (Rom. 8:7). The spirit of Christ is the spirit of self-sacrifice for the sake of others; the spirit of the world is the spirit of grasping, every man for himself. The spirit of Christ is the spirit of love; the spirit of the world is the spirit of hatred, envy, jealousy and revenge. The spirit of Christ is the spirit of peace; the spirit of the world is the spirit of war and contention. The spirit of Christ is the spirit of humility; the spirit of the world is the spirit of pride, pomp and display. The spirit of Christ is the spirit of obedience; the spirit of the world is to obey when they think best, but to take their own way for it when they think it is better than the Lord's way.

CARNAL-MINDEDNESS.

In all these things we see the truth of the Apostle's words, "The carnal mind is enmity against God." But should not the Apostle have made some exceptions? Do not carnal-minded men, perfectly worldly men, sometimes contribute to charitable purposes and do great and wonderful things for the people? Yes, they do, and they may do all these great and wonderful things in the name of the Lord. They may say, "Lord, Lord, have we not prophesied in thy name and in thy name have cast out devils, and in thy name done many wonderful works?" They may do all these things and make all these professions, and yet the Lord will say, "I never knew you." (I never recognized you as a servant.) "Depart from me ye that work iniquity." (Matt. 7:23). The greatest work is only "iniquity" in the Lord's sight, unless it is done in the right spirit and with the right motive. It is only when we come to the Lord in complete obedience, in full surrender of our will to His, with lives fully consecrated to His service that we can truly be counted as serving the Lord.

If I am serving myself and incidentally do something that I may claim is serving the Lord, I am only serving myself all the while. If I own and run a store, no matter how many kindnesses I may show to my customers for the purpose of holding their custom or of gaining new custom, I am only serving myself all the while, no matter how many people are indirectly benefited by my kindnesses. If I subscribe liberally to some charity in order to please an acquaintance or to hold, gain, or bind a friendship, I am only serving myself all the while, no matter how worthy the object of charity, and no matter how many people may be indirectly benefited. A man who gives ten thousand dollars to some object of charity in order to get his name before the people and to receive their praises, gives exactly ten thousand dollars to himself, not one penny to the Lord. If a man spends money on some public improvement, for the purpose of increasing the value of his property, we do not claim that he does anything wrong, but he would be doing wrong to set the amount in the wrong place in his moral ledger. It must be placed not "To Charity," not "To the Service of the Lord," but "To Self Interest." In like manner, we do not condemn a man as criminal because he gives a thousand dollars to his church in order to keep it ahead of the other churches of the town, but he is self-

deceived if he credits himself as giving a thousand dollars to the service of the Lord. It should be credited "To the Fostering of Denominational Pride," which all must admit is a carnal interest, and is "sowing to his flesh." "While one saith I am of Paul and another, I am of Apollos, are ye not carnal?" (1 Cor. 3:4).

If you were to go with a solicitor of funds in almost any of the nominal churches as he goes to the various members of the congregation, you would find that he appeals most frequently to the carnal desires and impulses of the congregation and very seldom to their love of God or their desire to honor and glorify His name. Appeals like, "You're not going to let your church get behind the other churches," or "You are as able to give as your neighbors are," are the appeals that bring the money. I know what I am talking about, I have been a solicitor in one of the nominal churches myself.

Therefore, the fact that worldly, or carnal-minded men sometimes give as if impelled by charitable or religious motives, is not a contradiction, but rather a corroboration of the truth of the Apostle's words, "The carnal mind is enmity against God and is not subject to the law of God, neither indeed can be."

THE BATTLE.

The flesh and the spirit are so directly opposed that the Apostle (Gal. 5:16, 17, Diaglott) says, "Walk by the spirit and fulfill not the desires of the flesh. For the flesh desires contrary to the spirit, and the spirit contrary to the flesh; for these two are opposed to each other, so that you do not perform the thing you wish." At the very first effort to walk according to the spirit, we find that we do not perform the thing we wish. The spirit desires one way and the flesh the opposite way, and so the battle is on between the flesh and the spirit, between the carnal mind and the mind of Christ. The mind of Christ says, "Withhold not from thy brother in need"; the carnal mind says, "I need it all for myself." The mind of Christ says, "Forgive your enemies"; the carnal mind says, "I would like to have enough revenge to let him know better than to treat me so again." The mind of Christ says, "Obey in all things"; the carnal mind says, "The Lord does not expect us to obey when we see a better way." The mind of Christ says, "Pray without ceasing"; the carnal mind says, "It is so tiresome to keep in the prayer attitude all the time."

So the battle is on between the flesh and the spirit, and it is on to a finish, on until one of the antagonists puts the other to death. "If ye live after the flesh ye shall die, but if ye through the spirit, do mortify the deeds of the body ye shall live" (Rom. 8:13). If you keep sowing thistles after you learn their deleterious qualities you are inexcusable. If you sow to the flesh, if you continue to pander to your fleshly desires and inclinations, after you have learned their sinful, death-producing tendencies, wilfully and persistently living contrary to God's will after learning its beauty and righteousness, what place will there be for you in the universe in that happy finality when every creature will be living in harmony with God's righteous law? "If ye live after the flesh ye shall die."

"If ye through the spirit do mortify the deeds of the body, ye shall live." No man ever mortified (killed) the deeds of the body except "through the spirit." Impelled by some lower motive a man may chain the tiger nature within him, but no man can kill the tiger, except through Christ and His spirit. For suppose a man should completely overcome all evil tendencies within him and become worthy of eternal life entirely independent of Jesus Christ, then we would have a plain contradiction of Rom. 6:23, "The gift of God is eternal life through Jesus Christ our Lord." Hence, He is the only foundation for character building that is to endure to all eternity. To this agree the words of 1 Cor. 3:11, "Other foundation can no man lay than that is laid which is Jesus Christ." Salvation through Jesus Christ is the salvation that the dear Father has provided for every human being living or that ever has lived.

There is no true sowing to the spirit and no true spiritual growth that is not founded on faith in our Lord Jesus. Each, first of all, must believe in Christ as his Savior, and have the peace that comes through faith in His power to redeem. Then, if the seed has fallen in good ground, his faith and gratitude begin to grow, and grow so strong that he realizes that he is "not his own," but has been "bought with a price" (1 Cor. 6:19, 20) and so yields himself in obedient service to Him who loved him and bought him with His own precious blood, consecrates to

the Lord his time, his talents, and possession, and keeps asking, "Lord, how wouldst Thou have me use them?"

In regard to consecration we sometimes speak of "counting the cost," and that we should always do, but no matter how great we find the cost to be, we show a lack of gratitude to God and a lack of faith not well pleasing to Him when we say, "I am afraid to consecrate myself to the Lord, lest I may not be able to carry out my consecration." My dear brother, if I owe Mr. A a thousand dollars and should say to him, "Mr. A, I owe you a thousand dollars, but I am afraid to begin paying you lest I may not be able to pay all the debt." Would Mr. A be well pleased? If he is a fair-minded man, he would be better pleased if I should say, "Mr. A, I owe you a greater debt than I can ever pay, but I am determined to do the very best I can, I am determined to pay you every penny I can raise." Full consecration to the Lord implies a determination to pay every penny we can raise, but does not imply the payment of a single penny that we can't raise. We do not mean literal pennies, but anything that has value, large or small.

When I realize that I owe the Lord a greater debt than I can ever pay, that His unbounded love and mercy have provided for me a ransom from death and oblivion, that my whole being has been redeemed from the power of death through the death and suffering of our dear Redeemer, that for my sake, He left the glory that He had with the Father, left the form of God and was made in the form of man, that for my sake He became obedient unto death, even the shameful death of the cross, that for my sake He bowed His willing head and received the blow that justice held over me, that for me He sweat the bloody sweat of Gethsemane and stood silent before the false accusations of the elders and chief priests, "as a sheep before her shearers is dumb, so He opened not His mouth," that for my sake He was crucified between malefactors and bore the scoffs and tauntings of the multitude, that for my sake, "He poured out His soul unto death," gave up His whole being unto death, gave up for the time being His very existence for my sake—when I realize that all this was done for me by Him "who was rich, yet for our sakes became poor," and that it was done for me because I could not do it for myself and because no other being in the whole universe could do it for me except the Only Begotten, then I realize, "I am not my own, I am bought with a price."

Realizing all this, I would be ungrateful indeed and lacking in faith if I should say, "Lord, I owe Thee a greater debt than I can ever pay, but I am afraid to begin serving Thee, because I know my service will be imperfect." More pleasing to the Lord it would be, if I should say, "Lord, I never can pay the great debt I owe, I know my service will be imperfect, but I give it such as it is."

Just as I am without one plea
But that Thy blood was shed for me,
And that Thou biddst me come to Thee,
O, Lamb of God, I come, I come.

Just as I am and waiting not
To rid my soul of one dark blot;
To Thee whose blood can cleanse each spot,
O, Lamb of God, I come, I come.

Just as I am, O Father dear,
Thy gracious promises I hear,
So I can come without a fear,
O loving God, I come, I come.

I owe Thee much, dear Lord, but I can only give myself. I hear Thy servant saying in Thy word, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God—." That is enough, dear Father, when Thou dost say the sacrifice is acceptable, I need no further assurance and I know it is a reasonable service to present my body a living sacrifice.

Take my hands and let them move
At the impulse of Thy love.
Take my feet and let them be
Swift on errands, Lord, for Thee;
Take my voice and let it bring
Honor always to my King.

Take my lips and let them be
Moved with messages from Thee;
Take my silver and my gold;
Nothing, Lord, would I withhold.

Take my moments and my days;
Let them flow in constant praise;
Take my intellect and use
Every power as Thou shalt choose.

Take my will and make it Thine;
It shall be no longer mine;
Take my heart, it is Thine own;
Thus in me Thyself enthroned.

Take my love, my God, I pour
At Thy feet its treasure store;
Take myself—I wish to be
Ever only all for Thee.

My dear brother, when you thus present your body "a living sacrifice," you have the assurance of His Word that it is "acceptable unto God." It is made so through our Redeemer's sacrifice. Therefore, though it may seem a worthless gift, the same merit can make it useful in the Lord's service when brought under control of the new will.

In 2 Cor. 4:7, the Apostle tells us that "we have this treasure in earthen vessels." The earthen vessels of ancient times were apt to be leaky; so are the "earthen vessels" in which we have this "treasure," the new nature, the new disposition. Sometimes when we hear Brother Russell or some other brother who is living near the Lord, portray the beauty of God's plan and the glory of His character, we feel as if we could do anything for a God so great, so good, so wise. Sometimes when we have been enjoying a season of meditation and prayer, or in reading God's Word, or in hearing the brethren tell what the Lord has done for them, we have a new vision of what the Lord has done for us, and our hearts are lifted to heights of love and gratitude and joy that we had never felt before.

The sentiments that fill our hearts at such moments of inspiration we should have all the time and we could have all the time, if we kept "filled with the spirit." But there is the difficulty. The good things that flow into our hearts at such moments of rapture may fill us to overflowing, but we have the treasure in earthen vessels. So the knowledge of God's plan leaks out, then our conception of His wisdom and love leaks out, then our gratitude to Him leaks out, then our determination to serve Him faithfully leaks out, unless "the inward man is renewed day by day" (2 Cor. 4:16).

That is the only way to keep "filled with the spirit." The inward man must be renewed day by day. Every day you must either hear God's Word expounded, or you must join with the brethren in prayer, in testimony or in Bible study, not forsaking the assembling of yourselves together, or you must spend a season in meditation, in prayer, or in reading God's Word, or you must recall to some discouraged brother God's precious promises, or in the midst of your busiest tasks, as when waiting at the bedside of the sick, you must lift your heart in silent prayer where none but God can hear. In one of these ways (or better in more than one) the inward man must be renewed day by day.

Go into your garden some June morning when all your plants are growing green and vigorous in the bright sunshine. Select one plant; dig around it and under it until you separate each little rootlet from every source of nourishment. Leave it so just one day; watch what happens to the little plant and think what may happen to the new nature begotten within you, if cut off for just one day from all the channels of spiritual nourishment that the dear Heavenly Father has so richly provided. The little plant may survive and the new nature within you may survive after such an experience, but each receives a setback from which it does not soon recover. It is only when the rootlets of the garden plant reach out in every direction for its nourishment, that it keeps most vigorous and grows most rapidly. When the new nature to which you are begotten draws sustenance from every source of spiritual nourishment then your spiritual growth is most vigorous and rapid.

The renewing day by day means not only daily growth, but also transformation. In Rom. 12:2, we read, "Be not conformed to this world, but be ye transformed by the renewing of your minds." Being conformed to this world means a sowing to the flesh, sowing like the world sows—

a field of thistles. "Be ye transformed by the renewing of your minds" means a sowing of good seed and a harvest of rejoicing. I have seen a field in early springtime largely covered with briars and thorns. I have seen the same field in late autumn so "transformed" that it was a field of beautiful corn, but there were briars there to prod the farmer's fingers as he harvested his corn. But year after year he kept rooting out the briars and sowing or planting good seed, until the field was so completely transformed that it was a field of the most beautiful wheat, almost free from briars. "Everything in the world, the desire of the flesh, the desire of the eyes, and the pomp of life is not from the Father but from the world" (1 John 2:16, Diaglott). So a character that is still conformed to this world is not from the Father, but from the world—filled with the plans of the world, the desires, the hopes, the ambitions and the disposition of the world, filled with hatred, envy, strife, jealousy, backbiting and revenge—is it possible that a field full of such briars and thorns could ever become a character full of the fruits of the spirit? Possible in just one way, by heeding the admonition of the Apostle, "Be ye transformed by the renewing of your minds," by getting the old qualities out and re-new-ing with better ones, by rooting out the "works of the flesh," and sowing and planting such seed as produce the fruits of the spirit, love, joy, peace, longsufferings, gentleness, goodness, faith, meekness and self-control (Gal. 5:22, 23).

In sowing to the spirit, the general law holds good, "Whatsoever a man soweth, that shall he also reap." Would you grow in your heart a rich crop of love? Remember that like produces like. A man who would develop a strong right arm must use the strength that is already in his arm, even in the difficult tasks. If you would have your love grow stronger, you must use what love you have, even in the difficult task, loving even your enemies. Think of all the good things about your enemy that you can. Think of all the good things that you would like to do for him if you could. Think of all the good things that you hope God may do for him in His own good time. Love everything that God loves. Love God with all the love that is in your heart, in your mind, in your being, and with all the strength of which you are capable. Sow richly and bountifully and a rich and bountiful crop of love will grow.

Meanwhile, remember that you can not grow a virtue by sowing the opposite vice. You can not grow in your heart a rich crop of joy by thinking unhappy thoughts or by pulling down the corners of your mouth in complaints and murmurings. You can not develop humility by boasting. You can not develop peace in your heart by living in a turmoil. You can not grow a crop of gentleness in your heart by thinking, speaking or acting harshly. You can not develop long-suffering toward others by flying into a rage at them. You can not develop love for others by thinking bitter thoughts about them, by finding fault with them, or by gossiping about their faults to others, any more than you can gather a crop of grapes by planting thorn bushes or a crop of figs by sowing thistles. "Men do not gather grapes of thorns or figs of thistles."

SOWING THE WHOLE FIELD.

Furthermore, you must sow the whole field. Leave a corner of your garden unplanted and it grows full of ugly weeds. Neglect the part of your character where gratitude should grow and there springs up a rank growth of ingratitude to God and to all those whose kindnesses you have received. Neglect the sowing of love, and hatred springs up. Neglect the sowing of patience, and soon there is a rank growth of peevishness and fretfulness. Neglect any part of your character where a good quality should grow, and right there the opposite evil quality is soon spreading itself. So there is no way but to keep at it, sowing thy seed in the morning and in the evening withholding not thy hand.

In all our sowing, our purpose must be inward, and outward as well, inward toward our own character development, outward toward the good of others, "doing good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). The inward and the outward purpose are perfectly correlated. Every outward opportunity must be used if we would perfectly develop every inward grace. In Isa. 32:20, we read, "Blessed are ye that sow beside all waters." In the dry countries of the East, the fertile land is "beside the waters." It is no use to go out into the desert to sow seed. It is no use to speak of the Truth to those whose hearts are set against it, but wherever we find one who has "an ear to hear," it should be one of the

greatest delights of our life to speak of the Truth we love, sowing wherever there is an appearance of fertility. "Blessed are ye that sow beside all waters."

The work our text suggests implies determination and continuous effort. You may have been sowing thistles twenty, thirty, or forty years before you realize the necessity of absolutely ridding the field of them ere you can be "presented faultless before the presence of his glory with exceeding joy" (Jude 24). Where thistles have been sown so long, you need not expect to get rid of them in a few days. So you might as well "gird up the loins of your mind" for a vigorous struggle. "By patient continuance in well-doing, seek for glory, honor and immortality." "Strive to enter in at the straight gate." "Lay hold on eternal life." "Whatsoever thy hand findeth to do, do it with thy might." "Let us run with patience the race that is set before us." All these texts imply determination and vigorous effort. (1 Pet. 1:13; Rom. 2:7; Lu. 13:24; 1 Tim. 6:19; Eccl. 9:10; Heb. 12:1).

Ne'er think the victory won
Nor once at ease sit down,
Thine arduous work will not be done
Till thou hast gained thy crown.

When we read the words of our text and see how much they imply, when we realize how much there is to sow and how short the time for the sowing, when we see how much must be rooted out of our character that is displeasing to a God of exact justice and righteousness, when we remember that satan, the world and our own carnal tendencies stand ready to baffle every good sowing that our better nature would attempt, we would be ready to be overwhelmed with discouragement, were it not that our loving Father, in the very next verse, right where it is needed, gives us one of the dearest promises you ever heard, "Let us not be weary in well doing, for in due season we shall reap if we faint not."

May the Lord grant us such strength that we may not faint by the way, keeping our faith bright, our hope strong, our courage firm, our faces God-ward to the very end of our pilgrimage.

Columbus—Kingdom Day, Sunday, July 5, 4 p. m.

Discourse by Brother G. B. Raymond. Subject: "GETTING READY FOR THE KINGDOM"



IT seems to me, dear friends, that this hymn which we have just listened to with so much pleasure and profit, I trust, is the proper hymn for the closing talk of the Kingdom Day. It is this glorious Kingdom that is to give the light and truth to all the world of mankind. I do not know just when. We are looking for it. We are watching for it. We are anxiously expecting it; soon.

I want to read a selection of Scripture from the 22nd chapter of Matthew's Gospel: "And Jesus answered and spake unto them again by parables, and said, The Kingdom of Heaven is like unto a certain king which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding, and they would not come. Again he sent forth other servants, saying, Tell them which are bidden, behold, I have prepared my dinner, my oxen and my fatlings are killed and all things are ready, come unto the marriage. But they made light of it and went their ways, one to his farm, another to his merchandise, and the remnant took his servants and entreated them spitefully and slew them. But when the king heard thereof he was wroth and he sent forth his armies and destroyed those murderers and burnt up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage." And then some intervening verses, and the 14th verse: "Many are called, but few are chosen."

WHO WILL BE READY?

Who are they that are chosen? They are the ones that were ready. Now, dear friends, we have been looking forward to date, anxiously looking forward to a date. Sometimes I think we have been looking more at that date than we have at our personal condition and asking whether or not we would be ready when the time did come. It should not make very much difference to you and to me when the time is, so long as it is the Lord's time, if—"If what?" you say: If we are ready. If we are ready.

And so our text this afternoon, Matt. 25th and a part of the 10th verse: "And they that were ready went in, and the door was shut." You and I may be here when that date arrives; but will we be ready? That is the question. Will we be ready? "Oh," you say, "I hope I will be ready," but that won't be enough. They all hoped they would be ready, but the door was shut, and, in many cases, shut in their faces. Let us think less about the date and more about our condition; more about what we have attained unto and less about when the time will be. I do not know, and we cannot know. Let us forget it. We do know one thing, that we must be ready to enter in. Let us be concerned, then, about this one important thing so far as we are concerned, and let this other matter, about which the Lord is going to have His own way anyway, let Him attend to it. We have been wasting time, squandering peace, thinking about, studying about, worrying about, digging about a

time that we could not possibly know, for the Bible says so. You can know seasons, you can know times in that sense, but you cannot know dates. Now you think you can, I know, a lot of you, but you have got another think coming (laughter). Now we are so in the habit of changing, I presume one more change won't hurt, I presume you think, anyway. "They that were ready went in, and the door was shut."

SETTING DATES.

Now you know, dear friends, that at every convention we have had, we have been listening to people who have told us the infallible proofs, infallible—why I have counted them by the score—that everything would go to smash in October, 1914, and you couldn't stop it. You haven't heard much about that in this convention, have you? We are getting a little too close to the date. I sat for an hour and three-quarters in one of the last conventions we had and heard one of our brethren give proof after proof and proof after proof for almost the whole time that everything would have to turn in 1914, October. I say, dear friends, the one thing that you and I are interested in is our personal condition, whether or not we are going to be ready for this great event when it does occur to you and to me. That is the one thing. We cannot afford to be sidetracked on these other issues about which we cannot definitely come to a conclusion. We cannot afford to do it. It is too near the end.

READ THE TOWERS.

Now we all believe it will be soon, don't we? As our pastor said, it will be soon, even if it would be five, ten or twenty years yet, still it would be soon. "Why," you say, "I didn't know he said that." You didn't? You don't read the Towers, do you? You are too busy reading the Second Volume and you haven't time to read your May first Tower yet. That's the place to find out the up-to-date news, is in the Tower. That's the place. How can we get ready for the Kingdom? Is it possible? Oh, yes, it is possible. There will be enough who will have made themselves ready to occupy every seat at that great marriage feast of the Kingdom. There will be enough. You and I may not be there. There will be enough to fill every seat. If any can make themselves ready, you and I have the privilege. We can do it. How can we do it? Jesus said, "I am the vine, ye are the branches." This is another beautiful picture, you see. The marriage is one, the vine and the branches another, the Book is full of them, full of them. "He that abideth in Me and I in him, the same bringeth forth much fruit, for without Me ye can do nothing. If a man abide not in Me he is cast forth as a branch and is withered, and men gather them and cast them into the fire and they are burned, destroyed." "Therefore let us not sleep, as do others, but let us watch and be sober." How can we get ready for the Kingdom? By counting the cost. By making the sacrifice. By enduring to the end. This is the process.

COUNT THE COST.

Count the cost. Yes, count the cost. "And whosoever

doth not bear his cross and come after Me cannot be My disciple. For which of you intending to build a tower, sitteth not down first and counteth the cost whether he have sufficient to finish it?" This is the principle laid down by our Lord himself. These words are familiar to us, and this rule is followed when you start out to do something. And when you start for the Kingdom you are starting out to do something. This is the most important piece of business that you have ever undertaken, is to get ready for this glorious Kingdom, and get into it, into it, in that high, that great sense, that supreme sense that our brother spoke of this morning, get into the ruling phase of this glorious Kingdom. I say this is a mighty undertaking.

Shall we count the cost? We *must* count the cost. That is the first thing to do, after we get the invitation. "Then Peter began to say unto Him, Lo, we have left all." Have you got as far as Peter had in the first few words? Have you left all? "Well," you say, "I have agreed to." Well, that's good. That's a start. "Well," you say, "What more can I do?" Why, leave it. Do you get that? After you agree to do it, the next thing is to *do it*. "Why," you say, "I thought it was all in the agreeing." Oh, no, it's all in the *doing*. "Well," you say, "I've got to leave some. Maybe 1914 won't be a true date." Well, now, Peter says, "We have left all," not, we are going to leave all some time, when we are through with it, to be quarreled over after we have gone; not, we are going to leave it, to our children to carry them over the time of trouble, when what we leave them won't be worth a farthing. "We *have* left all," in the past tense, "and *have* followed Thee." That means just as much as the other statement, just as much; "and *have* followed Thee." And Jesus answered and said, "Verily I say unto you, there is no man that hath left house, or brethren or sisters, or father, or mother or wife or children or lands for My sake and the Gospel's," (that takes in everything, everything you have got that's worth having or leaving or keeping is included in that list), but he shall receive a hundred-fold now in this time. What did you leave? I left a house, I left brethren, I left sisters, I left father, I left mother, I left wife, I left children, I left lands, for Thy sake, O Christ, I left them. Have you got a hundred-fold? Oh, yes, you say. Well, how? Have you got a hundred times as many as you had before? No, no, I haven't got a hundred times as many as I had before, but what I have got are worth a hundred times more. See? When any man starts in to follow the Lord Jesus Christ in this proposition, if he is a husband he is a hundred times better husband than he was before; a wife is a hundred times better wife than she was before; children are a hundred times better children than they were before. You get a hundred-fold. Now you can spiritualize that if you want to and say that these things are in a spiritual sense, and are a hundred times better because they are spiritual, and the others were only of an earthly and temporal kind; "but he shall receive a hundred-fold now in this time, houses and brethren and sisters and mothers and children and lands, with persecutions, and in the world to come eternal life." "Oh," you say, "I am so glad I am going to get all that!" Well, maybe you won't. "What," you say, "maybe I won't?" Why no, maybe you won't. "What makes you think that?" Why because maybe you haven't left what you had. Maybe you have only promised to do it. Maybe you haven't really left it yet; and Jesus said, Those that *have* left these things shall get a hundred-fold, not those that say they will. Maybe that's the reason why you are so worried about the time. Maybe that's the reason why you have got so much time to give to that proposition.

MUST PROVE OUR LOVE.

What is the cost? The rich young ruler, you remember, who came to our Lord with that question of his, and Jesus answered him, the young man said unto Him, "All these things have I kept from my youth up. What lack I yet? Jesus saith unto him, If thou *wilt* be perfect (that is what you and I have got to do if we get into the Kingdom; we have got to be perfect; there will be nothing imperfect in that Kingdom; got to be perfect)—if thou *wilt* be perfect, go and sell that thou hast and give to the poor, and thou *shalt* have treasure in Heaven." That is where the Kingdom is. That's the place that you and I are aspiring to. That's the heavenly phase, the heavenly Kingdom. "Thou *shalt* have treasure in Heaven, and come and follow Me." What does it mean? This was equal to our Lord's saying to this young man, Do you love Me? Then *do*. Sacrifice. It is equivalent to saying that. Our love for

God—I don't suppose there is a person in this room this afternoon but what would say, I love God, if that question were asked. I believe every one of you do love Him. Now do you know just how much you love Him? "Oh," you say, "I love Him with all my heart and life. I love Him." Do you? Do you really love Him that way? That is the way you would like to say it, I am sure. Our love for God is measured. "What?" you say, "measured? Does He measure it?" Oh, yes. He knows a little bit better how much we love Him than we know ourselves. He measures our love for Him. He knows exactly how much we love Him. Our love for God is measured by our sacrifice. If you have sacrificed much, it is because you have loved much. If you have not sacrificed much, you do not love much. That's the proposition. "Oh," you say, "nobody could tell how much I love God. I don't think you ought to talk that way." God can tell, God can tell how much you love Him. And it will be measured by exactly the amount of your sacrifice. Exactly. *We must prove our love.* Did you notice that text of Scripture that the brother quoted this morning, where he laid down the principle, as we have it in God's Word, where He says that He will prove His people? He will not take your word and mine for anything. He will prove us. We must prove our position with Him. We must prove our love for Him. Not by what we say, but by what we *do, how we live*. Prove it. God proved His love. "What," you say, "God proved His love?" He did. You remember how He proved it, do you not? "God so loved the world that He gave (Oh, that's the other way of loving, that's the other word for loving)—He gave His only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." He loved the world. He did love the world. How do you know? Because He proved it, by what He gave, by His sacrifice. Do you not think it cost the Almighty God something to send His only, well-beloved Son into the world here to pass through His earthly experiences and His earthly sufferings? Do you not think it cost Him something to do that? Jesus proved His love. How did He prove it? He proved His love by what He gave. What did He give? He gave himself; *gave himself*. We must prove our love, if we have any; and there is only one way we can prove it and that is by what we give, by the amount of our sacrifice. "Oh," you say, "Brother, you don't know, perhaps, that I gave to the tract fund last year, and especially to the Photo Drama of Creation, a thousand dollars." You did what, do you say? "Why, I gave it to them." You did? Did you give it in the real sense? Did you? "Surely I gave it to them. I sent it to them." Did you have any left? "Oh yes, yes I had some left." How much did you have left? Now let's get at it right. "Oh, I had, I don't know just how much I had left, I had—some." You had quite a little, didn't you? "Yes, I had quite a little." You had more than a cent left, didn't you? "Of course I had more than a cent." Have you gone without anything since you sent the thousand that you would have got if you hadn't sent it? "No, I don't know as I have." Well, you never gave anything, then. "What" you say, "a thousand dollars; don't you call that anything?" No, not under those conditions. You didn't give a thing. You never made a particle of sacrifice, not a particle, and until you sacrifice you haven't given anything. You haven't given anything until you sacrifice. "Well," you say, "I never thought about that." Well, you had better think about it. You had better think about it. God will count what you send in as a gift, in that high and true sense, when it has *cost* you something, and not until then. Our sacrifice must *cost* us something.

SACRIFICES COST SOMETHING.

Well, let us take a lesson from the house of servants back there. Let us take a lesson from David. What did David do? You remember he came to a place where he wanted to make a sacrifice. He wanted to build an altar and he wanted to sacrifice unto the Lord, because he recognized God's goodness to him and his wonderful care and protection over him and over his people; and so David came to this place and he found that there was a party who had the oxen, who had wherewith he might make a sacrifice, and so he said: I would like to have so many cattle and so many sheep. I want to make a sacrifice to my God. And this man said, Why, here is the great David; here is the great David come to our place. I am highly honored; highly honored. David, help yourself. Take anything you want. You are perfectly welcome to it. Take whatever you like. Oh, there would have been a glorious chance for you and me, to be generous with the other fellow's stuff, wouldn't it?

Oh, what a great sacrifice David could have made there and not had it cost him a cent! I don't think! There would have been no sacrifice in that, for David. "Oh," you say, "I guess God would count it a sacrifice." Well, I guess He wouldn't. What makes you think He wouldn't? Because the Scripture here says He wouldn't. Let me read it to you. "And the king said unto Araunah, Nay, but I will surely buy it of thee at a price; neither will offer burnt offerings unto the Lord my God of that which doth cost me nothing; so David bought the threshing floor and the oxen for fifty shekels of silver." There is the spirit of consecration. There is the spirit of giving. There is the spirit of sacrifice. David knew that he ought to make a sacrifice and he knew how to make it, and that is what you and I want to learn. David would not make a sacrifice or attempt to make one unto God of that which cost him nothing. He knew too well that God would not accept a sacrifice like that. And you and I are not making a sacrifice when we go down in our pockets and say, "Oh yes, I see that's a good work, I want to help, I want to help; or, we have a week's vacation and we give a day of it to passing out tracts; we want to help. Getting paid for the vacation, you know. Great proposition, isn't it? Why, we'll give anything to the Lord that don't cost us too much. That which we give to the Lord which costs us something is an acceptable sacrifice. That which hurts us a little in the flesh, that is a sacrifice. That which pinches us a little in the things that we want, that is sacrifice. That which deprives us of things that we ought to have, humanly speaking, is a sacrifice. That which we give and forget it right away and never feel it, that is no sacrifice. Of course, it buys just as many moving pictures; but you don't get the blessing, you see. There's the point. It will buy just as many tracts; but you won't get any profit out of it. And King David said to Araunah, "Nay, but I will surely buy it of thee for a price." He wouldn't even beat the fellow down on that which he was going to make a sacrifice of. He would buy it for the full price. He wouldn't say, "Well, now then, Araunah, can't you donate this ox here? You've got plenty of them, can't you donate this little one? and you know I'm going to kill this ox right away, I am not going to get anything out of this." He would take it for the full price, and make a real decent, acceptable sacrifice; "For I will not take that which is thine for the Lord, nor offer burnt offerings without cost." Now get that lesson. I don't care whether you get another one this afternoon or not. Get that one. *The sacrifice which you and I make, which is acceptable to God and will bring a blessing to us, is that sacrifice which costs us something, and only so.*

ENDURE TO THE END.

How can we get ready for the Kingdom? By enduring to the end. Luke 22:28-30: "Ye are they which have continued with me in my temptations." Oh, that's the proposition. A lot of people started. A lot of them started. Now pretty soon we are going to have an opportunity—"Why," you say, "I thought you didn't think it would be pretty soon." Oh yes, I think it will be pretty soon. "Well, you mean you think this great day of trouble is going to come pretty soon, within a few days, or weeks, or two or three months?" It don't make any difference to you what I believe. Of course, that is my personal opinion. I do not think so. I do not think this great time of trouble is coming right now. I do not think so; but I think that you and I are likely to get plenty of trouble within the next few weeks or months. I think there is going to be a time of trouble, and I think the church are going to get it, and get a good and plenty of it. They are going to get it first. "What," you say, "first?" Oh, yes, they are going to get it first. You have heard a lot about these dates in the past twenty or thirty years back, but you are going to hear more in the next six months than you ever heard before in all your life, and it is going to fall on you like a wet blanket. And with it is going to come a lot of persecution, a lot of trouble. That is, I think so. Of course, you have all got a right to think whatever you like. That is what I think. "Ye are they which have continued with Me in My temptations," trials, difficulties, troubles; and every one who comes into this glorious Kingdom with Jesus Christ and sits with Him in His throne as an overcomer, as a ruler over the nations, in my judgment is going to have to continue down to the very end, and is going to have to go through more or less severe persecution. Severe persecution. And if they do, then what? Jesus, taking His stand down there at the close of this matter, down in the end of it here, what does He say? And I appoint unto you a Kingdom. "Well," you say, "let the persecutions come. I know

I have been foolish. I know I have said a lot of things I ought not to have said—." Now don't try to get credit for this persecution that is coming to you, a lot of it is coming to you and to me, because of the foolish things we have done and said and the foolish way in which we have said them. We don't deserve any credit for that. Oh, we have got to take the consequences; but after all when we have had wrought out of us all that God desires to bring to pass, then, He says, "I will appoint unto you a Kingdom." Oh, it will be worth it. It will be worth it! Continue! Don't get discouraged. Don't get downcast. Don't say, "Well, I have made an awful mistake, I'll quit." Don't do that, because you will lose it all if you do. You have got to continue, you have got to go right down to the end of it, the very last of it, and then what? "I appoint unto you a Kingdom." What do you know about that? A Kingdom. And what kind of a Kingdom? Is it going to be here? It is going to be the Kingdom of our Lord and Savior Jesus Christ, the real Kingdom, that everlasting Kingdom which will bring joy and peace and gladness to all the families of the earth. And whose is it going to be? Yours, if you continue, if you last out to the end, it is going to be yours. Oh, that is some mystery. It makes me laugh, to think of it; but I ought to be crying, for the foolish way I have done; and laughing, to think of what is going to happen afterward, glorious, glorious! "And I appoint unto you a Kingdom, as My Father has appointed unto Me, that ye may eat and drink at My table." Do you get that? "Eat and drink at My table." Who says this? Our Lord himself. Now, perhaps you don't like to eat and drink as well as I do. Some people, you know, don't care very much about eating and drinking, but I am terribly stuck on it. I do love to eat and drink, especially at the Lord's table. Oh, this is the greatest table at which to sit, the greatest place! "That ye may eat and drink at My table, in My Kingdom, and sit on thrones, judging the twelve tribes of Israel," that is, judging the world of mankind, represented by the twelve tribes of Israel; judging the whole world.

Now you know the Lord said He was going to take the foolish of the earth to do this, and He is going to do it, because He is going to take you and me if we are faithful unto the end, if we are faithful, if we continue, if we last; if we stay with this proposition no matter what it brings us into or what we have to pass through to come out of it. He is going to take us, and that will prove that He is going to take the most foolish things He could find. Of course, that applies to me. That don't apply to you. I am taking that myself, because I feel that I want to take a little. I feel that if there is anybody that needs to eat crow then I am the subject.

Take another passage of Scripture: "Behold, I stand at the door and knock. If any man hear My voice and open the door—." The Lord isn't going to break the door down. You have got to open the door. "If any man hear My voice and open the door I will come in to him and will sup with him and he with Me." "To him that overcometh—." That is you. We are going to get ready for the Kingdom. We are going to prepare ourselves to be overcomers. We are going to be of that "little flock" who shall, in the face of all the difficulties and trials and tribulations and persecutions that shall come in these last days, who shall be faithful even unto the end, who shall continue, who shall overcome. That is what He says here, isn't it? "To him that overcometh," not to him that is overcome, not to him that wants to overcome but has not strength enough, not to him that wants to overcome but does not perform; but to him that overcometh, the real victor, the real conqueror, the real successful fighter, the real champion race runner; "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." "He that hath an ear, let him hear." Of course, if you can't hear there's no harm done, only to you. Somebody else will hear it and get that blessing that you might have had.

BE SANCTIFIED.

How may we get ready for the Kingdom? That is the important thing. That is what we want to know. That is what we want to act upon. How may we do it? And we haven't much time to get ready in. How may we get ready for the Kingdom? We may get ready for the Kingdom by being sanctified; by being washed. A text of Scripture: Here is the type: "And the Lord said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes." That is what you and I, the church, have been doing through this Gospel age, they have been in the process of sanctification for these two days, the

first day of the Gospel age and the second day of the Gospel age, and they have been, as I say, in this process of sanctification, and washing their clothes, purifying themselves, and keeping their garments, washing out the spots, fixing them up, and perfecting holiness in the Lord. Here is the anti-type: These two days of the Gospel age thus far, and what is going to happen on the third one? "And be ready." Oh, that is the question. How are we going to get ready? He says, Do this for two days, "And be ready against the third day." That is the Millennial day. That is the third day. "For the third day the Lord will come down in the sight of all the people." That will be the time. Now, you and I have this privilege, which is offered to the church, this Gospel age, of getting ready. We have this time to get ready in. How are we going to do it? By being sanctified, set apart, and by fulfilling our consecration. "Well," you say, "what has consecration got to do with sanctification?" It has got everything to do with it, that is in the beginning of it. Some of us have thought—I used to think—that consecration and sanctification were the same thing, synonymous terms. They are not. Consecration is the beginning of that process which, if completed, will mean sanctification. Consecration begins over here when you give yourself to the Lord and promise to do all these things. Sanctification, in the supreme sense, comes when you have done that which you promised to do over there. It is down here at the end. Consecration is promising to be the Lord's and be holy. Sanctification is becoming holy, actually holy, when you are changed. Well, now, what is He going to do? He says, Be sanctified. Be in this process. Get ready. How get ready? You can be in this process of sanctification. You can get clear over to the end of it, until you are actually sanctified, that is actually perfect. You can do it. That is a part of the way. Come clear over to the other side, to the end of it, until you are really sanctified, and washed clean, pure, holy. "And it came to pass on the third day, in the morning, that there were thunders and lightnings." You see, that is when this time is coming, on the third day. "Thunders and lightnings and a thick cloud upon the Mount, and the voice of the trumpet exceeding loud, so that all the people that was in the camp trembled." Some trouble!

MUST BE TRIED.

How are we going to get ready for this Kingdom? We must be tried. Not only willing to be tried, but *be tried*. You know there is quite a difference. I make this distinction, because it is made by the friends. We begin to talk about trials, and we say, "Oh yes, I am willing for the Lord to try me." You have got to be tried. He will try you; every one in that Kingdom company, those that *have been tried*, and *not only willing to be tried*. That's the proposition. "Blessed is the man that endureth temptations, for when he is tried (not when he is willing to be, not when he is ready to be, but when he is tried) he shall receive the crown of life." You see, he never will get it until he is tried, according to this statement. The trial comes before the crown. The trial comes first. The crown comes afterward. Can't get into the Kingdom without the crown. Can't get the crown without being tried. "Well," you say, "I don't know whether I have had my trial or not." Well, I don't know whether you have. It isn't up to me. If you haven't had it it is because you haven't got into the place to get it yet. You see it is up to you. You will get it just as quick as it is due. It is *due just as quick as you get in God's place to take that trial.*

BE FAITHFUL.

How are we going to get ready for the Kingdom? We must be faithful. Now you know we say sometimes, "Oh, the Lord knows that I want to be faithful." Well, that isn't very much. There isn't much in that. It is a long, far cry between wanting to be faithful and being faithful. "Fear none of these things which thou shalt suffer." "Which thou shalt suffer." *Did you get it?* "Well," you say, "I expect to get it." When? How? When do you expect to get it? You are looking for 1914. When do you expect to get it? "Fear none of these things which thou shalt suffer." You see, it is right at hand. If our calculations are anywhere near right, it is right at hand. If it should be five, ten or twenty years, it is near enough, isn't it, to get ready for it now? Let us get ready. Let us get ready. You can't come into the Kingdom unless you are ready. No better time than now to get ready. You have got all the instructions here. The Lord's Word gives us all the instructions; had to give them to us, because if He didn't we would have a good excuse. We will never have an excuse before God, you know. Must get ready.

Now, I suppose everybody here who is actually ready

and knows he is ready could stand right up and say, "I am ready, Lord, why don't you take me?" I suppose every one of those don't like to hear this kind of talk very well. But those of us who are not quite so sure of the day, we need some of this kind of talk, to spur us on and give us a sharp stick, and so we will get ready. Of course, this talk isn't for you people that are all ready. This is just for those of us who are not quite so dead sure that we are actually and surely ready yet. "Fear none of these things that thou shalt suffer. Behold, the devil shall cast some of you into prison." "Oh," you say, "Prison! Prison? Must it come to that?" Well, that will be too easy! If you don't get anything worse than that! Prison! "The Devil shall cast you." Do you get the force of that verse? It doesn't say, The Devil *may* cast you, or it doesn't say, Don't be surprised if he *should* cast. It says, "The Devil *shall cast*." That means that some of you are going there. Now some of the friends will say, you know, "Why, if the Lord sees that I need these things I would be willing to have them." Well, bless your soul, you don't need them. You needn't worry. You don't need them. You are as ready now as you will ever be. If the Lord sees that you need them you would be willing to take them, would you? What are you looking for? "The Devil shall cast some of you into prison, that ye may be tried." That will be the kind of trial some of us will get. We won't all get it. Some of us. "Be thou faithful unto death." That's it. Not in 1914. "Be thou faithful unto death, and I will—." Here this verse is just as full of positive statements as you can stick into seven or eight lines—. What did you say He will do then? "And I will give you a crown of life." That is some promise. "I will give you." Who says it? Jesus says it. What will He give us? "A crown of life." What is that? Life in the spiritual phase of the Kingdom, life on the highest plane.

HOLD FAST.

How can we get ready? We must hold fast; be firm. We can't read all these passages. I have got three or four more I am going to read if I get the time. How can we be ready? We must endure to the end. To the end. "And ye shall be hated of all men." Has it come to that yet? Has it come to that? Did you hear me say a little while ago that the church is going to get plenty of trouble as soon as these dates are over? You haven't been hated of all men yet, have you? Well, you are going to be. If you are faithful unto the end you are going to be. It is just as sure to come to you as that you remain faithful unto the end, as that you make yourself ready for this Kingdom. You are going to be hated of all men. How do you know? Why because the Lord said so: "And ye shall be hated of all men for my name's sake; but he that endureth unto the end shall be saved," with that great salvation in the glorious Kingdom. "Then shall they"—mark how this statement reads. I want you to get the force of this positive language. I want you to know what to expect, or what you are going to receive so that you may expect it. I want you to know; to lay the emphasis where the emphasis belongs. You can't get it reading it to yourself. You have got to read it aloud to get the real emphasis in there. "Then." When? 1914? No. It doesn't say that. It doesn't say in 1914. What does it say? "Then." When the time comes; *then*. "Then shall they deliver you up to be afflicted." It hasn't come yet. "And shall kill you." It hasn't come yet. "And ye shall be hated of all nations for My name's sake." It hasn't come yet. It is going to come. When? *Then*. If you know when it is you have got me beat. I don't. It is *then*. That is when it is. "And then shall many be offended." Will it be you? Will it be me? Oh, I pray God this afternoon, dear friends, that we shall have the grace and the strength and the courage not to be offended when this time comes. But then, that is the time. "Then shall many be offended, and shall betray one another and shall hate one another." Oh, the hatred of the world and the hatred of all nations ought to be enough, but how much more close and touching it will be when those that have been the Lord's people shall begin to hate one another. Will it ever come to that. Well, that is what it says here. I don't know anything about it only what is written. I believe it. "And many false prophets shall arise, and shall deceive many, and because iniquity shall abound, the love of many shall wax cold; but he that endureth unto the end (unto the "Then" time, whenever it is)—He that shall endure unto the end, the same shall be saved." Oh, what a glorious proposition! What a glorious promise! And by that One who can keep every promise and who can give us the strength and succor that we need to enable us to stand in that place where we can fulfill every one of these prom-

ises to us! Oh, what a blessed proposition! "Blessed is he that waiteth, and cometh to the thousand, three hundred and five and thirty days." "Therefore be ye also ready," ready, "For in such an hour as ye think not—" "Oh," you say, "I thought I knew when it was." I know you *thought* so. You thought it was in 1914, October; but the *Lord* says, "In such an hour as ye think not." You want to be ready. That is the time to be ready. *Be ready all the time*, "For in such an hour as ye think not." Do you get that? Now don't try to beat the *Lord*. Don't try to figure out to the second when it is going to be. Your head ain't big enough. "In such an hour as ye think not, the Son of man cometh." "Well," you say, "that means the world." No. "In such an hour as ye think not," He said. Haven't you learned who that refers to yet? He didn't say, "In such an hour as *they* think not." He says, "In such an hour as *ye* think not." May be it will be before October, 1914. You know, dear friends, in all the conventions, until this one, I have been hearing of the time, but I don't think it has been so here. I don't think anybody will be foolish enough to lay it open here now. In all the conventions for the past several years they have been telling us how many years it was; how many years; then in the next convention they would tell us how many months it was, and we all sat about and grinned; and then they told us how many days it was; we began to count the days; got it all figured, you know, to a gnat's eyebrow; then I suppose somebody wanted to tell us how many minutes it was; then how many seconds it was; and then how many more breaths we have to take; and then somebody would count the gasps; and the *Lord* said, all the time, *Then; Then; Then*. He didn't say what date it was. There have been too many dreams, and they ought to have been told for dreams instead of being incorporated into present truth. They are dreams, imaginations. "*Then*, be ready, for in such an hour as *ye* think not, the Son of man cometh."

THE DOOR SHUT.

What happened next? I must close. What happened next? The door was shut. Oh, that will be some happening, dear friends, if you and I come and find the door is shut while we are yet trying to get ready. "And they that were ready went in, and the door was shut." When once the Master of the house has risen up and has shut the door and you begin to stand without, you knock at the door, saying, "Lord, Lord, open unto us," but He shall say, "I know you not, whence you are." Strive, strive! Oh, dear friends, we haven't any time to sharpen our pencils and do a lot of figuring. We want to strive, strive, "strive to enter in at the strait gate, for many, I say unto you, (some of us, probably) will seek to enter in and shall not be able." Now are we coming down to the close of it; we are coming down to the close of it; we are coming down to the close of it. I am going to quote that Tower again. We are coming down

to the close of it, that servant says, whether it is five, ten or twenty years, we are still coming down to the close of it, aren't we? So let us be ready. It might be tonight. It might be next week, or next month. It may be September instead of October, or it might be November instead of October or September either one. It might be this night or it might be next year. You don't know. Let us be ready; ready now. Let us get ready; let us develop this *Christ* character. Let us have this mind that was in the *Lord Jesus Christ*, this mind of sacrifice, this giving yourself, pouring out ourselves upon this altar of our *God*. And here's the warning. Here's the warning: I like the *Bible*, because it not only shows the way and shows the result if you follow the way, but it shows the warning if you don't follow it. The warning: Yes, here it is. Here it is: "For if after they have escaped the pollutions of the world through the knowledge of the *Lord* and Savior *Jesus Christ* (that is what you and I have done—If after they have done it,) they are again entangled therein—" (Oh, let us be careful and overcome—"The latter end is worse with them than the beginning, for it had been better for them not to have known the way of righteousness than after they have known it to turn from the holy commandment delivered unto them."

PURIFIETH HIMSELF.

"And every man that hath this hope in him"—what hope? This hope of the glorious Kingdom, this hope of being a joint-heir with *Jesus*, to these things which are incorruptible and that fadeth not away, eternal in the Heavens. Every man that hath this hope in him, what does he do? "He purifieth himself." That's it. He purifieth himself. That's our work, you see. He purifieth himself. When does he do it? Why he does it just as quick as he gets this hope. He begins to do it, he does it, more and more and more, until he is ready, until he is ready. He doesn't wait until he hears the trumpet blow and then begin to prepare. He begins now. Oh, beloved, let us get this into our minds this afternoon. Let us get ready now. Don't be saying that you will consecrate until some date, 1914. Don't be thinking that you have consecrated unto death. You are to be ready now, *Now*. "And Jesus saith unto him, No man, having put his hand to the plow, and looking back, is fit for the Kingdom of God." If he isn't fit for it he won't get it. He may want it, he may desire it, he may have good intentions, but if he isn't fit for it he can't get in. He isn't ready. He isn't ready. "Let us be glad," says our *Lord*. "Why," you say, "I thought that was in *Revelation*." Well, that is what *He* said. "Let us be glad and rejoice and give honor to *Him*, for the marriage of the Lamb is come." It is right at the door; right at the door. In any event, "The marriage of the Lamb is come; the King; and his bride, his wife, hath made herself ready." "And they that were ready went in, and the door was shut." May the *Lord* add His blessing. Amen.

Columbus—Assurance Day, Monday, July 6, 10 a. m.

Discourse by Brother J. A. Gillespie. Subject: "LIFE ASSURANCE"



I'M glad I'm here. I'm glad I came. I am glad the *Lord* is here. You don't know how pleasant it is, unless you have tried it, to be where you hear some other ones' voices than your own. I thought I was getting kind of tired of hearing my own voice, but I thank *God* that I have been able to hear the voices of others.

This is Assurance Day. We have life insurance companies, and we have one life assurance company, and that is this company, a life assurance company.

I want to read two or three Scriptures on the matter of assurance: First from *Isaiah* 32:17: "And the work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever." That is a good text. And I want to read another: *Acts* 17:31: "Because He hath appointed a day in the which He will judge the world in righteousness by that man whom He hath ordained, whereof He hath given assurance to all men, in that He hath raised Him from the dead." And *Colossians* 2:2: "That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of *God*, and of the Father, and of Christ." The acknowledgment of the mystery of *God*, and of the Father and of Christ. It is the

acknowledgment of this, and it is the knowledge of this, that brings us this assurance. In *2 Peter* 1:2 we have something like this: "Grace and peace be multiplied unto you through the knowledge of the *Lord Jesus Christ*."

Friends, it is an understanding with all that we must know what knowledge is; that we must know how to get knowledge. How do we get knowledge? Ask yourselves that question: How do I get knowledge? How do you get knowledge? How? One will say, by observation; another will say, by experience; another will say, by hearing; but how do we get it? How do we get these all combined into one, and find out how we get it? How do we get it? We get it by thinking. Our Brother Paul has told us how we are to become a Christian, in these words: "And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of *God*." We want to go into the analysis, a little, of those words, and see what they mean. "Conform," what do you understand "conform" to mean? That little "con," with; Be not with the world. Webster's dictionary gives us, "To be not in conformity with, not in harmony with, not in harmony with the world." Now we have the thought. Paul puts it, "Be not in harmony with this world." What are you in harmony with? Now we are not to be in harmony with, in thought with,

the things of the world, not to be bound in our thought processes to this world, bound there, but, "Be ye trans-." What does that word trans mean? That means over, or across. Therefore, he would say, "Be not conformed in the mind, or be not bound in the mind and thought of this world, but, come across, that is the thought exactly, come across, or be formed over, come across to God's side, be transformed. How? By the renewing of your mind. How do you renew your mind? By thought. Now then, we are to be not conformed to this world, but to be, to come across to God's side, to be transformed by the renewing of the mind, and we renew the mind by thinking. Now, friends, if we can get a grip on our thought, or our thinking powers, then we have control of this matter. How do we get it? Let us investigate a little. We have to do this until we have proven something. What? What is the good and acceptable and perfect will of God. After we have proven what is that will, then what? Do it. That's easy; do it. Why surely you couldn't think of anything else that would apply so aptly as to do it. Do what? To do just what the Lord God expected and the Lord Jesus Christ delighted to do when He said, "In the volume of the book it is written of me, I delight, O God, to do Thy will." What was His will? That He should lay down that perfect human life of His. What is His will with you and with me at that point? At that point it is that we shall present our bodies (Romans 12:1), the verse just previous to the one quoted: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies," your life, if you please. What kind of a life have we to present? A condemned human life, valueless, now justified, it is all we have, and, thank God, it is enough for Him to accept, with the conditions attached. Present that. That means all that we have and all that we are. Yes, that means more than that; all that we hope to be, all that we expect in the resurrection. Yes, and that will of ours. What is the will, by the way? "Well," you say, "the will, what do you mean?" If I were to ask this body of people what their intentions were for this afternoon, and they were going to tell me, how would they tell me? How? Why, they would just say, "Are you in favor of this or that?" and up would go the hands, the vote is taken, Yes. Well, suppose I want to do something with myself, in reference to this matter. How do I come to a conclusion? I take a vote too. I take a vote right up here (pointing to his head). We have reason and we have judgment, and we have caution and we have a great number of these qualities of our minds; and now then what do we do when we want to no longer conform to the things of this world and we want to come across to God's side? We take a vote, and the qualities of the mind, the majority of these qualities say, Yes, we will come across to God's side; and that is our will. What do we do with it? Bury it into the will of the Father. Now, that wonderful will of ours, what is it for? Our majority buried with the will of God; what is it for? It is for a certain purpose. Can you tell me what? Well, we will suppose, let me take a cup of water in my hand, a full cup. I will call that, for the sake of the illustration, my thought force for today. Now, then, that thought, or that thought force, is given to me today for today's use, and not for yesterday's use nor for tomorrow's use, but today, and that wonderful will power given me, then, is for the directory of that thought force, it is for the commanding of that thought force, it is for the operation of that thought force. Now what is it for? What is that thought force for? Why, it is for the renewing of my mind, it is for the transforming process, it is for the development of the New creature, which is the new mind. Now, we have something. I have God Almighty's thought force, that He has given me, and that He has given you, for today's use; and I want to know how we are going to use it. We have so much. Every one of us has so much thought power. What are we going to do with it? What do you do with it? What do I do with it? Do I use it, do you use it for the purpose for which God gives it to you, for the development of this New Creature? Have you done it? Are you doing it? No. Answer, emphatically, no. What do you do? Ah, let me tell you what you do. Here is my thought force, my glass full of thought power, for that one purpose, and what am I doing with it? Why, I am using it up for purposes that are not for the development of the new mind. We use that cup of force up in thinking about things that happened yesterday. Oh yes, I am thinking about, I am trying to live over the old life that I have lived, and I can't do it. No. What is the use of worrying over these things that you can't help? Not a bit. What is the use of your worrying over

things that you can't help. Not a bit of use. How many of us have begun to think about what happened yesterday, or the day before, or in the past; how I used to be so well up in society, you know, how I used to shine in society, how my presence was courted by others because I shined so in society; and how much I used to think about my business, what a fine business I used to have before I got the truth. Do you know that truth and business are a good deal like a sand glass? You turn the one end up and that is your business, and the truth is below, and just as fast as that sand comes running down into that bulb below, just so fast your business disappears. Is that right? You know, every one of you that it is right. That doctor that used to have such a grand practice, don't you know it just went down on him as the Truth got in; and don't you know that every man in business has just that same experience, his business goes down as the Truth comes up, just exactly. We used to have it. Well, why is that true? Why, it's natural. The systems of business get sort of an off color just the moment that we get the Truth, and we get to finding out that we can't do as we used to do, and the consequence is that we can't do it at all. That is the reason there are so many poor people and such poor business men in this institution, in this class of people; there are so many not good business men here. Why? Because they can't do business like the world does it, and consequently can't do it at all. So these are the thoughts that come into the mind about the things of the past. What am I doing with my cup full of force during this day? Now I will tell you. We count sometimes like this, about that leaky vessel. We make a good deal of that leaky vessel, but I want to tell you that this cup that we are taking up has a big leak over the top, but there is none down here; and we do these things, we do them deliberately, and understandingly. So it is time to call, What have I been doing with my cup of thought power? We have been thinking about discouragements; we have some doubts on hand, yes, about 1914. What a thought that is. What am I doing? Wasting it, pouring it out right over the top of my glass, thought force, worrying about 1914. That, by the way, is none of my business, nor yours either. What do you think of that? It isn't. It isn't a bit. But I am just pouring out that power on it.

Now, I am going to take an inventory of my cup and see what I have left. Well, I have poured out just an even one-half, and I have a half left. Now what am I going to do with it? I am just going to begin right now and worry about tomorrow. We have finished up yesterday and that is one of God's days and that is none of your business, and then we are going to talk about tomorrow and worry about it a while, and so that is none of your business either. That's funny, anyhow. What is your business? Your business and my business is to make our calling and election sure. And it is another thing: Your business and my business is to work out our own salvation. Say, that kind of seems selfish, don't it, that we are ordered to go and work out your *own*, your *own* salvation, and make *your* calling and election sure? Selfish, isn't it? Why, it surely is selfish in the extreme; but here comes the other thought: How can you work out your own salvation, how can you make your own calling and election sure, without helping the brother to make his calling and election sure and work out his salvation too? How can you show your love to God at all anyway? How can you do it. How can you love God, whom you have not seen, if you love not the brethren, whom you have seen? And do you know that that is just where this is coming? We are just loving one another, and love, John says, is the greatest thing in the world, and it is. It is a mighty serious thing. As Brother Heard expressed it out in Clinton. He says, "It is fervent—hot stuff," and it is. Why there is nothing greater—yes, there is, but how great a thing it is to love somebody, and, a greater thing than that, to be loved by somebody, and a greater thing than that to love God and to be loved by God. So don't you think it strange that God wants to be loved by human beings? He does. I have never yet read in the Book where it says, "My son, give thy farm; My son, give Me thy money; My son, give Me thy cattle, thy house and lot." I have seen where it says, "My son, give Me thy heart." How strange it does seem to us that God wants you to love and wants me to love Him. Do you know that sometimes I am lost when I think of what God is doing, and I think of His love, and His dealings with His three sons; now dealing with that fallen son, Satan, Lucifer, dealing with him; dealing with the fallen son, Adam and all his posterity; and dealing with the Lord Jesus Christ. Here was that rebel son, cast out of Heaven because of his rebel-

lion and war and his disobedience, he came to this earth; and God has created Adam, our father, and by the machinations of that other son he has been drawn down from a life plane to that of death; and now he is still working along that line, and the Devil, that other son, is so busy. There is one thing I can congratulate the Devil for, and I can see a good thing in it. It is his everlasting zeal. He is always at it. That continuous stick-to-it-iveness. He is always busy. If we were just as busy as that we would do well, but we forget. He gets hold of us too much sometimes. And then we think how "God so loved the world that He gave His only begotten Son, that whosoever should believe in Him should not perish but have everlasting life." There are the three. Did you ever think of that just that way, God dealing with the three. And just to think of that love that God has! I am reminded then of David and Absalom, that rebel son Absalom came out, you know, gathered his army and fought against his father David, took his throne; and you know when the battle was on and the courtiers came down in the night, David did not ask how the battle went. "How is it with the young man?" And another courtier came down. "Is the young man safe?" He was more concerned about that wicked, rebellious son Absalom than he was about the battle. Then when the courtier came down and said "He is dead," then poor old David said, "Oh, Absalom, Absalom, my son Absalom, would God I had died for thee." That is the human love; that is the human love, the human father for his son. Now think of this: God dealing with his three sons, with the rebellious son Satan, the Devil, and to think that He is letting him go his way, letting him influence the progeny of the second son, Adam, allowing him just all the rope that he needs, and letting all of mankind go just as far as he can lead them and as they will go with him; and just to think that He so loved the world that He gave His only begotten Son, the third, to come and give up His life as a ransom for the second Adam, as a ransom for his progeny, as a ransom that he might be brought back into life conditions, lifted up out of that death condition into which that Devil son placed them and took them down. Not that we are finding any fault with these things; but we are just trying to show what the love of God is, when He loved so much that He gave that Son for us. Then to think of it all, at the end of the plan, when He shall reign until He hath put all enemies under His feet, and the last enemy to be destroyed is death, and when He shall hand back this government, this human race, regenerated, resurrected, restituted and ruled over, all made possible by the ransom; that then He must destroy that Devil son, He must destroy that one that has caused so much trouble, I can see the Father loving yet, but He has it to do; Now, my dear people, when He has said to you and to me, Come up out of the world; He gave His son that all who would believe in Him might not perish but have everlasting life—He says that to the whole world; and He says to a few, Come out from that class, from the world and I will make a New Creation of you! Yes. What is that? What is the New Creation? The New Creation are those that have not conformed to this world, but that have come across and been transformed by the renewing of the mind, until they know what is that perfect will of God and then do it. That is the class, and that is the way to do it. That is the New Creation, and I cannot conceive of anything that God could have done more than that.

Now then, coming back to our thought force, and what have I done? I am thinking about tomorrow now. I have forgotten to use this up for this work that I have been speaking of, and I am using it up for another purpose. Using it for what; worrying about tomorrow. What is our business? To worry about tomorrow, waste our thought force on 1914, October, to wonder and worry whether Brother Russell is right in his chronology? None of our affairs, not a bit. What is our business? To make our calling and election sure; to work out our own salvation with fear and trembling. That is our business. And oh, friends, it is a wonderful thought, that, if the Lord were to call us today, how many of us would respond? Supposing right now that the Lord Jesus Christ would just walk in here and say to us something like this: "Dear Bible students, you are in the work, you are in the race for the prize of the high calling of God in Christ Jesus, are you ready to take your place in the reign of Christ? How many?" And He would say, "How many of you are prepared right today? All of you who are prepared now and feel that you are ready to take your position in that wonderful rule of the earth, in that wonderful body of Christ, the anointed One, heirs of

God and joint-heirs with Me; all you that are ready tonight, hold up your hands." How many hands would go up? I say, not one. One would say, Lord, I think I had better wait until tomorrow. Lord, won't you give me another day or two to think it over? I don't feel quite competent yet. Can't you give me some more training? Can't you give me some more of this scourging? Can't you give me a little more chastening? I am afraid I am not ready." And you wouldn't hold up your hand, not a single one in the house. Now would you? Be honest. Would you just say, "Lord, I am ready, take me right now." I doubt it. I doubt whether we wouldn't want to find some excuse to wait a little while longer. Isn't this an important matter when we put it right down in the concrete that way? Is it not a wonderful matter when we put these things right down where we can see them and put them right home? I know that this comes right home, because it came home to me that way, and I know it.

Well, now then, I am still on tomorrow, wasting my thought force on tomorrow, wondering about it. What am I doing? Pouring it from the cup, or the glass; pouring it right out there; and now it is about time to take another inventory of my cup and, what do I find? I find that the half of the other half that was left is gone. Now then what? Why, I just have that little one fourth left, for the one purpose for which God gave me four-fourths, and I have absolutely squandered the three-fourths. And then I get up and give an experience and I say, "Oh, I think that my developing in the New Creature in me is so slow, is so weak, I have made so little progress." I should think so! I should think it is a fact. How could you make progress with one-fourth of your thought force, when God gave you four-fourths and you have squandered three-fourths? Let us get that today. Paul says, but let us go back. We will go back to Job first. Job says, "The very thing that I feared is come upon me." Why of course. What is fear? Fear is a thought, and it is in the mind, and it is the Devil's thought at that. It is an evil, for Solomon says, "As a man thinketh in his heart, so is he." And Paul says, "Out of the abundance of the heart the mouth speaketh," and it does. And it is up to us to know what that abundance is. If that abundance is about the things of this world, that I have cut loose from, off there, over there, where I have cut loose from (I am supposed to have done it), I have been transferred from the world and am no more conformed to the world but have been transferred by coming over, by forming over; and now I am going back to waste thought force on these things, let us not do that any more, because that does not build up this new mind, this does not develop this New Creature, which, when this New Creature is developed, is waiting only to go into that wonderful spirit body which is waiting and which He has promised you and me if we be faithful. Did you ever stop to think that this was a kind of a partnership affair between God Almighty and yourself? There are certain things that you have to do, and He, we know, will do His. We know in order that we can have this assurance God says we must recognize that verse which says that He made this assurance possible by the resurrection of His Son; that gives us resurrection; and is the crux of the whole matter. If there is no resurrection, friends, there is no ransom. If there is no ransom there is no Jesus Christ, and if there is no Jesus Christ there is nothing. So then we come back to the resurrection; and so many people say in their creeds and in their books that they believe the resurrection, and by their acts they show it is not true. They don't? How's that? Well, we'll just preach a little funeral sermon. Here lies the dead body, and I am the preacher, and I say, We have come here to pay the last sad rites to this dear one. He or she whose body lies before me was an earnest member of my church (you notice I said 'my church'), a solid member of my church, forward in all the good works—in the Sunday school, in the associations and all, a leader, this dear one was an example and an example to all the whole world and a beautiful character, honest, etc. Now God hath called that soul to Him to glory, there to bask in the bosom of the Lord Jesus Christ and to sing praises, to play upon harps for all ages to come." Brother, if that were I, I would say to God the Father, "Say won't you just let me stay right here? I don't want any resurrection in mine. I will be satisfied if you will just let me stay here." And then what about the balance of the human family? They are condemned to that awful pit, hell-fire and brimstone, torment, forked-tongued devils, etc. They couldn't come back to a resurrection if they wanted to. They wouldn't come if they could. And so we don't believe

the resurrection, by our acts, while by our words and printed matter we say we do. By the facts we say we don't, and there you are. But that resurrection, that resurrection, friends, is a glorious thought for you and for me. Just to think that God so loved the world that He is going to bring them up out of that death condition, out of that plane into which the devil seduced them by his machinations, induced them to go down into, and Adam did it deliberately. Why was that curse hanging over Adam, "The day that thou eatest thereof, thou shalt surely die?" What did he do? He walked right under that penalty, knowingly, understandingly and willingly. What then did he do? He took the whole human family with him, and that is why you and I die. And then the next thing comes Satan, and that serpent, in the garden of Eden, and he says to the woman, "Why don't you eat of that fruit?" "The Lord God, He hath told us, the day thou eatest thereof thou shalt surely die." "Thou shalt not surely die." Now what I am getting at is to show you the negative quality of that Devil business. "Thou shalt die." The Devil said, "Shall not die."

Now I want to get back to this thought force, thinking about tomorrow. We have poured out that much. I have a fourth left, and I am going to do something with that, I hope. But what am I going to do with it? I am going to strive hard, and work hard toward the development of this new mind, seeking to do the Lord's will. That thought of fear comes into my mind. Where does it come from? We have but two sources to get it from, that is sure. Where are they? They are from God the Father, and from Satan the Devil. And here we have fear as one of the Adversary's thoughts, and doubt, and discouragement, evil speaking and evil surmising, the whole bunch of them. You can put them off. What have we on the other side? We have the thought of faith, the thought of hope, the thought of peace and the thought of joy, and of love and of long suffering, and all these, and brotherly kindness. These are the good thoughts and those are the Satan thoughts. These are the positive, those are the negative thoughts. Oh, let us take that inventory and see where we are at. Let us take it now, and see, what have my thoughts been on for the past twenty-four hours; what have my thoughts been on? Oh, I am thinking about this and about that, and I am worrying about this and worrying about that, and I have got so full of doubt and so full of fear, and I am so worried about whether Pastor Russell is right or not. Why, what difference does it make? I will tell you, friends, a secret. I am not wasting one speck of that cupful of my thought force on thinking and worrying about October first. Not one iota. I tell you what else it is. I am trying my best to use that whole cup of force to get me ready. It isn't a question about that other at all. It is a question and an individual one, for you and me; you, whether your are ready, and me, whether I am ready; whether I will use that wonderful thought force all in getting myself ready, or whether you will do it. Let us not waste a minute of it on the things of tomorrow, on October, 1914, or any other time. I like that word, the way the brother put it yesterday, "Then." I liked that. It just suited me. It doesn't say when, but he says, "Then," and I can say, "Then," too. Read all through the Corinthian letter, the fifteenth chapter. He says, "Then." That's what He says. He doesn't say 1914 nor 15 nor 16 nor any other year, but He says "Then." It will come at the end. And what I want to do is to be ready for that "Then."

Now this is the way that we develop this new mind, by thinking. Let us not forget that. We cannot waste our thought force and keep it, too, not a bit more than you can lay down your hopes of a resurrection and keep them, too, not a bit of it. Friends, when we lay down that hope of the resurrection, that hope of eternal life that we have in the resurrection, we haven't got it. When we give it away it isn't ours. We have got to make good. We have got to win this race. Let not a solitary doubt or discouragement ever come into your minds. We are in the narrow way. If I were to take a vote here and ask you to hold up your hands, those that are in the narrow way, it would be unanimous. We are in the narrow way. How much influence has the Devil in the narrow way? How much? How much has he? Not one iota. Then, friends, how does it come that this is a Devil thought and that it is in my mind, and I am in the narrow way and the Devil can't get in? What is the matter? There is something wrong somewhere. The Devil can't get in the narrow way, I am in the narrow way, I have got evil thoughts in my mind, discouragement and doubt and fear, how did these thoughts get there? How could they be in there? There would be a good many

thoughts, perhaps, in answer. But now note the proposition. You are in the narrow way and the Devil can't get into the narrow way, and you have got a thought of doubt and discouragement in your mind, which is the Devil's thought. How did it get there? It got there because you got kind of out of the way, if you please. You got to sliding clear down to the very edge of the narrow way, where the Devil is camped, like a roaring lion, seeking whom he may devour. He is right along there. He's not looking for the world now very much. He don't have to. The world is going his way. He is looking for those that are going God's way. He is looking for those that are going in the narrow way, getting down near the edge. How do we get there? That is the question that comes home. How do we get down there along the edge, right opposite to where the Devil is? He can't get in, but he's just outside of this narrow way, clear along the line. He is working his spirit forces. He has his imps, these messengers, and he is working on you there, and by human instrumentalities, and there are a lot of them, and he is just trying to reach you when you get there. He will never get in. Watch that. But you will get out, down, down, down. How did you get there? Now this is the negative again; the same old negative proposition. The Devil says, "Thou shalt not surely die." And I am lacking something, lacking in zeal, yes, I lack zeal, and when I lack zeal I lack thought, and when I lack thought I lack prayer, and here I am going, moving, moving, moving right down, until I get right down there where he can influence me. Think! That's the thought. Now He has given us this wonderful bunch of thoughts: faith, and hope, and joy, and peace and love and kindness and all that great bunch, and He says, "Think!" That is what we want to do. Don't you know that Paul gives us this same thought: "Whatsoever things are pure, honest, just, true, lovely," he says, "*Think on these things.*" And there is another one just like it, in Malachi 3, where the Lord says, in speaking about those who met together, who feared the Lord and met together and talked matters over, the Lord hearkened and heard it, and a book of remembrance was kept by Him, for them that did something, that feared God and did something. I wonder what that is. That feared God, and, thought upon His name. Paul says, "Think on these things," and the Lord said there that those that thought upon His name, "They shall be mine in that day when I make up my jewels, saith the Lord of hosts."

Now, friends, that thought force, that wonderful power that we have, just think of that a minute! Then it is those that think on these things and those that think upon His name, out of whom He is going to take that Jewel class. Are you in it? That is for you, not for me, to say. A few years ago I saw a beautiful sight in the way of diamonds out in Omaha. A diamond merchant was going through there and he had a great mass of diamonds, and it was about three o'clock in the afternoon and this diamond merchant had all those diamonds in a western window, and those diamonds were all placed around there in a beautiful way, just exactly at the right angle so that at three o'clock the sun struck them just right; and do you know, when I saw those diamonds, that whole window was a blaze of glory and beauty such as I never saw before nor since, of that kind. And one of those diamonds was marked fifty thousand dollars, and another one forty-five thousand dollars, and forty, and on down to one thousand dollars. Well, now, you know they were beautiful; and the thought came into my mind, Where did they come from? Then I recalled the fact that they came from the deep mines, down in South Africa, and elsewhere. And I recalled the fact that as they came up, they were mined by experts, mined by experts, and they come up, up, up, up to the surface with a great lot of stone around them; dross. Now you might have missed that one and so might I. I was no expert. I might have thought that those were cobblestones. I might have sent up cobblestones instead of diamonds. Then the lapidary got hold of them with his mallet and his chisel and he chiseled and he hammered until he got that stuff off. One chisel would get dull and he would get a sharp one and go at it again until he got that stone all off, and never hurt the diamond a bit; and then don't you know after that was all done he put it on a buzz wheel, that goes like a buzz saw, and he puts that diamond on and it goes *Buz-z-z-z, z-z-z-z*; I know just how it sounds. I have heard such things, may be some of you have. And he turned it round and round until he would get all the dross ground off. Then what? Then he would take that diamond and he would take oil—and in the Tabernacle Shadows we have oil as representing the holy Spirit—and he would polish

that diamond, polish it and rub it with his hands, until it was ready to put in the window and reflect those wonderful rays of the sun.

Now, I thought of this, friends, of these Jewels that should be His in that day when He makes them up. I thought, Who are they? Well, they are like those diamonds in the rough, a lot of them, diamonds in the very rough; yes, and what is He doing with them? He is taking them and putting them under that lapidary's mallet and chisel and He is cutting off the dross; and don't, friends, think for one minute that He is done with the job. He isn't. He is chiseling off this dross yet; and oh, friends, when we get under the buzz-wheel that goes Buzz-z-z, don't you feel that going up your spinal column right now? You know how it feels, and how it cuts, and you wonder again and again when that chiseling is applied to you, "Oh, God, why do You do this?" He wouldn't do it if you didn't need it. I tell you, friends, we get polished where we need it. In other words, we put the oil where the squeak is, every time. And that is just exactly what is going on with us now, and that is why we want to take note of how to prepare ourselves to meet it. I just as truly believe that we are going to be put under a test in the near future, a regular Gideon test! I believe it! Things point that way to me. But I am not going to say when, but I am going to say *Then*. And it is not going to be a question of who will fall down, but it will be a question of who shall stand, not who shall fall. A thousand may fall at my side and ten thousand at my right hand; but I want to stand, notwithstanding. Don't you? We all do. That test is coming; that Gideon test. You remember what that was: you remember God said to Gideon, when the Jews had to fight these Midianites; and Gideon objected. Gideon says, "I am no king nor the son of a king; my father was no king, nor his grandfather, and I am not in the kingly line at all. I can't do that." Here we have these prospective diamonds, in the rough, that I am telling you about. They come from out of every nation and kindred and people. Do you think they are kingly people? Why, we might think they are not the kind that the Lord is taking out at all. So it was with Gideon. But he proved the Lord out, with the fleece, twice, and then you know he called out the others to come out and fight, and thirty-two thousand reported. They were patriotic, don't you see. But the Lord said to Gideon, "Now there are a good many here; tell those people that are afraid to fight, that they can go back." What happened? Twenty-two thousand picked up and went home. Then what? Ten thousand left. And the Lord said to Gideon, "There are too many yet. I am going to test them out down there at the creek." I don't know whether any of you have ever been thirsty or not. I was thirsty once in my life and I was ready to fight with guns to get water. I am an old soldier. We had marched all day without water, in the dust and the heat, mouth all dried up and cracked, and the salivary glands were not working; I was thirsty, and I know what it means; and we had to fight for our water, and we did fight, and we got the water, too; but do you know how we did it? The enemy was on the hill and we were down at the creek, and the enemy were behind trees, and we wanted to keep them there. They didn't stand out to take aim at us. They didn't want to be killed, and that's the reason they were behind trees, and we wanted to keep them there so that we would not get shot. I'll tell you just how we did it. We just got down there and we held our fingers on the triggers of our guns and watched up there on the hill, and lapped up that water like a dog laps it up with his tongue. We lapped it up with our hands, keeping our eyes on those hills and those trees. Now I know what it is to be thirsty, and I know what it is to get a drink of water under difficulties. That was one of them. Now do you know that I think that that ten thousand had gone far enough to be thirsty, and I know the Book tells me that 9,700 of those 10,000 Jews came to that water, and the main thing with them was to lie down and fill up with water and get a drink; furthermore, they were looking down, not looking at the main thing at all; but there were three hundred that kept their eye up there on the main thing, and lapped up the water while they did it, of necessity. We want to say to you that that is the kind of people that God Almighty is looking for now. He is looking for that class of men and women, who will look at the main thing and not at the indifferent thing. Don't be dodged off by these tangents that come off. Look at the main thing; keep your eye on the main thing; and don't consider for a minute that the main thing is to get a drink of water. No, it isn't. Now, the drink of water

means a whole lot of things. The main thing is, What is your mind on? That is the question. Where are your thoughts? What is your mind riveted on to? Is it riveted on the main thing, working out your own salvation with fear and trembling, making your own calling and election sure? Is that what you are doing, or are you doing something else? This getting your drink of water is something else. This is the way to do it. You see the point? We are not philosophizing in any other way than to get at the easy way to do it. The way to do it is what? Keep your mind where it ought to be. Keep your mind and your thoughts where they ought to be. They have been cut loose from the world. Don't go back and dabble with it any more. If you have come across to God's side, stay there, and think the thoughts that He has put out for you to think, and throw aside the thoughts that come from the other source. Let us remember that we are in the narrow way and that there is no place there that the Devil can get into at all. There is no place open that he can get in, but you can get out. Ah, there's the rub. You can get out. We must not get out. We must "think on these things," and this polishing process must be gone on with until the very last. We must not forget that God is training you and training me, that He is training us for the work beyond; and if He does not train us here, where will He? There is no place else where it can be done. Now is the time, and here is the place that this chastening rod must be applied. In other words, He is not going to test you out in your strong lines at all. He is going to test you out on your weaknesses. That is strange, isn't it? While we may be strong, we may be very strong, but some of the friends want something to think about. What? God Almighty's plan of redemption, as we have it in that wonderful plan, the redemptive plan; and further on we see the other end of the chain, "He shall rule until He shall have put all enemies under His feet," and destroy him who has power over death, that is the Devil. It shall be done. "The seed of the woman shall bruise the serpent's head." The very first promise was that the seed of the woman should bruise the serpent's head; and seed of Abraham. "In thee and in thy seed shall all the families of the world be blessed." Blessed; what does that mean? Well, a blessing is the opposite of a curse, isn't it? If death is the curse, what must the blessing be? Life. The promise was repeated to Isaac. "In Isaac shall thy seed be called;" given to Jacob and his twelve sons; and at the end of the Jewish age was He born, that seed which should bruise the serpent's head, "And thou shalt call His name Jesus;" and then the ransom; and then the church; and then regeneration; resurrection; restitution; reign. How long? Until all enemies are under His feet. The last enemy is death; and then, handing back this same regenerated, resurrected, restituted, reigned over, the human race, to God the Father, who shall then reign directly over mankind, through and by that wonderful new government, which is the law written in the heart. * * * God's plan of redemption; the whole armour of God; and that's enough for us to think about. "Think on these things." Think on that wonderful plan of redemption.

And friends, my hope; desire on the one side and expectation on the other. We are all longing and desiring, or we would not doubt so much. Friends, we haven't any hope unless we have desire and expectation. We all want these things. Do we all expect these things? Do we? Oh, we must expect them. We must expect God Almighty, the Father, to do just exactly what He said He would do, and He said He would do this, that we should reign with Christ a thousand years. "To him that overcometh will I grant to sit with Me in My throne, even as I have overcome the world and am set down with My Father in His throne." Is that enough? No. "To him that overcometh will I grant power over the nations." Is that enough? No. "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." Oh, are we ready for it? That is the question that is up to us this very day. That is what we are here for, and this is the way to get ready. Oh, this wonderful way of getting ready. Think on these things. We have got that plan of redemption, and we have got the time now to make our calling and election sure and solid. We can do it. Do you think God Almighty is going to promise you something that He cannot deliver? I do not. I have too much confidence in my Heavenly Father, He is faithful if I make good my part. And don't you know this co-partnership work is so great and so grand, that we can do it partly ourselves! We have to. He will do His part; but if we don't do ours, why then He is going to give us a little whipping. He is going to assist you to do it, and then if we

don't do it we must have a little chastening; and don't you know, when we accept that chastening as sons, we are accepting what He expects us to do, because if we don't accept it we are not sons at all but counterfeits. So, friends, now is the time for us to put on these thinking caps of ours and take an inventory of our thoughts and see where they are, whether on the Adversary's side, negatively, or whether on God's side, positively. Do you know, we are a progressive people. We are an aggressive people. We just go right straight ahead. We don't find any trouble with our faiths. We just let them come across them if they want to; but we are not tearing down things; we are building up. It is this Truth that is like a two-edged sword, it cuts right straight ahead on both sides, and it is the Truth that does

this work. We don't have to bother our brains a bit about it. We don't have to bother ourselves about the results. Give the Truth, and the Truth will do it. The Truth is that two-edged sword. And I say again, we do it through and by this wonderful power of thought which the Lord God the Father has given us. He has given me my cup of thought and He has given you your cup of thought. It is up to you and it is up to me to see how we will use it, whether on yesterday, which is God's day, and tomorrow is another of God's days, or whether we will use it on My day, TODAY. Do not let us forget that yesterday and tomorrow are God's days, and that our day, is now, TODAY. Think on these things. Amen.

Columbus Convention—Monday, July 6.

Discourse by F. H. Robison. Subject: "VICTORY"

"Fight the good fight of faith, lay hold on eternal life."
1 Timothy 6:12.

"This is the victory that overcometh the world, even your faith." 1 John 5:4.


VEN the word Victory has an inspiring ring to the ear. It brings to the mind's eye a picture of the victorious army returning from a war and greeted with the huzzahs of an admiring multitude. Such victories as this, however, are not *our* portion now. When the Apostle says that faith is the *victory* we are not to understand him to mean that nothing else remains to be done, after we have first believed. Rather the thought must be that faith is the conquering power with which we are able to push aside the things which are seen, and to direct our course in life in harmony with things which are not seen, but which nonetheless are realities to us, because we can lay hold upon them with our minds.

COLUMBUS GAINED A VICTORY.

Columbus was a man of faith when he believed, and acted upon the belief, that a western route could be taken for eastern ports. He had never gone west. To the average mind the western waters were merely the lair of the hobgoblin and ogre. Everything previously experienced in connection with the subject; the popular mind, everything, in fact, was against his theory of finding India by a western passage, *except* his own faith in the project. Now his faith, be it noted, was not a mere arbitrary decision on the subject apart from all known facts, but a rational conclusion arrived at after thoughtful consideration of the points already known. So the Christian's faith is not a conclusion reached out of the abundance of his imagination but it is a conclusion reached upon competent evidence from an authoritative or reliable source.

The Christian's voyage has never been experienced by him before. The Devil, as the great hobgoblin, seeks to discourage him from undertaking the journey, telling him that he had better remain where he is safe, on firm and known ground. He is confronted with the alluring suggestion that the way of the world must be the proper one, because everyone has been doing that way. Who would think of seeking the wealth and Paradise of India by sailing in an opposite direction? Who, too, would think of gaining anything worth while by self-denial? Self-assertion is the only road to success, the world tells us.

True, Columbus might have made erroneous deductions with his imperfect human brain. And so might we; but this contingency is provided for in that definite basic promises are made in God's word as to what the reward of a life of faith shall be. It is important then to see that our faith is a correct faith; for if the faith be an erroneous one, inspiring false and delusive hopes, the stronger this impelling power becomes, the more surely and quickly will it drive its deluded victim to shipwreck upon the rocks. Faith, like any other force, is a power either for good or evil.

FAITH A BASIC FACTOR.

It is because of this importance of faith, and because of a recognition of it as the motive power, either for good or evil, that the Apostle Paul was so solicitous for the continuance of the brethren in the faith. He urged all to examine and to prove themselves to make sure they were in the faith, grounded and settled and not moved away from

the hope of the gospel, but rooted and built up in Christ and established in Him. He was also deeply concerned that the faith of the Church should not stand in the wisdom of men but in the power of God. Then too, there can be no doubt as to the vitalness of this matter of faith, for it is written, "The just shall live by his faith." (Habakkuk 2:4.) The sentiment of this statement, the battle cry of the Reformation, is voiced again by Moses of old in almost the last words of that venerable patriarch: "It is not a vain thing for you, because it is your life." (Deut. 32:48.) Yes, our lives, our eternal destinies, have been made dependent upon the walk of faith which we have voluntarily entered upon.

Let us then see that we have the faith of Christ, the faith well founded in the word of God, a faith examined and proved, deeply rooted in the heart as well as in the head, and therefore, established as the motive power of life. Faith to be a conquering power in us must go deeper than the head; it must go into the heart and thus permeate and energize the whole being, bringing not only the outward conduct but every thought into subjection to Christ.

"Faith," the Apostle tells us, "cometh by hearing and hearing by the word of God." That is, the word of God contains certain information respecting our proper relationship to Him, of the truthfulness of which we are convinced after we have examined the facts given. The first step in faith, then, is a satisfied reason. That, however, of which we are convinced we cannot help having confidence in. The disposition of mental satisfaction passes, unless impeded by selfish and temporal interests, into a heart satisfaction or trust. If we have confidence in the truth of God's good promises of blessing, we will *expect* those promises to be fulfilled; and since God's promises augur only good for the righteous of heart, good infinitely greater than anything we have ever known, how can we help from *desiring* the fulfillment of those promises? What we expect and desire we are hoping for. And hope gives the color to our Christian lives.

Hope lifts the mind and heart and makes them participants in perfections yet actually unexperienced. (Heb. 6:19, 20.) It helps to inspire love, and love, in turn, inspires more faith (Gal. 5:6), and so the three are mutually inspiring and interdependent and develop together.

THREE PRIMARY QUALITIES.

Faith, hope and love, like the three primary colors in nature, may be combined in varying proportions to produce any other shade of characteristic, which is in harmony with the original design. The color between blue and yellow, for instance, is green. Green has a restful effect on the system and has been designed by a benevolent Providence for that purpose. Likewise the effect produced upon the life by the presence of faith and hope is *peace*. When we are justified by faith we have peace with God. (Rom. 5:1.) Our doubts, fears and misgivings have given place to tranquillity of mind and heart on those points about which we have received information through the Bible, God's Word. The hope engendered by confidence in the fulfillment of those promises takes the keenness from our suffering because we see that our suffering is not in vain and that there is to be a cessation of pain and tears.

Yellow and red combine to form orange, the most brilliant and warmest of colors. It is suggestive of a state of development and ripeness; the vivid foliage, the golden grain, the luscious fruit all tell that nature has done her best. So too, when hope and love are present in the heart,

joy is the fruitage. We rejoice pre-eminently in hope. (Rom. 12:12.)

Red and blue make purple, the varying shades of which add glory to the sunset, beauty to the modest flower and coldness to the ice and snow. When faith is worked upon by love, loyalty is the result. The circle is complete.

The three together make pure light. Faith, hope and love working and effective in us brings in due time that righteousness, that holiness in whose beauty we shall worship the Lord of glory. We shall then be like Him who "is light and in whom is no darkness at all." 1 John 1:5.

THE POWER TO BELIEVE.

The power in man to have faith rests on the fact that he, made in the image of God, and now, too, measurably since the fall, possesses the power to perceive the evidences of the invisible God. Faith in its simplest meaning is a dependence on the veracity of another. Thus trust is a part of faith because it relies upon the truth of a promise: and one is said to keep his faith inviolate, when he performs the promise that another relies on. Accordingly, faith in God is a firm assent of the mind to things, upon the authority of Divine revelation.

There is an initiative point of faith which is seldom passed by the majority who hear the message of the Gospel. It is a speculative knowledge of and a bare assent to the truths revealed in the sacred Scripture. Of this kind of faith the Apostle James speaks. (James 2:17, 24.) "Faith, if it have not works, is dead." "Ye see, how that by works a man is justified, and not by faith only;" that is, not by a mere profession of faith, or a bare assent to truth, without good works which proceed from faith and which show it to be of the right kind. This intellectual belief the devils themselves have. "Thou believest that there is one God; the devils also believe and tremble." (Jas. 2:19.) They are fully persuaded that there is a God, and that Christ is the Son of God, and shall be their judge as they acknowledge. Matt. 8:29.

Effective faith, however, receives Jesus as He is revealed in the Gospel. To such a one the life, words, works, suffering, death and resurrection of Christ mean not merely an array of historical facts, even though these seem to be of Divine arrangement and preservation, but more; trust in and reliance upon Him and His righteousness alone for justification as the basis for our salvation. Such a faith begets a sincere obedience in the life and conversation. It is not therefore, an idle, inactive and inoperative grace, but shows itself by producing in us love to God and to our neighbor.

LIKE A LOCOMOTIVE.

Let faith compare to the drive wheel of a locomotive, love would be the steam or motive power and hope would be the movement itself, ever forward toward the goal. As the drive-wheel is really worked by the steam so love is really behind faith. Were it not for the love for God and righteousness which was first planted in Adam and which has not entirely died out there would be no hope of appealing to any by the message of the Gospel. There would be no attractive power because God's word draws only toward the good. But while the steam gives the first impetus to the drive wheel, the machinery of the engine also in turn controls the flow of steam so that it makes possible a continued motion. More than this the steam already used is exhausted into the draft flues and thus fans the flame that generates more steam, more force against the drive-wheel, more motion, more progress and incidentally more heat, more steam, etc. So with love: the more love we have, the more the holy will directs its power against our faith to make it work and the more the sacred flame is fanned that melts the water of the truth and converts it into the energizing power of love. As steam and water, so are love and truth alike in essence; God is love and Christ is truth.

In certain types of engine there is danger of a "dead" or absolute center, that is, a certain position of the drive-wheel, in which it cannot be started, by the power of steam. It requires the application of an outside force to give the wheel a start. This is the trouble with the poor world. They are dead; and centered in self; their faculties are deadened so that when the power of love, love divine, disinterested love is brought to bear on them through the message of the Gospel, it does not move them. It finds little or no responsive chord in their hearts, or at all events not a sufficient response to become a *motive* power in their lives. Bad indeed would it be for us, who have once started on the way, if love failed to move us. At very least we would fail to make progress, and in time we would rust and

be of no value whatever. As for the world, outside force will be brought to bear on them in the regulations of the Millennial Kingdom, which will give them a start in the right direction and, if a love for righteousness is developed, they too will be able to make progress up the Highway of Holiness, the new line to life which will then be opened up.

The drive wheel is the tangible agency in helping the engine get over the ground; so faith is the tangible agency which enables us to overcome and to leave behind scenes of former failures, ever pressing along the line toward the heavenly station, the Union Station of rest and perfect fellowship with God and with those who have gone before.

The efficiency of the drive-wheel, however, is limited to its proper position on the track. If the wheel leaves the track, extremely serious difficulty ensues, if indeed not a total wreck. Too, if our faith depart from the pure word of God, and from inspiring us in the straight and narrow way, by stupendous effort we *may* get back, or we may suffer wreck. There will be nothing to keep us from the world, we will of our own weight sink down into the earth, into the world and its ways.

If the track is in good condition we can make fairly good progress, even though the way be up-hill, but if the joints are loose or the rails spread it would be unsafe to go with too great speed. Far better to crawl along and finally get there than to run certainly into the ditch. So too, the doctrinal features of God's word, being faith's most tangible object and support, the only really accurate source of information respecting Jehovah and His character in our present fallen state, must be firmly set in our minds and properly adjusted or we can go but very slowly, if indeed at all.

We must fight against that spirit of hauteur and worldly wisdom which spurns a careful inspection of the track, of the doctrines of God's word, which show whether we are going and how and why. The engineer must keep one eye ever on the track; the faster one is going, the more careful should the watch be. To be sure, he may catch a passing glimpse of the beautiful hills through which he is going; a gorgeous sunset may attract but must not hold his vision. No, they are not for him. He has a work to do, a goal to reach and, nature-lover though he be, he cannot now halt to drink those beauties in.

PRAYER NEEDFUL.

Another thing is needful to an engine on a steep grade, and that is sand. Without it the wheels may spin around and still no progress is made; it will merely wear both track and wheels. The sand is no part of the wheel and no part of the track but it constitutes a medium whereby the contact between those objects is maintained at the highest possible pitch. Such a medium to us is prayer. Without it, owing to the steepness of the road, we are not safe. Our faith, though intact within itself, will not work effectively without this help. Even though love may be prompting us with a desire to gain the prize, our faith is perhaps in poor contact with the promises and perhaps with the conditions on which the prize may be obtained. No prayer, no importunate prayer is the trouble. Our faith seems to be going around in the same old grind and we are getting nowhere and accomplishing nothing except to wear out our own confidence. The doctrines, when we hear them expounded, seem to wear on us too, and we do not get on. Add persistent, earnest prayer and see if we do not begin making progress from that very hour. Erstwhile dry and uninteresting things will take on a new meaning and a forward impetus is experienced.

On a steep declivity a locomotive may even slip backwards without sand. So we too, without prayer, may slip entirely back to wreck and ruin. The steam plus the drive-wheel plus the motion will not take the engine on without the proper contact. Love of righteousness, plus faith, plus hope, if we could imagine it, without prayer, will still place us in a precarious position.

CONFlict WITH THE WORLD.

For he that overcometh the world. This is suggestive of warfare, of conflict. If warfare be the thought we should have clearly in mind *for* whom we are fighting and also *against* whom we are to direct our efforts.

We are fighting for ourselves; not for God, who needs not our puny efforts. God, however, is fighting for us in the sense that He is assisting and encouraging us to fight the good fight of faith on our own behalf. Some seem to have the idea that they are almost doing God a favor by enlisting on His side and thus to lend the weight (?) of their influence to what might otherwise be a losing cause.

But it is *our* lives which are at stake, not God's. He has nothing to lose or gain; we have everything, and we are to benefit in the victory, not God.

Our text implies that the conquering power of faith is to be directed against the world—not against the inhabitants thereof; not against fellow creatures, but against the spirit of this present evil order of things, its disposition; the mind of the world; the motives which actuate the world; the pride of life and the deceitfulness of riches; in short, against sin and indirectly against Satan, whom we are to resist, steadfast in the faith.

Satan is represented as the god or mighty ruler of this world and his two powerful allies are the world and the flesh. Since the flesh in its present state partakes of the same spirit and tendencies as the world, we may describe it as the world within us. The powerful tendency of the flesh is toward evil. It is a jumble of blinding influences, perverted tastes, desires, ambitions, hopes and loves, and mostly ignorance.

In Europe three of the great powers are banded together for self-protection into what is called the Triple Alliance. Other three have formed a threatening league named the Triple Entente. Without pretending to say which of these neither wholly righteous forces would be victorious in case of conflict, we can use them as an illustration of the forces engaged in our own combat. Satan's triple alliance, himself, the world and the flesh of the new creature, is arrayed against faith, hope and love. Faith marshals the forces, and hence it is called the fight of faith. The world is the most manifest and most easily observed, it stands in the vanguard, so to speak, of the hosts of evil; hence directly, it is *faith* against the *world*.

Now the spirit of the world manifests itself in many little mannerisms and practices which may not at first be recognized by the new creature, so cleverly are they hidden in ambush.

Pride, vain-glory, self-preferment is one of the most commonly encountered manifestations of the spirit of the world. The world within us, the flesh, loves these things and seeks means to justify itself. But faith, here too, is the conquering power to gain the victory. Just such a victory has been already gained when by faith we agreed to lose our lives to find them. When we considered the Master's call: "If any man will be My disciple, let him deny himself, take up his cross and follow after Me." (Matt. 16:25), Our faith trusted in the veracity of God's promise that such a course would not spell final loss to us, but would really work gain. Like Columbus, we started traveling over a way we had never gone before, but were convinced that its end would be glorious.

There war was declared on self. It now remains to be seen whether the matter will be carried out or whether faith will capitulate before the overtures of pride and self-advancement.

A test of our faith comes when we find that through ignorance or weakness we have been unjust to another. Self-pride would not acknowledge it; first, because it hurts, and secondly because, we argue, it will do no good. But then we notice the instructions of the Master: Confess thy fault (Matt. 5:23, 24), and our confidence in the integrity of His character prompts us to humiliate ourselves, believing that He would give no command that would not be for our best. No matter if the offended one does not appreciate our conduct and our spirit in the matter (and he often will not): it is all the better for us that he does not. If we were sure to be always appreciated at such times, we might go with a measure of sham, partly to secure merely the commendation, mental or oral, of the offended. If one's apology is not appreciated, one is humiliated all the more and will next time be doubly careful. The thought should not be merely to reinstate oneself in the favor of the offended, but, by virtue of faith in God's commands, to gain the victory over the worldly pride residing in our flesh. If every day we are thus a victor, we shall unquestionably be a victor in the end.

Then, our selfish preferences may not always have an ungracious tinge. Sometimes they are very genteel. Sometimes it is a desire for the maintenance of a peaceful and serene life, when service for the Lord might call us more directly into the current. Oftentimes, it were easier to maintain a spirit of devotion, if we had more quiet and time for meditation, yet if duty calls to toil and moil, faith should say that perhaps something else is more necessary to be learned at that time or that devotion must be put to the test to see how well it will last when the circumstances are all but

favorable. Victory over self in this connection means often to be associated with those whom we would not choose by nature, and not to be associated with such as we would select.

One sometimes has the desire to be able to talk with ease or to prepare and deliver a discourse which would stir its hearers to the very depths. But thoughts which stir are wrought only on the anvil of experience and an idea expressed yet never experienced lacks that force which would make it a source of help to others. Faith thus tells us that, even if our present desires to help remain unfulfilled, we are being prepared for a work of noblest ministry in which our every present experience will doubtless be of use.

Faith thus overcomes the tendencies which the world has wrought in us; and while not condemning all of them as evil, it counsels us to merely push aside those which we cannot use in the narrow way. Worldly pride on the other hand bids us keep everything which would put self forward and advises us not to be sure of the things which we cannot see. If such hints are hearkened to, doubt is bred and indifference ensues; discouragement, despondency and despair follow in its wake. We must remember: "Greater is He that is on our part, than all that can be against us."

THE PARTISAN SPIRIT.

There is another spirit of the world which faith must can and will overcome, and that is the partisan spirit. This party feeling, closely akin to tribal affection, is an affinity which holds one to those with whom he happens to be associated, often irrespective of their virtues or worthlessness. It may or may not be used for good. At any rate faith bids us to have our closest association with God so that everything else is subservient. We should not love people merely because we happen to be associated with them but rather from principle, because of certain lovable qualities. We are helped in this matter, in the case of the Lord's people, because they have the Father's stamp of approval in the shape of His begetting Spirit. Frequently our preference for family or for known circle of friends or acquaintances arises merely from the fact that they are tolerant of our weaknesses and failures, because they have the same or similar ones. Our proper pride and modesty alike should forbid such encouragement to failure.

The party spirit may easily merge into pride or glory in the movement with which we are connected. We should remember that the same identical influences are at work against us as have been against all other upward religious movements in the past. Certainly none would claim for a moment that we as individuals are better than they. Who can say that if we were to continue here for 25 years more, that we, or those following us, would not be as thoroughly dyed-in-the-wool sectarianists as ever trod the globe? Who can boast? We, just as well as others, have to fight against those things; fight, not with fists, but with faith, faith that God will perform His own purposes, sometimes with and sometimes irrespective of our co-operation. Let us not forget to take a generous dose of the same medicine on this point that we have doled out to others. Are we of Paul, or of Apollos, or of Cephas, or of Christ?

THE SPIRIT OF CRITICISM.

The spirit of the world comes out too in the spirit of criticism, or of unkind and often unjust censure of the conduct of others. That habitual criticism, of men and things is a sign not of superior faculties and finer frame, as we try to convince ourselves, but of actual moral and spiritual decrepitude, which, while seeking to justify itself by the thought of opposing the evil, is really gloating over the unlovely traits thus held before the mind and becomes not less but more like those very qualities every day. "Love," on the contrary, "rejoiceth not in iniquity, but rejoiceth in the truth," in the spirit of righteousness, which abhors the thoughts of evil and does not even consider it, when possible to escape. Faith in God's word that "None is righteous, no, not one" should teach us not to expect perfection in any nor even entire consistency of conduct, since that would imply perfection.

Perhaps a brother seems harsh or unkind in his manner or utterances, uncouth or crude in his ways; perhaps he does not appeal to us. Faith would still tell us that there must be some lesson there for us. Perhaps this is only an effective method of calling the positive side of those negative qualities to our attention; we are thereby enabled to dislike those undesirable characteristics which we see exemplified and are spurred on to develop those things which we see, or think we see, there lacking. But what about that brother? Never mind too much about that brother.

The Lord will attend to him in His own way. Perhaps that brother does not need exactly the same lessons which we need; or maybe he will get them later; or maybe he has had them in the past and we are merely unable to discern the results. It is true, we could not *admire* him for those things, though we doubtless could for other qualities. Thus faith, believing that God will deal with him in a righteous and suitable way, and that He will also teach us aright, brings us contentment even under galling circumstances—not contentment with imperfect qualities but contentment with the Lord's general providences which permit us to be in contact with such a one and to thus gain lessons by a negative example. One who commands our admiration in every particular would appeal only to the gentler side of our character and we might not get enough fibre and sinew. Then too, we often find that our poor selves grate on others in much the same way. It is no test of love when we admire a person or his doings. Wait until almost his every action seems perverse or inconsistent or even wrong, then see how much love is left.

Our tendency to criticism may extend even, and often properly, to the manner used in preaching the Gospel. Do not let us think that we may not form mental opinions respecting the desirability or undesirability of a thing or act. That we, as rational creatures, are bound to do. But to criticise merely as a habit is what does us harm, if even to none other. The sound of the Gospel, may or may not be pleasing to the flesh, depending upon the words in which it is couched. It may be delivered in a rambling way and pain our sense of rhetoric or logic. We may think such an exposition of the truth could never do one any good. But wonder of wonders, some good is done, some heart is comforted. The Lord is not now trying to teach us logic and philosophy as pure articles, but rather to inspire and to feed a devotional spirit in us that will draw us closer and closer to Him and away from the spirit of the world. Who is rich in love toward God and toward the brethren is rich indeed and if he be faithful unto death he will have Christ, "in whom are hidden *all* the treasures of wisdom and knowledge." How subtle is the mind of the flesh. It seeks to judge and to decide everything according to the natural observation. When the natural observation suggests a thought which is contrary to love, love, if active, will repel that thought and faith will come forward and say: I believe there is some sterling quality in that brother, whether I can see it or not; I believe God has made no mistake when He has set His love there. "Faith" thus "worketh by love." Love prompts faith to gain the victory against injustice and unkindness.

Should it be deemed a wonderful thing to believe in a change of nature, when the nature of our very temporal existence is problematic? Look, under the highest power microscope, at human flesh and instead of being solid matter, it is really composed of little particles which do not even touch each other but are in proportion to their size, widely separate. If even our present life is a mystery and a miracle should we think it a strange thing to believe in the veracity of God when He says that He will give us a new life? If we *really believe* that He will give us the



DEAR Friends. I will quote some texts of Scripture first. "Be still and know that I am God; I will be exalted in all the earth." Ps. 46:10. "For who is a God like unto Thee, glorious in holiness, fearful in praises, doing wonders." Num. 15:11. "For who in Heaven can be compared unto Thee or who among the sons of the mighty can be likened unto Thee? God is to be greatly feared in the assembly of His saints, and to be had in reverence by all about Him." Ps. 86:6-7. "Yes, our God is great, and greatly to be praised; then let us be still and know (that is, understand) the Lord."

In our search for the knowledge of God we find it profitable to consider separately the various attributes of God. How wonderful is God's wisdom, especially when connected with His knowledge. We recognize that God's mighty intellect notices and holds in memory everything that happens on our planet. There are millions and millions of sparrows which fly over this earth, yet not one could fall without God's knowledge of it. All things and

things promised, we will certainly conform ourselves to the conditions; no question about that. The things promised are so wonderful and grand that if we truly believe them, we must desire them.

APPLYING OURSELVES.

Even man, with merely high earthly ambitions, has been able to accomplish wonders in a short space of time by applying himself fully to the subject in hand. It is told of the world-famed naturalist, Audubon, that when he was twenty-four years old, he observed a small fleck of blood on his handkerchief and knew he had but a few years to live. He determined to make the best of them and to do something that would be of public good. Accordingly he set about and in the brief space of six years, he accomplished the colossal task of classifying all the birds of the world. That was a great work and he did it single-handed; but we have all power in the universe that is necessary to accomplish the great work before us. According to our faith is the rule. Let us give ourselves wholly to it!

Do not be discouraged if unlovable, unlovely or even ugly qualities are brought to the surface. The refining work does this. The intended effect of the fire is to do this very thing—to show up the dross that it may be skimmed off as rapidly as seen. Our faithfulness depends upon the assiduity with which we submit ourselves to the refining and not merely on the graciousness of our conduct, desirable though that be.

GOD SHALL SUPPLY OUR NEED.

The Father promises to give us of His heavenly wisdom, if we ask in faith, never wavering. Heavenly wisdom in sufficient measure would certainly enable us to direct all our affairs to God's glory and to thus be faithful ambassadors. Also He gives us the holy Spirit on the same condition. Who can doubt that the holy Spirit in rich measure will work out the fruits of the Spirit which will guarantee us an abundant entrance into the kingdom of our Lord and Savior Jesus Christ. The wisdom then is sufficient for all the exigencies of our present trial time and the holy Spirit prepares us for the future! What more could be done for us? And all securable in proportion to our faith.

Dear brethren, we are in the rear guard of a noble train of victors—Jesus, Paul, Peter, John and many others. If God's word was mighty to gain them the victory; if it, and nothing else, was able to inspire them into a victorious faith, why not so with us? God will do His part. Will we do ours?

Let us open up the flood gates of our heart and allow the fathomless billows of God's love to sweep in and submerge our little selfishnesses. Let us be ashamed to catch ourselves at anything small or commonplace in thought. Such a disposition is victory; victory over smallness, victory over self.

Unanswered yet? Faith cannot be unanswered;
Her feet are firmly planted on the rock;
Amid the wildest storms prayer stands undaunted,
Nor quails before the loudest thunder-shock.
She knows Omnipotence hath heard her prayer,
And cries, "It shall be done, sometime, somewhere."

Discourse by Daniel Toole, Subject: "HOLINESS OF GOD"

circumstances are before Him. By His wisdom or skill, backed by His power, prompted by His love, God is able to so arrange the various circumstances and influences of earth so as to accomplish His benevolent purposes. God does whatsoever He pleases in the army of Heaven, and among the inhabitants of the earth. "He works all things after the counsel of His own will." Ps. 135:6; Eph. 1:11. Like a great general, God by His wisdom is able to arrange all things and combine all circumstances to accomplish His gracious and holy designs. Now, when we speak of the wisdom of God, there comes a flood of thought to our minds. And does the same flood of thought come to mind when we speak of the holiness of God? Do you have that conception of God's holiness that carries you right out in praise, reverence and adoration? Or is our conceptions of God's holiness weak and limited? Don't you think we could profitably study this attribute of God's character? It will be a profitable study for at least two reasons: First, a proper and enlarged conception of God's character, especially His holiness will inspire reverence. Why is there so little reverence for God in the assembly of His

saints? Is it not because they have such small, unworthy views of God; because they have so limitedly grasped His glorious character? If the saints could get the vision of God that Isaiah did, they would fall upon their faces and exclaim, "I am undone; for I am a man of unclean lips, *for mine eyes* (mental eyes of faith) have *seen* the Lord of hosts." What is reverence? Reverence is *deep* appreciation of and *high* esteem for the excellency of God. We must have such an appreciation of the excellency of God as will call forth respect, honor and exaltation. We want reverence for God. Did you ever make reverence a study? Don't you think we should study God and reverence until we can walk becomingly before Him? "By the fear (reverence) of the Lord men depart from iniquity." Prov. 16:6. Did not the Apostle say, "Let us cleanse ourselves from all filthiness of the flesh and spirit perfecting, holiness in the fear (that is, the reverence) of the Lord." 2 Cor. 7:1.

Secondly, enlarged conceptions of God's character is necessary for the development of a holy character. Paul says, in 2 Cor. 3:18, "We all with open face beholding as in a glass the glory of the Lord are changed into the same image." Just think of it, dear friends! Beholding the glory of the Lord we are changed into the same image, same glory, same God-like character. The glory of the Lord spoken of here is God's holiness. The Israelites praised the "beauty of holiness." 2 Chron. 20:21. "Who is like unto Thee, who is like unto Thee, *glorious in holiness, fearful in praises, doing wonders*," was the song of Moses. Ex. 15:11. Yes, the "glory of God" is His holiness.

Without this quality in God, all His other attributes would fail of their beauty. Without holiness God would be a devil. His mercy and patience would be indulgence and sympathy with sin. His power would be tyranny, and His wisdom unworthy, subtlety. But when we recognize the holiness of God it gives His power, wisdom, mercy and patience a glory that without the holiness of God these attributes would be as unworthy as they are in the devil. Beholding as in a glass the glory of the Lord (holiness of God), we are changed into the same image. Deeper, broader views of the holiness of God will melt our heart and revolutionize our characters.

HOLINESS DEFINED.

The holiness of God might be defined to be that purity or rectitude of moral character that calls forth from His heart a hatred of all sin and a love for righteousness. "Jehovah is righteous (therefore He), loveth righteousness." Ps. 11:7: "Thou art *purer eyes* than to behold (that is, approve) of evil; thou canst not look upon (with pleasure) iniquity." Hab. 1:13. All that is evil to us is not so to God. Because of the depraved, unholy state of our minds and hearts, some things that are pure in themselves are impure to us, and some things that are unholy, unclean because of this unholy state, are more or less pure. But all the things that God has created when properly and unselfishly used are pure in God's sight. It is this depraved, unholy state of our minds and wills that calls good evil, and evil good, that God hates. And the more wilful the depraved condition is, the more He hates it. The love of the approval of our fellow man, for instance, is right and pure in God's sight, for it is His creation; but when we let this gender into pride, then we call forth God's abhorrence. "For the proud in heart are an abomination to the Lord." Prov. 16:5.

You will notice that it is the *purity* of God that causes Him to hate sin. Thou art *purer eyes* than to approve of evil. Not He will not, He must not, but "thou canst not" look on or approve or be pleased with evil. It is as natural for God to hate unrighteousness as it is for us to hate or dislike some things. He can take no pleasure in sin. "Thou art not a God that hath pleasure in unrighteousness; evil shall not dwell with Thee." Ps. 5:4.

Not only does God hate sin because He is holy, but He hates it in an infinite degree because He is infinitely holy. "There is none holy as the Lord." 1 Sam. 2:2. You understand what we mean by infinite wisdom, infinite power, so you can know what is meant by infinite holiness. Not only is God holy in every way, but also holy in an infinite degree. Some of us hate certain things in different degrees of intensity. Some women hate dirt more intensely than others. All may be clean, but not all are so highly organized. Can you grasp how intensely God must despise evil and love righteousness when He is so large in His every attribute?

God *hates* sin and sinners without exception. "Thou

hatest all the workers of iniquity." Ps. 5:5. How many? All. "The Lord will judge the righteous, but the *blood-thirsty and deceitful man* are an *abomination* to Him." Then, whenever you or I are workers of iniquity or are deceitful we rest under the feeling of abomination in the holy nature of God.

Well, He does not hate or despise them all the time, does He? Does He not just have spells of abomination that rises up for a few minutes, then cools off as ours does? That is not the way with God, dear friends. No; "God is angry with the wicked *every day*." Ps. 7:11. His holy nature hates sinners as much the next five thousand years as He did the last. Until the sinner's nature becomes holy, God will continue to hate him. What an awful loathing must all evil be to the infinite holiness of God.

GOD LOVES THE RIGHTEOUS.

There is a bright side to this. Just as sure as God hates sin, just as sure as God abominates moral turpitude of character, just so sure the Lord loveth righteous and the righteous. "The Lord loveth the righteous." Ps. 146:8. Since God is infinitely holy and hates all the workers of iniquity with an infinite degree of hatred, so He loves the righteous in the same degree. How His holy nature goes out in love toward the righteous, even toward those who are seeking holiness. "He loveth him that followeth after righteousness." Prov. 15:9. His whole soul goes out toward them with an infinite love. He can't help it. It is from His holy nature this love springs. Are you not glad when you recognize you have *some quality* God can love?

"The Lord abhoreth the proud." And therefore, "He knoweth the proud afar off," wishes them to be at a distance from Him, but He *loveth* him that followeth after righteousness. So He loveth him who is humbling himself. Therefore He says to the proud, Come down the ladder; and as he comes down, little by little, God's holy heart goes out toward him with an infinite delight. The Lord loveth the humble with all the infiniteness of His holy nature. If you can measure the infiniteness of God, you can measure the infinite intensity of His hatred of evil and love of righteousness. Are you not glad we can humble ourselves under the mighty hand of God; that you can let yourself down when God is letting humbling experiences come to you? Are you not glad to know that as you sink down into a humble state of heart that you are drawing from God's holy nature His intense approval? But if you stiffen up and say, "not much; I will not make that humbling concession," then know that as you deliberately refuse to humble yourself you become an abomination to the Lord.

The Lord has given us a lot of examples of his love and hatred. Prov. 6:16-19. In Prov. 12:22 He says lying lips are an abomination to the Lord; but they who deal truly are His delight. The Lord *loves* those who are truthful. It is hard to speak the truth sometimes. I never did lie for the sake of lying, but I have found myself in a position where I have done it almost before I thought, because the disposition was in me to dodge the issue whenever it was against myself. Have you a lying, deceitful, dodging disposition, or have you a heart that deals truly and honestly in every case? "The Lord loveth them that deal truly."

If you take the Scriptures you will find over and over again God picks out some despicable trait of character and tells you how He hates it, and then picks out the opposite and tells you how He loves it. In Proverbs 3:32, we read, "For the perverse," your version says forward, but I don't think you know what that means. That means perverse. Are any of the Lord's people a bit contrary—perverse? Now, the Bible says (Prov. 3:32), "The perverse (or contrary) are an abomination unto the Lord; but the upright are His delight." Are you contrary? Can the Lord make arrangements for you, and you just accept them and say, "Thank you?" There is a disposition in many like this: If God would make arrangements for us at a convention, for instance, and it was a grand arrangement, a little extra, some people would be so contrary that they would not take it. They would get something themselves not near so good. Why are they satisfied with something not so good? Because they had their own way. The great thing with most of us is to have our own way. I think it would do us good to get a large sheet of paper and print on it in red letters and put it up in the house somewhere in plain sight, "I Love to Have My Own Way," and keep it there till we get cured. Oh, contrariness is abominable to God! He is so holy that He hates that disposition, but he *loves* the opposite.

GOD'S HOLY NATURE WILL PUNISH SINNERS AND REWARD THE RIGHTEOUS.

It is, dear friends, because of the holiness of God that He will punish sin, and reward the righteous. "The Lord trieth the righteous; but the wicked and him that loveth violence His soul hateth." (Therefore) "Upon the wicked He will rain snares. Fire and brimstone and a burning tempest will be the portion of their cup." Ps. 11:5-6.

Why will God rain fire and brimstone upon the wicked? Because the wicked and him that loveth violence His *soul hateth*.

Will He give him a chance to repent? Yes, indeed, God will give *full opportunity* to repent. Thank God, while He is holy He has a patience and mercy as great as His holiness, and the mercy and patience of God on behalf of the sinner will provide him the full opportunity to turn from his evil way; "but if he turn not He will whet His sword and He will prepare for him the instruments of death." Ps. 7:12-13. God will, because of His holy nature, destroy the ungodly out of the land unless he ceases to be ungodly. Therefore, the Apostle said, "Our God is a consuming fire." When you step out of the mercy of God and get where His holiness begins to vent its fire upon the ungodly, you will be consumed in a moment of time. His holy nature abhors, despises, hates, all unrighteousness and all of the wilfully unrighteous with a consuming hatred.

But, dear friends, there is a beautiful side again. Just as much as the infinite holiness of God burns against evil, so in the same degree the infinite holy nature of God goes out in love and pleasure toward the righteous, and He will reward the righteous. "Because thou hast loved righteousness and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Heb. 1:9. Why will God reward Jesus so highly? Because He loved righteousness and hated iniquity. God so intensely loved that holy nature that Jesus maintained through His severe tests that He must reward Him with the most joyous honors.

When you go into a home and you see a little child that is contrary, ugly, and just whines and whines, don't you feel like taking that child and giving it a good spanking? On the other hand, when you see a child that is sweet and obedient and kind and contented and faithful, don't your heart go out toward that child, and don't you feel like gathering it up in your arms and hugging and kissing it, and don't you yearn to bestow some favor upon it? Your heart loves that child because it is so lovable. So it is with God. When He sees anyone developing the righteous spirit, His heart goes out to him. "The Lord loveth the righteous," Ps. 146:8. Now you understand why "The eyes of the Lord go to and fro throughout the whole earth." It is "to show Himself mighty on behalf of those whose hearts are *upright* toward Him." 2 Chron. 16:8. He is seeking them out. He wants to give them a gift. He wants to reward them. Yes, "The Lord is a sun and shield, the Lord God will give grace and glory, and no good thing will He withhold from them that *walk uprightly*." Psa. 84:7.

And, dear friends, it is not a simple, cold-blooded business proposition on the part of God, either. It is His *love* for the righteous that calls forth that appreciation that will reward them. And the reason He *loves them so warmly* is because they are righteous. And the reason God loves the righteous so intensely is because He Himself is *so holy* that He can not but *ardently love* all who *become holy*. Therefore, He just must reward the righteous, because He *loves* them.

We have some examples, dear friends, of the manifestation of God's holiness. God wants us to understand *how* holy He is, and He pictures it sometimes to us. You remember, dear friends, when Joshua and his army marched around the walls of Jericho and they all fell down, that God gave a command that they were to touch none of the property, but devote it all to the Lord, and you remember that there was a man that had a covetous heart and saw the golden wedge and hid it in the tent. Achan was the guilty man. And do you know that God manifested His abhorrence to that covetous spirit by ordering that he, his family, his children, cattle, oxen and all other live stock be taken out of the city and stoned to death. Was not that a rather severe punishment? It would be cruelty, dear friends, were God to do a thing like that if you did not interpret it in the light of His holiness: as a manifestation of His abhorrence to that evil disposition. And this manifestation of His abhorrence of covetousness was made and

recorded that all mankind may eventually know how God's holy nature hates evil.

Again God's holiness is manifest in His dealings with the holy angels. The holy angels were grand creations of God. They were beautiful. They were lovely. No doubt the heart of God went out toward them with more delight than a mother could delight in her most beautiful child, and yet, when those holy angels sinned, the holiness of God thrust them down to chains of darkness. Where is there a mother that is so holy that her holiness would cause her to deal with her children in the way God dealt with His intelligent creatures? Our sympathy would cover up their sin, but God's holiness must blaze out in all its lustre. And so, in a thousand ways God has manifested His holy nature in His dealings with the children of men.

KNOWLEDGE OF GOD'S HOLINESS PROFITABLE.

What is the knowledge of God's holiness to us? What do we learn by it? When you, through prayer and meditation, come to live in the presence of God and then recognize how He abhors the sinful nature you possess, would it not stir you up to get rid of it? And would it not stir you to cultivate that disposition in your heart which in the sight of God is so highly appreciated? Don't you want God's hearty approval? What would you rather have than God's infinite love toward you? The more holy you become, the more ardently will He love you. Yes, when you realize how God hates iniquity and loves righteousness it will stir you very deeply to be holy. We talk about the desire to be holy. But it is a feeble desire with most of us. I trust that God will help us to study His Word and unlock it to our minds and give us such a vision of His holiness as will wonderfully energize us to be holy.

Suppose you were going to be in constant company with Bro. Russell for two weeks. And suppose you knew that there were certain qualities of character that were especially abominable to him, that he detested them. And suppose, further, that these qualities of character which his holier nature detested were qualities of character which you possessed, and whenever he noticed you manifested that trait or traits of character you became detestable to him, even though by mercy and patience he bore with you kindly. Don't you think with such a knowledge you would either rid yourself of those despicable traits of character or quit Bro. Russell? Could you bear to be in his constant presence without his full approval? Can we dwell in the constant presence of a holy God who loves righteousness and hates iniquity infinitely and indulge hurtful, unholy, abominable dispositions and yet be happy in His presence? Yet we can rejoice in His love, mercy and patience for us until we can overcome them. One reason we are so contented in our unrighteousness is because we have not had the proper vision of the holiness of God. We all with open face beholding the glory of God are changed into the same image.

Again, you cannot comprehend the benevolent love of God only as you comprehend the holiness of God. Benevolent love is that love which enables God to love His creatures, although He sees nothing lovely in them, but, on the contrary, sees much in them that is very detestable to Him. This benevolent love prompts God to come down, as it were, and pick them out of the gutter and wash them and make them such as He can love with the love of approval. It was God's benevolent love that prompted God to lay upon the Son of His love the chastisement due the world. Dear friends, when we recognize how intensely God hates evil and when we recognize how horribly mankind is depraved, then we can recognize what benevolent love and mercy and patience God must have to prompt Him to make such wonderful sacrifices for their recovery. "God loves with a love," says one, "that is not discouraged with the deepest moral degradation, but follows the welfare of the sinner with an *unchilled devotion*, though He hates the sin with a hatred no less than infinite."

I go into a home that is dirty and filthy, not cleaned for years, tobacco spit on the floors, bedbugs in the cracks, grease on the walls and on the tables. It has a bad smell. Oh, but it is filthy! A lady has just moved into this house. She informs me she did not make it dirty and as soon as hot weather is over she intends cleaning the house. Don't she loves cleanliness? I measure her love for cleanliness by her willingness to put up with the dirt. Some women would not have slept in that house until some of that dirt went out. Sick or well, hot or cold, that house would soon be clean.

Again, we who are saturated with all kinds of moral

evil are expecting to dwell with God forevermore. Don't you want to be holy? Would you be happy in the presence of God while conscious of any evil? You could not be happy. But is it possible for me to be so pure in my moral character that God can approve of me? "Now unto

Him who is able to keep us from falling and to present us faultless." "We all, beholding as in a glass the glory of the Lord, are changed into the same image." Is it possible? It is gloriously possible. And before the hot weather is over our house will be clean.

Columbus—Assurance Day, Monday July 6.

Discourse by P. E. Thompson. Subject: "CHANGED INTO HIS IMAGE"


THE church is a new creation, now in the embryo stage. In order to attain birth on the divine plane she must follow in the footsteps of her Master, and by completing the same contract of sacrifice He made, be prepared to enter into the joys of her Lord. The process is described under two figures; the first represents us as children being developed to manhood, and the other pictures us as having been merely begotten to a new nature. The subject has been somewhat clouded by the failure of our translators to properly render a Greek word which is used to depict the entire process from begetting to birth. "Being begotten again not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" is a better translation of 1 Pet. 1:23 and gives us the proper thought. By "begetting" we mean the beginning of a new life. The word of God implanted in us establishes spiritual hopes in line with this Word of promise and the new aspirations begin. "Of His own will begat He us with the Word of truth, that we should be a kind of first fruits of His creatures" (James 1:18).

We find, then, that this is a matter which has to do with the brain. This is not so small a battle-ground as it might seem, for the brain is the entire man, in a sense, for every word that he speaks is moulded by that brain, even the tone and manner with which the Word is spoken is the result of his brain formation; he walks where his brain tells him to walk, and unconsciously walks in the fashion his brain dictates; even the expression of his face is but a reflection of the finer curves of the brain structure. This is a marvelous instrument that we are working with—so marvelous that, even though some of the greatest scientists have studied the matter carefully, its secret has never yet been discovered—we have no knowledge as to how it works. We do not even know positively of what it is composed. The most popular theory is that it is composed of cells, and that each cell represents the ability to think one kind of thought. They tell us that there are 6,000,000,000 cells in the brain of the average man and that if he were to have 333,000 thoughts every day he could continue that for fifty years, and then use each cell only once. Additionally, they reason that there are combinations of thoughts which we have and which are the result of the using of two or more cells at the same time. Few realize what a tremendous possibility there is in these combinations.

At one time, when I was an organist, I had an instrument with forty or fifty stops. Each of these stops controlled a different quality of tone. By putting any two of them together a still different quality could be secured. I figured out one day that if I were to try each combination on that organ for one minute, and if I were to work twenty-four hours a day at this, it would require sixty years to finish the test of the organ. We have a somewhat similar illustration of the wonderful possibilities in combinations in different qualities of voices which you hear. We speak of a person as singing a certain tone, but this is an error. What we hear is a combination of tones. If I were to sing what musicians call middle C, with it I would produce the C above, then G, and so on until six or seven additional tones would be produced. All voices sound several of these overtones. Though they are so weak that the untrained ear cannot hear them, they have sufficient effect on the quality of that tone so that you have never heard two voices exactly alike. Those seven or eight tones can be combined in so many ways that there are enough different qualities to supply a distinctive voice for each of us. If the possibility in the use of eight things in combination is so great, when do you suppose man will have exhausted the capabilities of a brain of six billion cells? It is this wonderful instrument that is to be used of the Lord in development of the new creature. Can we hope to

have the wisdom to use such a marvelous and so delicate a structure in His service? No, we could not in our own strength accomplish the task.

As human beings, we are reflecting the characters of our ancestors and of those with whom we come in contact. We reflect these qualities in different combinations, "and as we have borne the image of the earthly, we shall also bear the image of the Heavenly" (1 Cor. 15:49). This transformation into the image of God's character is the Christian's hope and reward. This is the crown of righteousness. All who have this hope will, like the Apostle Paul, eagerly look for our Lord's appearing when this crown will be theirs (2 Tim. 4:8). The man who would aspire for these things uninvited would be very bold indeed.

The wonders of this transforming process are beyond human realization. The Apostle Paul says that the eyes of our understanding must be enlightened if we would know of the "riches of the glory of God's inheritance in the saints" (Eph. 1:19). In its completion the church will be so glorious that it will be the "riches of God's inheritance." When He inherits them in the perfection and beauty of characters like His they will be as precious jewels set in the diadem of their God.

The mere invitation to share in this great honor does not prove that it must be ours. It is possible to "fall away." Such "crucify to themselves the Son of God afresh, and put Him to an open shame." "To be carnally minded is death, but to be spiritually minded is life and peace" (Hebrews 6:6; Romans 8:6). Success is assured only to those who faithfully walk in the "new and living way, which He hath consecrated for us through the veil; that is to say, His flesh" (Heb. 10:20). We but follow in His steps that He may be "the first born among many brethren."

Where will God look to find worthy associates for His dearly beloved Son in the sacrifice of the sin offering and in the honors of the kingdom? How wonderful that He should have sought the heirs of the kingdom in a race fallen into sin and general depravity "among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others" (Eph. 2:3). The old mind of the flesh must cease to operate. We keep the same brain, but it must think the new thoughts suggested by this word of begetting, "the mind which was in Christ Jesus" (Phil. 2:5). "Be all of one mind, having compassion one of another, love as brethren; be pitiful, be courteous" (1 Pet. 3:8). "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man which is renewed in knowledge after the image of him that created him" (Col. 3:8-10). We need not expect that our brains will be miraculously perfected, but we may have the "spirit of a sound mind." This is the result of faith in God "in whom ye also have trusted after ye heard the Word of truth, the gospel of salvation; in whom also, after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory" (Eph. 1:13-14).

Vainly would we endeavor in our strength to separate ourselves from the world and its spirit and to cultivate the Christian graces which we so much admire. It is only when we learn our weakness that we are in a position to begin the change. "Which of you by taking thought can add one cubit to his stature" (Matt. 6:27)? "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good that are accustomed to do evil" (Jer. 13:23). Submit yourselves to God; "be not conformed to this world, but be ye transformed by the renewing of your minds" (Rom. 12:2). We place ourselves in His power,

and He works on our minds, transforming us. We not merely forsake the illegitimate things of the earth, but we must make a sacrifice of all we have. Adam was a son of God (Gen. 5:1), but even if he had never sinned he would not have been prepared for Heaven. He was of the "earth earthly." We cannot decide to give up the earth upon our death beds; most of us require years to turn our affections from earthly things and "set them on things above" (Col. 3:2). When we say that we submit ourselves to God, we do not mean that we are weak hearted in the matter. Jesus said "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind" (Matt. 22:37). We must put forth every energy. There is no place for us to stop; we must continue going forward. "Whereto we have already attained let us walk by the same rule, let us mind the same thing" (Phil. 3:16). "Therefore gird up the loins of your mind" (1 Pet. 1:13). Let us draw the girdle tight and be ready for a vigorous fight to the end of the battle. "Keep thy mind with all diligence, for out of it are the issues of life" (Prov. 4:23). "If the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall quicken your mortal bodies by His spirit that dwelleth in you" (Rom. 8:11). But that spirit will not dwell in you unless you prove yourself worthy to be the temple of God.

Most of the failures to attain God's likeness have been the result of relying on works. We cannot transform ourselves. "Be ye transformed." Our part is the consecration, "therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). In consecration we take His yoke upon us that we may learn of Him, the one that is meek and lowly in heart. We find rest unto our souls, rest from our labors, a peace in His strength; we are renewed in the spirit of our mind (Eph. 4:23), and loving Him above father or mother or wife or children, brethren or sisters, yea, even our own lives, our minds are turned toward Him continually. We are daily, through His fellowship, renewed in knowledge after the image of Him that created Him. It is not His spiritual body that we are copying, but His

mind which we have mirrored in the Word of God. "For whom He did foreknow He did also predestinate to be conformed to the image of His Son" until the resemblance becomes strong enough so that even the world would "take knowledge of us that we have been with Jesus and learned of Him." It is by looking at Him that we are changed. "While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:18).

Day by day Christ sets us an example, though He left the earth 1800 years ago. Even if He were here, few could get to see Him. He said, "It is expedient for you that I go away." We unconsciously copy the one we admire. How often we have seen the husband and wife who have lived together for years unconsciously copying one another in thought and in manner until they talk and even look alike. We are mirrors catching the reflections of those round about us. Would you have a beautiful image in your mirror? Then keep your mirror at the right angle so that Jesus' face will be caught there. "Reflecting as in a mirror the glory of the Lord, we are transformed from glory to glory even as by the power of Jehovah" (2 Cor. 3:18). The glory of Jehovah which we are now permitted to view is the glory of His character and this we receive by keeping our mirrors at the right angle to reflect His character. It means perseverance. We must keep the mirror set at the right angle. But God will keep Him in perfect peace whose mind is stayed on Him." When you get it set at the right angle tie it there; fasten it down with stays. Even then you will find that the cords will stretch. You need to be watching continually. Have you not found that you are at your best when you are in the presence of those you admire most? "Whosoever is begotten of God doth not commit sin; for His seed remaineth in him; and he cannot sin, because he is begotten of God." "Whosoever abideth in Him sinneth not; whosoever sinneth hath not seen Him, neither know Him (1 Jno. 3:6-9). "Therefore, if any man be in Christ he is a new creature; old things are passed away; behold, all things are become new" (2 Cor. 5:17).

Columbus—Tuesday, July 7.

Discourse by Brother W. F. Hudgings. Subject: "THE BASIS OF OUR HOPE"

TEXT: "Now, FAITH is the substance (basis) of things HOPED FOR." (Heb. 11:1.)

 I t is with considerable gratitude that I find the closing day of this grand convention to be designated on the program as "Hope Day," for how essential it is that we carry with us from this blessed rendezvous the brightest hopes and prospects of any previous gathering, because "Now is our salvation nearer than when we believed: the night is far spent; the DAY is at hand." By hope, we are able to step from this gathering of 1,400 into the Great Assemblage, a hundred times larger—yea, more than that, for we are come unto Mount Zion, the city of the living God, the Heavenly Jerusalem, to an innumerable company of angels and to the general assembly and Church of the First Born, which are written in Heaven. The final day, the HOPE day of this convention should therefore help us to carry to our homes and fields of labor this grandest of all hopes, the hope which we now have of shortly being with the Lord in the spiritual kingdom. And how shall we escape, beloved, if we in any way neglect so great salvation as this to which we have been called? How many of us have the kind of hope that is "sure and steadfast," dearly beloved? If we have that sort of hope, which entereth into that within the veil, we may be sure we are then "heirs of salvation," as the apostle suggests in Hebrews 6:17-19.

Our subject today relates to the underlying principle of the Christian's hope rather than to what that hope consists of itself. We have the hope, of course we have, although we want to make it stronger and stronger during the intervening days until we see the Lord "as He is." But is it not important to see how and why we have this glorious hope, and consequently how it may be maintained, kept bright and serviceable, and increased? Why do we have "the hope of glory," dear friends? Have we any real basis

for it, or are we of those who are unable to give a reason for the hope that is within us? Why do you have hope of glory, honor and immortality? You say it is the promise of God that forms the basis for it? Indeed we have committed unto us exceeding great and precious promises—the Bible is full of them from first to last—but did we have the hope we now enjoy when first we began to read the Bible? Do all who read the Bible entertain this hope? If the promises alone gave such a hope, why do not all who read possess it? As we go here and there and mingle with the world or Christendom, as we are obliged to do as laborers in the harvest field, how meaningless we find many of their hopes to be, and utterly foundationless. Some will say they have strong hopes of spending eternity with the Lord, but they show by their lives that they do not care enough for the Lord and the Lord's people to meet with them—and often they are found to be slanderers and persecutors of the Lord's own. They will probably tell us that it is their hope that the whole world will eventually be converted and made acquainted with the Lord and His Word, and at the same time they indicate by their words and lives that they themselves haven't enough interest in the Lord's message to search it for their own good, or for the sake of imparting knowledge to others. If God's promises, exceeding great and precious, have then failed to give hope to Christendom in general, even to some who have been accustomed to reading their Bibles occasionally, how and why has that same Bible given us the hope of glory? I met an infidel one time, who was quite conversant on Bible topics. In fact, he could quote almost any passage he chose, and never tired of talking on Bible topics from morning till night. And yet he was utterly "without God, and without hope in the world"—in total ignorance of Jehovah's plan and character. How, then, have we obtained this hope that we possess today? The apostle answers, in the words of our text (Heb. 11:1), "Now, faith is the basis of things hoped for." Without faith it would be impossible to have

hope of a future existence. Certain evolutionists, faithless entirely, have a hope that at some future time, possibly millions of years away, their *posteriority* may come to such a stage of development that they may live forever, or become spirit beings. But the true evolutionist can have no hope in future life for himself, for he has no faith in the power of God to raise him from the dead—he leaves God out of the proposition, entirely. Faith constitutes the basis of our hope, and without it is impossible to please God. Few have true faith, and few there are who have a living hope that they are glad to review in a minute manner. As a usual thing, if they are cross-questioned about it too closely they invariably want to change the subject and talk about something with which they are more familiar.

The apostle speaks of three essentials in Christian development when he says, "And now abideth faith, hope and love." Why do you suppose he put them in that order? Do you not suppose he had a good reason for so doing? It seems to me that he had in mind the fact that "faith is the basis of things HOPED FOR," and that Love is the fruitage of hope. This is confirmed by the statement, "and hope maketh not ashamed BECAUSE THE LOVE OF GOD is shed abroad in our hearts." The logical order, as the apostle places them, is therefore obvious. First, we received the seed into good and honest hearts. We believed God, then we believed that He is a rewarder of all who diligently seek Him. Hope swelled in our breast as we recognized this fact and put our trust in it. As a result, therefore, of this hope that we have received, we endure all things. And it is these experiences that we accept joyfully, in hope, that is working out in us the grand consummation of character development—LOVE out of a pure heart. The fruit of the spirit is love, the sum of all Christian graces. "And now abideth faith, hope and love—but the greatest of these is LOVE." Love, of course, is the climax to which all must attain, but the basis for the entire character structure is faith, the substance of things hoped for. Hence the apostle elsewhere reviews the Christian's work, beginning with faith. "Super-add to your faith," etc.

No wonder our Lord and the apostles laid such stress upon *faith*, therefore. Our Lord taught it by precept, by example, by word, on all possible occasions throughout His ministry, and the apostles did the same thing. The Lord's closing message to His disciples on the very day of His betrayal, was a lesson of faith. His parables had to do with the importance of faith. As He cursed the fig tree by the way, He turned to them and said, "Have faith in God." And as He started for Gethsemane He inquired of them, "Do ye now *believe*?" Let us apply those admonitions and questions to ourselves, dear friends. Do we now *believe* to the extent He might reasonably expect of us, in view of all the foundation for faith He has given in His Word? Just think for a moment of all the Lord has done for us in these last days "that we may be able to stand" during these closing hours of our earthly journey. Not only has He given us the Old and the New Testament, not only has He made wonderful pictures for us in the types and shadows of Israel, not only has He given us the prophecies of old and the precious promises for the future, but He has caused to be written during this Laodicean period of the Church a thorough exposition of His entire plan of salvation, things new and old, and revealed even the time features of that plan, which were hidden from the holy ones of the past, and even from our Lord Jesus during the three and one-half years of His ministry. Never before was the light of truth shining so brightly as at this time in which we are living—here in the "ends of the ages." A knowledge of these things inspires our hope because it gives us faith in God—"faith cometh by hearing." Hence we read (Rom. 15:4), "Whatsoever things written aforetime were written for our learning * * * that we might have HOPE."

The question, therefore is, is my *hope* of attaining the kingdom any brighter than when I entered the race? Am I more hopeful than at any time in the past? If not, why? The only answer to be found is that we are becoming weak in faith, if our hope is not as strong as formerly, because *faith is the basis* of our hope. It is sad indeed, therefore, to find some at this late day asking "how shall I attain the kingdom?" A sister just asked me awhile ago, "Brother, do you think it is possible for me to gain the kingdom?" My answer is, "Of course not." Not one of us could. But one thing we *can* do, and that is to exercise enough FAITH in God to win for us "grace sufficient for every time of need." It is by means of the "grace sufficient"

that we may all attain the kingdom, and that may only be had by coming "with boldness [with confidence—faith] to the throne of Heavenly grace," asking *in faith, nothing wavering*. Can we do it, dear friends? Are we doing it? Or do we pray to the Lord about like the woman who, after reading Matt. 21:21, knelt down before the Lord and asked that a certain mountain be removed, that was obstructing her view of the morning sunrise. She then arose from her knees and looked out at the east window—and there was the mountain, as grand and imposing as ever before; it hadn't moved in the least. Then she exclaimed, now that's just what I expected all the time. Is that the way we pray, dear friends, when seas of trouble and mountains of difficulty confront us? I fear that we do, all too often, beloved. How many times have you prayed to the Lord for "grace sufficient" for your need, and have said it over in a parrot-like fashion because it is about as easy to say as anything else; then getting up from your knees, really, actually, honestly, deep down in your heart do not think that the Lord is going to do a particle more for you than if you hadn't prayed to Him at all?

In the next verse, following the one this lady had read (vs. 22), the Master said "Whatsoever things ye ask in prayer, *believing*, ye shall receive." Do we believe that, dear friends, and are we applying it day by day in our petitions to God? Similarly we hear the Lord elsewhere declaring, "If thou canst believe, all things are possible to them that believe." He also says, "Whatsoever things ye desire and pray for, *believe that ye shall receive*, and ye shall have it. Could anything be more positive than these words from our Lord? They are in exact accord with the apostle's statement, "Let him ask *in faith*, nothing wavering, and it shall be given him" (Jas. 1:6, 5).

Not only did our Lord specially emphasize faith, the basis of all hope, but all the apostles did the same thing. We have the Apostle Peter, whose faith was so severely tested at the time of our Lord's betrayal, and who even proved himself weak at that time, later giving us a wonderful lesson as to its importance. He values it above everything esteemed amongst men when he says "The trial of your FAITH is *more precious than gold*." Indeed he had come to appreciate its value, by hard experience. Then we have the Apostle Paul exalting faith above practically everything else in his discussion of the Christian armor. After enumerating the various parts of this armor he then adds, "And *above all*, take the shield of FAITH, by which ye shall be able to quench *all the fiery darts* of the Evil One." Undoubtedly Brother Paul appreciated the marvelous value of faith to the Lord's people. Then we all remember the statement of St. John concerning it, do we not? "And this is the victory that overcometh the world, *even our FAITH*."

If our hope of attaining the kingdom ever glimmers, beloved, let us test our faith immediately. And the best way to test it out is in the matter of prayer. Let us more carefully examine our petitions before the throne of grace, and examine the real motives behind them. See whether you have the *faith* there, or whether you are merely *saying* your prayers as a matter of duty. Also, let us weed out all pride and selfishness from our hearts, because to whatever extent these enter in, faith is compelled to depart. If selfishness reigns, you cannot pray the believing prayer. If pride is there and you are asking "to consume upon your own desires," you cannot ask *in faith*, nothing wavering. How many of us are prone to pray "to consume upon our own desires?" You may say, "Why, I *never* prayed to consume upon my desires, even though I have entertained improper desires at times, I *never* waxed bold enough to ask the Lord to gratify those desires." But are you real sure of that, dear friends? Might it not be that you have done it at times when you were so drowsy as not to really recognize what you were doing? But the Lord knew, and He wouldn't answer it, because He saw the selfishness there. For instance, some of us might pray to the Lord to increase our knowledge of the Truth. We might have wrestled with the Lord (as we thought) that He would enable us to become equipped so as to be able to serve Him better and to always give a reason for the hope that is within us. And perhaps our real, underlying motive would be something like this: "Lord, it hurts me when I can't always get the best of the argument, so I want to know the truth so thoroughly that I can just lay everybody out who tries to combat me." Or, your thought might be something like this: "Lord, increase my understanding of the truth, so I can answer every question that comes up at our class meetings; Brother So-and-So can always give good answers, and the

friends all look up to him because he is so advanced. Now Lord, I want to be just as high in the estimation of the friends as he is." So long as anything like this is being harbored in mind, the request for a better knowledge of the truth would be *asking to consume upon your own desires*. The Lord looks down into the deep recesses of the heart. He knows, and we should also. Again, we might pray that the Lord would increase our opportunities of service, and the motive might be utterly wrong. It may be that we wish to be advanced in the service so that someone will have to look up to us—*asking to consume upon our own desires*. Then we may pray a very generous, unselfish (?) prayer on behalf of our friends who are in darkness, and it would be all based upon selfishness, pride—*devoid of faith* therefore. We might ask the Lord to send out His truth and His light so that all our friends and neighbors may receive at least some crumbs and may be made to rejoice, even a little, in the wonderful plan of the ages. O, we may plead, "Lord, do let them at least see the logic, the reasonableness of Your plan, if nothing more." And that prayer may be altogether a selfish prayer. "Ye ask and receive not, because ye ask amiss, to consume upon your own desires." Your real thought may be about like this: "O, Lord, please let my neighbors see enough of the plan that they will know that it is sound, reasonable, logical; then they won't be pointing their finger at me any more and saying that I've gone off after some silly religion. If they could see that the truth is more logical than anything they have, then they wouldn't be saying mean things, slurring re-

marks, about me all the time because of my connection with it." That would be asking to consume upon your own desires, my brother, and the Lord wouldn't heed your asking, do you think?

Now, friends, we are nearing the end. Only a little while left in which to weed out of our hearts everything that tends to weaken our faith and darken our hopes. Only those who have a hope, both sure and steadfast, and entering into that which is within the veil, can ever expect to get there. The bride has almost made herself ready. Only a few more are required to complete the foreordained number. Will I be one of that number? Will you? How many of us? The Lord has called us all. He has begotten us with His Spirit. He has shown us things to come, spiritual things, which the natural man cannot discern. He has called us all in the *one hope* of our calling. Therefore, He must know that there is *opportunity* for us to gain a crown. Yet, of the many who are called, only few will be chosen. Shall we be of the called, the chosen, the *faithful*? I rather fear that a great many of us are going to get into the Great Company rather than the Little Company, through daily carelessness. Let us examine our hope, its basis, and the thoughts and intents of our heart, and see where we stand. "It is high time that we awake out of our sleep. The night is far spent. The day is AT HAND."

*"A little while, now He has come,
The hour draws on apace,
The blessed hour, the glorious morn,
When we shall see His Face."*

Columbus—Hope Day, July 7.

Discourse by Brother F. A. Hall. Subject: "THE PATH OF THE JUST"

AS this is "Hope Day," I remind you that we who are still in the flesh, are "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ," that we may "appear with Him in glory." We call to mind also that we "rejoice in the hope of the glory of God." Our hope is in being like Jesus, seeing Him as He is, because we shall be like Him, who now is made in the "express image of the Father's person." O who can comprehend this hope of God's glory? Take your dictionary and read the definition of the word "glory"—superlative magnificence, splendor, grandeur, honor, dignity, and "we rejoice in the hope of the glory of God." Wonderful!

And God has prepared a way, a "narrow way," to approach Him. The way to life in this world of darkness has ever been a narrow path. "The path of the just is as a shining light that shineth more and more unto the perfect day." Pro. 4:18.

I read from 2 Tim. 3:15-17: "From a child thou hast known the Holy Scriptures which are able to make the wise unto salvation *through faith* which is in Christ Jesus, * * * that the man of God may be perfect (in knowledge), thoroughly furnished unto all good works."

This is the mission of the Church, to let our light shine, and the man of God, for whom the Word of God is written is thus instructed, all taught of God, that he may "build up the saints in the most holy faith." This is our work, building one another up for the reason that "by grace are ye saved through faith." This faith is not alone the faith in God's divine plan, but a faith that lays hold of and directs us in all the little things, as well as in the big things of life, in actions as well as in word.

THE PATH OF THE JUST.

The truth, God's instructions to believing men, is what the prophet calls "the path of the just which shineth more and more unto the perfect day," and has shone brighter and brighter from age to age until at last the knowledge of God shall have covered the earth. Adam stood at the head of this luminous path which was destined to lead finally, not only to a perfect knowledge of God, but to an eternal fellowship with Him. There was but a single ray that revealed the beginning of this "path of the just."

God said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head (slay thee) and thou shalt bruise its heel," injure, hurt, persecute even unto the end.

The path became brighter when God directed Noah to

build an ark in which he and his sons were to begin the world anew, because the apostle declares this to be a type. (2 Pet. 2:5-6.)

Then the further illumination of the Abrahamic covenant, and the prophets, and the Gospel of Jesus, and the elaboration of it by "them that heard him"—the Apostles. How beautifully God has riveted and mortised every part of His glorious architectural plan, each age being a part of others until we are lost in wonder, adoration and praise of such wisdom. While the man of God is to be thoroughly furnished unto all good works, by Jehovah, we see it is not through any spirit manifestations to us now, no dreams, visions, etc., but through the Holy Scriptures which alone are able to make us wise unto salvation. Other wisdom than this, we are instructed is "the wisdom of this world," so one of the trials we have to endure, suggested by our great adversary, is speculating and prophesying things to come, either by ourselves or others. Jesus taught that the Holy Spirit "will show you things to come," and we see that the energy which we receive through the truth, by a careful analytical study of it, and a working belief of it is that which enables us to discern the things of the future. The truth of the Word is always right, but we find that often our deductions from it are what has brought us into an unenviable light. We can now see that while the apostles closed the Divine revelation, God made a wonderful provision for the illumination of the "path of the just" even down to the end.

Jesus is presented to us as the sun, the true light that eventually "lighteth every man that cometh into the world." He is the glorious orb to illuminate the "Lord's day." For this reason the light of the knowledge of the glory of God shall cover the earth, as our physical sun illuminates each passing day.

The Jewish age represented by the moon, reflecting light, with its wonderful types and shadows, priesthood, kings, etc., throw or project the light forward along the path of the just. Then we are shown the church as a woman clothed as with the sun, walking in a halo of light. "We have the mind of Christ." So we see that the path (not a highway) of the justified is "as a shining light" because God in the outworking of His plan has, during the passing centuries, revealed himself and His plan to those who recognized Him and believed in Him. "The secret of the Lord is with them that reverence Him, and he will show them His covenant"—the seven colored rainbows of His promises which produce the perfect light.

It is not necessary now to have prophets to reveal the path. The apostle says, "We have a sure word of prophecy

whereunto ye do well that ye take heed as unto a light that shineth in a dark place," more especially in the present time when "the darkness shall cover the earth and gross darkness the people." And we cannot turn from the apostle's statement that "the time will come when they will not endure sound doctrine * * * and they shall turn away their ears from the truth and shall be turned unto fables."

THE DAYS ARE EVIL.

The tendency of our times is to evil, to sin, to self-indulgence, and all can see the difficulty to "renew" ourselves and gain what we have lost even in ever so little self-gratification. Oh the peril of our souls in such an evil hour today, more than ever in the past! It is after such seasons that Satan's powers are exerted to convince us that our hope is dead. It is only those that are walking very close to the Lord, very humbly near Him, that can lay hold of Him and thus keep from sinking beneath the storm-tossed waves of Galilee. Here is where we fail to remember that our flesh "was shapen in iniquity." "In sin did my mother conceive me." "For I know that in me (that is in my flesh) dwelleth no good thing." "If ye live after the flesh (striving to justify yourselves by words) ye shall die."

No man has ever yet lived as pure as Jesus lived, and that is required of those who are trusting for life under the *letter of the law*. We have all side-stepped, we are out of the way, "there are none righteous, no, not so much as one." Unless we keep in mind that the Lord is creating us in righteousness (Eph. 4:24) we shall never have peace. He is not perfecting our sacrifices. He is burning them. "Ye are dead and your life (new creature) is hid" with the other members of the Christ in the secret place of the Most High, the "narrow way." And he has given the new creature charge over the sacrifice to keep it burning. If we neglect this charge we are punished for He dealeth with us as with sons, and scourgeth, and thus purgeth, every son whom he receiveth. If we let the fire go out we shall die, we, the "new creature," because "ye (as men) are dead." This new man, new creature, is God's workmanship. Eph. 2:10. It must consume the old creature. David affirms this teaching. Psa. 119:1-8; 33-40.

"Blessed are the undefiled in the (narrow) way." (See Rom. 8:1) new creatures. "Blessed are they that keep His testimony," not the letter of His law, for the letter killeth, but the spirit (of the law, love) giveth life."

"Blessed are they that seek Him with the whole heart."

"They do no iniquity," they are "the pure in heart."

"Thou hast commanded us to keep thy precepts diligently," "Love one another."

"Oh that my ways were directed to keep thy statutes!" not that we can fully direct ourselves, but God is creating us.

"Teach me the way of thy statutes and I shall keep it unto the end." We must be taught and this implies some scourging.

"Make me to understand the way of thy precepts."

"Strengthen thou me according unto thy word."

"Make me to go in the path of thy testimonies."

"Turn away mine eyes from beholding vanity, and quicken thou me in thy way."

All this shows God's work of creating the new creature, and our heart attitude. This is not our own work, yet we must bear in mind that we are to have "all our steps ordered of the Lord," because we have made a solemn covenant to this effect, and if we are faithful, loyal to our covenant, and faint not, we shall reap the reward of the crown of life.

There are so many things for us to be obedient in, to completely abandon ourselves into the hands of God, that it is folly to set up a creed to follow. We agreed "to do Thy will." To keep a carnal commandment, a law which is contrary to us who are shapen in iniquity? No, but to learn *His precepts* which eventually will perfect us in heart. We have no other hope. We should believe that God is able to keep that which we have committed unto Him against that day, who will surely bring us off conquerors. If we draw back He cannot teach us in the way. "There is therefore no condemnation to them that are in Christ Jesus" who are walking after the Spirit, not necessarily up with it, but learning daily the lessons, step by step, following after. O such grace, such wisdom that not only perfects our new minds but also is a spectacle unto angels who, from it, are learning lessons of eternal life, also!

Jesus was perfected through the things which He suffered in that He *endured* until the end of His earth life. And we are told that if we endure unto the end we shall

likewise be saved. We are to drink of His cup, not that His cup was literally handed to each of us, but as members of His body some of us as hands, some as feet, as muscles, as the frame-work of His body, yielded ourselves to the pose of Him who declared, "Shall I not drink of the cup which my Father hath poured for me?"

THE SHADOW OF THE CROSS.

The shadow of the cross fell upon our pathway when Jesus in His prayer to the Father said, "Sanctify them through thy truth, thy Word is truth." To be sanctified carries the thought of suffering, a casting out of your name as evil, to be put out of the synagogue, to walk alone, neglected, to be spit on as the filth of the street, misrepresented, misunderstood, acquainted with grief, bearing the burdens of those about you, and to learn to smile when your poor heart is breaking.

"Can ye drink of my cup and be baptised with my baptism" even into death? How can we bear such burdens as these for one another? Well, we can bear the end of our brother's cross that drags, even as Simon bore that of Jesus. There are burdens though that none can share, still through it all our Father has promised that with every trial He has made a way of escape that you may be able to bear it. We know that His loving watch-care is ever over us, beholding and tempering of the clay that in the end we may become vessels fit to adorn the palace of the King.

After 1800 years of sorrows the church is nearing the end. During the time of crucifixion the Christ has been bearing the cross to Calvary. The rabble has jeered, the Pharisees have cried continually: "If you are the Son of God why does He not deliver you? Come down from the cross if you can." The world has not spoken well of us. We have turned our backs to the smiters. We have hidden our face, as it were, from "shame and spitting." The cruel crown of thorns has been crushed down upon the fainting head, and now the nails of cruelty shall soon hurry the closing scenes of the greatest tragedy the angels have ever looked upon. And Oh, I sometimes wonder how the poor world shall ever be able to endure the pangs of remorse when they waken to the realization of their fearful crime in crucifying the loving Son of God on the cross of shame.

OCTOBER, 1914.

We have all been looking to October as the passing of the Christ; but as hitherto unnoticed scriptures have recently been brought to light bearing on the end of this harvest period, we see now that there is a work to be completed after October, and before the church can pass over. The May 1st Watch Tower has been a blessing to me. It solved some points that were causing me to wonder how the Lord was going to straighten out the tangle. It was evident that October was the end of the Gentile lease of power, and it seemed that the Church must be glorified beyond the veil in order to assume authority as the Fifth Universal Empire; or leave the earth without rulership for a season (Matt. 25:31-32) as it appears that the Jewish worthies cannot arise until after "Jacob's trouble." Pastor Russell has called our attention to the armies of the Lord which are in Heaven, two armies. This can mean the saints on both sides of the veil. He has called our attention to Psa. 149: "Let them be joyful in glory," which seems as though some special honor and power were to be conferred on those of the Church still in the flesh. Not that they are to take the reins of government into their own hands. It is reasonable that this refers to the Church class still in the flesh as they are resting on their beds of faith, so apparently defined in other Scriptures, as Brother Russell suggests.

I refer to this May 1st article, as there are so many who do not seem to understand what Pastor Russell has said. We should remember that the mystery of the Gospel is a spirit message, and is not scripturally stated in verse and chapter. I call to mind seven statements of this fact, as follows: Rev. 2:7, 11, 17, 29; Ch. 3:6, 13 and 22.

We note that while the "path of the just is as a shining light," or that the path becomes more luminous as it pursues its course towards the "perfect day." Yet those walking in it do not equally utilize the light. We are to let this light of the path radiate from us. We are to appear as the "woman clothed with the sun." In proportion as we empty ourselves of self, "die daily," "forgetting the things that are behind" of the old mind, we can receive more and more of this true light and reflect more. The finer grained the jewel, the more light is reflected. Remembering that "the mystery" is a faith message from the Spirit through the Word which is to sanctify us, we should not be demanding a Scripture for everything presented in "present truth." Let us rather

examine ourselves to ascertain if our oil is not burning low, that our lamps need trimming.

It is our faith that is on trial now, and it is faith in things not seen, but heard spiritually. The seven statements of this to the seven churches of Revelations 2 and 3 indicate that the whole message to the one church is an unseen Spirit message. We must let the light from the spiritual sun of the Lord's day now rising, shine squarely upon the pages of God's Word that the fine-lined shadow-texture beneath the words, chapters and texts of the Bible may reveal to us the riches of the mystery of the Kingdom of God.

DANIEL'S GENTILE IMAGE.

The Gentile governments of earth are presented to our view in Daniel 2:31-44 as an image composed of four universal governments whose authority to reign (vs. 37) was given by Jehovah until a certain date. This date is shown in chronology to be October, 1914, covering a period of 2520 years, during which time Israel was to be trodden down. Luke 21:24. At the expiration of this time we should expect Israel as a nation to be invested with national rights according to the prophets. Acts 15:15-16.

Daniel explains how the image is to be smitten *on the feet* and fall, being broken to shivers, then afterwards ground to atoms by the stone cut out of the mountains, the stone Kingdom of God which is to be established, set up, in power "*in the days of these kings*," while still ruling. The wind of anarchy, wars, terrible world-wide political commotion, described as a great "time of trouble," is to carry away every vestige of Gentile power or rulership.

The fall of this image is not necessarily a literal smashing up of national authority in October when their lease of rulership expires. When God withdraws His sustaining power in holding up the nations until their lease is out, protecting them from disintegration, they can as reasonably be said to fall and be broken into fragments as to say that a woman "is dead while she liveth." (1 Tim. 5:6) or "let the dead bury the dead."

It seems that the nations may continue to exist for some time after their lease expires. Their gradual disintegration, brought upon them by the church, is stated in Psa. 149 to be "to execute vengeance upon the Gentiles, and punishment upon the people (of Israel). To bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgments written." Then the astounding statement is made that "this honor have all the saints," wherever they are.

No one would claim that the saints thus far have executed vengeance upon the heathen (Gentiles). How have the saints yet bound any kings with chains or their nobles with fetters of iron?

The sword mentioned evidently is the sword of the Spirit, as our weapons are not carnal, and as Pastor Russell says the glorified saints would look odd to say the least, floating around with Bibles in their hands, or singing out loud on beds.

It does not seem possible that the Image of Beast can now be formed with power by October, or use the power prophesied of it. But it does seem possible and probable, too, that great power could be conferred on members of the Church in the flesh after October. In introducing the Gospel age great authority was given to the apostles over the laws of nature, even to the extent of restoring the dead to life, healing diseases, speaking with strange tongues, etc., so that all men marvelled. Why should not such glory and honor be conferred upon the Church after October? They are to judge the world. 1 Cor. 6:2-3. The prophets of Israel had similar authority and miraculous powers.

THE CHURCH—THE JUDGE.

The Lord, it is true, commanded the Church to "Judge nothing before the time," but when the four "Universal Empires cease to have authority, the Fifth Universal Empire, the Kingdom of God, is due to appear in glory, and the grinding up of the image would seem to be the binding of the kings, taking away their authority. We may not know what the power to be given is, or of what the fetters of iron and the chains consist; but as Pastor Russell says, "the instruction to the saints will be explicit, and thoroughly understood before they will be sent out on such an important mission. The ones, too, who wield such power it seems would be saints of high moral character and courage, men whom the world could implicitly trust and rely on.

How the thought of such glorious honor being conferred upon any of us should cause us all to walk more circumspectly before men. How we should strive day by

day, yea, hour by hour to "walk worthy of this high calling." With what dignity such men would be clothed. Would God confer such power and glory upon any except they had become copies of His dear Son? It seems that their hearts should be filled full to overflowing of loving sympathy for all men. Slow to anger, no strikers with either hand or tongue, but gentle, reasonable, tender.

While our critics demand that we prove our position to them, we see how impossible this is, yea, even to one another. The chronology has lapses in the Old Testament, broken, so the Jews could get nothing from it. We, even, are ignoring fractions of years, and our faith in it is based on the apostles' statements in the New Testament covering the broken periods, yet if we dispute any part of it, all the parallels, and the types, times and seasons which fit together so harmoniously must be abandoned and the whole plan again become confusion to us. But to the believing Bible student the chronology is simply impregnable. This looks as improbable to the natural mind as all other spiritual things, which he decides to be foolishness. 1 Cor. 2:14.

The interlocking of this chronology with times and seasons, prophecies and events of the Bible has its value to the man of God. It seems the Lord desires us to study the elucidations of this, as well as other parts of our faith structure built of "gold, silver and precious stones," things not found on the surface. And be it noted that not one of all Pastor Russell's enemies and critics has ever yet attacked our chronology.

REVELATION IS PROGRESSIVE.

The man walking in the light, confining all his steps to the narrow way, "the path of the just," is in a position to see that the interlacing of this chronology with the mystic woof forms the faith structure of the saints. We should remember that if we are walking in a path that is said to grow brighter day by day, we are not to declare that we can see nothing more than what we have, that there can be no further change. There may be new truths yet brought to our attention that will change much of what our faith rests on now. We can only base our faith on what is revealed to us by the Spirit day by day. We are not thinking that the general plan of God as we now see it will ever be changed, but our deductions from a faith chronology may be changed in relation to what is before the Church in the flesh. God is not poor in resources. He can test our faith, our utter dependence on Him, in various ways. The wise saint will rejoice in what he sees, and welcome any improvement on it. Let us remember that we are still in the testing time. Our faith does not rest in a man, it rests in the sanctifying truth of "the Word," and it is a progressive light, and we are to walk in it, and *keep up with it*. "Prove all things, hold fast to that which is truth."

Pastor Russell says: "The chronology still seems as strong as ever to the editor. He sees nothing to alter or amend." Neither do we, but who shall say that God is not able to give more and better things than we have? We are under test. Let us hold fast what we have, if it prove steadfast, and be willing to rejoice in whatever else the flaming path reveals. Greater light as we have journeyed onward reveals the great probability that church federation cannot reach its climax of organization this year, but must this not come before the full ending of this Gospel age (we are not saying the harvest period), and before the last members of the Church, pass into spiritual glory? Would this change the chronology? Surely not.

Throughout the Gospel age we have been admonished to be subject to the powers that be, and not to judge anything "before the time," but when the time comes to judge there will undoubtedly be some great manifestation which will cause the eyes of those in Babylon and in the world also who see the fallacy of further loyalty to existing conditions, to turn towards the Lord's people for help.

STONE KINGDOM TO GROW.

The stone that smote the image of Daniel's prophecy on the feet we remember was shown to Nebuchadnezzar as growing until it finally became a great mountain that filled the whole earth. This may mean that the peace and righteous loving people of those troublous times will begin to flock to the standard of the Lord, and that then the very greatest of the persecutions from the Image of the Beast may be visited on the saints. We do not know how this will be at that time; as Pastor Russell says, "we must wait and see." No good thing will the Lord withhold, and we are still in the luminous path of the just, which no doubt has many surprises for us all. While the apostles and the

prophets, too, had miraculous power, nevertheless they were put to death, and this is our covenant, to be faithful unto death, a crucifixion.

We know of no Scripture indicating that the church must pass beyond the veil previous to October, 1914, or that at that date the nations must be literally smashed up. We formerly thought something to that effect, but the light in "the path of the just" was not so brilliant even a year ago as it is today. The appearance of things has changed. It isn't what my opinion is, or what others think, but what is the burning light of the hour revealing today and what may it bring forth tomorrow. These are grand days of expectancy, walking with the Lord, simply trusting every step of the way with implicit confidence, and singing the melodi-

ous song of Moses and the Lamb. We have forgotten how to live in the world. All our goods are left behind. As we fairly run along the path we realize, too, like our Master, that we have become poor. While the foxes have holes and the birds of the air have nests, we have nowhere to lay our head, but we care not, for we heard the beloved say, "Rise up, my love, my fair one, and come away, for lo, the winter is passed, the rain is over and gone. The flowers appear on the earth; the time of the singing of birds is come and the voice of the turtle dove is heard in the land. The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away."

Praise ye the Lord and hope unto the end! Amen!

Columbus—Tuesday, July 7, 3:00 p. m.

Discourse by Brother C. A. Wise.

Subject: "THE REAL HOPE"

THE brethren who have preceded me in the morning have brought to our mind or attention a great many facts concerning our hope. We all recognize the fact that there are two kinds of hope in the world, one that belongs to the world, and one that belongs to Christians. We can see there is a great difference between these two hopes. The one, the hope of the world, is actuated or stimulated by selfishness, largely, and thus, a young man when he starts out in life, hopes that he may so live and so accumulate means that by and by he may become wealthy and live at ease; and we find this also the hope of almost every young lady, but I say all of these hopes, in a sense, are actuated or stimulated by selfishness. But there is a hope which we believe is not actuated by selfishness, and that is the hope that stimulates or actuates every consecrated child of the Lord.

Hope, it has been said by one, is the great lever that moves the entire human race. Without hope we would all be in despair, and I suspect that we may find that this may account in a large measure for the great number of suicides today. They have lost all hope. But when we come to be a follower of Christ we find that we have such a good hope! In fact, if we were actuated by the selfish hope, we would be just like the Apostle says; we would be of all men most miserable. We all recognize the fact, dearly beloved, that the fruition of our hopes is not accomplished this side the veil, that our hope in its fulness is realized beyond the veil; but, we find that hope and faith are so closely allied that it is almost impossible to separate them. And so then, hope has been defined by one as something which we desire and have a reasonable assurance of receiving. Now we believe this assurance really might be called faith, because by faith, or the assurance, we take hold of the promise of God, and so hope is there stimulated that it moves us on, and we hope, as we say, to make our calling and election sure. We think the Scripture brought out this morning very beautifully brings out this thought, that "Faith is the substance of things hoped for," but I think the Apostle John very beautifully brings out the thought a little more forcibly in 1 John 3:1, because this is an expression of our desire, the fullness of our hopes and the fulfilment of our great ambition, here in this most wonderful verse, which has been such a comfort and consolation to us all, John says, and you know John couldn't say anything but what was lovable, because the very essence of John's character was that of love, and so he says, "Behold, what manner of love the Father hath bestowed upon us, that we should be called sons of God." He says, "It doth not yet appear what we shall be, but we know that when He (Christ) shall appear, we shall be like Him, for we shall see Him as He is." And so John puts that third verse, which will be our text, "And every man that hath this hope (of seeing the Lord), purifieth himself, even as He (Christ) is pure."

Beloved, we have all realized what a wonderful undertaking we are engaged in, that is, of putting off the old man, with his deeds, and putting on the new man, which, after God, is created in true holiness and righteousness, and we have long since learned the fact that the accomplishment of our hopes or desires in this respect cannot be accomplished in a day nor a week nor a month nor a

year. It requires all of our Christian experience to put off the old man. And so, dear friends, we have seen what a wonderful task we have, all along the way. It would be a very easy thing if I could just simply put off the old man like I might put off this coat; but no, the old man clings to us, and we find it a very, very hard thing to do. So the Apostle says that ye are all called in *one* hope of your calling, so you see there are not so many kinds of callings; there are not 144,000 callings in that sense, but only *one* calling; and so we have heard the call, we are among the class of whom the Lord said, "Many are called," all the justified ones are called, "but few are chosen." And so we expect to realize our hope by and by, that we will be among that class who will make their calling and election sure.

We are glad, beloved, that we have heard the call, first of all, then we are glad, also, that we had ears to hear, and so the Lord says, "Blessed are your ears, for they hear, and your eyes, for they see," and so we are among that class referred to in the third verse, I believe, of Revelation, where it speaks about a certain class who receive a certain blessing, "Blessed are they that hear and they that see and they that read;" so we have heard, we have seen and we are reading, and the result of this has been the stimulation to action on our part, and as the hope expands, it just buoys us up, and that is the reason we have such a large hope. Someone has well said, in a convention recently, that we reflect our environment. You take a man who is a drunkard and whose surroundings are along that line, he reflects those surroundings and that atmosphere. You take a follower of Christ, his environment is among the followers of Christ; these are his associates, and so he reflects these things; and so, dear friends, if our hope is small we find that as a rule we are not being loved very greatly. But if our hope is great, why then, you say, Isn't your hope actuated by selfishness if you hope to become a member of Christ? Oh, no; I think there is no selfishness in that. It is true that God could have taken somebody else and made them members of the body of Christ. The Lord doesn't need you. The Lord doesn't need me. The Lord can get along without you and me in His great Kingdom, that's sure; but it is true that God has so arranged that He is selecting 144,000 Israelites indeed, in whom there is no guile, and now, beloved, if you and I are among the class who have heard the call, making a full and complete surrender of ourselves to the Lord and now walking in the footsteps of our Lord and Savior Jesus Christ, our hope says, take hold of the precious promise of God and grow into all the character likeness of our dear Lord and Savior Jesus Christ.

So, "faith is the substance of things hoped for." Now, beloved, when you all left home you hoped that you were going to have a good time at Columbus. Your hopes have been realized. But we will not be able to realize the fullness of our hopes yet, because the Lord has not taken us home. We are still this side the veil. We still have opportunity to make our calling and election sure. Why you see faith and hope are so mingled together that they are inseparable. And so the Apostle says in our text, "And every man that hath this hope (of seeing the Lord), purifieth himself, even as He (Christ) is pure."

We recognize, beloved, that in our natural condition

(we say natural, but it is unnatural. We use the word natural where we ought not to use it), I say in our natural condition, we are away from God and without hope, without God in the world; and so, since we have heard the call, since we have made full surrender, since we have had the full assurance of faith, in other words, since the Heavenly Father accepts the offering that we have laid upon the altar of Christ, we have been striving to walk in the footsteps of our Lord and Savior Jesus Christ, and thus our hope grows and expands more and more today.

My hope, dear friends, is not based upon blind credulity. My hope is based upon a living, vital faith in the promises of the Word of God, and my hope enables me by faith to take hold of these promises and apply them to my own self, and it is by this means God's will is being fulfilled in us, as we recall in the 17th chapter of John, where the Lord prayed, "Sanctify them through Thy truth, for Thy Word is truth." That is what hope does. Hope sets us apart. Hope permits us to grasp the promise of God, applying it to our heart, the cleansing, the purification, the washing of the water of the Word takes place in our hearts and lives, and so by this means we are enabled to "put off the old man, with his deeds, and put on the new man, which, after God, is created in true holiness and righteousness." So we trust, beloved, that this cleansing and purification is going on in our lives.

But the Apostle speaks more specifically of this great hope of ours, as recorded here. He says, "Even the mystery which hath been hid from ages and from generations but is now made manifest to his saints." Now we all know what that mystery is. No doubt most of you have been reading and talking about this great mystery for years. "To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory." Now we see, beloved, there is that great mystery: "Christ in you, the hope of glory."

Our hopes will be realized by faithfulness. Our hopes will be realized by obedience. "He that endureth unto the end, the same shall be saved. The crown comes through suffering, beloved. He that endureth unto the end is the one that will be crowned victor. So the realization of our hopes is, or will be, because of faithfulness on our part.

As faith is so closely allied with hope, it is well for us to study, to examine ourselves in reference to our faith, and so I recall the Apostle's words, "Examine yourselves, to see whether ye be in the faith." "Well," you say, "we are in the faith, of course we are, can't you see we are wearing the buttons and the pins, and why we've been in the truth for years, everybody knows that, don't you see we're here at the convention?" That may all be true, but what is your faith? The Apostle says, "Examine yourself, prove yourself, to see whether you be in the faith." Now, you recall the Apostle is speaking of "the faith once delivered to the saints," and of course in the examination of ourselves in this respect it enables us to fight the good fight of faith and lay hold by this means on eternal life. In other words, eternal life is obtained by laying hold, or fighting the good fight of faith.

Well, dear friends, have you been using some of the wood, hay and stubble in the construction of your faith? "Oh," you say, "No, Brother Wise, I have been in the truth for ten years. Of course I haven't." Oh, dear friends, if there ever was a time in your character development that there should be heart searching of your faith construction, today is that day. And so, if we are using hay, wood and stubble to any extent let us come to God, dear friends, open the doors of our hearts, and He will come in and eradicate or remove everything of that kind of construction, the hay, wood and stubble, out of our hearts, also. Is there error in our faith construction to any extent? If we ever expect to make the body of Christ, now is the time for the removing of all these errors from our faith construction. On the other hand, if you and I are using the gold, silver and precious stones material, Oh, beloved, Satan and all his hosts cannot overthrow a construction of that kind, because it is built upon the Word of God, and every particle or parcel of our faith has a "Thus saith the Lord" for it, and this means that we are a workman that needeth not to be ashamed, rightly dividing the Word of truth. And so our faith construction begins to grow, and the Apostle says that by and by we will grow up in Him, our living Head, and so the process goes on, day by day, because we are using the gold, sil-

ver and precious stones material; the faith is being actuated, or stimulated, and so, dear friends, every particle of our faith construction is being cemented or held together by the great cords of God's love. It was no wonder that the Apostle saw the particular conditions or trials that will come to the church at this time, and so he said, "Examine yourselves, prove yourselves, to see whether ye be in the faith or not." If we continue to fight this good fight of faith, beloved, if we continue to fight this good fight of faith, we prove that our hope is so stimulated by association and by sweet communion with the Heavenly Father and our dear Lord, and, yes, and also the brethren, during these last ten days, that your hopes have been so enlarged, that now you can say with the Apostle, "I have fought the good fight of faith, I have finished my course, and henceforth there is a crown of righteousness laid up for me, and not for me only, but for all those that love His appearing and Kingdom." Beloved, do you believe that? If you thought the Lord would come in less than three months, what would you do between now and then? What would I do? Do you actually believe that the Lord will set up His Kingdom? What is your faith in respect to the Kingdom of our dear Lord and Savior, Jesus Christ? Now, beloved, examine your faith construction relative to that thought, I say, examine your faith construction relative to the near approach of the establishment of the Kingdom of our dear Lord and Savior, Jesus Christ. In the examination of our faith structure, can we say, without a doubt, that we believe that the Kingdom of our dear Lord is soon to be established? Why, dear friends, I don't say it disparagingly, but I believe if we actually all believed that, Columbus, Ohio, wouldn't hold us very long. I don't believe it would. "Well, then," you say, "Do you mean to say that we haven't any faith?" Oh, yes, we have faith, we have faith in that; but how strong is our faith? Why, dearly beloved, twenty-four years ago it was an easy thing for me to say, and look down to 1914; that was a long, long way off; and of course, naturally, I supposed that I would end my earthly career, be taken away, and that wouldn't be a test for me at all; but here we are, strong, well, hearty, just three months to the end of Gentile times. What is your faith today? Now I am speaking to myself this afternoon, because I recognize I need that stimulation as much as anyone within the sound of my voice. Do I actually believe that the Kingdom of our dear Lord and the blessings which God has promised to give to the world are to be accomplished in the short space of three months? I am trying to examine my faith construction more and more, to see that everything relative to my faith construction has a "Thus saith the Lord" for it. I am watching Bro. Wise very closely, these days. Probably I ought to do it more so, though. So in the examination of ourselves we trust that our hope may be so enlarged, as Paul has said, that we may take hold of all these precious promises of God, and apply them to ourselves.

"Well," you say, "why do we have such a great hope?" Oh, beloved, because the Lord has taken us into His confidence and has revealed or made known to us the great secret of His mystery, which is, "Christ in you, the hope of glory." "Well," you say, "has God taken us?" Oh, yes. "The secret of the Lord is with them that reverence Him, and He will show them His covenant." "Well," you say, "has the Lord taken us?" Oh, yes, dear friends, and, furthermore, for our comfort and assurance the Apostle says, "Henceforth (from this time on, from the time I have taken you into my confidence) I will not call you servants any more, but I will call you friends." Just think of that! Of being a friend of our great Heavenly Father, with all the enmity and condemnation, all been removed; and thus we can appear in the presence of Jehovah God, because we are clothed in the robe of Christ's righteousness, which covers us as a garment; and He will not call us servants any more, but friends. Why? Because, "All things that the Father hath made known unto Me, I in turn will make it known unto you," and so that is the reason, beloved, that we have had so many of these heavenly places in Christ Jesus. I spent a week at Asbury Park. That was one of the heavenly places to me, one of the heavenly places in Christ Jesus; and so also, beloved, Columbus has been to you one of the places along the way, a heavenly place in Christ Jesus, and so we trust the Lord is nearer unto you today than He was when you left home, that He is more precious unto you, we trust that your vision is clearer and brighter, as the dear brother said this morning, "The path of the just is as a shining

light, that shineth more and more unto the perfect day." The Prophet Amos says, "Surely, surely, the Lord will do nothing, but He revealeth His secrets unto His servants the prophets," and that includes us all. "Well, now," you say, "Bro. Wise, do you mean to say that the Lord is going to reveal His great secrets unto us?" That is just exactly what the Bible says: "Unto you, beloved, it is given to know the mysteries of the Kingdom of Heaven," and, "Ye are not the children of the night, but ye are the children of the day," and I remind you also where he says, "The eternal God is your salvation, and underneath are the everlasting arms." Yes, beloved, the everlasting arms of Jehovah God are underneath all those thoroughly consecrated children of the Lord; and so we read, "The eyes of the Lord run to and fro in all the earth, seeking the righteous." So we heard the call and now we are striving to make our calling and election sure.

Furthermore, when the Lord came He began to speak in parables about this mystery. The world could not comprehend them. The Lord did not intend that they should comprehend; and the disciples came to the Lord and asked Him about this, and the Lord said, "That it might be fulfilled which was spoken by the mouth of the prophet, saying, I will open my mouth in parables, and I will utter things which have been kept secret from the foundation of the world." So you see it wasn't God's due time to reveal this great secret of this great mystery, which is, "Christ in you, the hope of glory." Our Lord was the first to begin to make known this great secret, and then the apostles, and then the seventy, then the five hundred; and from that time on down to the present time the members of the body of Christ have likewise been foretelling of this great secret; and one of the most remarkable things connected with this great secret organization is that it has always been full, in this sense, in one sense; that is, there is never a surplus. You know you and I were away out in the ante-chamber at one time, and so, as soon as one of those who had been initiated into the great secrets of the mystery in the King's chamber laid aside the wedding garment, or Christ's robe of righteousness, they were passed out, and you and I, who had been in the ante-chamber there, we were ushered into the great secrets, the mysteries of God. So I say the company has always been full, because just as soon as one proved his or her unworthiness the Lord has opened the door, and gradually those on the outside come in and take the crown that was allotted to the one who has proven his unworthiness or unfaithfulness. And so this is the very reason the Apostle said, "See that no man take *thy* crown."

One of the peculiar things connected with this great mystery is that just as soon as you get into the King's chamber and begin to appreciate the privileges there, just as soon as you enter there you are given "a white stone and a name written therein, and no one knoweth it save he that receiveth it;" and so, beloved, I hope that in Columbus, Ohio, during the past ten days or more, there have been a great many of those who have this white stone and a name written therein and no one knoweth it save he which has received it. And so we say we rejoice, beloved, that our Lord has taken us into His confidence, and so He said, "Unto you, my beloved, it is given to know the mysteries of the Kingdom of Heaven, and ye are not the children of the night, but ye are the children of the day." Why, beloved, so far as we are concerned, the day star has arisen in our hearts, and there is day there. There is no night there. There is no darkness in our hearts and soul, because the Sun of Righteousness has arisen, with healing in His beams, and He is illuminating our souls and our lives; and so it is no wonder that the path becomes clearer and brighter as we walk in the footsteps of our Lord and Savior Jesus Christ. And so this great mystery of our hope in the glory of God stimulates us to action, it buoys us up, 'mid scenes of sorrow, 'mid scenes of despondency or scenes of discouragement; ah, yes, it raises us out from our environment, above all these things, because we take hold, by faith, of the precious promises of God and thus apply them to our hearts and souls, and so today you and I should have *full assurance of faith*, that is, providing we have made, first, the *full consecration*; I say, providing we have made, first, the *full surrender*, or *full consecration* of ourselves to the Heavenly Father.

Well, then, let me see: How, then, can we know that we have made a *full surrender*? I might give you four or five reasons: With this *full surrender*, first, comes *full assurance of faith*. Then, our begetting of the holy Spirit,

becoming, as the Apostle says, a *New Creature in Christ Jesus*. Then, our ability to comprehend spiritual things, and digest spiritual food. Dear friends, in the discourses of the past week, what have you enjoyed the most?—when the dear brethren were talking about the deep spiritual things, food, or when he was talking about the glad tidings of great joy which shall be unto all people, *restitution*? Which of these did you enjoy the most? "Oh," you say, "Well, of course we enjoy the latter, because we are human yet." Yes, that is true in a sense, but oh, no, we are new creatures in Christ Jesus, and so we should have our greatest delight in talking upon those things that pertain to the great "mystery," which is "Christ in you, the hope of glory." And so, even when mingling with the dear friends from place to place, it is very easy to keep the conversation going as long as we talk about *restitution*, upon those easy things, that belong to the world; but when you begin to talk about the deep things of God's Word, oh, how hard it is, oftentimes, to keep the conversation going. Now, of course, that isn't true here at Columbus; of course not, because you have been mingling, or commingling your hearts and minds with those of like precious faith, and have been showing everyone just how much you love the Lord, by serving them with spiritual things. Are you able to digest and assimilate spiritual food? Then also, are you able to comprehend spiritual food when the Lord gives it to us? I noticed that last fall some of the dear friends were not able to do that. You know a great many of them read the second volume then, and last October, when the first article came out in the *Tower* relative to the possibility of these Gentile times extending over, Oh, it seemed like a great ruffle went all through the country amongst the friends, and I recall along about holiday times, when the second article came out, there was a sort of settling down of the friends, and now there seems to be a sort of calm over them all, just watching.

Our love for the brethren also should be the evidence of our consecration, should be the evidence of full acceptance of our consecration. Then, the effort on our part to lay down our lives in the service of the Lord, that is with a view to the edifying and the building up of the members of the body of Christ. How? With songs and hymns and spiritual songs. Then, also, our desire to assemble together with those of like precious faith. Of course, dear friends, these, I say, are just some, a few of the evidences of the fact that we have been begotten, that we have made a full consecration. For you know, dear friends, that as soon as we make our consecration, trouble begins; we enter the *School of Christ*, and now, I say, our difficulty begins; and oh, what a problem we have, what a task we have undertaken or engaged in, of putting off the old man, with his deeds, and putting on the new man, which after God, is created in true holiness and righteousness. So the Apostle says that we have been begotten again by a lively hope, not a dead hope, but a lively hope, because of this fact, he tells us, "Therefore, gird up the loins of your minds, and be sober." Now, he didn't say to go along and worry and cry and have a sour face, and sour everybody we might come in contact with. No; the Apostle said, "Rejoice in the Lord, and again I say, rejoice." The Lord has never asked you and me to go around Columbus or anywhere else and wear a great long sour face, has He? We are to be the happiest people in the world, and I presume we are. Sure we are. Now, he says, "Gird up the loins of your minds, and be sober." I recall about twenty years ago I was over to a little convention; it was small then, too; at Allegheny, Pa. Dear old Bro. Louder was there, and he was a shouting Methodist. He was Louder by name and loud by nature, and he would shout "Amen," and "Hallelujah," and "Bless the Lord," and all that. That was dear old Bro. Louder; but I noticed that by and by God began to put a quiet spirit upon dear old Bro. Louder, and he got a little sober; but he rejoiced just as much in the Lord after that experience as he previously did. You know some of us think we have to make a large noise, or a great noise, to let people know how happy we are. Oh, no, dear friends, it is true that we want to rejoice in the Lord, we want to have smiling faces, we want all the world to know that we have been with the Lord and learned of Him, and so we are to gird up the loins of our minds and be sober, and hope; what for? Why, for the grace that is to be brought at the revelation of Jesus Christ. Well, when will that be, is the question which no doubt we have all asked ourselves. The thought here is this: In girding up the loins of our minds

and being sober we are hoping for the grace, in other words, that God's grace will be sufficient for us at the revelation, just as it has been all along the way. You see the Lord says, "My grace will be sufficient for you." It has been thus far, beloved, and surely it will be at the revelation of Jesus Christ. You see, dear friends, we are hoping for the grace that is to be brought unto us at the revelation of Jesus Christ.

Dear friends, as you put off the old man, and you know, as we have so frequently said, the old man is contrary to the will of the Heavenly Father, and so the old man exhibits the spirit of impatience, then of pride, then of selfishness, then of evil surmising or evil speaking, and fear, and all these other elements that belong to the old man or the old creature. Well, now we find that we have to supplant these by some of those things that belong to the new creature, and so we supplant impatience by patience. How? Well, sometimes, dear friends, in some of our experiences where the Lord lets us see our weaknesses, in other words, the Lord lets us see how impatient we are, and so that exhibition of our impatience brought shame to our cheeks, and as soon as we had an opportunity we went to the Lord in prayer and told Him and promised that if He would just give us the grace the next time we would be more patient than this time, and so then the Lord gave us grace and strength, and so the next day we had probably a similar experience, and then we were able, through the grace that God gave us, and through the strength, to be patient in the trial, so that is how we gradually put on patience, or supplant impatience with patience.

Then, we put on humility in the place of pride. Then we put on brotherly love, and instead of speaking evil of someone, we speak evil of no man, of no one; and then, we supplement all these various elements with the great mantle of love; cover them all over; that's the thought. So the Apostle says, "Put on, therefore, as the elect of God (those who have hope now), put on, therefore, as the elect of God, holy and beloved, bowels of mercies, meekness, kindness, gentleness, humbleness of mind, long suffering." Now, dear friends, have you been able to put these on in the past week? Have some of the dear brethren rubbed up against you and have you had experiences showing forth in you the spirit of the Master, in patience, in long suffering? Have you suffered in some respects? The Lord places us all in various conditions whereby we may learn the lessons in these experiences, because, beloved, we are all in the school of Christ yet. None of us have entered the ark yet. We are still in the world and surrounded by worldly things, and worldly conditions; and yet the Lord said that we are not of the world, although we are here at Columbus, Ohio. And so we trust that by and by we may be among that class with whom our dear Lord will present Himself, without spot or wrinkle or any such thing, that you and I may all hear that "Well done, thou good and faithful servant, enter into the joy of thy Lord."

This is the class who are gradually being cleansed and washed by the water of the Word; that is, they are learning, as they remain pupils in the school of Christ, how to use the Word that causes the washing and the cleansing or the purification. "And every man that hath this hope (of seeing the Lord) purifieth himself, even as He (Christ) is pure." So the Lord tells us that if we suffer with Him now we are going to reign with Him by and by. If we have been planted now in the likeness of His death, we shall also be in the likeness of His resurrection; and so we want to have that part, the part of the first resurrection, and appearing before Jehovah by and by.

I recall the wonderful illustration that Prof. Drummond gave us, of the natural law in the spiritual world. He goes over the various kingdoms, showing how each kingdom is eternally sealed within itself. It is physically impossible for one of these kingdoms to raise itself up into the other kingdom above; and so we have the inorganic kingdom, the mineral, the vegetable, the animal and the spiritual. We see how each of these kingdoms is sealed within its own self; so it is a physical impossibility for any kingdom to raise itself up and thus incorporate itself into the kingdom above and become a part of that kingdom. Oh, how the Lord has used this natural law. The kingdom above, the spiritual kingdom, the spiritual seed, comes down here upon this animal kingdom, where you and I are, and thus it raises us up, and we are incorporated, gradually, we are raised up by the transforming of our minds day by day, until by and by, our hope is,

that we may be indeed in the Kingdom of our dear Lord and Savior Jesus Christ; no more earthly, no more dead, but spiritual; and thus, because of this fact, the Apostle says we have exceeding great and precious promises, that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And so it is no wonder he tells us, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we may let these things slip," and we all know how easy it is to let these things get away from us; but, beloved, I trust that you have been so stimulated by the grace and power of the holy Spirit during your association in this convention that it may be the means of enabling you to take hold of the promises of God. As you come now to the last stretch, toward the home, the goal is almost in sight now, our dear Lord is beckoning us onward, asking us to "Come on, my dear ones, come on, just a few more weary days, and the rest will be sure and the victors will be crowned, and then the great blessing God has promised will be given to all those who make their calling and their election sure." And so the Apostle says our begetting represents the beginning of our experience, and our resurrection the fullness of our hope; and because of this fact, the Psalmist said, "What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation and I will call upon the name of the Lord, and I will pay my vows in the presence of His people;" and so you and I in our daily walk of life have the opportunity or privilege of paying our vows in the presence of God's people.

A question was asked last winter at a little convention, "How long will it take us to become acquainted in Heaven?" Not very long, beloved, that's sure; not very long. We shall know as we are known. "I shall be satisfied when I awake in His likeness." "And every man that hath this hope in himself purifieth himself, by the washing of the water of the Word, even as He (Christ) is pure." And thus, day by day, as we pay our vows unto the Most High God, in other words, we show to our dear Heavenly Father how much we love Him, how much we appreciate Him, for what He has done for us, because He has given us such a grand, glorious opportunity now.

We are coming now to some of the most peculiar, probably the most peculiar trials in the history of our experiences, the last end of the race course. You agreed, and so did I, when we made a covenant that we would walk by faith. Do you expect, my dear friends, that the Lord now, after you have been walking by faith, you might say days, or weeks, or months, or years, and now we are coming down to the end of the way, that the Lord will let you walk by sight? Didn't you agree to walk all the way by faith? You did. You did. And we are glad the Lord has let us walk all the way by faith. Now, I recall when the children of Israel, according to the instructions of God, how they surrounded the city of Jericho; and so we will start around Monday morning—Monday, Tuesday, Wednesday, Thursday, Friday, Saturday and Sunday—seven days; I don't suppose they started on Sunday; but anyhow, they were to go seven days, once a day. Well, I can imagine how they start around. There were those great, immense, strong walls, cemented together and as strong as any masonry. And so they started around, the entire first column of priests, bearing the ark, then those with the trumpets, the soldiers of the nation of Israel. They went around the entire wall the first day and then returned back to camp. The second day the same result, and so on, the third, fourth, fifth and sixth days. And the seventh day those walls were as strong as they were when they started the first day; apparently no disintegration had taken place as yet; and so upon the seventh day they started out, just as they had gone one, two, three, four, five and six days. They now started around the seventh day, according to the instructions which God gave them. And the marvel! They surround this stone wall the seventh day, and there were those walls as strong, as firm as they had been when they started around the first day; no break in those walls at all; but ah, beloved, as soon as the last member of the nation of Israel had gone around the wall the seventh time they halted, the priests blew the trumpets, and down the walls came. And I suspect, beloved, that the Lord is going to let you and I surround the walls of Jericho on the seventh day seven times. That is, you are to walk by faith, and not by sight. For instance, when Elijah saw a great and mighty whirlwind coming on him, did he see the Lord in that? There would have been

no faith there at all if he could have seen the Lord. But he did not find the Lord there; nor did he find them in the earthquake nor in the fire. No. Where did he find Him? In the still, small voice; in the whisper. Oh, beloved, "I stand at the door, and knock." He has been knocking at the doors of our hearts; we have opened the doors of our hearts; He has come in, and now we have that sweet communion, that sweet fellowship, that enables us, by faith, to come into the very presence of Jehovah God, and there bask, as it were, in the sunlight of His love.

It may be that we will have to surround the walls of Jericho on the seventh day seven times. I recall a little experience I had last winter. You know we are all getting anxious about how to arrange our affairs right now; and so I was with a brother in the south, and he was a farmer. I said to the brother, "Well, brother, what do you think of the end of Gentile times?" "Well, Bro. Wise, of course we believe the chronology, we believe it is all right, but you know we are farmers, and of course we have to have our crops come in rotation and we have to prepare the soil and arrange for two or three years ahead, and so we have to plan all these things, and so we find that we have to make all these arrangements in order to carry out our work successfully." Well, dear friends, the Lord is not asking you and me to do that. We are still to walk by faith, and not by sight. And I do not understand that the Lord is ever going to allow you and me to walk by sight. You agreed, you covenanted, and the Apostle says that our covenant with death cannot be disannulled; we covenanted to walk by faith all along the way; if the Lord would let us walk by sight now, now do you think that would be right? Oh, no, beloved. It is our faith that is on trial. "According to thy faith, be it unto thee." So the Lord permits us to have these peculiar trials along the way; and every one is to be tried so as by fire. In other words, the Apostle says, "Think it not strange concerning the fiery trial, as though some strange thing happened unto you." Even a cup of cold water will not go unnoticed. But the Lord doesn't tell us to take a whole bucket of water and pour it on somebody. He tells us to give a *cup* of cold water. Years ago, and even now, it is a very hard thing

to give just a few words of truth and not a whole discourse. I recall an incident along this line. I recall how hard I was working one week, night after night, preparing a discourse for the next Sunday, and so I went down to the place of the meeting, and the friends began to assemble there, and in talking with one of the brothers he said to me, "Well, Bro. Wise, who is going to speak today?" I said that I was. "Well," he said, "if I had known that I wouldn't have come today." So you see he was pouring a whole bucket of water. He poured a whole bucket of cold water.

Now, dear friends, coming down to the point, "Every man that hath this hope in himself purifieth himself, even as He is pure." Again the Apostle says, "By whom also we have access by faith into this grace, and rejoice in the hope of the glory of God." We have such a good hope today. I am glad this convention closes with that thought, the thought of hope; and we trust that our hope has been so stimulated that it will enable us to take hold of the promises of God, and thus, 'mid the scenes of trial that may come along the narrow way, it may lift us out of the slough of despond, away up here, in the very presence of Jehovah God, and we rejoice, as it were, in the hope of the glory of God. We trust that we may all hear the "Well done, thou good and faithful servant;" we trust that by hope, the crown may be given to us. By hope we trust that we may be part of those that wear the royal diadem; by hope, we trust that we may shine forth in the Kingdom of our dear Lord and Savior Jesus Christ; by hope, we trust that we are day by day being transformed by the renewing of our minds, and thus by hope we are putting off the old man, and putting on the new man, which after God, is created in true holiness and righteousness. By hope, we trust that we may be among that great spectacle in the Kingdom of our dear Lord when, as John said. Come hither, and I will show thee the Bride, the Lamb's wife; the 144,000 wearing the royal diadem, crowned with glory and honor and immortality, the divine nature. So we say that every man that hath this hope (of seeing the Lord) purifieth himself, even as He (Christ) is pure.

Columbus—July 7, 4:00 p. m. Farewell Address by Chairman Brother J. G. Kuehn.

 **T**HE last day of the convention and the last number on the program has been reached. We have had a glorious time. The Father's rich blessing has been ours from the first day until the last. Gathered here from many quarters the invited guests of the King of kings, we enjoyed a season of precious fellowship in the Lord, a season of making melody in our hearts and rejoicing in word and song.

We can picture the dear Father looking down upon us with a pleased smile, rejoicing with us in our joy. We can imagine the dear Master and the more-than-overcomers here, thus adding to our joy. The hearty co-operation of the Columbus friends and others and their self-sacrificing services so cheerfully rendered in looking after the various requirements before and during the convention are appreciated by all. Everything worked together nicely and by the Lord's grace resulted in a glorious good time, bringing us nearer one to the other and nearer to the Lord. We trust that everyone who attended this convention has been encouraged to continued effort and to increased zeal, and to go forward with firmer determination by the Lord's help to come off conqueror and more than conqueror, to gain the victory.

We are about to break camp and as good soldiers are ready for marching orders. The Clinton convention closed Sunday, a few hours will see the end of this convention, then a little later tonight will find the Asbury Park convention closed. The general conventions of 1914 will have become history. History indelibly written upon the pages of time and eternity. As we pause a few moments and stand watching and meditate upon the closing of the doors upon the 1914 conventions we recognize these moments as perhaps the most precious, the most solemn in our Christian experience. With a prayer in our hearts and perhaps on our lips, we inquire, Is this our last convention? And as we say our sad good-bye the thought comes, May not our next

greeting be the glad "Good morning" in the Kingdom when again we meet? God knows, we do not. "One step we see before us, 'tis all we need to know." Let us watch and pray lest we enter into temptation, putting our full confidence and trust in Him who has promised to keep us even to the end of the way.

The words "Watch and pray," carry us back in mind to that first Christian convention of which there is, so far as we know, any record. A convention held many hundreds of years ago. It was not very large. Only thirteen present, thirteen by actual count. We have a splendid report of this convention in the Gospels, especially in the account of St. John. That report is full of encouraging information and special lessons for our instruction. From it we learn that although not included in the account, the Devil also attended that first convention. We are inclined to believe that he has not missed a convention since.

What business, we inquire, has the Devil at a convention of the Lord's saints? Assuredly he is there for no good purpose. He showed his claws at the convention in that little upper room, and immediately afterward. His purpose is still the same. He is seeking whom he may devour. He made it hard for the Master at that first convention and doubtless he has been trying to do the same thing here with some of us during the twelve days just passed.

Our Adversary is not pleased to see how richly we are being blessed of the Father. He very likely is troubled some, too, by the knowledge that we are proposing to take some of these blessings and encouragements with us to our homes and there to spread them broadcast in every place, everywhere amongst the Lord's people. He will surely put all manner of hindrances in our way so that the influence of these blessings may be minimized just as much as lies in his power and that they do but little good. He would be very glad to take them all away from us even now, if only he could.

Few of the Lord's people realize how much the demons have to do with our daily warfare. The Apostle Paul puts

the issue squarely before his readers in the letter to the Ephesians, when he writes: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, the spiritual things of the evil one." This is strong language and used very positively; we do well to give heed to it and more so since the Scriptures indicate that the fallen angels will find ways to exercise greater liberty, greater power for evil in the very days in which we are now living, the closing days of the Gospel age.

"We are not ignorant of his devices." As we look into the Scriptures we find that Satan has been working along certain special lines. Our experience goes to show that he is still doing the same thing. For instance, in the case of Adam and Eve, he approached Mother Eve. He came to her first seeking to confuse her mind as to what God had really said regarding the eating of the fruit of the trees in the Garden. He deceived her and brought her to fall. Successful in this, he then tempted Adam, using Mother Eve as a tool. The love Adam had for his wife caused him to choose unwisely, caused him to take a wrong course, he preferred Mother Eve's companionship rather than the favor of God. By this wrong course he became a transgressor, disobedient to God, he lost his Eden home and with it life.

Throughout the Gospel age and up to now Satan is busy very much along the same lines. When the good message of justification by faith reaches the honest hearted, finds lodgment and begins to produce results, some of them begin to take courage, they gladly give heed to the message and turn away from the old course, they seek to enter into the opportunities and privileges now open to those who do make a full consecration, but the Adversary is on the scene ready to do his evil work; he at once begins to sow the seed of doubt. By putting the thoughts of doubt into the mind he causes some to become fearful; they begin to hesitate, to falter, and instead of accepting the gracious arrangement of justification by faith they look to self, stumbled by their lack of faith, conscious of their own unworthiness. He puts great big question marks after each and all of the precious promises on justification by faith instead of simply accepting God's mercy, justification by faith, in the appointed way, he seeks to confuse the minds on what God really did say in the matter. Just as Mother Eve lost her Eden home and privilege of life by doubting God, so many in this Gospel age lose their privilege of entering the eternal condition and their tentative justification, or he blocks the progress of others along the same line in which he brought Father Adam to fall. Instead of going on in the way of grace, making progress toward full consecration, the Adversary works upon the tentatively justified through those near and dear to them, their wives or husbands, or what not, and taking advantage of their love for these, causes them to lose the opportunity of gaining the everlasting home in the heavens, joint-heirship with Jesus and all the glorious promises held out to the church.

Again call to mind the account of how Jesus was tempted of the Devil in the wilderness, how there he was tempted to use Divine power for personal ends or call upon God for miraculous protection, thus tempting God, or to go partners with the Devil. We find that the Adversary has been and still is following this same course in tempting the brethren, tempting them along the same lines. We need not enlarge upon this. The Scriptures clearly state that Satan did indeed tempt the Master even as he is tempting the brethren.

In view of all this, does it not seem more than likely that the great Adversary will seek to deal with the Church during the closing hours of the Gospel age very much as he dealt with the Master in the closing hours of His ministry? If the Master was not spared the bitter experience of a Judas in camp, of a denying Peter, of a lack of deep sympathy on the part of those nearest Him they being so full of sleep when His soul was exceeding sorrowful, even unto death, that they could not watch with Him even one hour. We may well be on the lookout for we are not ignorant of our Adversary's devices.

We will not be surprised, therefore, to find similar experience awaiting the church. The convention spirit is at high tide, we are glad in the Lord, filled to overflowing with love for the Lord, for the brethren and a sympathetic love for the world. Now it may be that on your return home you may find that some Judas experiences are awaiting you. Someone whom you fully trusted may prove a traitor, or may so appear to you. Should such a trial come to you can you then do as the Master did, calmly accept the suffer-

ings as of the Father's pouring, and say with the Master, "The cup which My Father poured shall I not drink it?" We are not able to read the hearts as was the Lord. We are, therefore not able to be positive in our conclusions. The Adversary, too, will sow discord between the brethren, causing them to doubt each other. The Scriptures indicate that Judas was not honest. They indicate, too, that Satan put it into the heart of Judas to betray the Master. When this evil suggestion was entertained, when welcomed and enlarged upon it was then that Satan entered into him. The Master knowing all this did not chide Judas, but calmly, resignedly said, "that thou doest, do quickly." What a wonderful lesson we find here for us. How guardedly and carefully we should be to scrutinize the thoughts we entertain. To seek to promptly recognize thoughts which are foreign to the Kingdom spirit, thoughts which do not harmonize with God's holy character. We should quickly recognize all such thoughts as not in harmony with the Spirit of Christ and, therefore, not from Him and hence thoughts which we should shun and cast out as evil. Yea, indeed, to watch and to pray lest we enter into temptation.

There may be in your class some impulsive Peter, some brother or sister whom the Adversary may seek to use to bring about your fall. Peter was honest. Peter loved the Lord, and yet how grievously he fell. How keenly the Master's sensitive nature must have been touched by the course which Peter took. The Adversary, ready to make use of every opportunity, may take advantage of the impulsiveness of some dear brother or sister to bring you to fall, to bring about your ruin. If such a trial should be your portion will you be able then to do as the Master did, say, perhaps best only in the heart, yes, Satan is seeking to sift us as wheat, but the Master has prayed for us and thus watching and praying we will not enter into temptation.

You may be passing through some severe trial, you may be "exceedingly sorrowful" in the valley of death, you may be craving the fellowship of the brethren, but you may not be able to find one person who really is able to enter into all you feel and all you suffer, no one seemingly able to understand you. This is the experience the Master passed through. The Master was obliged to walk a solitary way. If this should be your experience, can you keep your heart sweet, full of love and sympathy for those who are strangers to your sorrow, even though they be the brethren nearest to you? Will you be able under such a severe test to love the brethren even as the Master loved you?

Now touching that scene in the garden. After the Master had spent time in prayer, returning to where he left the disciples, seeking fellowship, seeking communion with them, he finds them asleep. He awakens them and says, "Can ye not watch one hour with me?" How that dear heart was craving for sympathy. He finds them asleep a second time. He does not disturb them. May this not be a lesson to us that when in the agony of our hearts we go to those from whom we might expect heart sympathy, we find them unresponsive, find them, as it were, asleep, and we endeavor to awaken them and call on them for sympathy, but find that again they fall asleep. Can we then do like the Master did, depend upon God and go alone? Yea, so surely as we do we will not be forsaken. He is able to enter into the whole of our sorrows and all our woes and He too is able to send a messenger from Heaven to strengthen us.

These are the trials now abroad in the church. We may expect more of them, heart-searching trials. God will permit the Adversary to do this work. He will permit him to come to our meetings to suggest to our minds, permit him perhaps even greater freedom to buffet the saints, to buffet them for their development. Yea, we do not know what the loosing of the four winds and the whirlwind of trouble now near at hand, may bring, and we need not know, for God does, and that is enough. We have the assurance that He is able to keep us even to the end and by His grace we are able to come off conquerors and more than conquerors. As the Gethsemane experiences came to the Master as He stood at the end of the way, so these experiences may come to us even as we stand at the end of the way. We do not know how near that end may be, but we do know that the Adversary will use every power which God will permit him to exercise to keep us from "entering into the fullness of joy." But, dear brothers and sisters, we have the Father's assurance that He will never leave us nor forsake us, that greater is He that is for us than all that can possibly be against us. This, then, is our consolation, our hope, our rejoicing. In God we will trust.



I. B. S. A.

ASBURY PARK, N. J., JUNE 26—JULY 7, 1914



THE convention sessions at Asbury Park were held in the Beach Auditorium. Here, close to the great Atlantic Ocean, where we could see its waves dash themselves into foam on the shore, yet know that we were beyond any danger of harm from them, we were reminded that we are now upon the shore of the great uprising of the restless sea of humanity, which threatens to dash itself wildly upon organized society; and that we are absolutely safe, under the shadow of the Almighty. Our security was made to appear the more real, more unquestionable, by reason of this forcible illustration before our eyes during the days of the convention.

The location was a delightful one, and the weather proved to be very favorable for enjoying the convention to the fullest degree. The attendance was estimated at about 1,500. Brother C. J. Woodworth served as chairman during the first half of the convention, and Brother A. I. Ritchie during the last half. The Photo Drama of Creation was shown each night during the convention period of twelve days, and thus each part was shown three times. This feature was greatly appreciated by the friends who had never witnessed the production.

TESTIMONIES.

A brother: About nine years ago I had a great desire

to sell the Studies, but did not think it would ever be my privilege. We wrote to the Society to find out if we could have a little section in a certain town in Massachusetts. They sent us an assignment of the whole town. We did not feel that we could accomplish so much, but my wife and I started out in spare time, and we put 1,300 volumes in that town. Afterwards we took another assignment and put 1,500 in that.

A brother: I used to sing: "I want to be an angel and with the angels stand," and now I have that privilege, as a colporteur.

A brother: I had the truth 15 years, but the truth has not had me more than about eight months, but it has me now and I thank the Lord for it.

A sister: I used to think of the time when I could look down at my body in the casket and say, "I have got you now; you cannot sin any more." If there ever was a person who hungered and thirsted after righteousness, it was me. And I am being filled.

A sister: I came to the Lord at the eleventh hour, but I am receiving full pay.

A brother: When I came into this meeting I thought I would just listen, but it seems to be contagious and I must testify to the Lord's goodness to me.

Bro. Gregoris Spirdonos Sakatoharitonopoulos, a Greek brother in the colporteur work, gave a very interesting account of his work among the Greek merchants in this country.

Synopsis of Discourse by J. F. Emerson. Subject: "THANKFULNESS"



WEBSTER defines thankfulness, as gratitude which carries with it a sense of duty toward the benefactor, and is manifested by making a reasonable return for favors received.

Therefore, the more grateful a person is, the more anxious they will be to reciprocate by making a return for favors in a way that would be the most pleasing to the benefactor.

This view of thankfulness is most beautifully expressed by the Apostle Paul in his exhortation to the believers at Rome in which he says, "I beseech you brethren, by the mercies of God (manifested by the gift of His Son for our justification, a share of which you have already received through faith), that you present your bodies a living sacrifice, holy and acceptable (through the imputed merits of Christ's sacrifice) which (because of this) is your reasonable service." Rom. 12:1.

Therefore, believers who for any reason fail to consecrate themselves to the great Creator and benefactor of man, do not show a proper or reasonable degree of appreciation to God for His goodness, mercy and love, manifested in our behalf. And not having done the reasonable he could not expect to be justified in not so doing, and would therefore lose his justification, having received it in vain, for the one purpose for which it is now given is that we might thus consecrate ourselves to God. Therefore, those who

fail to make proper use of the tentative state of justification mentioned by the Apostle in Rom. 5:1, drop back into the world to await the opportunity thus provided for the world.

The Scriptures seem to indicate that this class may be included among those servants who, knowing their master's will, prepare not themselves, are to be beaten with many stripes, while those servants who knew not His will, yet did things worthy of stripes will receive comparatively few stripes, inasmuch as the justified (tentatively) will have failed to properly appreciate the great favors offered during the Gospel Age, which seems to indicate that they will have to pass through many severe experiences in the coming age in order to be brought to condition where they can appreciate God's goodness to the extent that they will fully and freely consecrate themselves to their great Benefactor.

And when we call to mind that God has so arranged that those who thus consecrate themselves to His service are thereby made eligible to those exceeding great and precious promises whereby they may become partakers of the Divine nature with its glory, honor and immortality. We see more clearly how unappreciative the class really are who coming to a knowledge of this, fail to respond.

And if those who fail to appreciate or be thankful for the little favors that we poor fallen mortals can bestow upon each other, are looked upon as unthankful, how much more so are those who refrain from showing their appreciation of God's goodness, failing to consecrate themselves to God, which the Apostle says would be only a reasonable

thing to do, if no further benefits were to be derived than that which they had already received in their tentative state of justification?

But if those who thus fail to show their appreciation or thankfulness by consecration are blameworthy, how much more so are those who do consecrate themselves to God. Their time, talent, money—all, and then fail to carry out their part of the contract after God has acknowledged His acceptance of their consecration by begetting them to the new nature by the imputation of His holy Spirit by which they can call Him, Abba, Father.

The children of Israel were a consecrated people and were typical of spiritual Israel, and therefore what God did with and for those people was typical of His future dealings with spiritual Israel—the Christians or consecrated class of which we have been speaking.

We read in Malachi 3:9, 10—that God accused him of robbing Him by not paying to Him the tithes and offerings that they had promised as a covenanted people. They had promised and He had taken them at their word and

had blessed them, and when they failed to bring in the promised tithes, a curse came upon them as a punishment. They were unthankful.

Yet He is kind, even to the unthankful, for He said to them, after upbraiding them for their unthankful course—"Bring ye all the tithes (that ye have promised) into the storehouse that there may be meat in Mine house and prove Me herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it." Mal. 3:10.

Dear friends, let us see to it that if we have been negligent in the matter of paying our tithes and offerings represented in our consecration vow of promise that we hearken back to this gracious promise made this typical people and taking courage and zeal, hasten to bring in our delayed tithes and offerings that we may receive more and more of the blessings that are coming through the windows of Heaven that are so widely opening at the present time. Amen.

Asbury Park Convention, June 27, 1914.

Discourse by E. L. Dockey. Subject : "THANKSGIVING FOR OUR FUTURE PROSPECTS"



T is but natural for an intelligent being to express in some manner appreciation, gratitude, or thankfulness for favors received from another one. We often see this manifested on the part of children toward their parents, of pupils toward their teachers, of friends toward their friends, of strangers toward strangers. These expressions of gratitude often come in the form of words, but perhaps more often in the form of a nod or kindly smile or by the return of some similar favor later on. Some of these expressions of thankfulness may be called forth in view of favors or blessings in the *past*, unappreciated perhaps at the time they were received, or now perhaps more fully appreciated; others (perhaps most) are given in view of *present* favors received and enjoyed, of gifts bestowed or kindnesses done; and still others are manifested because of promises given, of hopes enkindled, of blessings in the *future*. As we look over our experiences of the time before we had fellowship with God, I am sure we all can recall all three of these emotions—thankfulness for blessings of the past, of the present, and of the future, though but natural men and along purely natural lines; and to whatever extent these have been manifested by us is to be commended. But we are no longer merely natural men (most of us, we hope), but new creatures in Christ Jesus, begotten unto a new nature, with new and higher standards of conduct, hopes, aims, and ambitions. How much more, then, should we show our appreciation, gratitude, thankfulness for all favors and blessings we receive from others, especially for those that come from our dear Heavenly Father and His dear Son, our Elder Brother. It is my purpose, dear friends, this afternoon, to confine myself to an expression of our thanks for the exceeding great and precious promises of the *future*, the grand and glorious prospects placed before the church in God's Holy Word.

Looking then toward the future and having in mind and heart our thanks for the same, I have selected for my text Rev. 11:17: "*We give thee thanks, O Lord God Almighty, who art, and wast, and art to come; because Thou hast taken to thee Thy great power, and hast reigned.*" The book of Revelation is pre-eminently a book of prophecy, and in prophetic portions of the Word, "God calleth those things that are not as though they were" (Rom. 4:17)—events that will happen in the future are recorded as happening or even as *already in the past*. Such is the nature of our text. The time of fulfillment of this prophecy is after the sounding of the seventh trumpet (Rev. 11:15); the speakers are the four and twenty elders, ancient heavenly messengers, apparently, proclaiming this prophetic truth to St. John and through him to us. I am sure that we all can heartily join in the words of these heavenly messengers in giving thanks unto the Lord God Almighty, because He *shall* take His great power and *shall* reign; and that He *shall* begin to do so shortly, even though we see in the next verse that the first events of that reign shall be anger among the nations and the pouring out of God's wrath upon them. But, thank the Lord, then also

begins the time for the dead to be judged, for the rewarding of God's servants, the prophets, the saints, and them that fear His name, small and great, and to destroy those that destroy the earth (vs. 18)—the great day of judgment and destruction of ungodly men (2 Pet. 3:7).

Although the text indicates that Christ's great reign will begin with the great time of trouble, thank God, we have the gracious words of the Master telling us, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man," (Luke 21:35-36). If we therefore properly watch our hearts, watch also the signs of the times, and earnestly pray, we shall escape all these things that "shall come as a snare upon all them that dwell upon the *face of the whole earth*" (vs. 35). How shall we escape these things? By no longer *dwelling* on the *face* of the earth; by being taken away before the great time of trouble breaks forth among the nations, it seems to me. Thank the Lord, according to His promises, we shall not be here any more when the "four winds of heaven" shall be let loose, *if we are faithful*. I have come to these conclusions the last few months during which I gave the Bible chronology and the texts that bear on this subject a searching re-examination. In harmony with other Scriptures on the subject are the words of the Master in his great prophecy, "As it was in the days of Noah, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the *day* that Noah *entered* into the ark, and the flood came and destroyed them all. Likewise as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the *same day* that Lot went out of Sodom it rained fire and brimstone from Heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed." (Luke 17:26-30.) Thank the Lord for giving to us these gracious types, pointing out to us that as Noah and Lot were taken to places of safety before distress and destruction came, so shall also the Church be taken away before the present Heavens and earth *begin* to pass away with a great noise. It is also in full harmony, to my mind, with the statements in the 149th Psalm, that *all the saints in glory* shall have the *honor* of executing vengeance upon the nations and punishments upon the people, binding kings with chains and their nobles with fetters of iron. These things I expect to begin to come to pass before the end of this year, in about four or five months. Why not in about three months? Briefly for the following reasons: (1) The flood began on the 17th day of the second month of the ancient civil year (Gen. 7:11), which began with the beginning of autumn. The flood therefore began in early November. (2) The typical temple of Solomon was completed in the 8th month of the sacred or ecclesiastical year (1 Kings 6:38), which began in the spring, in April (Ex. 12:1). (3) In the year of the overthrow of Zedekiah, the destruction of Jerusalem, and the desolation of the land, the latter did not become "desolate without inhabitant" until late in October or in early November, as is clearly set forth in Jeremiah (39:1 to 43:6). Note particularly that the newly appointed

FOURTEENTH SOUVENIR REPORT

Bro. Dockey submits the following as his *present, tentative* understanding of the BIBLE CHRONOLOGY.

B. C

4129 F. Creation of Adam.

4127 F. Fall of Adam and Eve.

2474 Nov. Beginning of the Flood (2nd mo. 17th da.) Gen. 7:10, 11.

2473 F. The Flood dried up (1st mo. 1st da.) Gen. 8:13, 14.

2046 F. Abram, 75 yrs. old, leaves Haran. Gen. 12:4.

Nov. Cov. with Abram—Beg. of 430 yrs. till the Law came.
Gal. 3:17; abt. 2 mos. Gen. 12:6, 7.2045 S. Beg. of the sojourning of Abraham and his seed in Egypt
for 430 years. Gen. 12:10; Ex. 12:40.1813 S. Death of Jacob—Beg. of the Jewish Age and “Double,”
2x1845 yrs. Gen. 48, 49, 50.1616 Nov. The Law “came” to Moses at Horeb, 430 yrs. after Abr.
Cov. Ex. 3.

1615 S. Exodus and Giving of the Law—end of 430 yrs. of sojourning.

1614 S. Tabernacle set up. Ex. 40:1, 7. [Ex. 12:41; Jer. 31:32.]

1576 F. Beginning of the Jubilee System. Lev. 25.

1575 S. Entrance into Canaan. Josh. 4:19; 5:6.

1569 S. Division of the Land. Num. 10:11, 12; Josh. 14:10.

1119 S. Saul anointed and made King. 1 Sam. 11:12-15; 12:1, 17.

1029 Nov. Solomon’s Temple completed. 1 Ki. 6:38; 2 Chron. 5:14;
7:10.

626 F. Last Jubilee (19th) observed—19x50 yrs. after 1576 F.

617 S. Zedekiah anointed and made King. 2 Chron. 36:9, 10.

607 Jul. Jerusalem captured, also Zedekiah. Jer. 39:2; 52:6.

Aug. Jerusalem burned by Nebuzaradan. Jer. 52:12.

Oct. Gedeliah killed. Jer. 41:1, 3.

Nov. The land desolate, without inhabitant. Jer. 41:4 to 43:6.
[Beg. of “Times of the Gentiles.”]

606 S. Full end of Zedekiah’s 11th year. Jer. 52:1.

537 Nov. End of 70 yrs. of Desolation (legally)—Edict of Cyrus.
Ezra 1:1.536 S. Actual end of the Desolation of the land. Ezra 3:1-8; 2:70:
7:9.455 F. Neh.’s Commission to rebuild the walls of Jerus. Beg. of
the “70 wks.” and “2300 days.” Dan. 9:25; 8:14. Neh.
2:1; 6:15.

2 F. Birth of Jesus.

A. D.

29 F. Baptism of Jesus. End of the “69th week.”

33 S. Death of Jesus—End of 1st part of “Double”—Beg. of the
Church.

36 F. Cornelius converted. End of the “70th week.”

69 F. End of Jewish Harvest.

70 F. Destruction of Jerusalem by Titus; seige began in Apr.;
razed Sept.

539 F. The Papacy set up—Beg. of the “1260, 1290 and 1335 days.”

1799 F. Papacy broken by Napoleon—End of the “1260 days.”

1829 F. End of the “1290 days.” “Millennial Harbinger.”

1844 F. Second Advent expected by Millerites—Par. to 2 B. C.

1846 F. Cleansing of Sanctuary—Ev. Alliance—End of “2300
days.”

1872 F. End of 6000 yrs. from Creation of Adam.

1874 F. End of 6000 yrs. from Fall of Adam and Eve—Par. to 29 F.
End of 2499 yrs. from B. C. 626 F.—Beg. of “Times of
Restitution.”

End of 1335 yrs.

1875 F. End of 2500 yrs. from B. C. 626 F.

1878 S. End of “Double” of 2x1845 yrs.—Par. to 33 S.—Resur. of
sleeping saints and return of favor to the Jews (Berlin
Treaty).

1881 F. Close of General Call—Par. to 36 F.

1914 F. End of the “Times of the Gentiles”—2520 yrs.—Par. to
69 F.1915 F. End of the Great Time of Trouble.—Par. to 70 F.
End of 3960 yrs. from B. C. 2046 F.

Jewish governor, Gedaliah, was killed in the seventh month, which is October, and that it was more than twelve days after this that the remnant of the Jews fled to Egypt because of "fear of the Chaldeans." Therefore, late in the fall of 606½ B. C., or about early November of 607 B. C. began the 70 years of desolation and also the "Times of the Gentiles," as it appears to me now. Thank the Lord that among the fifty or more of the corroborations of God's "Stone Witness" there are three very clear and convincing ones. One of these confirms the period of time from the beginning of the flood, late in the fall of 2474 B. C., to the end of the "present evil world," late in the fall of 1914. In this same "Witness" there are at least three corroborations for the period of the "Times of the Gentiles" ending in the fall of 1914, and also a corroboration of the period of time from the completion of Solomon's Temple to the completion of God's Temple, the church, also in the fall of 1914.

Realizing then the extreme shortness of the time for the realization of our hopes, how wonderful become "the exceeding great and precious promises" as set forth in the letters of Jesus from on High, to the seven churches of Asia, recorded in the second and third chapters of Revelation! Let us briefly see what they are and thankfully claim the promises, hoping that by the grace of God and by our faithfulness just a little while longer we shall inherit them, yea all the joys of our Lord. These promises are all made to individual overcomers, not to whole congregations. Note the first one: "To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God" (Rev. 2:7, R. V.). How thankful we should be for this gracious promise of receiving *eternal life* in reality in the first resurrection!

But we shall not receive eternal life only, which the world also shall receive later on on the human plane. If "faithful unto death" we shall receive "the crown of life," so that we "shall not be hurt of the second death" (Rev. 2:10-11). Thanks be unto God for this promise of the very highest form of life that he bestows upon any of his creatures, the very *crown* of life, even *immortality*!

Something still higher is in store for the overcomer, for he shall receive of "the hidden manna" (Rev. 2:17), symbolical of receiving incorruptibility: "for this corruptible must put on incorruptibility" as well as immortality, which means that we shall receive an incorruptible body, with an incorruptible nature and character, the very "crown of righteousness" (2 Tim. 4:8). Also shall we receive "a white stone, and upon the stone a new name written," so peculiar, so precious to the one receiving it, that "no one knoweth [the inner meaning thereof, but he that receiveth it]" (Rev. 2:17.)

A greater endowment awaits the faithful overcomer: "He that overcometh, and he that keepeth my words unto the end, to him will I give authority over the nations: and he shall rule them with a rod of iron, as the vessels of the potter are broken in shivers; as I also have received of my father; and I will give him the morning star," will give *himself*, for He is "the bright and morning star" (Rev. 2:26-28; 22:16). Note the wonderful harmony of this promise and the honor that is promised to *all* the saints "in glory," in the 149th Psalm. Praise the Lord!

Then also shall we receive white garments and have our names securely kept in the Book of Life and be introduced into the presence of Jehovah and of His holy angels. (Rev. 3:5.) Thanks be unto God for this wonderful experience that awaits us! "In His presence is fullness of joy; at his right hand are pleasures forevermore"!

Every individual overcomer shall be permanently placed in the great Temple of God as a pillar, a very useful as well as ornamental feature of such an edifice; and upon him shall be written the name of Jehovah God, the name of His city, even the New Jerusalem, coming down out of Heaven from God, and also Christ's own new name (Rev. 3:12). What marvelous honors and dignities await us, if faithful! How appreciative we should be for such transcendent blessings in store for us!

And then, last and greatest of all, stands the promise that he that overcometh will Christ grant to sit with Him in His throne of glory, even as He also overcame and sat down with His Father in His throne (Rev. 3:21). "And they lived and reigned with Christ for a thousand years." "We give Thee thanks, O Lord God Almighty . . . ; because thou hast taken unto thyself thy great power and hast reigned"—through the instrumentality of Christ and the church glorified!

Having reigned for a thousand years with Christ, having brought blessing and opportunity for eternal salvation to

"all the families of the earth," there still remain the "ages to come," in which God has declared that He shall show forth "the exceeding riches of His favor in His kindness toward us through Jesus Christ" (Eph. 2:7). What marvelous favors and manifestations of His love and wisdom does God have in reservation for us is beyond our imagination and comprehension! But whatever they may be, thank the Lord for this rich promise of His grace that shall be exercised toward us unto the ages of the ages!

Seeing, then, by the Bible chronology, confirmed by the many signs of the times, and strengthened by the super-abundant corroborations of God's "Stone Witness" that we are living in the very last days of the Gospel age, and having pointed out to us from God's last revelation to the Church what the rewards of the overcomers shall be—life eternal, immortality, incorruptibility, a very precious new name, power over the nations, the morning star, white raiment, an introduction to the Heavenly Father and the holy angels, a position in God's Temple as a pillar thereof, with the names of Jehovah, the New Jerusalem, and Christ's own new name written upon them, and a position upon the throne of Christ's millennial kingdom—what manner of persons ought we to be in all holy living and godliness! How can we sufficiently express our appreciation and gratitude to our Heavenly Father for all these things that shall so shortly come to pass! May God grant that we may be more than overcomers through Him who loved us and gave himself for us!

"Whatchman, what of the night? The morning cometh but a night also." We are living in the morning so long promised by the prophet, in the dawn of the great day. The first streaks of dawn came up over the eastern horizon in the fall of 1874. At that same time Christ, the "morning star," arose and has since been shining into the hearts of all the watchers (2 Pet. 2:19). The light of the dawn has been increasing more and more during all these forty years in spite of some very dark and threatening clouds that appeared from time to time, especially in the eastern sky, and of mists that have surrounded us at times. The present Truth has gone forth over all the earth. The light thereof has greatly increased, especially during the last five years. Satan has tried by various devices and agencies to obscure this increasing light of the dawn, but has not succeeded. The harvest work goes on as never before, unhindered by the affairs of the world. Although there are some lowering clouds toward the southwest (Mexico), toward the west (Colorado), toward the northeast (England, Ireland, and Russia), and also toward the east (Italy, Albania, and Turkey), and some vapors are arising around us and among us, nevertheless we are enjoying the advantages in many respects of the light of the full day. We almost see the first direct rays of the orb of day coming up above the eastern horizon, while the morning star is still shining high and bright in the southeastern sky. But soon, very soon, huge clouds will come up out of the eastern sky, rapidly cutting off the light of the dawn and overspreading the whole sky from the east to the west and from the north to the south. The Lord God Almighty shall pour out the wrath of His indignation upon the nations, "and there shall be a time of trouble such as there never was since there was a nation." Thank the Lord that that night shall be very short (Matt. 24:22), even as the *flood* also was very short, lasting less than a year (Gen. 7:10; 8:14), the great type to which our Savior has pointed us! How thankful we should be that He has promised that the elect shall have a part in shortening that time, and that the shortness thereof seems to be pointed out to us in that the flood lasted one month and 17 days less than a year, though the effects thereof were such that Noah and his family stayed in the ark a year and ten days! As this type has been expressly pointed out to us by the Lord and also by the Apostle Peter (2 Pet. 3rd chap.), all other possible types must be interpreted in harmony with this great one.

Soon the last member of the body of Christ shall be permanently placed in that body, with all the joys of a bride; soon the last priest shall be under the great High Priest after the order of Melchizedek, ready to reign over, instruct, and bless the world; soon the last pillar shall be placed in the Temple of God; soon the New Jerusalem shall come down out of Heaven from God; soon the last king shall be placed upon the throne of Christ, to reign with Him for a thousand years; soon the glory of the Lord shall fill the whole earth! Thank the Lord for these marvelous, transcending, transporting prospects of the near future! Unto Him be praises and thanksgiving unto the ages of the ages!

Discourse by Pastor C. T. Russell, Sunday, June 28, 1914, at Asbury Park, N. J.



OUR text today is found in the 61st chapter of Isaiah's prophecy, 1st verse: "*The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted.*" * * *

From our text, dear friends, we recognize that the Prophet is speaking of the Christ—Jesus the Head, and the Church His Body. I need not remind you that the word "Christ" signifies "The Anointed," and that God's arrangement from the very beginning was that He would have a great Anointed One who would accomplish the Divine purpose.

From the beginning God had foreseen that sin would come into the world. He had foreknown that our first parents would fall. And He had provided, the Scriptures assure us, for a salvation from the sentence that came upon the world as the result of sin. It was not a sentence, we find, such as our forefathers told us about, not a sentence of eternal torment, as though the Great Creator was evil-inclined toward His children, bringing into existence thousands of millions of people with the express purpose of tormenting them through all eternity. Not so; but it is as the Bible represents, that God had pronounced the sentence of *death* upon the human family. He declared that our first parents, because of sin, were not worthy to continue to live forever. He made them and started them under conditions favorable to everlasting life in Eden; and when they were disobedient, when they became sinners, the sentence applied to them, "Dying, thou shalt die," not, living, thou shalt live in torture.

We misread our Bibles, dear friends. Thank God, our eyes of understanding are getting more widely open, and we are seeing more and more that the difficulties with the Bible are not really in the Bible itself, but in these misinterpretations of the Bible which came in during the dark ages, and which became so indelibly impressed upon our minds from childhood that we thought of our God as being the most powerful enemy of the human family that could possibly be imagined. Now, the eyes of our understanding opening—as the Apostle prayed they would—we are beginning to see what he said we would see. He said, you remember: "I pray God that you (the Church), that your eyes of understanding opening, ye may be able to comprehend with all saints what is the length, and breadth, and height, and depth, and to know the love of Christ, which passeth knowledge"—the love of God which passeth all understanding.

We are just getting our eyes open, dear friends. We are seeing greater lengths and greater breadths, we are seeing more of the heights and more of the depths, of God's love every day; and we are coming, I believe, as a result of this, to a better appreciation of Him and His love. The light is coming, I trust, into all hearts and minds and more and more. And because we love God, therefore we delight to do those things that are pleasing in His sight. It is no longer, Will you do this, or go to hell? No, my dear brethren, the thought is the very reverse. Our Father, who loves us, and who hath done great things for us, and who hath promised still greater things in the future for His people, we delight to serve. We delight to be His children; we delight to be under His care. We would feel strangely if cut off from our Master.

It may be that things have come in between our God and our hearts. The poet has so beautifully expressed our desire to keep close to the Lord, saying:

"O let no earth-born cloud arise,
To hide Thee from Thy servant's eyes."

We are glad because we have seen Him, seen Him with the eyes of our understanding, because our eyes have been opened. The difficulty in the past was that we did not see God: we saw the misrepresentation of God. And that is exactly what St. Paul told us was in his day the trouble with many, that Satan, "the god of this world, hath blinded the minds of them which believe not."

Why would Satan do that? Why would Satan misrepresent "the God of all comfort and the Father of mercies?" I believe, my dear brethren, it is because the world, if they know about our God and His real character, would, the great majority of them, delight to do His will. But the world knows Him not; and Satan is trying to keep the world blinded to God's real character, His real purpose

and plan. Why? Because as he has become His enemy and delights to thus misrepresent God, and misrepresent the Bible, mankind are drawn away from the good, they are drawn away from God. There are various allurements of the world, the flesh and the devil to attract their attention; and having no God to worship, to give their hearts to, they give their hearts to the world, the flesh and the devil.

I have had the personal testimony of many, and some of these very clearly intimate that it was because they did not know God that they did not love Him. Therefore, they did not come into relationship with Him. That is what St. Paul says: "Lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them"—shine into their hearts. It is this reason that the "god of this world blinds their minds," misrepresenting the facts, misrepresenting the teachings of the Bible, misrepresenting the character of the One who gave us the Message of the Bible. But as the love of our heart unfolds, and we come to understand God's character better, what a great change comes in! As the Apostle says, "Be ye transformed, by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God." What a change! Why are there not more in this way? Because, as we have said, not every man sees. Only a few have had their eyes of their understanding opened. Only a few really see God's true character.

The great majority are under the dispensation of the adversary, thinking of God as being the great devil. How could we properly worship a devil? And how could we properly worship our God, when we attributed to Him the qualities of a devil? I am speaking with all candor and deliberation when I say this, because I cannot imagine how it could be done. It is not in the power of my brain to imagine any devil that could possibly be worse than you and I were told our Heavenly Father is, was and always would be. Think of it! A God with all power to do anything and everything—almighty power—engaged in bringing thousands of millions of human beings into the world with the foreknowledge, with the predestination, with the fore-intention, that they should suffer an eternity of torture at the hands of devils! I do not believe that Satan himself is anything like as bad as that; and do you think I would worship Satan? Not a bit of it, my dear friends! Do you think I could possibly worship my God when I had that misapprehension of His character? It is impossible. I tried to, and I was considered a good Christian, under the circumstances. I was striving to live according to the right, brethren, yet my heart had not been touched as it was afterwards touched, when I beheld the love of God which passeth all understanding. I cannot fully understand this love yet. I am getting to understand it a little better, I hope, but "it passeth all understanding!"

I care not how rich you are in Christian experience, or how many years you have been in the Lord's family, if you have been making proper progress, this love passes all your understanding. And if you are growing, you will find more to appreciate and to follow of God's goodness and love and power. These things will be more and more amazing to you as the days go on.

Well, this great God of ours purposed from the beginning that when sin should enter the world, He would not allow it to continue forever, and He said so. He plainly told our first parents after their disobedience that the time would come when the Seed of the woman should bruise the serpent's head. That was a figurative expression, prophetically representing that righteousness, in some way identified with the human family, would ultimately overpower sin as represented in Satan, and in the serpent, who was the instrument of Satan, who was the cause of the fall. God did not tell Father Adam and Mother Eve how He would do this, how the Seed of the woman would bruise or crush the serpent's head, and it was a matter of faith with them that it would ever take place. It was a matter of trusting that God would do what He said. And, my dear friends, it is a matter of faith yet. God has not yet bruised Satan. Satan is not bruised today, is he? He is very much alive.

If the head of the serpent was bruised, or crushed, the sin would be crushed, and this is the meaning of it, you see. Sin is to be crushed, and that has not yet been accomplished; but we still have firm faith and trust in God

that this *will* be accomplished. The time for the accomplishment of it you and I are seeing more clearly today is the time when Christ's Kingdom is established in the world; and that Kingdom of God's dear Son will be the power of God amongst men for their deliverance from the power of Satan. And Satan shall be crushed—bound for a thousand years. All the evil influences represented by the serpent will be brought under the power of the heel of the Great Deliverer of our race.

He will put down all sin and insubordination, and bring all things into accord with the Divine requirements of justice, wisdom, love and power; and those that will not come in harmony with these He will destroy. O, the Bible is so beautiful and plain, and we did not know it!—so grandly simple, telling us all the time about that great Kingdom; not merely telling us about the Kingdom, but telling us how it would be instituted, who would institute it, and giving us types to foreshow the antitypes. The prophets told about the Kingdom, Israel's kingdom, and that their kings typified the coming Kingdom. God gave the Jews a high priest, and that high priest in his office as healer and physician and instructor, educator of the people, and the under priests assisting him, were all typical.

In due time the Great High Priest, Christ Jesus, and the under priests, the Church in glory, will be the world's priesthood instructing the people, healing their diseases, and helping them out of their difficulties. The Aaronic priesthood were only types pointing forward to that glorious consummation. And the Bible goes on to show that in the future these two offices—the kingly and the priestly offices—will be united in one person. There will not be one king and one priest, but there will be a King-Priest. So God said through the Prophet David, speaking of Jesus, as the Apostle Paul tells us, David said that Messiah would be a Priest forever, after the Order of Melchizedek.

And who was Melchizedek? He was that great personage who lived in Abraham's day, in whom the two offices of king and priest were united. And St. Paul says that Melchizedek was a type of Christ in His Millennial Kingdom, uniting both offices. He would be a king to rule, and a priest to instruct, bless, uplift and heal—combining the whole.

And then God, you will remember, instructed Israel as to the particular way in which their kings were to be anointed, and in which their priests were to be anointed. You remember He had them make a special kind of ointment, or oil, an anointing oil. No king was properly anointed unless that oil was put upon him, and no priest was properly anointed unless he received of that same holy anointing oil. According to the Scriptures, that holy anointing oil represented the holy Spirit, that which was understood to be something very special and very different from anything else.

God arranged that that oil in the type—composed of those particular ingredients—should be something that nobody might ever have excepting the high priest and the king. It was a special composition; no Jew was allowed to make that ointment, except those who had the right to make it for that particular purpose. So God represented, you see, in the type, that in due time He would anoint certain ones with the holy Spirit, and that anointing would be for a special purpose.

Now our text is discussing that very matter, discussing the anointing of this Royal Priesthood. So we read: "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach the good tidings unto the meek; He hath sent Me to bind up the broken-hearted * * *," etc.—continuing to tell the things the Great King and Priest will do.

The special points here are these: the anointing, first of all, and afterwards, *why* the anointing. The anointing, brethren and sisters, began at a certain time and place, and with a certain person; He was the first One that was ever so anointed. Who was that person? Oh, you all know; it was the Lord Jesus Christ. And who anointed Him? You remember very well. It was at Jordan, when the Savior had reached the full perfection of manhood, thirty years of age under the law, and where He made a consecration of himself to do the will of God even to death. There He was anointed of the Father. There He was accepted of the Father; and by this acceptance the Father said, "Ah! you have agreed to do the important thing, and in view of your engagement to do this, I will give you an anointing to this high office. You will

be anointed to be the Great Deliverer of the world, because you have made this consecration of yourself."

And so, you remember, the record is that Jesus was baptized, symbolizing His death; and as He arose from the water, the holy Spirit descended upon Him in a bodily form, like a dove, and it rested and abode upon Him. It didn't disappear, sink right into Him, but was merely an outward representation of God's power coming on Jesus, authorizing Him and anointing Him, designating Him as the One who would be the Christ—the Anointed—the King, the Priest, the One in whom would center all the promises that God had made from the days of Adam and Eve. All of them referred to and rested upon this Great One who as the Seed of the woman would ultimately bruise the serpent's head.

Well, did the man Jesus bruise the serpent's head? Oh, no. No, He did not. He did not bruise the serpent's head. The serpent's head is not bruised yet. Why the delay, then? Ah, there is another feature of the plan here! The serpent was to bruise *His heel*, first. Is the serpent to bruise the heel of this Seed after the serpent's head is crushed? Oh, no! The bruising of the heel must precede. No serpent with its head crushed will hurt your heel, or any other part of you. So the serpent was to have his time first for bruising the heel. What does the heel signify? Why, the heel is not a vital part. You might have your heel crushed, you might have it injured, and it would not prove a vital matter; but if the head be crushed, it is a vital proposition. And so God, in the picture, you see, showed that some slight and temporary injury would come to the Anointed One, but that the result to the serpent would be utter destruction, as represented by the crushing of the head.

But we say that this crushing has not yet been accomplished. We are witnesses of the fact; and yet nineteen-hundred years have passed. Why the delay? The Apostle Paul explains; he says: "This is a matter of mystery to the world, but it is now made known to the saints." What mystery? Ah, the mystery that, in God's mind, in God's plan, the Great Anointed One was to be not merely Jesus, but also a Church, which would be His Body. And so the Apostle says that this is the mystery—that Christ would include a company, the elect class—Jesus the Head, and the Church His Body; for "God gave Him to be the Head over the Church, which is His Body." "We are members in particular of the Body of Christ." How beautiful it is dovetailed together, you see; no doubt about it, no room to doubt; the Scriptures make it very plain!

Now then, my dear friends, the fact is, as the Apostle explains the matter, that as this holy anointing oil which represented the holy Spirit, was "poured out on the head of the high priest, even Aaron's head, and ran down his beard, even to the skirts of his garments," so God intended that this anointing of the Royal Priesthood should begin with the head, Jesus—He was the Anointed One—and then should come down over all the members of the Body, all these nineteen hundred years, clear down to the end, to the completion of the whole Body of Christ. And so if you and I get into Christ, we are getting into the anointed Company, the Body which was so anointed.

It was not that God changed His plan, that He first said, I will anoint My Son, My only begotten Son, and I will let Him do this work; and then after taking a second thought said, I believe I had better have a Church, a Bride class, for Him. No, no. The Apostles Paul and Peter explain to us that the entire matter was known of God and in God's plan from before the foundation of the world—no second thought about it at all. It was God's purpose from the beginning. He had merely kept it a secret; and therefore it was a mystery, says the Apostle, "hidden from past ages and dispensations, but now made known unto the saints"—that we should be fellow-heirs with Jesus, members together of the Body of Christ, the Bride of Christ. So then, dear friends, the work that has been continued these eighteen hundred and more years, is the work of anointing this Body. The one anointing which came eighteen hundred years ago upon our Head, the Lord, was at Pentecost extended to the Body. From the Head it passed down to the members and has been coming down, and coming down; and if you and I are received into the Body of Christ, we come under this anointing. All those whom God thus receives becomes members of this anointed class; that is to say, members of the Christ. "The Anointed" are the Christ. The meaning of the word "Christ" is the "Anointed One," as we noted at the beginning. So

the whole Church, Head and Body, is God's Anointed.

Now for what are they anointed? We answer, they are anointed to carry out the great work of God. What great work of God? God's great work planned from the beginning, as portrayed in the Bible; for instance, in the first definite promise made to Abraham, when God said, "In thy seed shall all the families of the earth be blessed." Who is that Seed? The Seed is Christ, said the Apostle. (Galatians 3:16, 29.) And does he mean Jesus only? Oh, no. He particularly says in Galatians 3:29, speaking of the Church: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." So you see, brethren, God's intention is this elect class of which Jesus is the Head—this Anointed class—is to be God's agency in blessing the world.

Ah, you say, now I see! I see why the world has not been blessed! I always wondered why God did not bless the world. I always wondered why the heathen were allowed to go down by the thousands of millions into death. I wondered why. I did, too, my dear friends. I used to say, even as a child, "It seems so strange that I love the heathen more than God loves them." I tried to get together my pennies, nickels and dimes to forward the cause of missions in heathen lands. I said to myself, "God has all the power, and He is letting these creatures go down in death"—I thought then that He was letting them go down to eternal torment, while He sat up in Heaven and looked on calmly and said, "Raise the money. If you do not raise the money, I will send them to hell." My dear friends, we did not know our Heavenly Father then. You see, it was a misapprehension. That is not His spirit; that is not the mind of God. We misunderstood. We see now in God's great plan that He purposed first to gather out the seed of Abraham, the anointed class; and that is all He has been doing thus far. He has only gotten that far—and not that far even, because this class is not yet complete. You and I are hoping that by the grace of God, and with His assistance, we may make our calling and election sure, so that we may be members in this Body of Christ; that we may make our calling and election sure to membership in the Church in Glory, because there are those now in the Church, during the present life, who have received the holy Spirit, but who will not be in the Body of Christ beyond the veil. Oh, that is made very plain! that is the reason we are urged to "make our calling and election sure." That is the very reason we are told we must "so run as to obtain." That is the reason we are enjoined to see to it that no man takes our crown. A crown was apportioned to each of us as soon as we made our covenant with God. As soon as we received this anointing of the holy Spirit, we were counted in as members of the Body of Christ. Those who prove wholly faithful, when they pass beyond the veil, will each have his crown—those whose names are written in the Lamb's Book of Life as "more than conquerors."

Now you and I having had our names recorded in the Lamb's Book of Life, it is for us to see that we do not do anything to let the Lord see that we are unfaithful, so that He would blot out our name from the Book of Life. It is for us to see that we do nothing that will forfeit our interest in that crown, so that it will go to another. There is not to be one short in that elect company; every crown will have a crown-wearer. Whether you will be one, or I will be one, depends on our faithfulness—not upon the amount of money we have saved and will give to some missionary cause; not by the amount of singing or preaching we are doing. Some among us cannot preach at all. God has made the matter so simple and plain that the result will be according to the condition of heart. Heart loyalty is the requirement.

If you have the right spirit, full determination to do God's will, you will abide in His love, because you have accepted His terms, have given Him your heart, have turned your back on sin, He has accepted you; and "the Father himself loveth you," Jesus said. I tell you, my friends, God loves you! It is so wonderful that the great God would love little human beings, anyway, with all our imperfections—for all had a share in the fall. It is wonderful that we should have His attention at all. But we have Jesus' word for it—"The Father himself loveth you"—all those who have accepted His terms in Christ, who have consecrated their lives to Him, and are seeking to walk in the Master's footsteps.

And the Apostle says, "God is for us." He is on our side. He is going to help us. He says that God has such

power that He can help us; and He will make "all things work together for good to them that love Him, who are the called according to His purpose." All things to work for their good! My dear friends, that is an insurance better than anything else in the whole world! No other insurance will come up to that—God's insurance, that He loves us, and will make everything work out for our good as New Creatures! This promise is sure to all those who are His children according to the Spirit.

The Apostle says that God is working in us. Does he say that? Yes. "We are God's workmanship, created in Christ Jesus unto good works." He is now working in you. God working in me? Yes. How? By His providence and by His Word.

I have known some very wonderful cases. I was telling of some at the luncheon table today. A certain poor bar-keeper in Wisconsin got the Truth, and it made a great transformation of his life—made him a different man altogether. In four years from that time he was one of the elders of the church. Wonderful transformation! So the Apostle says, "He worketh in us both to will and to do"—what?—"of His good pleasure." How? Why, He makes certain promises to you. What is He leading you to lay aside? Every weight, and every besetting sin, while you run with patience the race set before you. Why? If you did not know about God's plan, you would not know about running for anything. What are you running for? Trying to run into Heaven? Trying to keep out of hell? Ah, no! When we come to understand what the Bible sets before us, the church of Christ—this "crown of glory" that the Apostle spoke of that God is holding out, that He is going to give to a certain number—when we hear of it, and understand about it, we wish to know the terms and conditions. And the Lord will be glad to give us the prize, if we continue faithful.

All these wonderful things? you ask. No earthly crown can be like that. No worldly prospect would compare with that. The political outlook would not offer any such thing. Nothing to compare with that crown. So you say with Jesus, this is "the pearl of great price," of great value. I will sell everything I have—my time, my talents, my money, my property, my influence, everything that I can give or use, anything to glorify God and be pleasing to Him—that I may obtain His good favor, and that He may accept me as one of His saints in glory, and give me a joint heirship with the Savior in that wonderful Kingdom.

But some may say, Brother Russell, that is merely an ambition to get a high position. My brother, what if it were merely ambition. Anything wrong about it? Why yes, you say; it is selfish. Well, will it be any more selfish to wish for a Heavenly crown than an earthly crown? Any more selfish to wish for immortality, and to dwell with the God who made us, than to be mayor of this city? No. Besides, the real essentials of God's arrangement to give these crowns, to give these blessings, to this church, is this: that all the families of the earth may be blessed. Ah, what an aspect that gives it! Nothing selfish about that—the desire to bless everybody. Every good man and every good woman has that desire even now. If you have not the desire to bless somebody else, something is wrong with you.

Therefore, just as surely as you have the mind of God, you will be wanting to do good to all men as you have opportunity, and especially and particularly to the household of faith. That is the Scriptural position, and it ought to be your position and mine. Now, if I would like to do some good today to one, two, a dozen, a hundred or a thousand, and if you would, if you could, like to do good to one, two, a dozen, a hundred or a thousand—if we have that desire, would not God do good to millions of our race, in His own time and way? Wouldn't it be grand to turn this earth of ours into a Garden of Eden, from the north to the south, and from the east to the west? Wouldn't that be a grand thing to have a share in? I think it would; you think it would. Every sane person would think so. God's plan is so wonderful and so thorough that there is no sanity that will contradict it. It is insanity that contradicts. Everything in God's plan is beautiful and harmonious.

We have societies organized to overcome the white plague, to combat liquor and other things that are doing harm. Wouldn't you like to be on the side of the Great King, who has all the power and wisdom necessary to treat this whole subject, and every other subject, thor-

oughly, and to bring about the blessing of every member of our race, that the poor, fallen ones who are slaves of sin and weakness and imperfection and death may be loosed from the bondage of Satan, for that is what it is; that is what the Bible calls it—the bondage of Satan—that they may be set free from pain, sickness, sorrow, degradation, and may come up, up, up, out of all this misery and death back to the full image of God, as it was in Eden? Wouldn't that be a grand work to do?

Wouldn't you be the happiest man or woman you could imagine yourself to be, to think you would have a share in such a work? You would, surely. And that is exactly what God has invited us to do. We are to be, if faithful, heirs of God and joint heirs with the Lord Jesus Christ in the great Kingdom, for which Jesus taught us to pray, and for which we *have* prayed, "Thy kingdom come; Thy will be done on earth, even as it is done in Heaven." You could not ask anything better. If you get God's will done on this earth even as it is done in Heaven, you have got all you can ask. Our Lord Jesus knew exactly how to pray, and He was very thorough in His statement. So we are "waiting for the Kingdom of God's dear Son," waiting for the putting down of sin and the uplifting of righteousness, which will bring just such a blessing. *Then* what? When we shall get our share in the Kingdom, dear friends, *then* will come the time when that first recorded prophecy will be fulfilled, and "the Seed of the woman shall crush the serpent's head."

Now, this Seed of the woman, as we see, was the Christ—Jesus the Head, and the church His body. "Now, Brother Russell," some one may say, "You have no Scripture for that. You have no Scripture for saying that the church is a part of the Seed of the woman." Oh, yes, I have, dear brother. I would not talk about if I did not. The Apostle Paul is my authority—the very best authority, just alongside of the Master Himself; and the Apostle Paul says—speaking of the church, the body of Christ, of which you, dear friends, will be members, and I trust I will be a member, with God's saintly people everywhere—"The God of peace will bruise Satan under your feet shortly." Satan is going to have his head crushed. That is to be the end of him.

We are not speaking anything in malice about the devil, either. We believe we will be doing him a good turn. He has had a reign of six thousand years, reigning in sin and in terrible conditions; and he has had enough, and when he is blotted out of existence, it will be the very best possible thing for everybody, and we think for him. Yes, his head is to be crushed, and he is to be crushed "under your feet." That is what the Apostle says, Romans 16:20: "The God of peace shall bruise Satan under your feet shortly." That was uttered eighteen hundred years ago. It is pretty close now, isn't it. I think we are getting right to the spot. Eighteen hundred years ago! It is *near* now. I am safe in saying that, am I not?

Yet, it will take a good while to get the serpent thoroughly crushed. This serpent represents more than Satan alone; not the person of Satan, merely. A serpent figuratively represented sin as in the type, you remember, when the Israelites were in the wilderness, bitten by the fiery serpents. These serpents represented sin of all kinds, causing pain and death. You remember Moses then lifted up a brazen serpent on a pole, and the Israelites were saved by looking at it. So, then, this serpent that is now to be crushed is not merely Satan, but it is all sin, in every shape and form. It is to be crushed, utterly blotted out. And how long will it take to do that? I know exactly how long. It will take just a thousand years. How do I know? Because the Bible says so—that wonderful Book, my friends, that we once thought was such a silly old Book, in which all our professors pictured a real hell. But these ideas deceived them, getting them in confusion, ignorance and superstition.

It was the creeds of the dark ages that got us all into superstition, that befuddled our minds and made us all groan. Revelation gives us a symbolical picture, that "all nations were made drunk." And I tell you, as I look back and think over the matter, our experience with error has been more like drunkenness than anything I can think of. We were bewildered. I never was drunk, but I have been bewildered and befuddled. I think that is the way it is. Now that we are getting sober, have got able to think more soberly, to reason more carefully, to understand God's Word better, what a blessing is coming into our hearts and lives. We had nothing to compare with it

when we were filled with that false doctrine that was poured out into the "golden cup." The cup was all right. A golden cup is a splendid kind of cup; but we got some bad wine into the golden cup. And we are told that this wine was poured out from the Word of God—which was very misleading.

Now all this sin, and all this error, and all these misunderstandings, are part of the serpent, and his head is going to be crushed. It will take the thousand years' reign of Christ to crush out all sin and evil, and to lift up humanity out of the mire and out of the weakness and bring them back into the image and likeness of God.

Look at all the creeds, all the propositions that have been handed down to us as being what God was to do. One says this and the other says that. Look at them all, and ask the people if they believe these creeds, and you will find they begin to squirm at once. They will say, No, that is not what we believe; we do not hold that now. Well, I am glad they don't. It is better for us all. It wouldn't be very safe here if they held the creeds the way they used to hold them. You remember that when they took a prejudice against anybody they built a fire outside and they put him on; and they thought they did God service. We say they were sadly blinded, and we are glad that the people, the intelligent people, are getting their eyes more widely open, to see that that is not God's program or God's spirit, or anything like it. We are glad to know this, dear friends. All the creeds of the past were held by our good forefathers, and they were just as good as we were when we believed them, just as well-intentioned. We did not mean anything wrong, but we were deluded; but we are surely the better for having lost these things, these creeds, which so hindered us. The teacher says, "Every prophet is assured of his own vision." Every teacher is assured of that. But you would not find a single minister in this age who would think for a minute of defending the creed of his own denomination. And no wonder. He would be a very foolish man if he attempted it. He would show up his folly before he would be through.

There was one dear Methodist brother who thought that he would try this. His name was Dr. E. L. Eaton. Some of you have heard of him. Dr. Eaton invited us to discuss the Word of God. If he had asked us to discuss Methodism, it would have been a different proposition; but he said, Let us discuss God's Word. And we discussed the Word of God, and we treated Brother Eaton with perfect kindness, whether he treated us so, or not. But Brother Eaton made such a poor show that his congregation would not have him back again at all; and no other congregation had Dr. Eaton, or would call him, for about five years. Then he got a small congregation in the West. He made such a poor fizzle of what he wanted to show—and yet, he is a very able man. But, my dear friends, nobody can defend the creeds of the dark ages, and especially in the light of the Divine plan of the ages, as it is now shining forth from God's Word. It is absolutely impossible for any of them to do that—to compare the creeds with God's plan. But, my brethren, if you ever find anything better than what we have will you be sure, please, to tell me. I want the best there is. But we are sure there is nothing better.

Now, we have before our minds the Anointed, God's Anointed, who is to bless the world. It is to be an anointed class. They are to be associated, and Jesus is to be the head. They are all to be received of God; He has been getting ready this anointed Seed of Abraham that He promised was to bless the world. And the world has been waiting for six thousand years to get that blessing for which God has been selecting the church.

What is the next thing in order? The kingdom, and the wisdom and knowledge of God, which will fill the whole earth, and the power of God, which is to wrestle and grapple with all the questions that are now perplexing humanity. And all this wisdom of God, this power of God, this love of God, this Justice of God—all are centered in the Lord Jesus Christ, and by the grace of God we are accounted in with Him, we are to be full sharers with Him in the sufferings of this present time, sufferings for righteousness sake, and are to be sharers in His coming glory. Then what? What more? Nothing more. That is all there is of it. That is the whole plan. But it will be a glory that will last through all eternity. Will His plan include the dead? Yes, indeed. They are members of the families of earth. Your sisters, brothers, fathers, mothers, and mine, are dead, many of them, and the blessing covers all. God's mercy is broad, blessing all

the families of the earth, the dead as well as those now living.

What kind of a proposition would it be if our God should be indifferent to the thousands of millions that have gone down into the tomb, and should say, Now I have prepared the church of Christ, the Head, and the members of His body, and I will let these go on up into Heaven; and anybody that happens to be living at the time of the completion of the Christ and setting up that kingdom may enjoy all these promises of restitution? Would not that be partiality? But our God says that there is no partiality with Him. More than that, hasn't God *promised* as a part of this blessing a resurrection, a raising up out of the sin and death conditions? Has not God definitely promised that this blessing shall come to every creature, that not only those living, but also all that are in their graves must come forth and share in that blessing?

There is a reason, my friends, for the resurrection of the dead. While they are dead they know nothing. While dead, they cannot be informed of the love of God. As the prophet said, "The dead cannot praise Thee." And again we read, "The dead know not anything." There is no chance of doing them good while they are dead. Therefore, there must be a resurrection; and that God has provided in Christ—a resurrection of the dead, both of the just and the unjust. You see, the Bible makes it so strong—"both the *just* and the *unjust*." Well, some may say, the just and the unjust are about evenly divided. No, they are very unevenly divided. How many are *just* in the sight of God? Only those who have come into covenant relationship with God. How many are *they*? Only a few.

Oh, Brother Russell, some will say, you don't mean that thousands and thousands of people, wishing to do right, who live decent and upright lives, and don't steal, don't do this, that and the other—you don't mean to say that they are all *unjust in God's sight*? I certainly do, my brother. The Bible says that there is only one way to be just with God; that there is only one possible way to be justified—"There is no other name given under Heaven or amongst men whereby we must be saved, but the name of Jesus." We are to be justified through faith in His name. Through faith in the blood of Jesus we have a share in that blessing; and nobody else is justified. Of all the millions of people living today the only ones justified in God's sight are those who have come into vital relationship with Christ—absolutely—if the Bible is right.

Those who are to come forth from the tomb represent thousands of millions of people not in harmony with God, not justified in any sense of the word. The only ones that will come forth in any other conditions are those who made their peace with God and came into a saintly condition of life. That is all. Only the holy, Brother Russell! Yes, my dear brother; so it is declared by Jesus Himself: "Blessed and holy is he who has a part in the first resurrection; on such the second death hath no power. They shall be priests unto God and unto Christ, and they shall reign with Him a thousand years." That is the way it reads. Then there are the faithful ancient worthies. What about the others? Why, they are not the blessed, and not the holy. Who are they? They are just Adamic sinners; and you and I were such. "We were all children of wrath, even as others." But we never were children of eternal torment.

Wrath?—we thought God was so angry that He wanted to eternally torture us. But His wrath was revealed in the *death sentence*. That was a very strong sentence—to condemn the whole world to death. We were all children of wrath; but we have come in the new condition by accepting Christ and getting into relationship with God through Him, by the consecration of our lives. And all the rest of the world are still under condemnation. We have escaped the condemnation; we have gotten out from under the death sentence that is on the world. The world is still under condemnation; they are still condemned to death.

But when the time for the awakening of the dead shall come, the world will not be under the sentence of death. The sentence will then have been cancelled. And the very object of Christ's kingdom will be to give them an opportunity to overcome the frail fallen nature, and to come to a knowledge of God—a real knowledge of Him. Of this matter Jesus said, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ,

whom Thou hast sent." So all who will follow righteousness may come more and more out of death conditions into life conditions during Christ's reign, through His kingdom. Life will be extended gradually, until every member of our race shall have come forth from the tomb, and will know that God is love; that God has provided the great redemption; that all the blessings are of the Father's glorious arrangement, through Christ. When they come to that knowledge, then the responsibility will be upon them. If they respond, what a blessing they will have! If they fail to respond, then the result will be—if they continue to prefer sin after they see it in contrast with righteousness—that they will receive the rewards of sin, which will first be stripes, or punishments, if possible to correct them, just as in penitentiaries there are punishments meted out for infractions of the rules—not for the purpose of injuring the prisoners, but to correct them, to teach them right principles. If the world does not respond, some penalties will be proper for them, to help them out of their wrong attitude; and if after all these they still remain obdurate, they will receive the ultimate, full and complete penalty for sin. What is that? What the Bible says—"The wages of sin is death;" "The soul that sinneth, it shall die." They will get the second death, from which there will be no resurrection, no redemption, no recovery of any kind.

Now, I am coming down to the very point, or kernel, of our subject, dear friends. This kernel of the subject is *holiness*. This is Holiness Day in this convention. Holiness! What has all that we have said to do with holiness. "As He who hath called you is holy, so be ye holy, in all manner of conversation." In our intercourse with the world, we should have the broadest possible view, but there is only one church. Now, Brother Russell! Is it the Roman Catholic Church? No, it is not. You speak positively. I am positive. Is it the Presbyterian Church? Not a bit of it. Is it the Methodist Church? No, sir. Is it the Church of England? No, sir. Is it the Lutheran Church? No, sir. The Second Adventists? No. The Baptist Church? No. Then, there is no Church of Christ at all. What churches are these, then, Brother Russell? These are man-made churches. You can find out just when they were organized; history tells when each one was made. I know when Christ's Church was made, and so do you. He Himself was made the Head of His Church. He has not needed any of the popes. He is still the Head of the true Church. And about the bishops: He appointed twelve bishops—Apostles, bishops of the church. He did not need any more, and there were not any more.

People have made other bishops, but with no authority from God. We still have the twelve Apostles. They are speaking to us today. I was talking with St. Peter, and was quoting St. Paul. He was speaking to you. It was not I that said it. There was the force and weight of what the Apostle said. So we have Jesus and the Apostles with us—all have who are God's people. The church of God, then, the Bible makes clear, are those whose names are written in Heaven. Yes, that is the place to get your name written; and then, see that it is not blotted out. Be so faithful that the Lord will continue your name there.

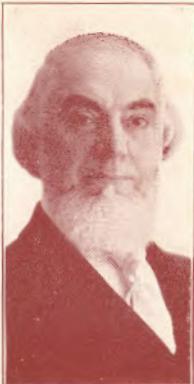
Now, Brother Russell, you cannot say that no Baptist, Presbyterian, Lutheran or Catholic will have their name written in Heaven. Oh, brother, I would be sorry to say that. I think to the contrary, that there are saintly Methodists, saintly Catholics, and other saints, who have their names written in the Lamb's Book of Life, and every one of these is a brother or a sister. There is only one church; and all are brothers and sisters in that one Church; and they have all one spirit; for as the Apostle says, "They were all baptized by one Spirit into one body, which is the body of Christ." This is the way we come in. How beautiful and simple is God's arrangement! Let us rejoice in God's arrangement, then.

Now, dear friends, coming back to the point of holiness, and how we get into this true church: The first consideration we will have is that before the Lord Jesus will receive us at all, we must turn our backs upon sin. Yes. You remember that "we have turned from sin to serve the living God." God pointed out to us Christ; He told us that if we would come into harmony with Himself we must come through the Son. So we went to Jesus, sick and sore, and

"We found in Him a resting place,
And He has made us glad."
We found the great Re-leemer, and darkness and sin all



W. J. Thorn



Pastor Russell



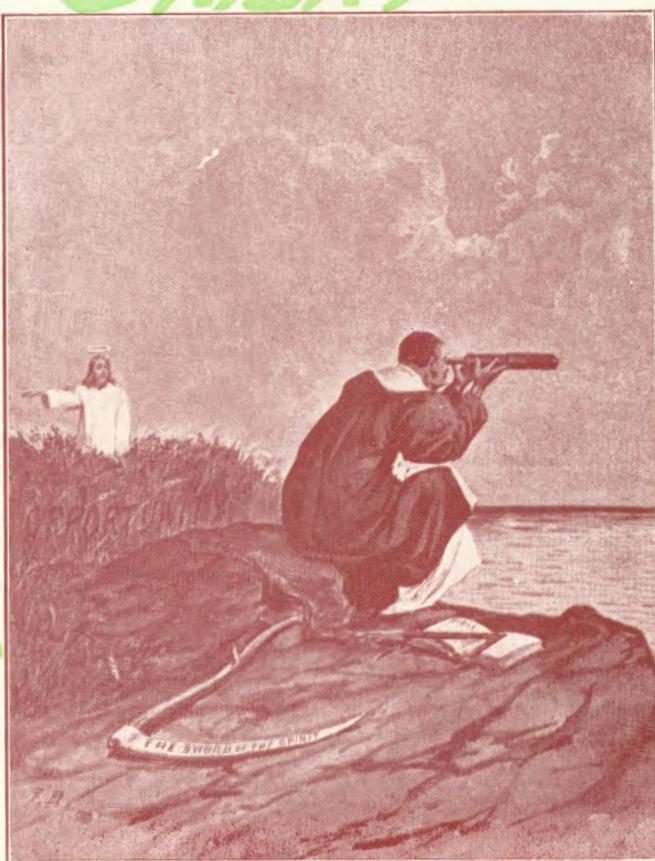
C. J. Woodworth



F. C. DETWILER



A. E. Burgess



J. A. Baeuerlein



R. G. Jolly



A. W. Wakefield



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S. Morton



T. H. Thornton



J. D. Wright



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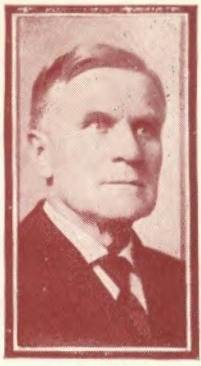
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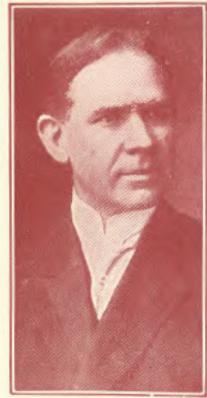
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C. P. Bridges



J. P. Martin



F. F. Cook



W. S. McGregor



A. I. Richie



R. R. Hollister



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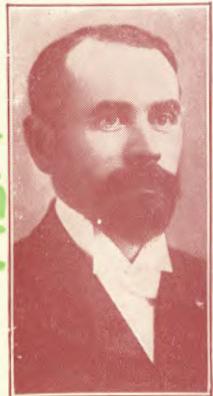
SPEAKERS

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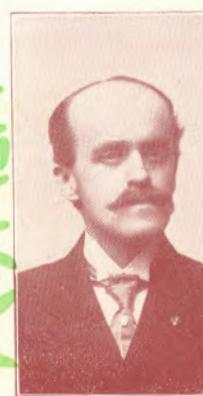
I. B. S. A.
CONVENTION

ASBURY PARK,
N. J.

June 26—July 7
1914



M. L. Herr



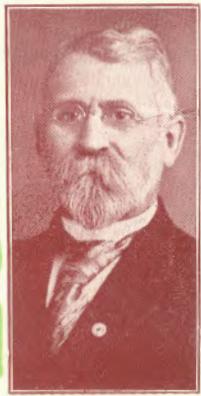
E. L. Dockey



O. L. Sullivan



W. R. Siewert



W. M. Wisdom

disappeared; we came into harmony with God through Him. He said that He would receive us, and He did.

That is the way you and I came to the Lord. There is no other way to come, absolutely no other way. Any one that comes by any other way, "the same is a thief and a robber," "because there is only the one door into God's Sheep-fold." I trust that those of us who are here, practically all, have come in through the one door. We first turned our backs upon sin, and then accepted by faith the work of Jesus—and then—what then? We asked Him if we might be His disciple. And what did He say? He said: "If you will be My disciple, deny yourself, take up your cross, and follow Me." There is no other way to become His disciple. "Straight is the gate, and narrow is the way that leadeth unto the life, and few there be that find it." Then we said, "Lord, this seems to us a very great thing to do." And Jesus answered, "Yes, it is a great thing to do." Then we said, "Lord, do you advise us to do this hastily, as the evangelists advise, and get excited?" He replied, "No; sit down and count the cost." It is better that you should not make this consecration at all than to put your hand to the plow, and after having put your hand to the plow, look back and wish yourself away from your consecration altogether."

Jesus made it very plain to us. There is no escape from the conditions. Now, if we became your disciple, we asked, what shall we have? He answered, through His answer to the Apostles, that if we were willing to suffer the loss of houses, lands, wife, parents, children—all—we should have a hundred fold more in this present time, and in the life to come, everlasting life. We said, "That is a wonderful promise—a hundred times as much as we lose." And so I have found it; and many others have so found it. We have everything we have lost for Christ's sake—we have gotten a hundred times as much. This does not necessarily mean that you will get a hundred houses back for the one you may have lost for Christ's sake; but you will get what was worth a hundred houses. You may not get ten friends for every one you lost, or one hundred friends for every one you lost, but God and our friends in Christ are worth a hundred times as much as those we lost.

Now, my dear brother and sister, I might ask you whether or not you have verified this promise that you would receive a hundredfold more, or whether you rue the bargain you made when you gave your life and all to the Lord, to walk in the footsteps of Jesus—to count as nothing your present life, that you might have a joint heirship in the Kingdom. I would just like to ask what you would take for what God has given you since. What *would* you take? A thousand dollars? No! Would you take ten thousand dollars? No! Would you take a hundred thousand dollars? No! would you take a million?—now, a million is a good deal. No! Would you take a thousand millions—would you take the whole world? No, you would *not*! I guess the Lord is fulfilling His promise, then. He has given you a hundred times as much as you lost—and a good many times a hundred times. Oh, His promises are sure, my dear brethren! The favor of the Lord, the smile of the Lord, is worth all the friends in the whole world. Is it not so? It is so. You have found it so.

Now, the condition that the Lord makes in connection with this whole matter is *holiness*. He is seeking to find a holy people. If you do not want to be holy, you have gotten into the wrong pew. He is looking only for a holy people. The holiness the Lord calls for is complete holiness, absolute holiness. What do you mean by holiness, Brother Russell? I mean that which is whole, complete. Do you mean what some people mean by holiness when they tell us they never commit sin? No. I believe these people do not know what they are talking about. I have never seen the man or woman who did not commit any sin, and I do not believe there is any such man or woman in the world. I believe, on the contrary, that there never was but one man who did not sin, and that was the Lord Jesus Christ. He only was harmless, sinless and undefiled. But as for you and me, we were born in sin, misshapen in iniquity. In sin did our mothers conceive us. This is the Bible statement; and you will never in this life be thoroughly free from sin, in word, in deed or in thought. Absolutely impossible. What, then, does holiness mean? Why, my dear brother, the Lord's arrangement for our attaining holiness is this: It is a holiness of the will, a holiness that gives yourself and all wholly to Him, keep-

ing nothing back. This is real holiness—not giving to the Lord what I like, but my *all*—my *will, myself*.

But that is imperfect; it is a very blemished thing. Oh, we are not perfect, and the Lord knows about that. He knew about that better than we did. He said that in the Bible. If you had been perfect, you would not have needed a Savior at all; you could have come yourself to God, and being perfect, He could have accepted you without any Savior whatever. But He declared that a Savior was necessary, because we were imperfect; and He provided one for us. He wants us to give Him our *will*, and the will carries with it—what? Everything we have got—our coat, our hat, our shoes, our pocketbook, our bank account, our house, our lot. It includes also our mind, our talents, our mental, moral and physical qualities. In fact, as we just said, it means *all*. Indeed, we come to God in this way.

Jesus died for the sins of the world. He imputed His merit to us, the Church, to cover all our sins, our *unintentional* sins. He does not cover *willful* sins. Christ did not die to cover intentional sins. He died to cover those sins that are unintentional, weaknesses we inherited from Father Adam. These weaknesses that come down by heredity His merit, His robe of righteousness, covers. So when you give your will wholly to the Lord, the robe of Christ is figuratively put upon you. Under this white robe, this wedding garment, you are accounted as complete; all imperfections are hidden under this robe.

Now God, of course, knows about our imperfections, and He tells us that from the moment we have given ourselves to Him and He accepts us as a sacrifice, our human body is accounted dead. Whatever we did is all gone, so far as our humanity is concerned; and this becomes true at the time He gives us the begetting of the holy Spirit. What does "begetting" mean? It means the starting of the new life. Where does the new life start? In the mind; we are transformed "by the renewing of our mind." It is our mind that is made over. Our body is not made over. Sometimes we speak of this renewed mind as a new heart, a new will, a new mind. Our whole mind, heart, will, given to God, is accounted as a start of the new being. God says, It is with this new being that is just started that I am to deal. It is not the flesh, but the will, I will deal with, which, completed, will be a perfect New Creature in Christ Jesus.

"Even now, old things have passed away, and all things have become new." God is not taking account of the old house; but He represents this body as like a house; and you are the New Creature living in this house. You were not a New Creature living in the house before you were begotten again, but as soon as you become a New Creature, this body is called your house; the Apostle called it so, you remember, and he called it also a tabernacle. This tabernacle is very comfortable for our present use, and very much appreciated, but is very inferior as compared with the palatial building which we hope to receive at our "change." When the New Creature was begun, by our receiving the holy Spirit, the New Creature lives in this body and uses it in the Lord's service. God says, "This body will pass away shortly; it will perish in death, and will be no more; but I will give you—the New Creature, the soul, the being—a Divine body; I will give you that better body in the resurrection." The Apostle tells us that if we are of the faithful ones, our resurrection will be the best resurrection, far better than the world's resurrection.

Only the Church is to be changed from human beings to spirit beings. In the 15th chapter of 1st Corinthians, the Apostle says, "It (the body) is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body." That spiritual body is our real body. This body we now sojourn in is very leaky and shaky, physically and mentally. You know about yours; I know about mine. There is not a soul that is well and sound, not a man that does not know something about the defects and imperfections of his own flesh, not one who is properly developed who has not learned the lesson pretty well. You live in this house now. You paint it and clean it up and make it as comfortable and attractive as possible, but you do not expect to make this old house over into a new one. You say, I am going to have that new house bye and bye that God says He has in preparation for us who will prove ourselves loyal to Him under these present conditions, in this tabernacle. He has prepared for us each a new body, a heavenly, spiritual body, to be ours in the resurrection,

and then we will have the joy of perfection and of being with Him.

Now, in this present tabernacle, we do groan, being burdened by weaknesses, burdened by consciousness of wrong in ourselves, burdened by the wrong doings of others. We have to battle against these odds. The Lord says it is good for us to have to battle, until we develop and become like our Lord Jesus. Although His body was perfect, He suffered persecutions in the flesh; they said all manner of evil against Him. He was to endure these things—that was the prophecy of the Scriptures. And what did Jesus say? He said: "The cup which My Father hath poured for Me, shall I not drink it?" and He did drink it. And great was the reward received for such holiness—holiness in the sense of complete submission to the will of God. He said: "I come not to do Mine own will." That was holiness, loyalty, a complete giving up of himself to do the Father's will, whatever it might be.

St. Paul, you remember, tells us about it. He tells us how Jesus left the glory that He had with the Father before the world was, and humbled himself and took upon Him the form of a servant. He became a man, and humbled himself unto death, even the death of the cross. "Wherefore (on this account), God hath highly exalted Him; He hath given Him a name that is above every name, that at the name of Jesus every knee should bow, both of things in Heaven and things on earth." That was the great glory that came to Jesus because of His loyalty. Yes, it was a great blessing; and this same blessing, my dear brethren and sisters, the Lord tells us He has in reservation for you and for me, and as many as have the mind of Christ, the

Spirit of Christ, the disposition of Christ. We are to walk in His steps, and also to lay aside every weight and every besetting sin, "and to run with patience the race set before us." We are to look to Jesus, the Author of our faith, until He shall become the Finisher of it. He will finish our faith by giving us a share in that glorious resurrection, a share in His Kingdom glory, honor and immortality. "To him that overcometh will I grant to sit with Me in My throne."

Will that be sufficient reward for you, my dear brother, my dear sister? Will that be sufficient, or is that not yet enough? "I shall be satisfied when I awake in His likeness." And you will be satisfied; it will more than compensate for all the little things you suffer and endure now, my dear brethren. If you are making good Christian progress, no doubt by the present time you are counting that the affairs and trials of this world are not to be compared with the glories that shall be revealed in you, counting as the Apostle Paul did, that all things suffered or sacrificed are only loss and dross when compared with the exceeding great and previous things that the Lord has proposed to give. If this is your sentiment, then you are satisfied that God has begun a good work in you. You are satisfied that He is carrying it on in your heart. You are satisfied to let Him who began this good work complete it. Thy will, not mine, be done, is your prayer. And you are more and more trusting that the Lord is wise, the Lord is good, and that the various experiences which He permits to come to you and me, to all His people, will be such as will be for our welfare. So we will continue to trust Him even where we cannot trace Him.

Asbury Park, June 27. Discourse by W. J. Thorne. Subject: "THE SCHOOL OF CHRIST"



TO our understanding, there are three schools in God's Universe.

First. There is the school of observation, in which are found all the holy angels, who are observing man's course in sin and degradation.

Second. The school of experience is the one in which all humanity are learning some wonderful lessons.

The human race has been in this school for 6,000 years. The next 1,000 years will be Messiah's glorious reign, and will also be the world's great graduation day, when every man, woman and child will have an opportunity to demonstrate before God and all the holy angels whether they have profited by these lessons.

Everyone who passes that examination or trial period successfully and comes fully into harmony with God, aided by the great Mediator, and Judge, who will also be the great Deliverer (Ro. 11:26), all such will pass over the threshold of that Millennial Day into the ages of glory to follow where "there shall be no more death, neither sorrow, nor crying, for God will wipe all tears from their eyes." Neither shall there be any more pain, for thus saith the Lord that created the earth and made it, he hath established it, he created it not in vain, he formed it to be inhabited (Rev. 20:14; Isa. 45:18). "The earth abideth forever" (Eccles. 1:4). "And they (restored humanity) shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them" (Isa. 65:21-25). But "all the (wilfully) wicked will God destroy" (Ps. 101:6-8) (145:20) (Acts 3:23). Some of the angels sinned, also, and fell from their holy estate (2 Pet. 2:4; Jude 6). These, too, are in the school of experience, learning with mankind the evil consequences of wrong doing.

Some of these, having learned the lesson well, will graduate and pass out of their sinful condition, back to their original condition, after repentance and coming back into full harmony with God (1 Pet. 3:19) (1 Cor. 6:2, 2). All the incorrigibly wicked, among both angels and men, God will destroy, and all the willing and obedient will be preserved everlasting (Ps. 72:12-14).

Third, and most important in God's estimation, is the school of Christ.

The object of this school is to prepare, by careful training and discipline, a class to occupy a very high and exalted position in God's Universe.

Indeed this class are to constitute the "heirs of God and joint-heirs with His dear Son Christ Jesus" (Ro. 8:17).

"If so be that they suffer with Him, that they may be glorified together."

These, like their great Head or Chief, are to be raised "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." God gave Him to be the Head over all things to the Church, which is His body (Eph. 1:21-23).

This school may properly be termed a normal school, for its object is to develop a class which shall become the world's teachers or instructors.

The question will naturally be asked: Would not God preferably invite the holy angels to such an exalted position, for they have always remained in harmony with Him and kept His holy law perfectly?

We are amazed when we read in the Scriptures that God purposed passing by these holy angels because they were not specially suited for the purpose He had in view.

They were, however, well adapted to minister unto or serve those who shall be the heirs of this great salvation (Heb. 1:14; 2:1-3), for God declares it to be His purpose to call out from among the sin-cursed world, "a people for His name" (Acts 15:14).

In other words, as Jesus is to be the great King over all the world, the Heavenly Father has planned that His dear Son shall have a Bride, who shall become His Queen, and sit with Him in His throne, and reign with Him (Rev. 3:21).

This class, taken from among mankind will be more suited for God's purpose, because they will have had an actual experience with sin, and will be the better enabled to sympathize with the poor, groaning creation.

Further, it will be found, that this Church-class as a whole will have experienced all the aches and pains of humanity and will therefore understand their case better.

There is a principle involved here, viz: Only those who have suffered similarly can enter into fullest sympathy with any one in their affliction—Jehovah alone being the grand exception to this rule.

We read of our Lord, "For in that he himself hath suffered being tempted, he is able (therefore) to succor them (His body members) that are tempted" (Heb. 2:17, 18). Jehovah also intends that this Church-class shall represent the whole world in the Heavenly Courts. For we read of this class, "Thou has redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests; and we shall reign on (over) the earth" (Rev. 5:9).

The education to be given in this school is of the highest

order; therefore, as God looked over all His sons on the angelic plane, He selected from among them His well Beloved or only Begotten Son, as the one most fitted for this responsible position.

Nicodemus declared to Him, "Rabbi, we know that Thou art a Teacher come from God" (Jno. 3:2). Yes, Jesus is the great Teacher, appointed by the Father in this wonderful school.

As we have seen, then, this school was intended for those who shall be of the Church, the Body of Christ, and who will eventually become His glorious Bride.

Who are invited to this school? All the justified? "Not all the justified are called, but all are welcome" (see W. T. 1904, p. 255).

Only those who accept the call (Ro. 12:1), and sacrifice unto death and give up all earthly or restitution privileges and blessings and lay down their human wills at the feet of the Master, and take God's will instead of their own, are the ones who enter the school of Christ and are begotten of the Holy Spirit (Jno. 3:3).

All of this class must remember, however, that the school term is not to last forever. The school has been in existence for 1900 years, and will soon close.

Previous to the closing time (Matt. 25:10), comes the period when all the scholars undergo a close examination, or inspection, and all who have carefully studied their lessons and been diligent in all things, attendance at meetings, etc., will surely pass their examination.

We can learn some excellent lessons through our children and the schools which they attend.

When the child arrives at the proper age, it is given to understand the time has come for it to attend school.

The parent instructs the child as follows: "Now, my dear child, the school is for the purpose of giving you an education, which will help and fit you for life's duties and responsibilities. You must therefore be diligent with your studies and attend regularly, and in about six or eight years you should expect to graduate with honors, not only to yourself, but to the school which you attend, and to the teacher who instructs you."

"I will not be able to be with you in school, but I will be able to keep track of you by means of the deportment card which will tell exactly how you are getting along."

Everything goes along very well for the first few weeks, and later the parent notices the child's card has a tardy mark, indicating the child is late in getting to school.

You say to the child, "What is the trouble? Why don't you get to school in time?" And the child replies, "I played on the way."

Later, you notice that the deportment card indicates that the percentage in studies is falling off instead of rising; also that the general deportment isn't as good as it ought to be. In alarm, you say, "I must go and see the teacher about this."

Usually it is found that the trouble is with the child, seldom with the teacher; but in the school of Christ, the trouble is always with ourselves and not with the Teacher.

A tardy mark on our deportment card means, late to the meeting.

"Does that amount to anything?" says some one.

Yes, indeed, we reply, because in Heaven everything is done on time, and "order is Heaven's first law." Late at meeting indicates a lack of system or order, and with such a lack we would surely find ourselves out of place in Heaven, for time is a very important element in all of God's arrangements, and the same is true in the world's affairs.

As the Lord is always on time at each meeting, there present to bless all who meet in His name, so we should also begin the meeting on time, and not keep the Lord waiting.

In some places, the dear Elder says, "We will wait for brother and sister Man. They are generally a little late."

This dear brother and sister, remembering this, do not see the necessity of hurrying along, as the class will wait some times fifteen minutes for the late-comers, and at times the meeting begins a half-hour behind time. This is surely displeasing to the Lord.

Who have a right to enter this school?

Answer. Only those whom God invites.

Has not God invited the world into this school? We answer, No! The world are in the school of experience, where they properly belong.

God only invites those who are His by having accepted Jesus as their Savior and who have further consecrated themselves wholly to the doing of God's most holy will in all things.

Ro. 12:1 shows plainly who are called or invited: "I beseech you, *brethren*, by the mercies of God, that ye present your bodies a living sacrifice," etc. Such are acceptable to God.

How much will it cost? is the next question, for we say, "Surely it must have cost a great deal to procure such an education as is given here."

Yes, says the Lord, it cost Me the life of My beloved Son, and He gave His life for you and all the world; therefore, the tuition is free to all who wish to attend.

In entering this school, however, we must remember that certain rules must be kept strictly. Obedience must be rendered in all things.

We next inquire, Who attend this school? Are there many wise, mighty, or noble called? No, says St. Paul, for 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 the world, to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty, that no flesh should glory in his presence" (1 Cor. 2:26-29).

Hear St. James also: "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith and heirs of the kingdom which He hath promised to them that love Him?" (James 2:5.)

We see, then, not many wise, rich or noble are called, but the Lord chooses chiefly from among the poor, not because they are poor, but because they are rich in faith.

The majority of those who belong to the I. B. S. A. are of the poor class, and many inquire astonishingly, "Where does all the money come from for all these public lectures, and a collection is never taken?"

Where do you get all of this money for the production of "The Photo Drama of Creation" in all the cities and towns? And you never charge anything for admission, and yet it must cost a great deal to get these things up. We reply, Yes, it does cost a great deal, but we have a very rich Father.

He hath given all to His dear Son, whom He hath made the heir of all things (Heb. 1:2).

St. Paul also says: "If ye be Christ's, all things are yours" (1 Cor. 3:21).

There, dear friends, is the secret of the whole thing. That is where all the money comes from. The Lord had the railroads built just in time for the great harvest work. He also had the printing presses invented in time so that all the literature might be prepared which was to be used to help in the instruction of those attending this school and incidentally to help enlighten the world regarding God's great plan.

He has control of all the money in the world, for has He not said, "All the silver and gold are mine, and the cattle upon a thousand hills are mine also" (Hag. 2:8; Ps. 50:10).

Therefore, as sons of God (1 Jno. 3:1), we are rich also, because our Father withholds no good and necessary thing from us. But He gives it all to us to use as faithful stewards in His service.

The railroads, electric cars and automobiles, and all money necessary are for our use so we may attend conventions, classes, etc., and to be used in this great Harvest Work.

As all these things belong to us, because we belong to Christ; we don't have the slightest objection to the world using them, since they keep them so orderly and in such good shape for our use, and they are always ready for us when we need them.

Another important lesson in the school of Christ is self-denial, which means we are to deny there is such a person in existence as our Old Man. We are now New Creatures in Christ Jesus (2 Cor. 5:17). The New Creature must gain the ascendancy day by day and the Old Creature must go under until completely conquered in death.

In the class-room all the scholars are seated at their desks. There is Jones. He wants to show the teacher how well he can write and in his anxiety to write well, he takes an extra drop of ink on his pen, and in so doing he lets the ink fall upon his clean copy book.

He has no blotting paper near at hand and tries to get the blot off his copy book before the teacher gets around to his desk. But he spreads the blot over the whole page and smears it, and the scholars say, "Poor Jones, he is in for it now!"

But the teacher, much to Jones' astonishment, instead of scolding him, just speaks kindly to him and tells him to

be a little more careful next time and see to it that that and each stumbling stone becomes a stepping stone to higher and better things.

Jones feels encouraged and says, Since the teacher is so kind and didn't judge me by the blot on my book, but by my heart's intentions, I will from now on try to do better than ever and at last graduate with high honors. So let us, dear friends, not be discouraged but "press with vigor on."

Let us each day start anew with fresh determination and renew our consecration vows to the Lord and fulfil them.

In the school there is a gymnasium, a hospital, and recitation rooms.

The gymnasium is found in (Ep. 6:12). "For we wrestle not with flesh and blood, etc."

The hospital is found in (1 Cor. 11:19-32) and (James 5:14, 15).

Lack of reverence for God and the sacred institutions of the Church placed several of the Corinthian Church in the hospital for the sick (1 Cor. 11:30).

The recitation rooms are the Wednesday night Prayer and Testimony meetings, and the Vol. 2 Berean Study meetings, etc.

It is very necessary we should all attend these meetings and not get behind in our exercises and lessons.

The Prayer and Testimony meeting is one of the most important meetings; but some attend and take no active part in Prayer and Testimony and thereby miss a great blessing, for our Lord has said, It is more blessed to give than it is to receive (Acts 20:35).

Mathematics are also taught in this school, because it is a real, and practical, and thorough education that is given in this school.

Someone might say, "Is all of this necessary?" We answer, "Yes, absolutely so, because we must be fitted by these lessons for the kingdom, so that we shall know how to give the world their instruction in the Millennium and be able to help them out of their degradation and sin.

We proceed with our arithmetic.

First, subtraction, "Put off the old man with his deeds" (Col. 3:9).

Second, addition. "And put on the new man, which is renewed in knowledge," etc. (Col. 3:10).

And besides this, giving all diligence, add to your faith virtue, and to virtue knowledge, etc. (2 Pet. 2:5-8).

Third, multiplication. Grace and peace be multiplied unto you through the knowledge of God (1 Pet. 1:2).

Fourth, division. "Learn to rightly divide the word of truth" (2 Tim. 2:15).

Spelling is also taught. When we can spell p-a-i-n with a smile, we are learning to spell well.

When we can spell h-e-a-d-a-c-h-e with a smile, and go to meeting just the same, we are certainly improving in our spelling.

When we can further spell s-t-o-r-m with a smile and say, "I am not a fine weather soldier, I go to meeting rain or shine, storm or calm, because the Apostle enjoins upon me to 'endure hardness as a good soldier of Jesus Christ'" (2 Tim. 2:3).

Grammar is also taught in this school. For grammar is the use of proper words, in the proper place. Usually our grammar is very poor when we first come to a knowledge of the Truth and not considering the proper moods and tenses, in speaking to others, we are apt to prejudice people and do a great deal of injury to the Cause we all love so dearly.

It will be better for us to go home and study our grammar, so that "we may be workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

Geometry also. We must learn to draw a straight line, and discover the shortest distance between two given points. In other words, when we are in the wrong and know we are wrong, the proper thing to do is at once to acknowledge and confess it and ask forgiveness of the one we have wronged.

Well we know it is not always the easiest thing in the

world to say we are wrong, or at fault, but "confession is good for the soul." Therefore, draw a straight line and go right at the matter as soon as possible, and not beat around the bush.

Music is taught here, too, for Jehovah wishes us all to be good musicians.

He wishes us to take lessons on the Harp. The Harp is God's Word.

We must learn to play and sing the Song of Moses (Restitution) and the Song of the Lamb, "Our High Calling." But some of the Lord's dear people "harp" too much on the Song of Moses, Restitution. We must remember that the Song of the Lamb is the one we must learn to play especially well.

Some of the Lord's dear people say, "Restitution is good enough for me," because they can't appreciate a bargain when they see it, and anyone who chooses Restitution in preference to reigning with Christ, surely has a pitiful lack of appreciation of values, and gives evidence of having a weakness of mind.

Restitution for the world is a splendid thing, but it is not the Gospel call now. God calls the Church into His eternal glory (1 Pet. 5:10).

We ask these dear friends why they choose Restitution, and they reply, Because they want to be with their children and relations and friends, forgetting that the family relationship will be so greatly enlarged in the Millennial Day that all the world will become brothers and sisters and the children of the Christ.

Those who choose Restitution will never see God, nor Christ, nor the Church in Glory, but will be confined to and live upon this earth.

These dear friends will come to see what a great mistake they have made in choosing for themselves instead of taking and choosing what God has to offer now.

Soon the door to the High Calling will be closed, and when that occurs, "many will seek to enter then and will not be able" (Luke 13:24). Of this class it is written, "In those days shall men seek death (consecration to death) and shall not find it" (Rev. 9:6).

They will be bitterly disappointed when they realize what they have missed, but it will be too late then, for consecration to life will be the only consecration possible at that time, and these will take their position with the world, whereas they might just as well have been, if they had been willing, on a much higher plane.

We all want to be more determined to win this glorious prize, with the Lord's assistance, and, like St. Paul, say, "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" (Ro. 8:38, 39). We should daily examine ourselves and see whether we are progressing or not.

The Apostle does not say, I press toward the mark for the prize of "Restitution" or the "great Company Class," but "I press toward (or down upon) the mark for the prize of the High Calling of God in Christ Jesus."

Let us, therefore, as many as be perfect (having reached the mark of perfect love) (see S. Studies. Vol. 6, pp. 186-191 and 369-375) be thus minded (Phil. 3:14, 15):

"Awake, my soul, stretch every nerve,
And press with vigor on;
A heavenly race demands thy zeal,
And an immortal crown."

"That prize with peerless glory bright,
With Thee, O Lord, we'll gain,
When earth's great monarch shall have lost,
Their glory and their fame."

Let us, like our glorious Lord and Head, say from the heart, "Not my will, but Thine, O Lord, be done" (Heb. 10:7-9), and be faithful unto death.



Asbury Park Joy Day—June 29. Discourse by H. Boehmer. Subject: "JOY"



TODAY is Joy Day, not that we should experience more of joy today than any other day; on the contrary, as we have sung, "Happy every day has been since I am His and He is mine"; but today is set apart on our program for special consideration of joy. I can see in the expression of your faces that you are right in style for the day, for happiness and joy seem to beam from your countenances. Well has the Psalmist said, (Psa. 89:15), "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of Thy countenance." It seems apparent that the Lord has favored us, in this harvest time of the Gospel Age, with more real cause for rejoicing than any other class of people on earth, and when I say "us," I mean all wide awake Bible students who had the eyes and ears of their understanding opened to see and comprehend the Divine Plan in its lengths and breadths, heights and depths, as contained in God's Word and revealed in these last days.

When we compare, or contrast, our present convictions respecting God's plans and purposes with all the bountiful provisions in Christ Jesus, with the various sectarian beliefs and theories, we are awe-inspired with wonder, love and praise, and we can truly say, "God has put a new song into our mouths"—not the old, doleful, depressing songs, which Satan has foisted upon the nations during the Dark Ages, but the new song, "even the loving kindness of our God." Yes, God's loving kindness which Satan and all his unwitting emissaries have sought to hide from mankind, has shown into our hearts and has illuminated our minds. Surely we, above all people under the sun, feel inspired with joy and praise, and we can now tune our harps to praise and sing the new song, even the song of Moses and the Lamb, the chorus of which is found in Rev. 15:3, 4: "Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear (reverence) Thee, O Lord, and glorify Thy name? * * * for all nations shall come and worship before Thee; for Thy judgments are made manifest." But mind you, the Revelator says that only those who have gotten the victory over the beast and his image and over his mark are able to sing this new song of Moses and the Lamb fully attuned to the music of the harp.

"God's Word is that harp which has long been unstrung;

Men hear but discordant its notes.

Now as tuned are its chords from Moses to John;

How grandly sweet melody floats."

Who is it, dear friends, today who are saying that all nations shall come and worship before God when His judgments are made manifest? While about six hundred denominations may be said to be singing about horror and anguish and eternal woe for all who miss Heaven, intermingled with shrieks and curses to God, etc., there is only one class of Christians who are singing the "glad tidings;" only one class who are singing heartily this new song with the above chorus: viz., in proclaiming the Divine purpose respecting the times of refreshing and restitution under Messiah's kingdom soon to be inaugurated in which all nations shall join in singing praises to God.

The condition of our heart has a great deal to do with the attainment and maintenance of joy and gladness. The prophet says, "Light is sown for the righteous and gladness for the upright in heart." We must be of those who hunger and thirst for righteousness ere we can be filled. All who attain unto this joy in the Lord have recognized their own undone and helpless condition, and they have fled for refuge to the Rock of our salvation. They have recognized the Savior whom God has provided, and having appropriated unto themselves by faith that saving truth that "Jesus died for our sins, and was raised again for our justification;" they have cast all the burdens at the Savior's feet, or as we sometimes sing, "It was there by faith that I first saw the light, and the burden of my heart rolled away."

The object of the Gospel message as foretold by the prophet and as announced by our Lord Jesus when He entered upon His earthly ministry was, to preach good tidings unto the meek, to heal and bind up the broken hearted, to comfort them that mourn, to give them beauty for ashes, the oil of joy for mourning and the garments of praise for the spirit of heaviness, etc. If you have never passed through the experiences of sorrow and heartsickness on

account of sin and your imperfections, then it is very questionable whether you have been properly healed and your heart bound up by the Great Physician. I trust that all present have come to the Savior, the Captain of our salvation, in the appointed way, and that at this moment your faith in God, and in the efficacy of the precious blood of Jesus is strong and clear. Our faith, really, is the basis for our peace with God and our joy in the Lord, and, dear friends, our heart reliance in every word that proceeds from God determines the degree of our joy and inner peace. If our faith is lax and weak, then our peace and joy is at a low ebb, but if our faith is firm, strong, victorious, then, also, our joy and courage are triumphant. It is for this reason that the Apostles exhort us to hold fast the beginning of our faith firm unto the end: "Cast not away, therefore, your confidence, which hath great recompense of reward." Our peace and joy still deepen and become more bright and clear as we follow on to know God better, whom to know aright is life eternal, and to know Jesus Christ whom God has sent.

One of the logical steps to which implicit faith will lead us, is a full consecration to do God's will at any cost. And the Scriptures tell us in unmistakable terms what God's will is concerning us who have believed, "even your sanctification"—your setting apart to God's service. Only by making a full, unreserved, surrender of our hearts, our lives, our all, a living sacrifice which is made holy and acceptable to God through Jesus Christ, are we accepted and inducted into the Divine family. This adoption into the Divine family is manifested by our begetting and anointing with the Holy Spirit. The possession of the Holy Spirit is God's pledge and our receipt for our first payment or earnest of our inheritance. The covenant thus entered into is binding upon both parties. When we consider the great prize, our inheritance in all the glory, honor and immortality to which God has invited us, and then think of how little we have to give, we surely ought to strike the bargain at once and consider ourselves lucky indeed if we receive the pledge of our future inheritance, the Holy Spirit, witnessing with our spirit that we are the sons of God. Thus we have become sons of God, "and if sons, then heirs, heirs of God and joint-heirs with Jesus Christ." Just think of that! *Joint-heirs*, partner-heirs with Jesus, to an inheritance that is incorruptible and undefiled and that never fadeth, reserved in Heaven for us who are being kept by the power of God through faith, ready to be revealed in the last time (1 Pet. 1:4, 5). Surely, dear friends, we have inexpressibly great cause for rejoicing; we ought to leap for joy at such a happy lot as is ours. To be sure, we must be faithful to our covenant of sacrifice in order to gain that prize, but is not this what we want to do anyway? Yes, and it seems to me, dear friends, that the Lord is not making the conditions as hard for us as possible. No, on the contrary, He is favoring us much every way. None of you look as though you were having a hard time of it. No, dear friends, God in His boundless love and mercy has made ample provision for our every weakness, and for every need—"and no good thing will He withhold from them that walk uprightly." But, says one, this narrow way is so beset with difficulties. There are so many trials and hardships and tribulations and persecutions, that seem almost too much to bear. Yes, dear brother, dear sister, certainly there are all these trials and tribulations, but do you not know that each and all of these are blessings in disguise? The very object for which you and I have entered into this covenant of sacrifice is that we, like Jesus, might be made perfect, might be fitted and qualified for membership in God's Royal Priesthood, and be developed in His character-likeness. Thus, if we take a proper view of the matter, we should count it all joy when we fall into diverse temptations and St. Paul declares, "We glory in tribulation," i. e., we are proud of our tribulation. Why? Because tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Spirit. If you ever get despondent because of your tribulations, just think of St. Paul's experiences and the view he took of them. The Lord took St. Paul especially in hand, because he was a chosen vessel unto the Lord and he was of such a make-up, a diamond in the rough, that God wanted to specially grind and highly polish him. You recall that the Lord said of him, "I will show him how great things he must suffer." Yes, and St. Paul did suffer many great

things. I suppose he was one of the most crucially tested followers of Jesus from that day to this. You remember he gives a brief summary of his experiences in 2 Cor. 11:23-33, where he tells how he had been in perils on land and on sea, in perils amongst robbers, in perils by his own countrymen, in perils amongst the heathen, and amongst false brethren. Thrice he had been beaten with rods, once he was stoned; thrice he had suffered shipwreck—he had been facing starvation and famishing; had been in weariness and pain, etc. How did St. Paul regard these afflictions? Did he grumble and lament or bewail them? O no, dear friends, listen, here is what he says—2 Cor 4:17, 18: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal." Have you ever specially noticed how St. Paul here fosters the thought of glory? The word glory itself has never yet been fully defined. *Eye has not seen nor ear heard, nor has it entered into the heart of man* what heavenly glory really is, but the Apostle felt so enraptured with this hope of glory that he calls it a *weight of glory*; but still he felt that he had not sufficiently described the glory, so he adds *eternal* to the weight of glory. But still some might think that the glory would be, perhaps, like the glory of the angels, etc., so he fosters the thought further by the word EXCEEDING, an exceeding and eternal weight of glory—and then, to cap the climax and to show the wide distinction of our promised glory to any inferior glory, he adds two more significant terms; namely, FAR MORE. These tribulations of ours which by comparison with the prize are very light and momentary, work out for us this far more exceeding and eternal weight of glory, while we look not at the things that are seen, but the unseen, eternal things. Dear friends, it all depends upon where you are looking as to whether you are getting joy or grief out of your experiences in life. If you are looking at the earthly things, and try to serve God and mammon, you will make a failure, and you won't get peace and joy out of your experiences, either. Of Jesus it is written that He for the joy that was set before Him, endured the cross, disregarding the shame, and as a result of His faithfulness is now seated at the right hand of God. As He was, so are we in the world. I love to read and ponder over our Lord's last sermon to His Apostles as recorded in the 15th and 16th chapters of John. In the 11th verse He says, "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full," thus indicating that the same joy which He, himself, had maintained, which had buoyed Him up in all of His trials and tribulations should also

be their portion through life. You see, our Lord did not wish His followers to be sad, long-faced and fretful. Then He tells them how great things they must suffer, that they would be persecuted and slandered and have their names cast out as evil, yea, that the time would come when they that kill them will think they do God service. In the 20th verse, chapter 16, He tells them that for a time they would weep and lament, and the world would seem to triumph over them and rejoice, but your sorrow shall be turned into joy; then in the 22nd verse Jesus promises them perpetual joy, and your joy no man taketh from you. That perpetual joy, even in the midst of trouble, is the legacy Jesus left for His faithful followers. Joy, you know, is ranked by the Apostle amongst the foremost fruits of the spirit, and that means, dear friends, that joy, like love, and meekness, and patience, etc., needs to be cultivated as a fruit. In the first place, it is essential that we have the fruit tree on which to grow these fruits; viz., the Spirit, and no one has the Holy Spirit except the sons of God. But after we are partakers of the Holy Spirit, we need to give all diligence to put forth our signs of spiritual life, first, the leaves (confession), then the buds (zeal for service), then the blossoms (fragrant activity in service), and then we want to develop and ripen these luscious fruits, and this joy fruit is a very delicious one when properly developed and ripened. It has a very sweet-smelling savor, both to God and man. The very smell of it has an invigorating, healing influence upon our surroundings. Thus Solomon says, "A merry heart doeth good like a medicine, but a broken spirit dryeth the bones." And again, "A merry heart maketh a cheerful countenance, but by sorrow of heart the spirit is broken."

So, dear friends, we all want to cultivate more and more of these luscious fruits of the Spirit, eminent amongst which is joy, and the way to develop joy is by sweetening our tempers more and more with the oil of joy. The Holy Spirit is likened unto an oil—an unction. It has a soothing, lubricating, healing effect. But there are certain acids, as it were, in our systems which seem to counteract and destroy the beneficial effects of this holy oil, and these acids are called works of the flesh and the Devil. The Apostle says, therefore, "Purge out the old leaven of bitterness, anger, hatred, strife," etc.

As a closing word, let us all give daily diligence to purge our vessels of all acids and leaven and go often to the Throne of Grace, and the supply house (the Bible), and let us strive to grow in faith and knowledge, and your joy shall remain, and no man taketh your joy from you. Amen.

Asbury Park Convention, Consecration Day, June 30, 1914.

Discourse by Bro. R. Grant Jolly. Subject: "THE SPIRITUAL VISION"



EAR Friends: I know of nothing more appropriate at this, the close of our Consecration Day, than to consider our spiritual vision. The human being enjoys the natural vision; the New Creature enjoys the spiritual vision. The Apostle Paul refers to the eyes of the New Creature as "The eyes of your understanding"—Eph. 1:18. It is by virtue of the spiritual vision that the New Creature can receive the things of the spirit of God, which the natural man cannot receive, because they are *spiritually* discerned. 1 Cor. 2:14.

The natural eye may be injured by reading in improper light. This is true also concerning the spiritual eye. The candle, the gas light and the electric light are good lights, but they are not the best to read by, as in time they injure the eyes. They are man-made, artificial lights, and are not to be compared to the God-given sunlight. So Luther, Calvin and Wesley have invented certain spiritual lights. These are much better than no light at all, but they are not to be compared with the God-given light which shines in its pure simplicity from the pages of the Bible.

Again the eyes may be injured by reading in the twilight. Twilight may be defined as light mixed with darkness, half and half. If we take the truth and mix it with error, we have a spiritual twilight, which is bound to bring confusion. Those who persist in reading tracts and pamph-

lets which they know contain a certain amount of error are trifling with their spiritual vision, and are apt to impair it, perhaps lose it altogether.

We will now notice ten defects of the natural vision which have their exact correspondencies in the spiritual visions:

1. *A person may be near-sighted.* Near-sighted people hold objects very close to the eyes, in order to get a good vision of them. This is why many children bury their eyes in their books. Spiritually we may be so near-sighted that, like doubting Thomas of old, we cannot see beyond our finger tips. You remember the story of the widow of Zarephath (1 Kg. 17:10-16). She might have answered Elijah: "Not on your life! Do you think I would be foolish enough to believe any such tale as that? It is just a trick of yours to get a good meal. Now, I tell you what you do. You just fill my barrel with meal and my cruise with oil first, so that I can actually see it, and then I will bake you a dozen cakes." But no! The widow had faith; she acted on it; the Lord fulfilled His promise to her. But how near-sighted we sometimes are! How often we ask the Lord to fill the barrel first. "Lord, you do this for me, and then I will do thus and so." I fear the Lord will not marry such near-sighted people. We must bake our little cake of consecration first, and then the Lord will give the promised blessing.

A special I. B. S. A. car was on its way to a recent

convention. The noon hour came. The friends with one consent began to eat their lunches. With scarcely an exception, they threw their banana peelings, trash paper, pickle stumps, etc., on the floor. The porter asked the passengers, one and all, to please throw their trash out of the window or give it to him to dispose of, as it made the car look too much like a hog pen to be littered so. A few complied with the request, but the majority took no heed, some even continuing to litter the floor. Now, imagine the porter coming forth from his grave in the resurrection to learn of the blessed truth. It all goes very well till he asks, "Who is the bride, anyway? You don't mean to say that those people once lived here on earth? Have I ever seen any of them? What? And were those people on that special car the Lord's people? Those people that would not come up to the standard of the world in common decency, do you mean to say that the Lord really married such people? Well, excuse me, please; I'll go back to my grave." Now, I don't mean by this, dear friends, that the Lord is really going to marry such people, but we who really mean business and want to be in the bride, will carefully scrutinize every thought, word and action. We will not be so near-sighted that we are forgetful of the influence we exert upon others.

2. *A person may be far-sighted.* Objects at a great distance may appear very distinct, while those very close to the eye appear blurred. Aged people frequently read the paper at arm's length because they are far-sighted. Spiritually, it is just as bad to be too far-sighted as to be too near-sighted. While some cannot see beyond October, 1914, others cannot see much this side of that date. Some are so far-sighted that they delve into speculation; they are wise above what is written. Such deceive themselves into believing that they see things in the Word of God, which the Lord never intended them to see. Many of the Lord's people have brought forth certain teachings from the Bible, only to live to see their conclusions proved false. Some, once dogmatic in the thought that they would be glorified in October, 1910, or in June, 1911, are still here. Perhaps many of us have fixed too many things to take place on October of this year. If we have seen farther in this respect than the Lord intended us to see, it will be a test upon our faith and humility for us to acknowledge our mistakes and press on.

Then, too, we may be too far-sighted not only as respects doctrine, but also as respects our own experiences. Some are so far-sighted that they always live in the future, thus forgetting or neglecting to live in the present. If on each day we live tomorrow, both days are a failure, for we waste today in trying to live tomorrow and we cannot really live tomorrow till tomorrow comes. Thus every day proves to be a blank. Will we finally hear the Lord's voice saying: "Well done, good and faithful servant, every day is a blank; enter into the joys of the Lord?" Let us not worry about the future, but pay more attention to the present. "But what if I am to be burned at the stake?" Well, what of it? You can't make matters any better by worrying about it beforehand. Shakespeare said, "Cowards die many times before their death," and I sometimes think many of the Lord's people are really cowards, because they have already burned at the stake many times in sweet anticipation. If the Lord really has such a privilege of witnessing for Him in store for any of us, why not wait till He is ready for us to enjoy it? "Take therefore no thought (anxious thought) for the morrow; for the morrow shall take thought for the thing itself. Sufficient unto the day is the evil thereof." Matt. 6:34.

3. *Another defect in vision is called astigmatism.* The front of the eye having various degrees of convexity, the object does not appear the same from all angles. Spiritual astigmatism will cause one to see the Lord's will differently when viewing it from different angles, not that the Lord's will changes—the fault is with the vision. We may feel positive that the Lord's will is thus and so, and in a day or two we may feel just as positive that the Lord's will is the very opposite. Does the Lord continually change His will to suit us? or is the trouble due to our way of viewing matters? If we allow our own flesh to enter into the matter, how easy it is to persuade ourselves that the Lord's will is just what we desire! I recently heard of a sister asking the friends to pray the Lord that it may be His will for her to marry! How absurd! It might have been His will and it might not. She should have sought to know His will, instead of seeking to bend His will to suit her own.

Spiritual astigmatism frequently causes us to judge another unfairly. We have no right to judge at all. Even if

we had, we could not render proper judgment because we would not know all the circumstances, nor could we read the heart. How often we judge another, only to learn later all the particulars, which justify the person fully! We often carry in our pockets a little measuring rule (not the Golden rule), and every person we meet we apply our rule, only to find that they do not measure up well at all. In fact, no one seems to measure up perfectly except ourselves. We say: "If I were Sr. So-and-So, I would not do as she does." Why, bless you, if you were Sr. So-and-So, you would do just exactly as she does. That is why she does it—because she is Sr. So-and-So. If she were not herself, but were just you instead, then she might do as you do, although at present perhaps she can not see how she could ever do what you are now doing. If we were free from spiritual astigmatism, we will never let the flesh enter into our vision as we seek to discern the Lord's will, or as we behold our brethren, the New Creatures in Christ.

4. *Dilation of the eye* is a defect in which the pupil of the eye is too large, thus admitting too much light. This is frequently caused temporarily by oculists in examining the eye, by the use of atropin or belladonna. The pupil of the eye is small in the eagle, thus enabling it to face the sun and then swoop unerringly upon its prey. The cat, when taken into the dark closet, has very large pupils, but when brought into the light has pupils like two vertical slits, admitting very little light. The cat thus adapts itself to light and darkness. The owl being a night bird, has dilation of the eyes—rather, the pupils are large to admit as much light as possible. The owl appears very wise as he sits on the oak hooting at everything else. Perhaps you have noticed that when you look into a mirror you see three images of yourself: one in the glass and one in each of your eyes. The size of the image in each eye depends on the size of the pupil. If the pupils are dilated, you look big in your own eyes. "Be not wise in your own conceits" (Rom. 12:16.) Pride, which might be called the spiritual belladonna, will be sure to dilate your spiritual eye if you let it do its work. You will begin to look big in your own eyes. Like the owl, you will not be able to stand much light; you will begin to crave the darkness; you may appear wise, but your vision will be poor in the Lord's strong light. Humility is the best medicine for dilated eyes. "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time" (1 Pet. 5:6).

5. *A person may be color-blind.* To some there is no difference between blue and violet, white and gray, etc. All eyes are more or less sensitive to color. Colors may also be applied spiritually. White may represent purity. The Ransom may be represented by scarlet, and fidelity by blue. Should we grow color-blind spiritually, we would lose our appreciation of these beautiful colors in God's wonderful plan. Should we indulge in evil-speaking, our spotless white (purity of thought and word) would merge into a dingy gray. If our sight is good, we will be able to draw the close distinctions necessary to perfection of character. Are we losing our appreciation of the Ransom (scarlet)? or of the necessity of faithfulness unto death (fidelity—blue)? or of the royal promises (purple)?

6. *Nervous defects also occur in connection with the eye.* Occasionally we meet a person whose eyes constantly vacillate; they cannot look steadily at one object, but the eyes rapidly jump back and forth. This is due to the nerves controlling the eye ball. Our desires are the nerves that control our spiritual eye. If we set our desires, or our affections, on things above, and then our desires quickly divert our vision to the things of this earth, our vision becomes unsteady. "Better is the sight of the eyes than the wandering of the desire" (Eccl. 6:9). "A double-minded man is unstable in all his ways" (Jas. 1:8). Our eye should be single to the Lord's honor and glory, and should be fixed steadfastly on the goal.

To illustrate, how easy it is to mix the earthly desire with the heavenly desire. As you start your meal, you ask the Lord to bless this food to your use and you in His service. Now along comes the pickle dish. Suppose pickles do not agree with your stomach. What will you do? How easy it is to take *just one!* One can't do much harm. But how about the blessing you asked on the food? Isn't the pickle included? Are you now praying, "Lord, bless this pickle to my use and me in Thy service?" Are you asking the Lord to work a miracle in your behalf, to miraculously digest that pickle and make it for your use, when you well know that it will be for your abuse? Are you thus asking the Lord to catch your foot less you dash it against a stone?

How often we fall under this very temptation! Is it not mocking God for us to act contrary to our prayers? Even if the food agrees with us, we should never eat just because we like the food. This is sowing unto the flesh and will bring corruption. The fleshly desires must be crucified. We should eat only *what* we feel would be pleasing to the Lord, and only *because* it pleases the Lord for us to feed these bodies. We should never sleep because we are tired, but because we desire to serve the Lord acceptably in giving our bodies the proper rest. "Whether therefore ye eat, or drink, or whatsoever ye do, do ALL to the glory of God" (1 Cor. 10:31).

7. *The eye may be troubled with foreign particles.* When a grain of sand or a cinder flies into the eye, the tendency is to rub that eye. This only makes the matter worse, by rubbing it in, thus irritating the eye. A common saying is, "Rub the other eye." This is good advice in that it keeps you from rubbing the troubled eye. It would be much better, however, to let nature's tears remove the sand, or to wash the eye with a little borax water. Just so if a little piece of earthly matter gets into the spiritual eye, the tendency is to impress the fact by rubbing it in. This only irritates and makes matters worse. How much better to "sanctify and cleanse it with the washing of water by the Word" (Eph. 5:26).

Suppose your brother has trespassed against you and you feel quite hurt over it. Now, instead of fixing up the matter properly, suppose you behold the mote in your brother's eye and think evilly of him. This means that there is now a mote in your eye, too. Now, suppose he gives a fine testimony at the meeting and you, beholding the mote in his eye, wonder how he can give such a testimony in view of the injury he has done you. This causes the mote (the fault) in your own eye to grow. Then you wonder how that brother can sing a certain song which you think should condemn him. You avoid him. You feel better when not in his presence. This proves that your mote has developed into a beam. "And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? etc."—Luke 6:41, 42. If you would only wash out the mote in your own eye, using the water of the Word (Mat. 18:15, for instance), then you might see clearly your brother's position without mixing the fleshly feeling in the matter. But you are in no shape to help your brother until you get rid of your own fleshly feeling.

If the cinder remains in the human eye in spite of all the washing, it will be necessary to consult a doctor. The doctor will place the patient in the operating-chair, and with a sharp instrument he will cut out the offending particle. "Is it going to hurt, doctor?" . "Oh, yes, it will hurt." "Well, then, I guess I will not have it out" "But you can never see with that cinder in your eye; it must come out or you will lose your sight." "Well, then, cut it out, but don't hurt any more than necessary." Dear friends, if you can't succeed in removing all the motes that get into your eyes, it will be necessary for you to consult the Great Physician. He will have to give you some severe experience, perhaps, to remove the offending particle. Will it hurt? Yes, indeed, it will hurt! Then you won't have it out? But you can't see unless you do. You can't afford to lose the light! So we gladly endure while the Great Physician cuts out the mote, assured that He will not try us above what we are able to bear. He will not have us suffer more than what is really necessary.

8. *A cataract may develop.* Such a growth will gradually shut off the light until finally the eye is totally blinded. Any earth-born cloud that may arise to becloud our spiritual vision might be called a cataract. If not removed it will eventually bring us into total darkness. Spiritual cataracts develop principally from three causes. First, by the receiving of gifts in the nature of bribes. "Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift (bribe): for a gift doth blind the eyes of the wise, and pervert the words of the righteous" (Deut. 16:19). When we receive favors and allow these favors to bind us in gratitude to the extent that we are willing to infringe upon conscience or justice, then we have received that favor as a bribe, and a cataract is developing over our spiritual vision. Political and personal favoritisms, other than on the strict principle of justice, should have no place among the Lord's people.

Again, we may not receive the bribe, but we may be striving for it, having our affections set upon it, and thus develop a cataract over our spiritual vision. No earthly treas-

ure should be allowed to eat its way into our affections. "Labor not to be rich: cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? For riches certainly make themselves wings" (Prov. 23:4, 5). A sister recently told me of much service she had rendered another. It was apparently unappreciated, as she had never received so much as a *thank you* in return. The sister seemed greatly hurt that her services should not be appreciated. "But, sister," I asked, "are you laboring for another's *thank you* in this life, or are you striving for the Lord's *thank you* bye and bye?" Dear friends, if you are laboring for earthly favors of any nature whatsoever, and you receive them, then you indeed have your pay. What reward do you then have coming to you bye and bye? Verily nothing. Lay up for yourselves treasures in Heaven. It will then be *impossible* for you to get offended or feel hurt, no matter how much you are slighted. You will say, "I did it as unto the Lord anyway, and I know I will have the Lord's reward, so I have lost nothing through the ingratitude of others." "And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ" (Col. 3:23, 24).

A cataract may also be developed through hatred. How careful we must be, lest any root of bitterness spring up in our hearts and trouble us—Heb. 12:15. The root is there. So long as we are in the flesh, there is danger of that root springing up. It quickly develops as a cataract to shut off our light. "He that saith he is in the light, and hateth his brother, is in darkness. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. (What blessed assurance!) But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness (as a cataract) hath blinded his eyes" (1 John. 2:9-11).

9. *Eyesight may fail through old age.* Just as the natural eye fails in old age, so the spiritual vision is sure to fail if the New Creature in decrepit old age approaches the Second Death. In proof of this we read, Job 11:20: "But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost." Alas, such a hope! The Second Death holds forth no hope other than a giving up of the breath. Those who love sleep are already approaching this end. If they do not quickly turn, the result will be disastrous. "The hearing ear and the seeing eye, the Lord hath made both of them. Love not sleep, lest thou come to poverty: open thine eyes and thou shalt be satisfied with bread" (Prov. 20:12, 13). Disuse of the spiritual vision is one of the chief causes of its failure. Lack of exercise brings debility. It is said of the fish in Mammoth Cave, that their eyes are totally blind, by reason of generations of disuse. Some of the Lord's people have lost their spiritual vision, largely on account of their ceasing to attend the meetings and to study the present truth, applying to themselves the practical lessons which the Lord furnishes. See Isa. 50:10, 11; also 2 Pet. 1:5-11.

10. *Sometimes the optic nerve is not sensitive.* The eye itself might be ever so perfect, but if the optic nerve that should carry the image from the eye ball to the brain where it is translated should be paralyzed, there would be no vision. Spiritually this may also be true. In the Word of God there are many things written for our benefit. Why is it we do not all get the benefit intended? We all have the ability to receive and apply to ourselves, but we do not always exercise it. Sometimes the optic nerve is insensible. How easy it is to hear a good practical truth, and then turn around and apply it to everyone else—anyone except ourselves. "We're very keen our neighbor's hump to see. We're blind to that upon our back alone." I once made a very pointed remark for the benefit of a certain sister in my audience. After the meeting she expressed her joy that I had made that point so clear, because this one and that one were so much in need of that very point. What was the trouble? Her optic nerve was not sensitive. What the Lord intended her to eat, she poked into other mouths, and thus she was starving spiritually.

We might also be insensible to our opportunities. How sad it is to see a brother praying the Lord for opportunities for service, when he is blind to the many opportunities that lie thick all around him. Or you may be serving the Lord through a sense of duty when you have the privilege of serving through love. Those who serve because they believe it their duty will never get into the Bride of Christ. The *love* of Christ should constrain us. Suppose a young man has his intended at the altar. He

expresses his intention to take her as his lawful wedded wife. Then she is asked if she accepts him as her lawful wedded husband, to love, cherish and obey him. Suppose that she should answer, "Well, when I received the engagement ring, I promised that I would marry him, and, of course, I must keep my promise;—it wouldn't do for me to break my word." What would the young man do? I am sure he would excuse the lady, even though they reached the marriage altar. Dear friends, many of us are going to be excused at the marriage altar—a great multitude! Those of us who by our actions show that we are not especially anxious to serve the Lord, but since we have consecrated to Him, we feel that it is necessary for us to keep our consecration vow—such will be excused even now at the marriage altar. Let us awaken to our privileges! The angels would gladly exchange places with us. They have never had a chance to suffer for Christ's sake. How glad they would be for the privilege of walking with the Master in His footsteps unto death! Never again will be have this opportunity—no, never throughout eternity. Only a few weeks are left throughout all the ages, in which we can thus prove our love for Him. Are we longing for the time to be shortened; are we chafing under our experiences? Or are we rejoicing in our suffering with Christ, realizing that it is short and sweet?

Finally our optic nerve may be so insensible that we are blind to our present danger. A weary traveler is apt to press energetically on till he comes within sight of his desired haven, and then unconsciously a sense of security steals over him and his weariness doubles. He is apt to give way to sleep within sight of his home. This is where we stand today. We are within sight of home. We are apt to feel that we have fought the fight and that our course is ended, and many are now falling asleep within sight of the goal. Oh, dear friends, for the sake of your own eternal destiny—wake up! These next few weeks will determine your eternal destiny! Your danger is not yet past. We cannot say just what day or just what hour our race course will be ended, but of the times and the seasons we are not in ignorance. As we stand on these shores of the Atlantic with the desert behind us, we realize that we need

take but a few steps till we reach the raging billows. So we have passed the desert of our experiences; we face the tempestuous tide of our last witness; we do not know just how many feet or how many inches it measures to the last breath we shall draw, but we know it is only a little distance ahead, and so we go on not knowing, we would not if we might. What the Lord has not revealed, He does not want us to know, and therefore we will not worry about finding out. We prefer to be in harmony with His will. But there is no time for sleeping here.

If our spiritual vision is good, we will see that we are now on the home stretch. In a game of baseball, the batter makes a hit. He runs to first base, then he makes second, finally he succeeds in reaching third, and now as he leaves third base on his home run, every eye is riveted on that runner. From the friendly bleachers and from his fellow-runners comes the cry of encouragement, but from the opposing bleachers and from every enemy in the field comes the cry: "Put that man out! Don't let him reach the home-plate! He'll make a score! Put him out!" They seek to confuse the runner as they encourage his opponents. But the runner runs as never before. He may have lost a little time in reaching second base, he may have taken more chances back there, but now he has no time for fooling. He must make that home run or the game is lost! So with us. We made the hit and began running at the time of our consecration. We have run successfully. While others have fallen out at first or second, we, by the Lord's grace, have reached third and are now on the Home Stretch. We are made a spectacle unto the angels. We have guardian angels and we have opposing angels seeking to put us out. The field (the world) is also full of enemies, seeking to stumble us. We must now run as never before, encouraging each other as we run. Every step counts. If we hesitate on a single point it may prove disastrous. The time is short. We lose no time. We don't stop to count how many inches it is to the home plate—we just run. Will we hear the voice of the Great Umpire cry *Safe!* or will it be *Out?* It is up to us! Oh, dearly beloved, so run that when you reach the Home Plate you will hear His voice saying, "Well done!"

Discourse by J. A. Bauerlein, Asbury Park, June 30. Subject: "The LORD'S PRAYER"



OUR subject is the Lord's Prayer, as recorded in the sixth chapter of Matthew:

"After this manner therefore, pray ye: Our Father which art in Heaven, Hallowed be Thy name. Thy Kingdom come, Thy will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil." We omit the last verse, as it is spurious, not being found in any of the ancient manuscripts.

Let us now consider the words, "Our Father." It is beyond human ingenuity or imagination to think of a more lofty relationship between two, than that of father and son. Father means life-giver. We read, for instance, that Father Adam was the life-giver of the human family, although he had only imperfect life to give, nevertheless, he gave the human race all the life they now enjoy. This thought is pictured in the type of Abraham and Sarah, Abraham being a type of God our Father, Sarah a type of the Abrahamic covenant, our mother. This is not merely a fanciful suggestion, but a Scriptural teaching. We read in the first chapter of James, "Of his own will begat He us with the Word of Truth, that we should be a kind of first fruits of His creatures." Again in the first chapter of First Peter, "Blessed be the God and Father of our Lord and Savior Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." Another, in the first chapter of John, "But as many as receive Him, to them gave He the power to become the sons of God, even to them that believe on His name, which were born not of blood nor of the will of man, but of God."

As the natural father and son enjoy many blessings and privileges, and as the child looks forward to blessings from the parent, so also, the Heavenly Father has given us many blessings. Some of His promises are found in the same chapter under consideration. For instance, "Behold, the

fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?" Omitting a few verses, "But seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you. Take therefore, no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Again we read in Isaiah, the 49th chapter, to illustrate the surety of God's promises, "Can a woman forget her sucking child, yea, they may forget, yet will I not forget thee." The verity of this is shown in the fact that a woman traveling in a railway train, was so interested in getting out at the proper station that when the conductor called out the name, she jumped up and forgot her child. We are glad we do not have a God who is encumbered with a short memory or any other weakness. Therefore, we trust Him and place implicit confidence in Him. A parent and his child while rejoicing in their bond of love and fellowship may often become separated by reason of calamities, sickness or death. The Apostle tells us that nothing shall separate us from our Creator and Father, Romans 8, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, or depth, or any creature can separate us from the love of God which is in Christ Jesus our Lord." How blessed, and what occasion for rejoicing this gives us! We who have been begotten to a new life, are the only ones in the world who can really rejoice. The world cannot rejoice because they are still in their sins, under condemnation, going down into death. This might be illustrated, for instance, by a tree. We might be walking along observing some beautiful tree and remark to a friend with us, "What a beautiful tree, with those graceful, drooping branches and luxuriant heavy foliage." But our friend says, "I am not interested in that tree, because it is dead. A slight operation has been performed on the trunk of that tree, and in a short time, its leaves will wither and its branches will decay, and the apparently beautiful tree will die." So it is with the world. Many people say, "O, what

wonderful hopes and ambitions there are in the world. What wonderful opportunities to gain positions of honor." They do not realize that the whole world is dead in sin, and therefore, they are constantly meeting with disappointments. How different it is with us! We who are New Creatures in Christ Jesus know no disappointment, and as some brother has suggested, we spell disappointment with an "H," signifying His appointment. "All things work together for good to those who love God." Instead of placing any confidence upon a dead tree, so to speak, we have new hopes, new ambitions and new desires, for we have been begotten to a Divine life. We know that back in the garden of Eden there was a slight operation performed on the trunk of this human race—Father Adam. The effect of the curse has penetrated to the core of humanity; its dying result has coursed every fibre of man's being, finally routing the cells of life, and bringing humanity tumbling into the grave. "The wages of sin is death." Romans 6:23.

Another thing we notice in a natural family is that the father expects the child to be obedient and loyal to him. So, too, our Heavenly Father expects us to be loyal and obedient and faithful to Him. We are cautioned along this line of what the results of carelessness will be in the 7th chapter of Revelations. "These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb." If we would say, for instance, that this little stand would represent the altar; these books, etc., would represent our sacrifice, and since order is Heaven's first law, God looking down upon our sacrifices on the altar would expect to see them in a neat and tidy condition. The fire being in the center of the altar, if our sacrifices become disorderly by working their way off the altar, the result will be displeasing to God. This is the case with the tribulation saints. Instead of having their sacrifices burning briskly on the altar in the center of the fire, they are by their careless, disorderly actions, straggling down over the sides, and finding interest in other things. Worldly pleasures, sciences, reading of worldly-wise news and fiction, slum-work, money-getting and other things not vitally connected with the Lord's service, may appeal to them to the neglect of the Lord's work. Someone may say, But they are escaping the suffering, the heat of the altar. Yes, it is quite true, but we all know that there is a great fire coming, a great time of trouble, which shall cover the whole earth, and will consume these disorderly sacrifices, causing them to suffer just as much if not more than had they patiently and loyally remained on the altar of sacrifice. So, dear friends, let us do as the Apostle did, have this one chief aim through life, "This one thing I do." When one is burning brush if he is interested in what he is doing, he will keep arranging the fire and piling the brush so that it will burn quickly. If the brush is thrown upon the fire in a careless way, it will not burn so fast. By being zealous and interested in our life calling, we will faithfully serve the Lord in the heat of battle and will be consumed all the quicker and be much more pleasing to our Heavenly Father.

"Our Father which art in Heaven." It seems unnecessary to tell anyone that our Father is in Heaven, yet many Christians do not believe that their Father is in Heaven, for their sole desire is to accumulate earthly riches. Now, if they believed that their Father was in Heaven they would lay up for themselves treasures in Heaven, because where your treasure is, there will your heart be also. If we were going to move to another town, we would have our earthly possessions moved to the place where we would expect to move. If people only live to accumulate earthly riches, they cannot expect to have very much laid up for them in Heaven. In harmony with this we read in this same chapter, "Lay not up for yourselves treasures on earth where moth and rust doth corrupt and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through and steal." And in developing and accumulating treasures in Heaven, we must put forth much energy and zeal, be enthusiastic and persevering, for no man attempting to accumulate earthly riches could get along without these qualities. We remember the instance of one man who was in the ice business. The machinery broke down in the midst of the work, and the man at once rolled up his sleeves and worked to repair the machinery with his arms in a temperature of water that was below zero. After a number of hours by diligent and zealous effort, the machinery was finally adjusted. This man by perseverance and industry has been successful in business, and is now worth several million dollars. If we by industry, perseverance, continuity and zeal

continue faithful to our heavenly calling, we, too, will accumulate heavenly riches. We develop and increase our heavenly riches by close application to our privileges in the harvest work, by attending meetings no matter whether the weather be hot or cold, wet or dry. If a baseball fan is attentive and zealous enough to stop you on the street to ask you, "What was the score, etc.," surely we who are aiming for much more precious and higher things, should be on the alert to take advantage of every opportunity to advance the Kingdom and its message. If we love the Truth, we will be glad to think and talk it, and we will rejoice at our fellowship and the opportunity of attending meetings.

As there are different stocks and bonds in business, so there are different kinds of meetings. A share of common stock is not worth so much as preferred stock, and the dividends are not so large. Gold bonds are worth still more than preferred stock. When we hear a brother talk, we may liken this to a share of common stock. We invest a little of our time and get a blessing. When we get preferred bonds, which is equivalent to a prayer meeting, we find we have even a better investment than listening to a discourse. Through the prayer meeting, we are enabled to increase our spirituality. It takes more love and zeal to attend a prayer meeting, and give a testimony, but the blessing is greater. But the biggest dividends or gold bonds are realized when we go to a convention, for it is then that our spirituality is perceptibly increased. So, dear friends, when we have the dividends from our common and preferred stock and our golds bonds coming in, we begin to feel rich and feel sorrow for such men as Rockefeller, and Mr. Carnegie, who at death must part with their riches, while we at death will just begin to enter into the joys of the Lord, lasting throughout eternity. Not only do we please the Father in the present life by forsaking earthly ambitions and desires, but we develop treasures in Heaven, and have less to worry us on earth. The other evening I met a brother who was very much worried, and what do you think it was about? He had a good position and was worried lest he might lose it. A man who has no position has nothing to worry about. A few years ago we were colporteur in a large city, with four other brethren, and were endeavoring to lay up treasures in Heaven. We only had a few cents in our pocket, yet we were reasonably sure that we were the happiest people in that city, because our treasures were in Heaven, where neither moth nor rust could corrupt, and where thieves could not break through and steal. Therefore, when we went to bed, we feared nothing, because our treasures were safe with the Heavenly Father. I except one brother, who was always the last to go to sleep because he had a house and lot out in California to worry about.

The Apostle tells us to "Set our affections on things above, not on things on the earth." If we find that our affections sometimes fall off of heavenly things on earthly things, let us not be discouraged, but endeavor to assiduously center them again on heavenly things. By so doing we will gradually become more spiritually minded and Christlike. Remember it is the general course that God is judging. He does not turn us away because we make one mistake. If our hearts are pointed Heavenward and we love righteousness the Lord is merciful to forgive us our mistakes.

The third part of our subject—"Hallowed be Thy name." This word should more properly be rendered "reverenced." Reverence is in scarce quantity today. All down through the dark ages, men worshiped and feared God lest they should go into eternal torment. They respected God as a man would respect a policeman, knowing that if he didn't he might land in jail. Now we are living in a day of enlightenment when people no longer believe the "hell fire" worship, and as a result have lost the major share of their reverence for God. The only people that intelligently worship and reverence the Lord today, are those who rejoice in the present truth as it is shining today. Reverence grows out of a thankful heart, therefore, we should cultivate the spirit of gratefulness and thankfulness.

We should always be glad that the Lord has lifted us up from the miry clay and the horrible pit of destruction, and placed our feet upon the solid rock, Christ Jesus. How thankful this should make us feel. It is the thought of our own unworthiness that prevents us from becoming puffed up. The Apostle suggests that "knowledge puffeth up, but love buildeth up." To be puffed up is to be inflated with air like a puff-ball. The puff-ball may look large and attractive while it is filled with air, but a little puncture will cause it to lose its pomposity. If this puff-ball were solid, it could be punctured time and again, and it would still

retain its form. So with us, if our hearts are filled with love, we will continue to grow in the fruits and graces of the Spirit. Thankfulness is in contrast with ungratefulness. Instead of complaining, and saying, "O, what a poor room we have, and such poor meals, and the weather is so hot today," we should say, "O, how much better these things are than we are worthy of." How good the Lord is to permit us to live and enjoy all the beautiful things of nature.

The fourth part of our subject—"Thy Kingdom come." There are many views of when the Kingdom of God will come on the earth, and the mode of its operation. The Socialists tell us that if they had the reins of the government in hand, they would bring about the desired condition. Everyone would have work and good wages. We ask would this satisfy the longings of the human heart? Certainly not, because they do not have the power to bring back the dead. Many mourn because of the loss of the dear ones and will never be really happy until they are reunited. We have in mind one woman who had a beautiful voice and took great pleasure in singing, but after the loss of a daughter she never sang another note, illustrating that a resurrection of the dead would be necessary to bring about a heart satisfaction for the race. Nominal Christians who endeavor to convert the world to bring about the Kingdom of God, find it an impossible task, for 99 out of 100 heathen die never hearing of the name of Christ. The Prophet Daniel mentions the new Kingdom will be established in the 12th chapter of Daniel, "And in the days of these kings shall the God of Heaven set up a Kingdom which shall never be destroyed." This is the Kingdom that will bless all the families of the earth, as was promised to Abraham and Jehovah, "In thee and in thy seed shall all the families of the earth be blest." Just as soon as the *seed* class is developed, the Kingdom blessings will be showered upon mankind. As an educational committee at the end of a school term may have an outing for the school children, so the Heavenly Father is selecting the committee now which will be appointed to give the world a big outing in the Kingdom day. Christ is the Head or Chairman of that committee, and the church, which are the members of His body, will assist Him in blessing the world of mankind. The Psalmist says, "In that day the righteous shall flourish." Now the "wicked flourish as a green bay tree." The green bay tree spreads out all over the earth, grasping and taking in all that its roots can cling to. The Psalmist says the eyes of the wicked stand out with fatness; they have more than their hearts can appreciate, yet they are still grasping for more. These conditions are brought about by an evil reign, "Satan is the god of this world." An evil ruler will have evil subjects. When Christ and the church reign in the Kingdom which we pray for, unrighteousness will be obliterated.

Fifth part—"Thy will be done." Notice the order of this prayer. How appropriate after the Kingdom is set up that God's will will be done on earth as it is done in Heaven. However, we are especially interested in now having God's will done in our hearts. The Apostle expressed this same thought when he said, "I keep my body under." This may be illustrated by a body of men, either senate or congress, etc., over which presides a chairman. The chairman's duty is to keep order, to grant concessions to speak or to restrain them. This chairman, in our case, represents the will of our minds. The 42 faculties of our human mind are controlled by our will. We as Christians having given up our human wills are ruled or controlled by the will of God. We should always have the will of God ruling in the chair of our minds, restraining the selfish propensities, and granting privileges to the higher qualities of our mind, such as benevolence, spirituality, hope, reverence, etc. As the Apostle says, "I keep my body under." All of us will agree that the happiest people are those who have self-control most highly developed. This may be illustrated by the operation of a beautiful automobile. The person who gets the most pleasure out of the machine is the one who controls it most perfectly, the one who can guide it skilfully up and down the hills, around the corners, etc. The one who has little control over his machine will very shortly run into a telegraph post, ruining and wrecking his machine, and risking his own life as well. How necessary it is that we have proper control of our minds, regulating this wonderful human instrument, the mind, by allowing God's will to operate in us, bringing us "fullness of joy." Humility and meekness have much to do with regard to having God's will done in us. It has appeared to me that humility and meekness will carry us further than any other of the graces and fruits of the holy Spirit. These qualities are as important to the Christian

as two healthy lungs are to the man who runs on a race-track. The man who does not have wind power developed, will not be able to finish his race, and will drop out because of insufficient lung-power. We have noticed that those who have dropped out of active service are the ones who apparently were deficient in humility and meekness. An experience may have occurred in the period of their race which required a great deal of humility, and failing to submit, and becoming exhausted as runners, they dropped temporarily or permanently out of the race-course. This thought can also be illustrated when a man drives a horse around the track. When he arrives at the last quarter-mark he is very anxious to win the race. If the horse is not coming up to the speed which he thinks is possible, he applies the whip, and of course, if the horse is faithful and obedient he will be spurred on to greater speed. But if he is sulky, self-willed and stubborn, he will resist the whip, slow up his speed and lose the race. So with us, dear friends; we are just about to put our noses under the wire. Some of us are not making the speed that the Lord sees possible in us. Therefore, he applies the whip, or in other words, sends humiliating experiences in order to develop our lung power that we may be spurred on to greater zeal. The question is, are we obedient and faithful children of God, or are we of a sulky and self-willed disposition? If we say, "Oh, we can't accept everything that comes along, we have got to have our rights sometimes," then we are likely to slacken up our speed and others will pass us. Let us, therefore, appreciate these experiences of humility and meekness, and run with patience our race, that we may finish our course with joy. We do not here deprecate the other graces and fruits of the Spirit; we mention humility and meekness particularly because many of us are most deficient in these.

Another illustration: In large cities where people travel a great deal, they have formed a habit of keeping to the right side of the walk in order to make travel easier. This habit is ingrained and instilled in their characters. When they get up in the morning, they do not say, "I wonder if we will keep to the right or left of the walk today;" on the contrary they start off to the right as a matter of custom. So we, in doing God's will, should not say when an experience comes to us, whether we should do this or that, but without parleying we should start off to the right, following the principles of righteousness. If, while walking on the sidewalk, we should get on the left side and bump into a person, causing him trouble, we would feel more or less condemned, because we would know that we were on the wrong side. But if we were on the right side, and he bumped into us and were injured, we would not worry about the incident because our conscience would be clear. Paul the Apostle bears this out when he says, "Exercise your conscience void of offense, toward God and men." And again, "See that none of you suffer as busybodies in other men's matters." Our Lord also says, "Happy are ye when ye suffer for righteousness sake." So when we suffer on the right side of the walk we suffer for righteousness sake, and we are happy, but when we suffer on the left side of the walk, we suffer as busybodies, and we are condemned by our conscience. The following verse of a poem is in line with this thought:

Keep to the right within and without,
With stranger, and pilgrim and friend,
Keep to the right and you need have no guide
That all will come well in the end.
Keep to the right in whatever you do,
Nor claim but your own on the way,
Keep to the right and hold to the true,
From the morn to the close of life's day.

Sixth part—"Give us this day our daily bread." We are told that our bread and water is sure. We believe that this has the double application of our literal bread, and also of our spiritual experiences. Therefore, when we say, "Give us this day our daily bread," we may expect experiences bitter or sweet, as expressed by the wise man in the Songs of Solomon, "O blow upon my garden, O north wind; O south wind." The garden here represents our characters. The north wind our adverse experiences, and the south wind our pleasant experiences. If we attend conventions all the time, it would have the same effect upon us as a south wind would have upon a garden. We would become spiritually sluggish or lazy, just as when we walk down the road on a warm day; everything is pleasant, and we feel like sitting down and taking things easy. When, however, we are walking along on a cold day, and a north wind hits us, we

say, "br-r-ugh, isn't it cold?" We then walk fast to keep our blood in circulation, and to prevent us from getting cold. The Lord often after giving us a feast of fat things, will send us a north wind experience, drawing attention to our hearts, and our circulation. By this variation of experiences our gardens are made beautiful. We have sometimes met people who illustrate this point. In our contact with some we notice that their characters appear but shallow, owing to their not having the north and south winds blowing upon their gardens. Again, we meet people who show great depth of character; they are sympathetic and ready to extend a helping hand to others, and encourage them. They are beautiful characters for they have had the north and south winds blowing upon them. They are like the large and beautiful oak trees, towering above the other trees with their large massive branches and heavy foliage, casting shadows and shade, giving protection against the heat of the sun, and when the storms come and the winds blow, the deeper grasp they take upon the rocks and ground. So, too, with the Christian, the harder the experiences in life, the deeper and firmer grasp he takes upon God and His promises, and becomes rooted and grounded in faith.

This thought is illustrated in the 18th chapter of Matthew, in the parable of the lord and his servant. The servant owed his lord 10,000 talents. He realized that this was a debt impossible for him to pay. It would amount to several million dollars in our money. He went to the lord and said, "Have mercy on me, and I will pay thee all." The lord was compassionate and forgave him the debt. This is a picture of the Christian who was indebted to the Lord Jesus. We were all under sin and condemnation. We could not justify ourselves in His sight, or pay the debt, and so we went to the Lord and said, "Have mercy on us," which He did, and forgave us our sins, and made us free. In this parable the same servant went out and found one of his fellow servants who owed him several pence amounting to just a few cents in our money. This fellow-servant, pleading for mercy was condemned and put into prison just for this mere debt of a few cents in our money. We would think that anyone who would do anything like this, must be a terribly mean man. Yet we are inclined to do the very same thing ourselves in a little different way. When some fellow Christian trespasses upon us in some little way, we forget how richly abundant the Lord was in forgiving us and lifting us up from condemnation, and instead of exercising mercy and kindness, we have the spirit of revenge and retaliation. This is so natural to the selfish disposition that we need to guard against it, and instead of trying to do everything in our own strength, let us go to the Lord in prayer and ask Him for help. If we are generous

in forgiving others, the Lord will be generous to forgive us, as suggested in these words, "Forgive us our debts as we forgive our debtors."

Last part of our subject—"Lead us not into temptation but deliver us from evil." A better rendering is, "Abandon us not in temptation, and deliver us from the evil one." This teaches that there is a personal devil. How can we guard against the snares and traps of the devil, if we do not believe there is such a being? Satan goes about as a roaring lion seeking whom he may devour. We remember the movement of the roaring lion when seeking to appease his hunger. He utters a loud roar, frightening smaller animals to jump out from their concealment within his reach, enabling him to pounce upon them. The Apostle suggests that Satan roars, and if we are not living close to the Lord we are liable to become frightened, confused and bewildered and fall into some danger. However, we can take comfort that the roar itself will not harm us, no matter how loud it is. As in Pilgrim's Progress, the two lions that were chained, could only go so far, the Pilgrim passing by without experiencing any harm.

We are now in the harvest of the Gospel age, the most glorious time in earth's history. You know how it is in the country in the natural harvest, when the trees are hanging full of fruit ripened and developed and when the fields are golden with ripe grains of wheat and the fragrance of the cut hay, ready to be gathered in the garner. Everyone is rejoicing and happy over the fact that they are filling up the storehouses. But there is one thing that may put a damper to these pleasant experiences. One may jump into the hay and find a large snake there, or in picking up a shock of wheat, may find a snake coiled around it. So even in pleasant conditions, it is necessary that we be very cautious to avoid serpents. We, in this harvest time are having a good time gathering in the wheat. How we do rejoice in it! But how cautious we must be to avoid that old serpent which is Satan, the devil. We must walk slowly, look where we are going and live near the Lord lest we become bitten by the serpent, and have our hearts and minds poisoned and experience death—second death.

So, dear friends, as we continue to pray after the manner the Lord has suggested, we trust that we will be developed more and more in the spirit of the Lord, and with the Apostle, we say, "And this I pray, that your love may abound yet more and more, in knowledge and in all judgment, that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ, being filled with the fruits of righteousness which are by Jesus Christ unto the glory and praise of God."

Asbury Park, N. J., June 30, 3 P. M.

Discourse by Bro. W. S. McGregor. Subject: "A CHOSEN GENERATION"

"But ye are a chosen generation; a royal priesthood; a holy nation; a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light. 1 Pet. 2:9.



HIS chosen generation cannot refer to a natural seed, because Isa. 53:8 says, "Who shall declare his generation? For he was cut off the land of the living." Where, then, shall we find this generation? As Bible students, we naturally turn to the Book of books.

God said to Abram, Gen. 12:2, 3, "I will make of thee a great nation, bless thee, and make thy name great; and in thee shall all the families of the earth be blessed." Vs. 16, "I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed be numbered."

And St. Paul says, Gal. 3:16, 19, "Now, to Abraham and his seed were the promises made. He said not unto 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 four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. Wherefore the law was added because of transgression, till the seed should come to whom

the promise was made; and it was ordained in the hands of a mediator."

We therefore conclude that this is a spiritual seed. A seed anointed; for "Christ" means anointed. The Psalmist declares this, 22:30. "A seed shall serve him: it shall be accounted to the Lord for a generation. They shall come and declare his righteousness," and in Psa. 87:5-6 we read, "And of Zion it shall be said, This and that man was born in her; and the Highest Himself shall establish her. And the Lord shall count, when He writeth up the people, that this man was born there." And Danl. 7:18 informs us that the saints of the Most High shall take the kingdom and possess it forever. And Isa. 25:6 assures us that in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. Carrying out this same thought, the Psalmist says (72:16), "There shall be a handful of corn in the earth upon the top of the mountain; the fruit thereof shall shake like Lebanon."

This Zion Kingdom shall indeed flourish and bear fruit for the blessing of all the families of the earth.

This seed, generation, holy nation, peculiar people, are begotten of God through the Word of the truth.

These are they who walk with JESUS in the "narrow way," while the world goes on down the broad way that leads to death.

These, though joint heirs with Jesus, have no part in the ransom price as some who are not of us have claimed;

our Lord Jesus paid the price on the cross of Calvary, and there is "no other name given under Heaven or among men whereby we can be saved." Nothing more can be added because the justice of God's law is absolute. "An eye for an eye, a tooth for a tooth, a life for a life." Jesus gave Himself a ransom for all. It is only when we come to see this saving power of Jesus' merit that we can offer ourselves as living sacrifices with any hope of acceptance; we are not holy and acceptable until we are trusting fully in the merit of His blood.

We see an illustration of this in the "laver," in the court of the tabernacle. This "laver" represents the Word of God. At the laver the sacrifices were washed, before they could go to the altar to be consumed by the fire. So also must the justified believer be cleansed from the filth of the flesh, by the washing of water, by the WORD. Nor does this cleansing make you a part of the ransom. The royal priesthood may have part in leading the race back to GOD AND HOLINESS, but will add nothing to the price already paid by Jesus Himself. A railroad train that brings back a ransomed prisoner is not his ransom price, but the means used to get him to his home after he has been ransomed. So with the Church, the royal priesthood. Jesus paid the ransom price in His own body, on the tree; therefore, all that are in their graves shall hear the voice of the Son of God and come forth (Jno. 5:28, 29). Then, with the law going forth from Zion, and the Word of the Lord from Jerusalem, with the church glorified, and the Patriarchs restored to human perfection, the ransomed shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.

Jesus said, "All power is given unto Me in Heaven and earth." Therefore we cannot add to His power, even though we may lay down our all in sacrifice with Him; but in Rev. 2:26, He said: "To him that overcometh, will I give power over the nations." In order to be of this priesthood we must follow in the footsteps of Jesus, our Leader and Head. According to God's Word, we must "walk in the light, as He is in the light, and have fellowship with all the saints;" all who walk by the same rule laid down in God's Word. (Psa. 119) "Thy word, O God, is a lamp to my feet, and a light to my path." "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word. Thy Word have I hid in my heart, that I might not sin against thee." "By Thy Word is Thy servant warned." Warned against the errors of the wicked; those who have once known the way of truth, and departed from it. Against the darkness of this world—the outer darkness. Against the prince of this present evil world and the fallen angels; against spiritual wickedness in high places (D)evolution, higher (or hire) critics.

The light by which we walk is represented to us by the golden candlestick in the HOLY. This candlestick, or lamp was supplied with pure olive oil, and gave forth a clear, steady light in the holy; not like the light of some who claim to follow Jesus, whose lamps are trimmed with (fire and brimstone) to blind the eyes of their followers to the light of truth concerning GOD'S GOODNESS and LOVE, but a light by which we may know what is required of all who walk in the narrow way. Listen to the Prophet Micah (6:8). "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" We must walk according to His will, St. Paul (1 Thes. 4:1, 3) says, "We beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For this is the will of God, even your sanctification." The Psalmist (147:10, 11) informs us that God takes no delight in the strength of the horse, nor in the legs of a man, but He does take pleasure in them that fear Him, and that hope in His mercy. If we desire to know how God sets us apart, St. Paul (Eph. 2:9-14, 19, 22) helps us to see that it is not of works, lest any should boast, "For we are His workmanship, created in Christ unto good works, which God hath foreordained that we should walk in them, wherefore remember, that ye being Gentiles in the flesh, that at that time ye were without Christ, being aliens to the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world. But now, in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ, for He is our peace."

Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone. In whom the building fitly framed together growth unto a holy temple in the Lord. In whom ye also are builded together for a habitation of God through the Spirit.

How beautifully this union with Christ is illustrated in Jno. 15, wherein Jesus likens Himself to the Vine. "I AM THE VINE; YE ARE THE BRANCHES." What a close fellowship is pictured in this!

How different from the olive tree. Into the olive tree the Gentiles were grafted, but not so with the VINE. The vine is not grafted; the branches grow out of the vine. The branches broken off of the olive may be grafted in again, says the Apostle, but Jesus said that unfruitful branches of the vine should be cut off and cast away, and men would gather them and burn them; but the fruitful branch would be cared for by the Heavenly Father with whom there is no variableness, nor shadow of turning. The fruit of this vine—the fruit of the Spirit—is love, joy, peace, long suffering, gentleness, meekness, temperance, etc., against which there is no law.

And as the natural vine is cultivated for its fruits to be put upon the market at the proper time and to the best advantage, so also will the great Husbandman of the Christ vine "prune the branches, and cultivate the fruit and gather it and give forth to the world, when the world is in the right attitude of heart to receive it. Then will go forth the Word of God to fill the earth; then will go forth the Word of the Lord as spoken by Isa. 55: "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; buy wine and milk without money, and without price."

We see another picture in "Abram" of those who go out from home and loved ones to be one with Jesus.

We see in Noah and the ark, a picture of the "little flock" lifted up above the great trouble, and we are reminded of the words of the Psalmist (91:7, 8): "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee; only with thine eyes shalt thou behold and see the reward of the wicked."

And, as Noah and his family came forth from the ark to begin the new dispensation, in like manner will the glorified church come forth to bless the world when the great sea of trouble has been assuaged from off the earth. Then will begin in earnest, the rule of the King of Righteousness; for then will the kingdoms of this world become the kingdoms of our Lord and His Christ.

We see this feature illustrated by Joseph, in Egypt. There are four classes shown in God's great plan of salvation, viz.: the little flock, the great company, the ancient worthies, and the world of mankind.

First, Joseph gathered in all of the corn of the plenteous years in Egypt; then in the famine time, they came with their gold and bought corn.

Next, they came with their flocks, exchanging them for corn. After that, the people came to Joseph and offered their lands in exchange for food.

Then there was nothing else for them to do but to offer themselves to Joseph as servants. Now, when this was done, Joseph had gained for Pharaoh the whole land of Egypt, and soon there arose a King who knew not Joseph. After Jesus has selected the little flock, and the great company has been taken away from the earth, and the ancient worthies have become princes in all the earth, and the whole world has learned righteousness, then will the Son deliver up the kingdom to the Father, that Jehovah may be all in all.

Then will be fulfilled the promise to Abraham, "In thee and THY SEED (CHRIST) shall ALL the families of the EARTH be BLESSED."

And this is why GOD willed that there should be a royal priesthood. In order that we might shew forth the praise of Him Who has called us out of darkness into His marvelous light.

But this requires faithfulness on our part, while it is true that "it is God that worketh in us both to will and to do of His good pleasure." It also holds good that we are to "work out our own salvation, with fear and trembling."

Jesus said, in (Rev. 3: 21), "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."

Think of all the exceeding great and precious promises,

by which we may become partakers of the Divine nature; think what Jesus did to bring this great favor to you, and then think how little you give Him in return. JESUS is represented on the atonement day by a bullock, while the whole church is represented by a goat. A bullock for one perfect man (JESUS); a goat to represent one hundred and forty-four thousand. Surely our boasting is in the Lord alone.

But this is the mystery that has been hidden from ages and generations, now made known: "Christ in you, the hope of glory."

The saints are found on earth; gathered from among men, not made after death, as some seem to think.

We call to mind an article in a daily paper, in another city, in which it was stated that a clergyman, whose body had been buried many years, was to be exhumed, in order that he might be branded a saint. I would rather be a saint before I die, than to have some so-called church authority try to make a saint of me after I have ceased to breathe. The Lord says, "Gather ye My saints together unto Me, those who have made a covenant with Me by sacrifice." And the Psalmist says, "My goodness, O Lord, extendeth not to Thee, but to the saints that are in the earth." And the epistles of the New Testament are all written to the "saints and faithful brethren in different parts of the earth."

We are not seeking for glory among men, nor seeking their approval, but "studying to shew ourselves approved unto God; workmen who need not be ashamed, rightly dividing the Word of truth." We are to walk in the footsteps of Jesus, as He walked on earth, during the three and one-half years of His ministry, during which He gave all He had—human rights. We are not called upon to give Heaven; we are not there. Jesus left the Heavenly courts and all the glory that He had with the Father, in order to share the lot of the fallen race, and ransom them back from sheol; and when He had proved Himself worthy of life, He freely gave that human life to ransom Adam and his posterity, and all who are trusting in the merit of His atoning blood, are justified freely from all things; no longer reckoned as sinners in the sight of Jehovah, but as justified human sons, on the same plane as Adam before he sinned, and as Abraham was reckoned by faith, and on the same plane on which OUR LORD was born, recorded in Matt. 2:1-6. Having been justified by faith, we have

peace with God; we may now offer ourselves to God acceptably through Jesus Christ, our Lord. This royal priesthood constitute the church of the living God, whose names are written in Heaven; Jesus said, (Rev. 3): "He that overcometh shall be clothed with white raiment, and I will not blot out his name out of the book of life, but will confess his name before My Father, and before the holy angels."

By and by, when men come back from the tomb, some will be missing, will not come as others have, and naturally there will be some inquiry made concerning them: Where is my father, or mother, as the case may be; they were good, and taught us to do right. I am sure they were as worthy of life as we; why are they not here? And then, with the books opened, so that the knowledge of the Lord will cover the earth, as the waters cover the sea, they will with this knowledge, and previous knowledge of their lives, they will remember that some were born in ZION. Now the mystery is solved; they have a friend in the Heavenly court, and will no doubt be encouraged to start up the highway of holiness, reasoning that if God can lift them up from being born in sin, to Heaven and the Divine nature, He surely can lead me up to human perfection and holiness.

Think of the poor fellow who died thinking he was on the road to eternal torment, when the voice of the Son of God shall call him from the tomb; his first thought will be, now I am to be tormented; and some one will know the truth of the matter will tell him he has been in hell ever since he ceased to breathe, and there is no more HELL, for death and HELL are cast into the lake of fire, and that fire symbolizes the second death.

We may be assured that all who have been deceived by the false theories and doctrines of demons, will gladly accept the proffered help of the royal priesthood.

Let us then "study to show ourselves approved unto God, rightly dividing the Word of truth;" realizing that "the Word of God is quick and powerful; sharper than any two-edged sword, piercing even to the dividing assunder of soul and spirit, and of the joint and the marrow, and is a discerner of the thoughts and intents of the heart."

*Praise the Lord, His glories show,
Saints within His courts below,
Angels round His throne above,
All that see and share His love.*

Asbury Park, Assurance Day, July 1, 10 A. M.

Synopsis of Opening Discourse by A. G. Wakefield.



T would be difficult for us to find a more interesting subject this morning than "Our Basis for Assurance." We remember the Master's parable in the Sermon on the Mount, about the two men who built houses, one on a rock, and one on the sand. Even if both houses were built good and strong, yet one would certainly fall when the storms and flood came upon it, because it did not have a good foundation. We all desire to have, as it were, a touchstone, by which we can determine our position before the Lord—so that we may not build our hopes of a reward from Him on the sands of uncertainty, but on a solid foundation.

In Romans 8:16, we have the words, "The Spirit itself beareth witness with our spirit, that we are the children of God." Unless we have this witness of the Spirit we cannot have the peace of God which cometh only with the assurance that we are pleasing to Him, and that His care is over us. However, many are greatly perplexed when thinking of this subject. Not knowing what the witness of the Spirit is, they cannot know whether they have it or not. Some, more full of self-confidence than of knowledge, claim that they have the witness of the holy Spirit, and refer to their happy feelings as the evidence. The difficulty with a witness of this kind is that it fails in the time of greatest need. When friends are numerous, health is good and business prosperous, they are happy, but when adversity comes their assurance is gone, and they are plunged into the anguish of despair. Misled by their feelings, they think themselves drawing nearer to God at a time when really they are under the adversary's leading, going straight into temptation. This accounts for some of the frequent and

Subject: "OUR BASIS FOR ASSURANCE"

sudden falls from grace which some experience, and which astonish both themselves and their friends. Deceived by an unreliable witness, they felt secure, were off guard and fell an easy prey to temptation at the very time they felt "so happy in the Lord." Again, the trials and disappointments of life designed to draw us nearer to our Father, and to make us more appreciative of our Savior's loving sympathy and care, are partly lost upon this class; because, losing the witness of their feelings, which they falsely consider the witness of the Spirit, they feel so bereft, and so hungry and thirsty for a return of the good feelings, that they lose many precious lessons obtainable only when leaning confidently on the Lord's bosom and communing with Him whilst passing through life's Gethsemanes.

Another class of Christians, learning the unreliability of the witness of feelings, seem to conclude that God has denied to them any reliable evidence of His favor—any sure witness on the subject of their acceptance as members of His family. Their thoughts are expressed in the well known hymn:

"Tis a point I long to know—
Oft it causes anxious thought:
Do I love the Lord or no?
Am I His or am I not?"

THE SPIRIT NOT A PERSON.

Much of the difficulty in understanding the Spirit's witness is due to a misconception of what the Spirit is. In the early days of Christianity, certain ones came into power in the church who were ambitious. In their endeavor to curry favor with the Greeks who had many gods, these sought out a scheme whereby they would have three gods. Thus they placed the Father, Son and holy Spirit on a parity, and thought of three persons equal in substance and

power. Then, to satisfy those who still held to monotheism, they claimed that the three gods were one god. This idea did very well for the time when mysteries were worshiped instead of unravelled, and thus came into very general acceptance. It has been taught for centuries, having been incorporated into the creeds of practically all denominations. For this reason, although no one ever really believed it (for the reason that it is impossible to believe such an absurdity), yet it has been so generally accepted as to becloud all Scriptures which speak of the holy Spirit and its work. To add to the confusion, the translators of the Authorized Version have used the term "Holy Ghost," where the correct translation would be "Holy Spirit."

What, then, is the Spirit mentioned in our text? The Greek word used here is *pneuma*, the primary or root meaning of which is *wind*. However, the holy Spirit is not simply a holy wind. As a wind is a great unseen power, so this word gradually came to signify any invisible power. The holy Spirit may then be understood as being "the Divine will, influence or power, exercised any and everywhere, and for any purpose in harmony with the Divine will."

Since the Spirit is invisible, how can it witness to us? The Spirit, being the mind of God, witnesses to us through the Bible, which is the Word of God. St. Peter tells us that "holy men of God spoke as they were moved by the holy Spirit." Therefore, the things which they wrote are the testimony of the Spirit. With respect to the writers of the New Testament the same is true. Although our Lord had assured His Apostles of plenary power, yet on the eve of His ascension, He enjoined them, "tarry ye in the city of Jerusalem until ye be imbued with power from on high." When they received this power through the impartation of the holy Spirit which was shed forth upon them on the day of Pentecost, they were fully qualified to speak the testimony of the Spirit. Thus it is through the inspired writers of the Bible that we receive the witness of the Spirit. In other words, the testimony or witness of God's Spirit is given to us in the Word, for the Bible is the expression of God's will.

SERVANTS, FRIENDS, SONS.

The Scriptures reveal that the Jews under the Law Covenant were the servants of God, St. Paul stating that Moses was faithful as a servant over his house. (Heb. 3:3.) As the servants of God, they were required to live in harmony with certain laws, and when they broke these laws, they were to be punished. Being imperfect, none of them could keep the law, and were in bondage. However, by performing sacrifices year by year continually, they maintained their relationship with God as servants. As the servants of God, they were under His protection and care to a certain extent, and had the privilege of coming to God and petitioning Him for such things as a servant may expect of his master. They did not, however, have the opportunities of fellowship which would be accorded to friends or sons.

There is also a class mentioned in the Bible as living before the first advent who enjoyed a relationship with God on account of their faith. Abraham stands out prominently amongst these, and of him it is testified that he "believed God, and it was accounted unto Him for righteousness, and he was called the friend of God." As the friend of God, Abraham's position was a very favored one. His relationship was so close that when God was about to destroy Sodom, He revealed it to Abraham in advance, and on his intercession, promised that if there were ten righteous men in Sodom, the city would be spared. Later we find the singer of Israel described as "a man after God's own heart." Elijah furnishes a still further example of this class who because of their strong faith enjoyed a very favored position in the sight of God. In the eleventh chapter of Hebrews, St. Paul mentions a number of these faithful ones of past ages who were the friends of God, and who, on account of their loyalty, are promised a better resurrection.

But it is of neither of these classes that the Apostle speaks in our text. Both of these were under condemnation, and it was only through the sacrifices of the servant class that they maintained their typical relationship with God. It was only because of the Ancient Worthies' continual manifestation of faith that they continued as the friends of God. In the first verse of Rom. 8, we read, "There is therefore now no condemnation of them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Explaining this matter further, St. Paul shows that it is only because Jesus has died for us, that it has been made possible for the law to be fulfilled in those who

walk according to the direction of the Spirit. It is indeed a wonderful evidence of grace, that we may have this privilege of passing from under condemnation through the blood of Christ. But this is not the end of God's grace to us, for in the 14th and 15th verses we read that "As many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." All mankind, including even the favored classes prior to the days of Jesus were under more or less bondage, but those who come now unto God through faith in Christ are not given again the spirit of bondage or fear. Ah, no! The great Jehovah adopts them as His sons, bestowing upon them His Spirit. No longer are they in fear; they are now the sons of God; and as the little child cries out to a loving parent for protection and care, so we may look upon God as our Father, remembering the prophet's words, "As a father pitith his children, so the Lord pitith them that fear (reverence) Him." (Psa. 103:13.)

WHAT IS THE SPIRIT TESTIMONY?

But can we be sure that we are the sons of God? Yes. Our assurance is in our text, "The Spirit itself beareth witness with our spirit, that we are the children of God." How does the Spirit witness to us? through whisperings? through feelings? No! it does not witness in any such way as this. God's Spirit witnesseth through the Word of Truth which He has given us. Through the Word, the Spirit shows certain experiences which will be the portion of the children of God, and every son will have some or all of these experiences. These experiences are so many and varied that it would be impossible to examine them all, but I have listed ten points which cover in a general way the entire Christian life, which we will now examine.

The Spirit *first* testifies that before we can become sons of God, we must turn from sin, and come unto God through Christ, asking the forgiveness of sins. If our spirit or mind can testify that this has taken place, that we love righteousness and hate iniquity, then we may look for the *second* point of the Spirit's testimony. It is to the effect that God holds out the offer of sonship to such as are willing to give up the earthly hopes which would naturally accrue from the Ransom, and take up the cross to follow in the Master's footsteps. St. Paul has presented this matter of consecration in a very direct way in Rom. 12:1, saying, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, your reasonable service." Truly it is a reasonable service! Nothing less would even approach that which is reasonable. The Lord Jehovah had created our first parents in Eden and surrounded them with everything for which heart could wish. Furthermore, they had the privilege of enjoying Edenic condition throughout eternity, on the condition of their obedience—but they rejected His love. They turned their backs on His provision. Not only so, but with the exception of a few noble souls in all ages, the whole world has continually gone contrary to God's will. Yet, even under these circumstances, God so loved the world that He gave the dearest treasure of His heart, His only begotten Son, the One who had served Him faithfully from the very day of His creation, that He might come into the world and die, to redeem those who were continually going contrary to the Divine will. Truly has the poet written,

"God loved the world of sinners lost,
And ruined by the fall;
Salvation full at highest cost,
He offers free to all.
O! 'twas love, 'twas wondrous love,
The love of God to me;
It brought my Savior from above,
To die on Calvary."

It is when we thus come to consider our Father's great love to us that we are able to appreciate the subject of consecration. It is in this light that we can understand so pointed an expression as the Master's words in Luke 14:33, "Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple." When we discern that we really have nothing aside from that which is of God's grace, and that all of our hopes are dependent upon His love and mercy, we perceive that in justice we belong to Him. Nevertheless, we are treated as free agents in the matter. The Lord freely gives us all that we are and have, even though as members of the fallen race we did not deserve

anything, and then He tells us that if we will devote ourselves to Him, He will call it a sacrifice, and give us a share in the glory of Christ's Kingdom: that we may be "heirs of God and joint-heirs with Christ." Thus we see that the presenting of ourselves is not a work of such transcendent merit: that it is really a great privilege which has been extended to us.

Do we then discern the Spirit's testimony on this subject? and does our spirit respond in the words of the Master, "Lo, I come, to do Thy will, O God?" Do we gladly respond to the Spirit's invitation, and present our bodies a living sacrifice, recognizing that, in view of the wonderful mercies of God, nothing less would be a reasonable service? Are we thus being led by the Spirit? Then we have the assurance that "As many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). In the following verse the Apostle speaks of the means which is used, saying, "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." The Spirit of God so operates in such as present themselves to Him that they are begotten to a new life: they are adopted into His family. Therefore, all who have responded to the Spirit's testimony on these two points, justification and consecration, have the witness of the Spirit with their spirit, that they are the children of God: "And if children, then heirs; heirs of God, and joint-heirs with Christ." Every true child of God must have this witness, for no one can attain this position who has not consecrated himself to the Father's service.

SPIRITUAL DISCERNMENT.

The Spirit's testimony, however, does not stop here. We come to our *third* point. There are many features of God's plan which the world cannot possibly understand. Neither could any perfect human being understand these. St. Paul assures us (1 Cor. 2:14) that the "natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual discerneth (margin) all things, yet he himself is discerned of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." The Spirit thus testifies that the sons of God will be enabled to understand some of the mysteries of the Kingdom. Have these deep spiritual truths relative to the philosophy of the Ransom, the Hidden Mystery, the Covenants, etc., been gradually unfolding before us since we gave ourselves to the Lord? If our spirit answers that this is true, then we not only have the assurance that we are sons of God, but that we are growing. If we do not have this witness, then we may have reason to doubt if we have properly used the privileges of the Father's table. St. Paul spoke of such a class in Heb. 5:12, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and have become such as have need of milk, and not of strong meat." There are some good hearted souls today associated with the I. B. S. A. classes, who seem to have learned from their study of the Truth that the hell of the Bible is not the hell of the creeds, and have been so overjoyed with that, that they cannot think of anything else. Truly, it is a great blessing to such to get their eyes opened on this point; but do not stop with that. Rather, as the Apostle exhorts in the next verse, (Heb. 6:1), "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection." Let us diligently apply ourselves to the deeper things. Let us partake, sparingly at first and in larger measure gradually, of the strong meat of the Word, that we may grow thereby.

THE HEAVENLY TREASURE.

Our *fourth* point is concerning our affections. In Matt. 6:19-21, the Master exhorts that we lay up for ourselves treasures in Heaven, and in Col. 3:1-3, St. Paul, expressing a similar thought, says, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth, for ye are dead, and your life is hid in Christ by God." (Diaglott.) Thus the Spirit witnesses that it is God's will that we transfer our affections from things temporal to the things which are eternal. Those who rely on the witness of feelings would not be able to understand these passages: for it is only when things are going well with them from the standpoint of the flesh that they feel contented. However, as the true child of God studies the Word in the light of the holy Spirit,

he discerns therefrom with ever-increasing clearness that the special favors of God—the glories of the heavenly Kingdom—are only for those who cross their natural desires, and follow in the Master's footsteps. Of these it is written that they shall share the glories of the Anointed; that "they shall be priests unto God and unto Christ, and shall reign with Him a thousand years" (Rev. 20:6). As more and more we compare these future prospects with the beggarly elements of the world, and discern their transcendent value, surely we will "set our affections on things above, not on things on the earth." If, then, we find our love for earthly things diminishing, and our longing for the heavenly portion increasing, we have this further evidence that we are progressing in the Christian way. In harmony with this, St. Paul remarks in Phil. 3:21, "For our conversation is in Heaven: from whence also we look for the Savior, our Lord Jesus Christ." If our affections are really on the heavenly treasure, then it will be the subject of our conversation on every suitable occasion. It is for this reason that we have assembled here in convention—that we might have the opportunity of talking together of the better things.

It is left for St. John, however, to give us the climax of the argument on this point. His words are (1 John 2:15), "Love not the world, *neither the things which are in the world.*" Do we love the world—the present order of things? No! There is too much evil connected with it. We earnestly desire a change. Do we love the things which are in the world? Perhaps we have labored long that we might secure a nice home. Perhaps we have devoted much time to it, and really have a very comfortable, homelike place. Surely it would be nothing but natural that we should love it. True enough! It would be the most natural thing. But if we would be the sons of God—if we would make our calling and election sure—the Apostle says, "love not the things which are in the world." Does this mean that we are not to appreciate any of the good things of the world? that we are not to appreciate our home? There is a difference between appreciating these things, and loving them. It is proper for the natural man to love any good thing of the earth, but not for the Christian. The children of God occupy an unique position in the world, in that while they are outwardly much the same as other people, really they are merely tabernacling in the flesh while they are waiting for their heavenly inheritance. While we can appreciate the cave which would protect from a sudden storm, we would not love it as we would the comforts of home. So the Christian appreciates his tabernacle, but longs for his eternal heavenly home. Do we find, then, that our love for the heavenly things is growing stronger, while our love for the things of the world is gradually decreasing? Then our spirit being in harmony with the witness of the Spirit gives us additional testimony that we are progressing in the Narrow Way.

ACTIVITY.

The *fifth* point on which we desire to examine the Spirit's testimony is activity. There are those who seem well content with taking one or two steps toward God, and who do not seem to realize that anything further is necessary. They think that all that is necessary to their salvation is that they accept Christ in a rather half-hearted way, and unite themselves to some church organization. They sing, "I left it all with Jesus, long ago," and sit down content. Faith in the all-important which our Savior has done, yea, and is now doing for us, is indeed essential to our salvation, but the Spirit testifies that we have also a part in working out our own salvation. He who has taken the steps which we have already examined, will find such an appreciation of the Lord's mercy in his heart, as that he will be impelled to activity in the service of God. He will desire to show his faith by his works. If we will read in the second chapter of St. James' epistle, verses 14-26, we will see how forcibly the Spirit witnesses on this point. He who hears the Spirit's testimony on this point will search for some indication as to what works will best serve to demonstrate his faith. The Spirit answers, "This is the will of God concerning you, even your sanctification." In 1 Cor. 9:26-27, St. Paul shows that it is necessary for the Christian to wage a continual warfare against the natural instincts of his flesh. Let us, then, be ever on the alert lest we grow weary in well-doing. In His prophecy of present day conditions in the Church, the Master pointed out (Rev. 3:15), that a spirit of lukewarmness would be the general disposition of professed Christians. We have seen this prophecy fulfilled. We have seen the great church systems

spewed out. The Lord now is dealing with individuals. If these also become indifferent, shall not their fate be the same as that of the systems? What is the influence upon us of the spirit of indifference which we see? Does it tend to cool our ardor, or can we see it in its true light, so that it would rather serve to increase our love and zeal? Let us ever remember the Master's pointed statement, "I would thou wert hot or cold."

OBEDIENCE AND LOYALTY.

The *sixth* and *seventh* points are closely related to the foregoing. In order that our works may be pleasing to the Father, they must be along proper lines. We must earnestly seek for the mind of the Spirit as to what we shall do, and then implicitly obey. This becomes a test of our consecration. He who is fully consecrated to God does not wait for a direct command. The slightest expression of the Father's pleasure concerning him is his law. With the Savior he can say, "My meat is to do the will of Him that sent Me." He who attains this attitude of heart is truly pleasing to God, and he who maintains it is assured of a share in the Kingdom. Of such it is written, "Be thou faithful (loyal) unto death, and I will give thee a crown of life."—Rev. 2:10.

PERSECUTIONS AND CHASTISEMENTS—SUBMISSIVENESS.

The *eighth* point of the Spirit's witness has to do with the severe experiences through which the Church is called to pass. Chastisements are of two kinds—those given as punishment for wrong-doing, and those which are for the polishing of our characters. While the punishments do not give evidence that we have been specially pleasing to the Lord, yet they do demonstrate that we are still His children (Heb. 2:7). Those chastisements or tribulations which are intended for the polishing of our character, however, are a real cause of rejoicing, for we gradually learn from them lessons which are essential to the development of the character of Christ. So St. Paul testifies, "We glory in tribulations also; knowing that tribulation worketh patience, and patience experience, and experience hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the holy Spirit which is given unto us." Then if we are enduring chastening, it becomes a further basis for assurance that God is dealing with us as sons.

If we receive these disciplinary experiences it is evi-

dence that God is dealing with us, but if we are able to submit to them joyfully, it becomes an evidence that we are more and more becoming copies of the Master, who submitted patiently to the persecutions which were directed against Him. Thus our *ninth* point is submissiveness. It is when we realize that "All things (even persecutions when rightly received) work together for good to them that love God," that we are able to show forth this quality of submissiveness. If we will remember when going through some fiery ordeal that it is permitted by the Lord for our good, it will help us to submit to it, and receive the blessing intended.

CHARACTER DEVELOPMENT.

As our time is limited, we will not discuss our *tenth* point at length, but will be content with reading St. Peter's treatise thereupon; (2 Pet. 1:5-11.) "Giving all diligence, add to your faith virtue (fortitude); and to virtue knowledge; and to knowledge temperance (self-control); and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity (love). For if these things be in you, and abound, they make you that he shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." Do we desire to have the assurance that we will never fall? The Apostle in this passage tells how we can secure it. It is by doing these things.

Let us then, dear brethren and sisters, examine ourselves to see if we have the Spirit's witness with our spirits that we are the children of God, and if we are progressing in the Christian way. If this is true, then St. Paul says, "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for He is faithful that promised." "Cast not away, therefore, your confidence, which hath great recompence of reward."—Heb. 10:19-23, 35.

Asbury Park, Assurance Day, July 1.

Discourse by C. P. Bridges. Subject: "ASSURANCE THROUGH PRAYER"

TEXT: *Our text is found in Isaiah 40:31. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint."*

 **I**n thinking of a subject that would be in harmony with this day, Assurance Day, I was much impressed with the very many things which the Christian can assure himself are really his. While we walk by faith, we are confident that He who has promised is able to fulfill all that He has promised, and so we have the "full assurance of faith." I remembered Paul's words, "I know whom I have believed," and "We know that all things work together for good, to the called according to His purpose." And then I thought of the many things that John was firmly persuaded about. "We know that we are of God; that Christ was manifested to take away our sins; that when He shall appear we shall be like Him; that we have passed from death to life." And we might go on quoting other assurances.

And then I was further impressed as I thought of the variety of ways in which these assurances come to us. Sometimes as we study; sometimes the experiences of our life, the glad and the painful. But the thought that came to me most forcibly was the assurance that comes to us through prayer. And so I am going to speak to you about this subject: "Assurance Through Prayer."

There are many professed Christians in the world today who do not have this "Full assurance of faith." When questioned as to their standing they say, "I hope that

I am a child of God; I think I am a Christian." The true child of God has more than a think, more than a mere hope of his standing; his is a firm persuasion, a surety. He has this strong assurance because he knows God as his Father. With him, there is absolutely no doubt that he is a member of the family of God.

How does he know God? Is it by seeing His handiwork in the flower and fruit, in the heavens, or by the manifestation of His power in the wind, the snow or the rain, or the thunder and lightning? These do truly speak to us about God, but this is not the way the child of God knows his Father. He knows Him by intimate communion, and that communion comes through prayer.

But does not the one who *hopes* he is a child of God pray? Yes; he prays, but he does not pray aright. What do you mean by "pray aright"? Is there some form of words to be used? Some sort of ceremony that must be performed, in order to pray aright? Ah, no. It is not the form of words nor the performance of any ceremony that makes the child of God acceptable at the Heavenly Throne; it is the condition of his heart. When he prays, he is assured that God is listening; he knows that he is near God, so near that he feels that he might almost reach out his hand and touch Him. When he prays, he feels that for the time being, he has been carried to Heaven and is in the actual presence of God. When the other prays he does it in a half-hearted manner. He does not know the value of prayer; he does not get near to God; in fact he does not know God; he merely knows about Him.

While we must first know God in order to pray aright, we must exercise this privilege of prayer in order to know God better, and the better we know God, the stronger is the assurance of our standing with Him, as sons, as new crea-

tures. And these are the things we want to be assured of. We love to pray because we love to talk with our Father. We pray because we want to thank and praise Him for all His goodness to us. We pray because we desire still further His favors and goodness, and as these come to us there is still further assurance of His love to us.

For a moment, I want you to notice the 28th verse of this chapter, from which our text is chosen. "Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary?" Note here the declaration of His power. When we come to Him in our frailty, how wonderful, how strengthening, how comforting to know that behind our weaknesses, and to make up for all that we may lack, is Omnipotence. And as we lay hold upon this great source of strength, we can feel as Paul, "I can do all things through Christ." Surely in this there is great assurance.

Let us now analyze our text. "*They that wait upon the Lord.*" Some are inclined to think that if God does not immediately give what they have requested, He does not wish for them to have it. This may be so in some cases, but not always so. He defers to answer, because He wishes to test our faith, or because He may want us to see ourselves just how much we really want the thing we have requested, or He may see that we are not ready to receive it, or He may desire that we exercise ourselves in answering our prayer, for God expects us to answer our prayers, sometimes. I remember hearing about a certain man who said, "Every day I pray, 'Give us this day our daily bread,' but I don't expect God to send it to my house; I just get my coat off and hustle around for the bread." Our text tells us that we must wait upon the Lord if we would get the blessing. We are not to ask merely once and think that is enough, but we are to make prayer a habit. We should have as regular seasons for our prayers as for our meals, and we should seek for further opportunities between these regular seasons. We should pray before we begin our day's work, and also while we are doing it. We should pray before we read our twelve or more pages in Scripture Studies each day. We should pray before we study our Berean lessons. We should pray before we attend the classes or come to the convention. (I hope all who came to this convention prayed much before they started, and also while they have been here.) We should pray before we go into the Volunteer work. In fact, we should pray before we do anything, and do all in the name of the Lord Jesus. This in the true sense is waiting on God. The one who does this will have ever increasing assurances of God's blessing. And you who have been practicing this, can tell how much more important, how much grander the work seems when it is sanctified by prayer. You can also tell how the work has seemed easier.

How precious is this privilege of prayer, when we reach up to Heaven and Heaven bends down to us. How earnestly we should seek to know God in order that we might pray aright. David expresses the desire of the true Christian very beautifully in Psalms 141:2: "Let my prayer be set before Thee as incense, and the lifting up of my hands as the evening sacrifice."

The priest was required to offer every morning and every evening a lamb for a burnt offering (Ex. 29:39). And also every morning and evening was he required to offer incense upon the golden altar. After the burnt offering he carried the incense into the Holy, and always his face was turned towards the Most Holy. Even when he went from the Holy he kept his face towards the Mercy Seat, always backing out.

We know that the lambs typified our Lord, the Daily or Continual Sacrifice. It seems that David was inspired to write "the evening sacrifice" because the antitypical lamb was slain in the evening. We know that God esteemed the incense offering very highly because of its antitypical significance. With this understanding, how beautiful is this thought expressed by David. So also, when we come to God in prayer, we come to offer our incense, our heart's best endeavors, our ability as a justified person. And we come by virtue of the continual sacrifice, the "Evening Sacrifice." We lift up our hands, holding Him up, who is our surety, and by whom we have access into the Holy. Thus we ask God to accept our worship for Jesus' sake, and in the largest sense our prayers are set before Him as incense.

This is a further thought of waiting on God, and such waiting is sure to bring a great blessing. The blessing will never fail you; it is sure to come.

"They that wait upon the Lord, shall renew (or increase) their strength (or power). No one can be prayerful without its being shown in power. It will increase with each day. It will manifest itself as that one passes through the various experiences of life. Such do not get easily discouraged, but are, on the contrary, of good courage. 'They go from strength to strength.' Do we want more of the power of God? More strength to overcome the world, the flesh, the Devil? More strength to keep our covenant? Then, 'Wait on the Lord, be of good courage, and He shall strengthen your heart; wait, I say, on the Lord.'

Now notice the operation of this power in the lives of those who wait on God. "They shall mount up with wings as eagles."

Why does the Lord say "eagles?" Why not dove or sparrow or some other bird? Ah, He is using the strongest bird to illustrate this wonderful power. The eagle is not only a powerful bird, but has a very keen vision, and with its strong wings it flies to very high altitudes and is able to see things at great distance. So with those who wait on the Lord, they are "strong in the Lord and in the power of His might," they see very much farther than do others; they have strong wings; that is strong faith. As the eagle uses its wings against an invisible agency by which it is lifted up, so these who wait upon God exercise faith in the things that are unseen, and are lifted up, up, up and away from the world and get a view of the things that are afar off, even of another world and age. They are able to see God by faith, and like Moses, they "endure as seeing Him who is invisible" to the human eye.

We see what an important part faith has in order that we may have this full assurance. It is absolutely necessary in everything that we do. Without it we could have no fellowship with God in prayer. Without it we could in no sense please God. And so God likens our faith to wings that lift us nearer to Him. The more we pray, the stronger our wings become, and if we cultivate this habit of prayer, of waiting on God, they become strong like the eagle's. Only such mount up with wings as the eagle. If you find that your faith is getting weaker, you may know it is because you are not waiting on God. You may be *praying*, but you must do *more than that*. "Wait on the Lord."

Notice how our text brings to our minds further precious assurances. "They shall run and not be weary." Besides the promise of a future rest God gives to us a present rest. "We who have believed do enter into rest." We know that this race that we have been called to run is a hard one. We know that there are many difficulties that must be surmounted, and that there is a grave danger of our being discouraged, and overcome by these. The unsatisfied longings of the flesh, the struggle with the motions of sin which are in our members all tend to discourage us. We feel inclined to say, "I can never win in this race. There are too many things against me." God knows all about these things better than you do, and He wants you to come to Him for strength. He says, "Not by might nor by power, but by My spirit. The race is not to the swift." "Well, Lord, how can I win?" He says, "Wait on Me. Let Me show you how." And so we wait on Him in prayer, coming into His presence with confidence that He is able to give us the necessary strength. We tell Him all about the difficulties, we confess to Him all our weaknesses, we ask Him to forgive our lack of faith, and after a while He speaks to us in that tone of love that He alone can speak. He assures us of forgiveness, He tells us again of His love, and we go forth with renewed strength to press on in the race toward the goal. We have forgotten our weaknesses. We have been clothed with His strength. We have been assured that through Him we can win, and so we go on unwearyed. The praying saint is always the victorious saint. I am sure that each one of the 144,000 will be one that was mighty in prayer. Like Jacob of old, who desired a blessing, these say, "I will not let Thee go unless Thou bless me."

Has not this been your experience, dear friends? When you felt your spirit drooping and your feet lagging, and you went to the Heavenly Father, did not He speak the word that put new life into you? You have seen a boy come home from school, almost discouraged because he had had such poor success with his studies, and mother put her loving arms around him and said, "My boy, let mother help you," and immediately the clouds of trouble would vanish. And so God says to us when we come to Him in our trials, "My child, let Father help you." I am lost in wonder when I think of the great Father love. 1 John. 3:1. Just think

what a wealth of love the Father has lavished upon us in order that we might be called children of God; and such we are. (Fenton's translation.)

This great love that God and Christ have for us is such a wonderful assurance that I think it profitable for us to spend a few moments in considering it as we pass along with our subject. We are assured that the Father loves us with the same love that He has for the Son. We are assured that we are called to be *joint-heirs* with Christ, and it seems almost too much to believe. But by faith we lay hold upon these promises and we find that God is giving to us daily fresh evidences of His love for us. The human mind can never grasp these, and even we who are spiritually begotten can grasp them but dimly. I think that, not until we are fully like Him shall we understand the great wealth of His love; and even then "in the ages to come he will show the riches of his grace towards us through Christ Jesus."

It truly was a wonderful love that sent Jesus into the world; but how much more wonderful is that love when we understand Christ is the satisfaction to Divine Justice for *our sins*. We can appreciate in a small measure that it was no small sacrifice on the part of both God and Christ for the Son to leave the Heavenly courts and to share the bitterness of the world (Is. 53:10). Yet it pleased Jehovah to bruise Him; He hath put Him to grief. Friends, do you get the thought of that love? It pleased God to bruise His Son? How could God be pleased with such a thing as that? We read, "He was bruised for our iniquities; the chastisement of our peace was upon *Him*; and with His stripes we are healed."

Just think of the love that was shown in the last fifteen hours of that earthly life. Think of the words of love He gave to the eleven, and to us, as He sat at that last supper; of that prayer, "I pray not for the world, but for these whom thou hast given me, and for them who shall believe on Me through their words." Think of Him as He took that walk from the upper room to Gethsemane's garden. Think of Him, as alone in prayer He poured out His soul to God; "O My Father, if it be possible let this cup pass from Me." I sometimes wonder how the great heart of God could have resisted the paternal love that must have welled up at those words. Think of the calmness that came into the heart of our Lord from that moment. How was it? It was the assurance that came through prayer. God had spoken to Him.

I think of that wonderful manifestation of love as He was arraigned before the High Priest and before Pilate. "Yet He opened not His mouth." I see Him seated in mock splendor with purple robes. I hear the jibes and see the insults. See that noble brow, fit to wear the most regal of crowns crowned with thorns, and they pressed into the flesh until the blood runs down that lovely face.

Think of Him in the court-yard. The cruel scourging. Every blow cuts the quivering flesh to the bone. Yet never a word of reproach, but instead, a look of love.

Think of the journey to Golgotha's heights, the heavy cross placed upon that poor bleeding back. Is it any wonder that He fainted with all that suffering, having been without food or sleep for many hours?

Think of the cruel spikes being driven into the kind hands and patient feet. Of the look of love upon those who had followed Him. Of the words to John—"Behold thy mother," then of the six painful hours on the cross. Think of the agonizing cry, "Eloi, Eloi, lama, sabachthani."

You who are parents know the feeling in your heart when the little one in its suffering calls out to you. What must have been the feeling in the heart of God at that time?

And now we ask—"Why all this?" It was because God so loved the world. No wonder we say, "What manner of love." And if we are amazed at this manifestation of love towards the world what must be this greater love which He has lavished upon us in order that we might be called *children of God*. Just think of this love. If you have the faith to lay hold upon the promises, if you are willing to take the required steps, then you can claim this love. God himself assures you of it.

In 1 John 4:11-16, we have four indisputable witnesses of our standing with God. Let me read them. *If we love one another*, God dwelleth in us and His love is perfected in us. Have we the witness that we do love one another? Can we as we search our heart see that we have *only love* for each and all brethren? God will not dwell with us unless it is so.

"Hereby we know that we dwell in Him, and He in

us, because *He hath given us of His spirit*." This is the power, the influence that comes from Him through waiting on Him. Are you sure that you have this in your life?

"Whosoever shall confess that *Jesus is the Son of God*, God dwelleth in him and he in God." Oh, you say, "that is easy; anybody can have that witness." But wait; what does it mean to confess this? It means a whole lot more than making the statement that He is the Son of God. It means that such an one will recognize Him as his Head, and such recognition means that God has given of His spirit; consequently God dwells in him.

"And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him." We must not get the thought of "being in Christ" as members, and dwelling in God, confused. God is Love, personified; all His environment is love. When we are in the same environment, dwelling in love, we are dwelling with God.

Now, if we have these four witnesses, we have the best assurance that we are at one with God and that we can claim all the "exceeding great and precious promises" as our own. And so again we say, Just think what a wealth of love the Father has lavished upon us in order that we should be called children of God; and so we are.

Our text brings to our mind a still further assurance that comes through prayer. Here it is: "They shall walk and not faint." Oh, yes; they that wait upon God will be able to do this also. This way that we are called to walk in, is the way of the cross. It is a diligent following on in the foot-prints of Him who has gone before. Every step is one of obedience and self-denial. A painful way at times, and our feet seem almost as if they would slip, at times. The soul cries out to God, "How long, O Lord, how long must I suffer these trials?" And the answer comes back, "My grace is sufficient for thee." Does God really speak to us? Oh, yes. It may not be in an audible voice; in fact, we are sure that it will not be, but nevertheless it will be His voice just as truly as though we could see Him. It may be in the promise He has made to one of the Patriarchs, as for instance, Abraham. In Heb. 13:5, Paul recalls a promise that God made to Abraham. "I will never leave thee nor forsake thee," and applies it to us. This is God speaking to us, truly, for the Church of this Gospel is much dearer to God than ever Abraham was. He has given to us a greater wealth of His love than He ever did to Abraham.

You will remember the experience of Paul and his thorn in the flesh. God's answer to him is the answer to all who are in trouble through Satan's buffetings: "My grace is sufficient for thee." I know not how the answer came to Paul, but I know it was sufficient and satisfying. So much assurance did it bring that he could say, "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me." This is the assurance that we all may have who wait on God in prayer. We can walk in the foot-prints of Him who has gone before, and not faint under the cross. Is not this "all sufficient grace" a glorious thing to have? It comes through prayer.

Another assurance that comes to my mind and brings a great blessing is found in Is. 50:7: "For the Lord God will help me, therefore I shall not be confounded. Therefore have I *set my face like a flint*, and I know that I shall not be ashamed." Oh, what assurance is this. But it requires determination on our part. In order to have this assurance we must *set our face like a flint*. What does it mean to set our face like a flint? It means that we must have a positive character; a fixed purpose to do the will of the Lord at any cost. It means that we will never in any degree surrender to any other will than the Lord's will. Such may have the assurance that they shall never be ashamed, because the Lord's will is always safe and right.

I want to especially recommend this text to the dear friends at this convention, as one that will be of great value to you all in this day. Many find their feet slipping because they have not been steadfast. Only those who have a complete trust in God, who in spite of every opposition keep their face turned toward God, will be spared the shame that is sure to come on the foolish virgins. The Lord will help all who come to Him in reverent, earnest prayer, seeking for help. And, realizing His help, we set our face to do His will.

In connection with our text I think of Enoch, who walked with God. How did he walk with God? He was so thoroughly in sympathy with God, so fully in harmony with the Divine will, that everything that he did was done

as though God was by his side. He felt the presence of God and he knew that he must be holy if he would continue to enjoy that presence.

"Before his translation, he had this testimony that he pleased God." I can well imagine the sense of joy that welled in the heart of Enoch each day as he did the things that came to his hand. I can imagine how he questioned in his mind how he could do these things to best please God. He did not need to wait until the resurrection day to hear the Lord's approval; there was the daily witness from God, the continual testimony that he was pleasing God.

And so may we walk with God; so may we have the testimony that we are pleasing God. We realize that we cannot please him in our fleshy nature, but in having a heart desire to do only His will, and seeking to know at all times what the will of God is for us. "Brethren, if our hearts condemn us not, then have we confidence towards God;" we have the assurance that so far as we know, we are doing His will. Having this confidence towards God we may, though darkness be around us, reach out our hand to God, and as He holds it say,

"I'd rather walk in the dark with Thee
Than go alone in the light."

It seems to me that the experience of Enoch must be the experience of all the Lord's people. It was *before his translation* that he had the witness of his pleasing God, and are we not looking forward to being soon translated? I feel very sure that if we do not have the testimony before we are translated, that we shall never have it. It seems that that testimony must come now. Do we not know whether or not we are walking with God? Do we not have the assurance in our hearts that God is with us? If we do not, then we are not living up to our privileges, and there is surely something wrong somewhere. If we lack this assurance, I am sure that we shall find that it is because we have not been waiting upon God as we should.

But some may ask, "Is not this the spirit of the Pharisee?" We answer, no: the spirit of the Pharisee is a self-conscious spirit, the spirit of egotism. But the other is, the knowledge of the completeness of Christ, and the assurance of our being in Him. Paul could say, "I run, not as uncertainty, so fight I not as one that beateth the air." He

knew that he was pleasing God because his own heart was wholly loyal to God. If we are walking with God it will not be in a boastful way, but in a humble way. There will surely be with us the knowledge that God has accepted our sacrifice, and the subsequent begetting of the Holy Spirit, and the marked evidences of growth in grace and Christ-likeness. These are the assurances that we are pleasing to God.

We must have this daily testimony that we are pleasing God, else we are not walking with God. God should mean more to us today than yesterday; there should be a more intense longing for Him than ever before. How beautifully the Psalmist expresses this thought: "As the hart panteth after the water-brooks, so panteth my soul after Thee, Oh, God." And how richly God satisfies that longing as we come to Him, waiting upon Him in prayer.

Unless we avail ourselves of this privilege of prayer, we cannot hope to walk with God. We can know God only through prayer, and unless we know God we can never walk with Him. I think Enoch's life must have been a continuous prayer; that always his heart was uplifted to God to feel just what was His will concerning him. I think that something of God's own glory must have been reflected in Enoch's face.

So that we may continue to walk with God, let us at the beginning of each day, place our hand in His; and leaving it there until night-fall, we may have the testimony that we have pleased Him and have walked with Him. And walking with Him each day in white apparel, we shall finally stand before Him fully approved, in His own glorious likeness, to be with Him forevermore.

And now in conclusion. Does prayer bring you near to God, very near? Can you feel His presence when you talk to Him? Do you realize that your prayers are answered?

Are you wearying in the race, or are you growing stronger? Are you fainting as you follow Christ, or are you saying, "These light afflictions work out for me a far more exceeding and eternal weight of glory." Do you feel that you are walking with God, just as truly as did Enoch?

Your answer to these questions will determine your standing with God. Let us be more and more diligent in prayer that our assurance may become fuller and still fuller.

Asbury Park, N. J., July 1

Discourse by W. M. Wisdom. Subject: "JEHOVAH'S CHARACTER"



THE Bible, the grand old Book, informs us that the reverential fear of the Lord, which is in fact based upon a true knowledge of His character, is the very beginning of wisdom; and further that God hath made foolish the wisdom of this world, for the world by its own wisdom knows not God, whom to know is life eternal. Many, it is true, know of God, but few indeed know Him in the strict sense of the term, for to know God is to love Him with all our heart, mind, soul, strength.

We therefore see that wisdom, heavenly wisdom, is built upon, or of knowledge; in fact, knowledge is the mere material of which wisdom builds, and it is the principal thing, as the Scriptures declare, happy is the man that findeth it.

Now, I am sure we all appreciate the wonderful light which has come to us in respect to the present truth, through Divine favor, and I am equally sure we all realize our need of increasing wisdom, the wisdom that cometh from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, consisting of the fruit of righteousness.

If we would have this wisdom, we must then follow the Divinely appointed course, go to the fountain of all knowledge, the spring of infinite wisdom; then drink deeply from this fountain, be refreshed, exhilarated from this spring. To do this, we must use the cup of all grace—the opportunity granted us of knowing God—and this we may do by a reverential study of Jehovah's character, as He has been pleased to reveal the same to us through His Word. The beginning of such study is the beginning of wisdom.

Jehovah is such a great, grand, noble, lofty, exalted Being, infinite in wisdom, majestic in power, boundless in

love, sublime in thought, mysterious in ways, that words are wholly inadequate to express a true conception of Him; and as we believe, our highest ideals in this respect are so far below the reality that they pale into nothingness, as it were, in comparison.

STUDY NECESSARY.

Some one has truly said that "The proper study for mankind is man;" concurrently we therefore say, the proper study for the new creature is the character of Jehovah; because our hope is that ultimately "we shall be like Him"—our Lord, who is the express image of Jehovah's person. As the Apostle states the matter, "Who will change the body of our abasement, that it may have the likeness of His glory."

Who is the splendor of His glory, and the image of Himself? Phil. 3:21; Heb. 1:3 (Syriac).

We are all agreed, I am sure, that the bodies we now have are very unsatisfactory; because of imperfections, inherited blemishes, painful weakness, ugly, deformed, decrepit, marred and scarred by reason of the fall to such a degree that like as our dear Bro. Sexton said, when we finally get rid of them we shall never want to see or hear of them again. But the provision is that by and by, if faithful, we shall have new bodies, glorious bodies, be like Him, who is the "splendor of Jehovah's glory."

Now, man we know; and from the Bible we learn that he was created in Jehovah's likeness, similitude, mental and moral, but he has fallen so far from his original perfection that there is but little of His image reflected in him. Therefore, our knowledge of man will not aid us much in the study of Jehovah's character; and since "no man has seen God at any time," how, then, can we have any knowledge of Him as a basis from which to study His character? Let us say first of all, in our investigation, that if we would gain any light on this matter, then we

must bend all our efforts to this important work.

Now, as we have learned, there are four ways by which things may be known, namely: by intuition, by observation, by experience, by information. We see we could know nothing of God by intuition, which is a quality or power limited to the Divine mind. And to say that we could know Him by observation would be negative to the Scripture, which declares that "no man hath seen God." It would be a manifest absurdity to say we could know Him by experience. So, then, the only way it is at all possible for us to know God is by information. But where shall we go for this information? We reply, "to the Bible, God's Word, the record of His own thoughts, the delineation of His own character, which is able to make wise men unto salvation."

But this Record must be studied reverently, and from the viewpoint of the Divine Author, if we could hope to get a true conception of the character of Him who gave the Word, made the Record. In God's Word we find a revelation of Himself, for His character is shown there; and we will study this Word properly, prayerfully, reverently, we shall know Him, whom to know is eternal life.

It is manifest that those who believe in the doctrine of eternal torment do not know God at all, for to know Him is to love Him, reverence Him, worship Him in spirit and in truth, because His infinite goodness calls forth all that is within us to magnify and glorify His most holy name.

IN KNOWLEDGE IS STRENGTH.

"I know Him," declared the Master; and it was by or as a reason of this knowledge that He was enabled to justify many. This knowledge enabled Him to endure the cross, submit to heartless mockings, and despise the ignominy, the shame heaped upon His innocent head by His enemies. Through this untold suffering the way of redemption was opened up; as a result of His knowledge released from the Adamic condemnation, was made possible.

Our Lord's intimate knowledge of the Father was therefore the source of His marvelous strength, His wonderful endurance, which enabled Him to bear the cross, despise the shame, suffering ignominy in every conceivable form, even the death of the cross. He had been with the Father from before the foundation of the world, from the very beginning; as the Logos He was the first and only direct creation of God; therefore by reason of such long and intimate relationship He knew perfectly the character of the gracious, loving Father, the great Jehovah, the Almighty God, whom to know is life eternal. To truly know God is to love Him sincerely, trust Him unreservedly.

This knowledge formed to be a bulwark against which the assaults of Satan prevailed not. He knew the Father to be just, loving, wise, and that He had the power which would enable Him to do according to His own will. In proportion, then, as we know the Father, we will to be strong in the Lord, and in the power of His might, and in this strength be able to withstand the temptations, the assaults of the adversary. Of ourselves we can do nothing. In Him is our strength.

And since the Father is too wise to err, and too loving to be unkind to any of His creatures, the Son well knew that nothing could befall Him, no experience come to Him, save that which would work out some good purpose in the Divine program; and if this entailed mental and physical suffering for Him, He was willing—for He had come to the earth to do the Father's will, irrespective of what it might cost Him. By this knowledge of the Father's character and the hope of the reward, the joy set before Him, He proved faithful unto death. "By His knowledge shall My righteous Servant justify many." Without this intimate knowledge we doubt if our Lord would have been able to stand the crucial tests to which He was subjected. The Scriptures seem to so indicate that He would have failed, as did Adam.

HOW WE MAY KNOW.

Now, God wishes us also to know Him, whom to know, truly know, is life eternal—don't forget this, friends—and He had made it possible for us to know Him. Therefore, He invites us to draw near to Him, get acquainted with Him, in order that He might appropriately draw near to us, that the acquaintance might be mutual.

While of the world in the camp condition, we were very far from God, knew nothing about His loving character, and were aliens and strangers from His favors. We began to "draw near," when we turned from open sin and left the camp condition, and faced toward the tabernacle to seek reconciliation. But this was only the first step in

the matter of getting acquainted with God. Our part does not begin to "shine" until we are fully justified, then it shines more and more unto the perfect day.

Therefore the nearer we get to God in spirit, in right speaking, right thinking, the nearer will God be to us, because as we thus "come unto Him," figuratively we shorten the distance between God and ourselves. And the nearer we thus get to God the clearer conception we shall have of His glorious character, the fuller knowledge we shall have of Him generally, and the deeper appreciation we shall have of His loving favor toward us. For to truly know God is to truly love Him. So we must never draw back from the cross that bears us to Him, closer to Him. Therefore, those who long and seek for fellowship Divine, should pray, "Lord, use any means to lift me up, e'en though it be a cross."

TRIALS ASSISTFUL.

Strictly speaking, our crosses are the trials which come to us in connection with our service of the truth, as a result of our faithfulness to our covenant by sacrifice. Of necessity this signifies cost to the "old man," but as Bro. Russell says, "That which costs nothing, manifests nothing;" in other words, is valueless; "but afterwards these experiences will bear the peaceable fruit of righteousness, provided we have been properly exercised by them."

Did you, dear friends, ever pass through a severe trial without fully realizing "afterwards" that it had been the means of drawing you nearer to the Lord, causing you to sense His presence with you more keenly than ever before? I know your answer by your happy, joyful, peaceful faces.

No one can gainsay that a saddened heart is a softened heart; and a softened heart is a sympathetic heart, reflects more of the image of God. Our Lord was made a faithful High Priest by the things which He suffered, so He could succor all who came unto Him, who is the High Priest of our profession. Therefore, as we study our own hearts, which have been softened by trials, troubles, sorrows, we begin to appreciate something of the tenderness of the heart of the loving Heavenly Father.

How loving, how tender, how compassionate, how long suffering He has been upturned and with us! Therefore, such study will aid us very materially in the study of Jehovah's character, in appreciating His love.

LOVE BASED UPON KNOWLEDGE.

We again assert that those who believe in the awful doctrine of eternal torment do not know God at all; for these would not themselves do what they ignorantly charge God with not only doing, but represent Him as rejoicing in the doing it; whereas His Word assures us that He has no pleasure in the loss of any—even in the death—much less in the endless torture of such, but instead wills, would be pleased, that all should be saved through coming to an accurate knowledge of the truth—to know Him, which is the beginning of wisdom, for the Bible states that the mercy of the Lord endures forever. He is good to even the unthankful; very tender, loving, compassionate.

No one can truly know God who does not appreciate and practice the principles of righteousness and truth and mercy; which mark the character of the great Jehovah. So if we would know God more intimately, then we must take the necessary steps to bring us into this blessed relationship—observe and practice those principles at all times. And more and more as we practice them, more and more will we come to appreciate the progenitor of them, and correspondingly desire to be like Him and see Him as He is. The result will be a transforming of our characters by reason of our being "drawn nearer" to the Lord. This drawing, however, is one of our own volition, for God never coerces our wills, for he who would serve Him must do it in spirit and in truth—willingly, joyfully. True, there is a sense in which God draws us to Him.

Many are called, but comparatively few "drawn," but few indeed of these are willing to follow the Divinely appointed way, "Draw near to God." Hence there are but very few who really know God, whom to know is life eternal, because they never get near to Him; and there is no real life separate from God. As the Apostle states, it is the love of Christ which constrains us, draws us, and nothing else will, for "fear hath torment." No one is ever made really better through fear; for God looketh upon the heart attitude.

PURPOSE OF JUSTIFICATION.

The very purpose of justification being opened up in the present age is that, as many as it may "draw near" to

God, leaving the world and worldly things behind, and by sacrifice come into covenant relationship with Him, through full consecration of their all; and the more complete our consecration, the fuller will be our peace and joy, because of our nearness to the Father, for strictly speaking, He "draws near" to such and such only as "draw near" to Him in the manner indicated. Much, we see, depends on ourselves. God has graciously opened the way, but leaves us to follow in that way, or not, as it may please us. He will not coerce.

So, then, if we would know God more intimately, we must use our talents, bend all our energies to the accomplishment of this purpose—by study of His Word, and the Bible helps; by meditation day and night upon His gracious plans and purposes, His law and His precious promises, ever bearing in mind that even "the Heavens declare Thy glory."

A reverential study of God's character, in the light of the Bible and reason tends to expand the mind generally, broaden our views, enlarge our hearts, quicken our perception, clarify our conception of His majestic splendor by a sense of His goodness, grandeur, sublimity. Such study will inculcate the more and more in us the spirit of reverence, veneration for God; purifying us in act, in thought, for "as a man thinketh in his heart, so is he."

This study will lift us away from the earth and all things earthly, elevate us above, far above the ordinary incidents of this life, aiding us to continually sit in the Heavens with Christ. The poet has caught the thought:

*"Thy grace and glory Thou dost give
To those who near Thee ever live."*

WHEN GOD WAS ALONE.

Let us now focus our minds on the Being, on the personality of Jehovah, as He has been pleased to reveal the same, bearing in mind that the Scriptures declare, "He from everlasting to everlasting." The self-existing One.

And, since He is the great first cause, of necessity there must have been a time when He was alone in the universe. We know this must have been so, yet we can neither explain nor comprehend it; indeed the infinite mind cannot properly grasp the thought, consist without a cause. Such things are beyond one range of the finite mind; our minds grow hazy, our heads dizzy, when we would try to think of such a matter, and as Bro. Russell says, "The very best we can do is to think at it."

The first and only direct creation of God was the Logos, and through Him were all things made, for without Him was not anything made. And when the Logos was created, then it was that Jehovah for the first time had companionship. Nevertheless, owing to the completeness of the Divine perfection, companionship was not necessary to the happiness of God, for the One who inhabiteth eternity is self-centered and the perfect poise of His character is such that it is not dependent upon any extraneous influences for balance, happiness.

But by reason of Jehovah's perfection of being, it is His pleasure to do good, afford pleasure to others. Hence He brought into existence through the Logos, intelligent creatures in His own image, with attributes similar to His own, thought limited in scope, while the illimitable space of the Universe is encompassed by the Divine mind, with the desire and purpose that these should be supremely happy.

ATTRIBUTES AMAZING.

Astronomers tell us that thus far more than a billion of worlds have been discovered, which are more or less like our own; and these we may assume, are in a process of preparation for habitation by other intelligent creatures, yet to be brought into existence. This we would understand will be the great work of the endless ages to be done by Christ and the Church.

The mere suggestion of this thought brings before our minds the vastness of the universe, the boundless possibilities before us and the great privileges we may enjoy with our Lord in the ages to come. Divine goodness has already been made manifest to us in some degree in bringing of us into being; then recovering us from the fall, and granting us an insight into His glorious plan, with the ultimate object of permitting us to be associated with His dear Son in things of glory, sharing His name, His nature, His inheritance. Amazing thought! We are truly lost in wonder, love and praise, as we meditate upon Divine goodness to us.

"Day unto day uttereth speech, and night unto night showeth knowledge; there is no place where Thy voice is not heard."

THE HEAVENS DECLARE THY GLORY.

We stand amazed at the immensity of space and the law and order governing the universe, the person who can look upon this wonderful display of superhuman wisdom and power, and then that those millions of worlds created themselves and maintain their own order, is so devoid of reason that he is properly what the Bible declares, "A fool."

He who can look into the sky and see there the immensity of creation, its beauty, its order, its harmony, its diversity, must be impressed with the fact that the Creator is vastly his superior, both in wisdom and in power. Every plant and every flower speaks volumes of testimony on this subject. Consider the lily, intricate in construction, exquisitely beautiful in coloring and delicate in form and texture, it speaks of wisdom and skill far above the human.

Let human reason do her best to trace known facts to reasonable and competent causes, giving due credit to Nature's laws, but back of the intricate machinery of Nature is the hand of its Author, the Intelligent, Omnipotent God. How insignificantly small we feel in the presence of the Creator!

*The Heavens declare Thy glory, Lord;
In every star the wisdom shines;
But when our eyes behold the Word,
We read Thy name in fairer lines.*

THE DIVINE ATTRIBUTES.

Let us now look at God, view Him, as we see His character revealed in the glorious attributes of justice, wisdom, power, love. These being co-ordinate, as well as co-existent.

Now to realize the existence of the Almighty God is but to dread His omnipotent strength unless we can also see Him possessed of justice, wisdom, benevolence, goodness—corresponding to His power. Some see His strength and power, but fail to comprehend anything of His wisdom; and if they recognize both His wisdom and power, they lose sight of the fact that His throne is founded upon justice. And of the comparatively few who distinguish all the foregoing attributes the majority of these are quite blind to the scriptural teaching that God is the personification of love.

We believe it will profit us, then, to bring before our mental vision the character of Jehovah as it is exhibited in His attributes, taking first,

Justice:

Now, as the Scriptures declare, Justice is the very foundation of Jehovah's throne; and that by no possibility can He do anything in violation of its principles. Therefore, we see, that whatever He does must of necessity be just, right, equitable.

Though He never afflicts unjustly, but has been long-suffering to mankind, yet He purposes, "In due time," to execute justice and judgment on the earth, laying justice to the line and righteousness to the plummet; for just and right is He.

As gracious as He is, still He can exercise the other attributes of His character only in harmony with the principles of justice, and never at the expense thereof. Just first, is the Divine standard, then generous. Even love can not be exercised at the expense of justice. But when justice has been satisfied, love and mercy will be made manifest to all mankind.

More and more must we put into practice in our daily lives the principles of justice, in right-doing, right-speaking, right-thinking, both in respect to our attitude toward the world as well as toward our brethren. Such is the Divine standard. Only as we see, appreciate, and are influenced by these principles of righteousness will we take on the character-likeness of the Master who reflects the image of the Father, the Mighty God.

"Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of Saints."

Wisdom:

The Scriptures assure us that Jehovah is the very embodiment of wisdom; that He is "perfect in knowledge;" and that, "Known unto God are all His works from the beginning;" for "By wisdom He founded the earth," "declaring indeed the end from the beginning," for God knows the end of things from the beginning of things. We see, then, that all wisdom inheres in the Divine Jehovah, who indeed is the fountain of all knowledge as well as of truth and of righteousness.

The scope of His mighty intellect reaches to the utmost bounds of possibilities; comprehends fully all causes, discerns with precision all effects. Therefore, knowing His

own purposes and having all power, He can easily declare the end from the beginning, as the Scriptures assert, for God is light and in Him is no darkness at all." Therefore, He is too wise to err.

Being the Creator of all things, the sustainer of all order, He is likewise thoroughly acquainted with all law, physical, moral, intellectual, so that no problem could arise the result of which would not be manifest to His mind, even in advance. Therefore, the deep laid plan which He proposed in Himself from the beginning and which has required long ages for its accomplishment. He has been able to look across the intervening periods and see the fulfillment of His glorious purpose in an intelligent creation established in righteousness.

Truly to the thinking mind, the existence of an intelligent Creator is fully demonstrated by the evidence round and about and above; yea, and within us, "for we are His workmanship," whose power of mind and body speaks of a marvelous skill beyond our comprehension. This One whose wisdom planned and whose power guides the universe immeasurably transcends our own, that we instinctively worship and adore Him.

*"The Author of Nature's wondrous laws,
Preserver of its glorious grace;
We hail Thee as the great First Cause,
And here delight Thy ways to trace."*

Power:

God himself declares that He has all power, both in Heaven and on earth. "I know that Thou canst do everything," declares the prophet, "and that no thought of Thine can be hindered." "With God all things are possible," our Lord asserts. "Is anything too hard for Jehovah to do?" He himself inquires. "He is excellent in power," by the exercise of which He laid the foundations of the earth and stretched the line upon it; likewise created and keeps in precision the myriads of worlds which comprise the universe.

We used to think that in some inscrutable manner Satan had gotten the better of God in matters pertaining to the earth and the affairs of man, for we could both see and feel Satan's power, but we now realize that such conditions have been wisely permitted for a time by Jehovah, and that from the very beginning He has worked His sovereign will. Not only will He finally make the wrath of man praise Him, but even the work of Satan shall in the end be overruled for the highest good of all His intelligent creatures, not only in Heaven and earth, but throughout the eternal ages of the future.

*"God works in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm."*

*"Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs,
And works His sovereign will."*

Love:

Jehovah is presented to us in the Scriptures as the personification of love—God is love. "He that loveth not, knoweth not God," who manifested His great love for us in the Redeemer. "Greater love hath no man than this," saith the Master, "that he lay down his life for his friends." This Jesus did, who was the image of the Father. Life is the most precious possession anyone can possibly have, for without life there is no existence. Yet where love rules supreme it counts not life dear. Love we, therefore, see is the greatest thing, the most potent influence in the universe, for God is love. It is indeed the sum of all the graces, representing, as it does, the essence of the Divine character. As the Apostle explains, love remains after all earthly things pass away. The depth of God's love for the Church is not fully comprehended by us, because we do not yet know Him fully.

From the Bible we learn that God delights in doing good, in exercising the attributes of His character. The creation of angels and of men was indeed His good pleasure; and having thus created these in His own image and likeness, with capacity for enjoyment, He desires that their happiness should be complete like His own and their life therefore everlasting.

The heavenly hosts are still enjoying the fulness of these blessings—the ninety and nine, which went not astray—but the "Lost Sheep"—the human family—wandered away from the fold of God, and lost Divine favor. The Giver of every good and perfect gift then sent the

Great Shepherd after the "Lost Sheep," with purpose of having it returned to the fold of favor. But this act was at great cost to the Sender as well as to the "Sent of God." What a wonderful manifestation of love on the part of both we have in this transaction! Such wondrous love!

Surely it was with the tenderest emotions of love that the Father made the sacrifice of His well beloved Son, in whom He was well pleased! To all the other graces of character possessed by the Logos was now added the further grace of full submission to the Divine will even though it pointed to humility, ignominy, suffering, death. And did the loving Father let Him go on this errand without any sensation of sorrowful condition? Had He no appreciation of a father's love when the arrows of death pierced the heart of His beloved Son? Yea, verily; the unfeigned love of the Father sympathetically shared all the suffering of the Son. True love weeps with those who weep, as did Jesus at the tomb of His friend, Lazarus. The statement of the Apostle illustrates the principle: "When one member of the body suffers, all suffer."

EMOTIONAL NATURE NOT NECESSARILY A CHANGEABLE NATURE.

The capacity for pleasurable emotions necessarily implies the possession of emotions of the opposite character; for pain and pleasure, sorrow and joy, are properly considered the ebb and flow of the same emotion—the capacity to suffer keenly and enjoy deeply. So contrary to the common thought, an emotional nature is not necessarily a changeable nature—doublemindedness.

The Scriptural exhibition of the mind of God clearly indicates the emotional nature of God, of which fact we may judge by a realization of our own emotional nature, since man was created in God's own image, and the same faculties remain, though greatly impaired. Nevertheless, we are to remember that God changes not at any time; that He is the same yesterday, today and forever; for with Him there is no variableness, neither shadow of turning. Now, as we have learned, the mind of God expresses the character of God, so also does the mind of His creatures express the character of His creatures, for as the Scriptures declare, "As a man thinketh in his heart, so is he." And if we think like Christ, then we shall act like Christ, and if we act like Christ then we shall finally be like Christ. The great Apostle, recognizing this principle, said, "Let this mind be in you, which was also in Christ Jesus," who was and is the express image of the Father, himself declaring that, He who had seen Him, had seen the Father.

Therefore, if we would see and know God, we should more and more look upon the Crucified One, and cultivate the graces of His character, which reflect God-likeness. The Father willed that His well beloved Son should die, the just for the unjust; and in loving obedience, the Son "offered himself" as the Lamb without spot and without blemish, for He came to the earth expressly for the purpose of doing the Fathers' will in this respect. We conclude, then, that in proportion as we cultivate a like "mind," the "mind of Christ Jesus, the purpose, the desire, the delight to do the Father's will now, shall we have the comforting assurance of finally being like Him, seeing Him face to face.

What joy awaits us if we are faithful unto death! In love God planned it all; and the poet had caught, as if by inspiration, the Divine thought:

*"Love Divine, all love excelling,
Joy of Heaven to earth come down;
Thou hast made with us Thy dwelling,
Love doth all the favors crown."*

SUMMUM BONUM.

Now as the Apostle assures us, the sum of all the graces of Christian character is love; so in like manner we conclude that the sum of all the Divine attributes is the Divine character, which is expressed in love, and beyond which nothing could be grander, more glorious.

So having reached the reasonable conclusion relative to the character of Jehovah, we must also conclude that the possession of these attributes argues their proper use. And so it has been. Their exercise led to the creation of countless millions of worlds, with the great variety we see above us and about us—the wonderful diversity of His works.

We note also the creation of the heavenly hosts in His own image likeness; finally that of man; with provision for the one class as boundless as for the other. And having so created man, what more reasonable than to suppose that the Creator would finally surround the work of His hands with such blessings as would make their exist-

ence happy in the extreme! We so find. The loving Father has boundless resources, and these will be called upon for restoring man to his lost estate, lifting him up out of sin and degradation and death, then surrounding him with everything needful to make his everlasting future happy, joyful.

Now, by reason of the completeness and co-ordination of the Divine attributes, justice, wisdom, power, love, we see that Jehovah's character is perfect in the supreme degree.

Yet the Father's favors have been spurned, His righteous authority has been conspired against, His character misunderstood, misrepresented, maligned, so that for 6,000 years He has endured the contradiction of sinners against himself. Still His love and mercy abound toward the human family. Yes, Jehovah has a great and wonderful plan. Behind this plan His gracious character has been hidden. Rightly understood this exemplifies and emphasizes His character, the attributes of which we have already examined in the light of reason, and of the Scriptures. Wonderful indeed is our God.

True there has been great commotion in the family of God on earth, disrupted as it has been by Satan; but in this He has had no pleasure. In full consciousness, however, of His own moral perfection, His unerring wisdom, His mighty power, and with the fullest appreciation of the principles of justice and the keenest love of the beauty of holiness, patiently and peacefully in the midst of the tribulation He has endured the contradiction of sinners against himself. But rejoicingly He looks forward to the grandeur of His finished work: the everlasting peace and happiness of His entire family in Heaven and on earth. Yea, verily; great is our God! Just and wise and loving, are His ways.

*"High in the Heavens, eternal God,
Thy goodness in full glory shines;
Thy Truth shall break through ev'ry cloud
That veils and darkens Thy designs."*

CONCLUDING THOUGHT.

We remind you again of the Apostle's declaration that Christ is the express image of the Father's person, while our Lord himself stated that those who had seen Him had seen the Father. Therefore, if we come to know the Master, then shall we also know the Father, for they are one in character-likeness as well as in purpose and in nature.

And as we come to know and to appreciate our Lord's beautiful character as marked by His loyalty to the principles of righteousness and to the Father's will, in that He came into the world to die, the just for the unjust, our hearts respond with increasing gratitude to our loving Redeemer and our loving Heavenly Father, whose plans our Lord was carrying out.

More and more, then, as we long for fellowship Divine, should we seek to "draw near" to God and to be recognized of Him as members of His family. Through the Word the Master instructs that whosoever will walk in His steps shall eventually see God in the fullness of glory. We are to copy Him, who loved righteousness and hated iniquity; as a consequence, God anointed Him above His fellows—the angels. He proved His loyalty by His death. He knew God, whom to know is life eternal.

*"By faith we see Thy glory now,
We read Thy wisdom, love and grace;
In praise and adoration bow,
And long to see Thy glorious face."*

FINIS.

We should feel that our presentation of the character of Jehovah would be lacking in practical value if we failed to give you our closing thought, which forms the basis of this study.

As we have learned in our study, and trust have had deeply impressed upon our minds, the source of our Lord's marvelous strength and endurance, the bulwark of His faithfulness, was His intimate knowledge of the Father's character. For similar reasons was the great Apostle strong; for as we read unto him was given more abundant

revelations than to all the other Apostles, so that even when he was weak, then was he the strongest. This knowledge, which came through abundant revelation, was the fortification which saved him from being overthrown by Satan's assaults. He *knew* God.

We have in our midst today a living example of the most marvelous strength shown anywhere outside of the Divine record, and in many respects equaling the most notable of these, while excelling many. We refer, of course, to our dear pastor, than whom none has been used more largely of the Lord in any age.

You all know him in a general sense, through his masterful writings; many of you know him more or less personally; some of you, from long and personal contact, have come to "him as he is"—the most complex character of all history. All are charmed by his sweet, gentle, loving disposition; child-like, lamb-like, woman-like; yet withal as bold as a lion and as fierce as a tiger when a principle of righteousness is involved. Therefore, loved by all the saints, hated by the opposers of the Truth and feared by the enemies of the cross.

With a will like iron, nerves of steel, and as unmovable as the Rock of Gibraltar, for forty years he has stood as the great champion of the Lord's cause; with clean hands and a pure heart, patiently enduring the contradiction of sinners against himself, receiving into his loving heart the poisoned arrows of the bitterest persecution, the most relentless assaults of Satan, being hurled against him while battling for truth and righteousness. Nothing has ever seemed to move him in the least from the even tenor of his way. Is this not most remarkable? It surely is. Then why? There is a reason, to be sure. To our mind it is traceable to two causes, neither of which, perhaps, has been discovered generally.

We read in the Scriptures of a certain great character who was chosen from his birth for a special work the Father wished done; so in respect to "That Servant" whom the Lord raised up to give meat in due season to the entire household of faith. Cause number one. Proof: Evidences of our senses.

Having thus raised him up, God then taught him in the way he should go as He did Moses of old, that he might be learned in the wisdom of the Lord. Cause number two. Proof: His loyalty and faithfulness in the performance of the great work given him to do, and this at great cost. Even so, How was it possible for him or for any individual, under present conditions, to carry to a successful issue the most astounding work of the age? Surely the Lord has been with him. Yes; but still this explanation does not explain.

I long marveled at both the magnitude and character of his work, though knew that no man could possibly have written the things he has written and performed the work he has performed unless he had been specially guided and upheld of the Lord. Nor does this explain the matter satisfactorily to the inquiring mind.

"In due time," however, I learned of the whole secret. This revelation was made in the Watch Tower of August 1st, 1913, under the heading, "Peace of God." While Bro. Russell has written many wonderful things, here is the most marvelous article I have ever read from any pen. He here shows an intimate knowledge of God which is both astounding and inspiring. Marvelous! Marvelous!

A pen-picture to be sure, but so vivid that it lifts one away from earth and all things earthly and sets him down in the very presence of the great Jehovah. No son could have more cleverly portrayed with pen the true, inner character of his own father, than Bro. Russell has here the character of the Heavenly Father. I have read this article many, many times, and each time with increasing interest and wonderment.

Clear knowledge of God sustained our Lord, supported the great Apostle, and 'tis this which giveth strength to our dear pastor. He knows God, whom to know is life eternal. Would we have this strength? Then let us note carefully his life, his course, and what he has written for our instruction that we might know God finally in the fullest possible sense—be like him. Amen.



Asbury Park, Thursday, July 2, 9 A. M.

Discourse by M. L. Herr. Subject: "GATES OF PRAISE"

"Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation and thy gates praise." Isa. 60:18.

"To appoint them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Isa. 61:3.

"Come unto Me all ye that labor and are heavy laden and I will give you rest. Take My yoke upon you and learn of Me for I am meek and lowly of heart and ye shall find rest unto your souls. For My yoke is easy and My burden is light." Matt. 11:28-30.



ONLY those of the sorrow burdened who have found their rest in Christ as yet know the meaning of praise. In this sin cursed earth all have come to know what it means to labor, what is the spirit of heaviness. All have borne burdens and know what it is to be heavy laden with sorrows. In the Hebrew day the evening preceded the morning. The going down of the sun was the day's beginning. The darkness that preceded the light well pictured earth's experience. Our text tells us of the end of darkness and the incoming of light.

*Light after darkness, gain after loss,
Strength after suffering, cross after cross.
Sweet after bitter, song after sigh,
Home after wandering, praise after cry.*

*Sheaves after sowing, sun after rain,
Sight after mystery, peace after pain,
Joy after sorrow, calm after blast,
Rest after weariness, sweet rest at last."*

In the silence of the night every voice is hushed. With the incoming of the day joyful notes proclaim the dawn. The happy birds make the morning ring with their songs of praise. They sing to tell us that the night is past, the day is breaking and the darkness is over. How expressive is the picture. The world has indeed had a night of sorrow. Do we wonder that the angel message, that came early in the morning of that first Christmas Day was: "Behold I bring you tidings of great joy," but as yet few know what is meant by joy. Sorrow is a household word. Our most intimate experiences are our griefs. To unburden the inmost secrets of the heart is to reveal the deepest sorrows, but why should this be true? Why should not our deepest experiences be to reveal our holiest joys. This is just what we do find in Christ. When our Lord, just before His departure took the disciples into His holiest intimacy it was to fellowship with them in that holy prayer recorded in John 17. "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." Let us read the entire chapter closing with the sublime words: "O righteous Father, the world hath not known Thee, but I have known Thee, and these have known that Thou hast sent Me. And I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved Me may be in them and I in them."

It was the incoming of this divine love into our hearts that marked the outgoing of the darkness. Like the incoming of the natural day it was the incoming of joy and praise. As stated in Studies 1-197: "Such find themselves at once thinking and acting as the new mind prompts to the crucifixion of the human desires." So we found the old sorrows depart like the night departs with the incoming of day. Our former life was well described by the words of our text: "Violence, wasting and destruction." Our former pleasures were not merely unsatisfactory but they left an after effect of sorrow. But oh, how sweet, how satisfying was the joy we found in Christ. Truly could we call our walls Salvation and our gates praise. We are quite aware that the prophetic words have a broader significance and that they relate to the glorious Kingdom of Messiah that will open the gates of praise to an astonished world and surrounding the earth with the walls of Salvation for all—the glory of Eden and the first Dominion. But in order that the heirs of that kingdom be empowered to bring such blessings they

must themselves enter in. Therefore to us must first open the gates of praise.

The garment of praise for the spirit of heaviness is the figure used in another Scripture. Have we not known this spirit of heaviness? The first step toward joy and peace was the first gleam of the truth. There was blessing in the mere knowledge of the truth but when we laid aside our own spirit, we found that we had been living in sorrow and seeking to find our joys therein. We learned that it was necessary to put off the old man and to be renewed in the spirit of our minds. As we proceeded to do this we found ourselves above the clouds and darkness. This new life in Christ is well expressed in the words: "My life flows on in endless song above earth's lamentation." Sin brings sorrow and to whatever degree we have learned to forsake sin and the ways of death to that degree have we been able to rise above the experiences common to mankind and enter into a measure of salvation. Full salvation for all mankind will not come to our race until "The times of Restitution of all things," but as far as our hearts are concerned, as far as this affects our wills we have entered into a blessed state of holy relationship to God. We have "hearts sprinkled from a consciousness of evil," Heb. 10:22. Our personal experience, our consciousness having become holy. "There is now therefore no condemnation to them which are in Christ Jesus." This of itself is victory over the spirit of heaviness. The joy and peace that comes from a consciousness of harmony with God is a goal that brings what earthly treasure cannot bring. How any who have once known this joy can be led to barter it for the sorrow that comes from self-gratification is beyond all comprehension. Yet we have known some who after years of holy joy and of triumphant experience full of most happy service of the Lord have turned back to contend with the world in the strife for vain glory and some of the world's unsatisfying baubles. Was not the contrast between the sorrow of the former experience and the richness of peace, of the joy in the Lord sufficient to convince them that there was everything to gain on the side of the Lord, and everything to lose in pursuing the path of self-gratification. O brother, sister, does this in any measure represent our present experience? Does the love of God fill your heart and the joy of the truth flame us with zeal so as to reveal itself in your face and in your daily dealings with others? Let us look carefully and deal honestly with ourselves in this matter. If in any sense we have been entrapped by the many allurements that are all about us as snares to entrap us. If in any sense self in any of its deceptive forms has found a place it will surely, to that degree, destroy our joy and steal from us the sweetness that comes with the incoming into our hearts of the love of God. There is no better time than today, and no better place than right here at this convention, for us to make the closest kind of self-examination to see if we are in every sense "renewed in the spirit of our minds." We congratulate you to find yourself still rejoicing in the Lord, still filled with the spirit of praise instead of the spirit of heaviness. Let us go on to an increase of our blessings. Let us more and more put on Christ as the providence of the Lord works in our lives to accomplish this result. Let us not wait for the chastening time to accomplish this for us, "for if we chasten ourselves we shall not be condemned with the world." By what awful sorrows do some pierce themselves through when they seek to walk just a little in the way of self-gratification. Let us be free from any gratification of self and be wholly the Lord's in every thought, in every word, in every deed. *O, the bitter pain and sorrow, that a time could ever be, When I proudly said to Jesus, all of self and none of Thee.*

But the pain is even greater in those who are "some of self and some of Thee." What can such do when they encounter injustice? When they are treated as evil doers and actually numbered with the transgressors. Theirs is indeed a pitiful condition. Cruel indeed are the wounds of a friend. Awful is the agony of ingratitude and the anguish of injustice. These are the experiences sometimes of the faithful members of Christ, as it was the experience of our Lord and of His most faithful footstep followers. But with the love of the love of God they found no enmity into the Father. Our St. Stephen could look up radiance that reminded one of impressed Pilate that he

cried out: "Behold the man." But could you and I, dear brother, sister, when real cruel injustice was done us, could we with our hearts only measurably filled with divine love, could we fulfil our part as His representatives on earth? It is only as the joy of the Lord fills our hearts that we can have the sweetness to overcome the bitterness that is sure to be hurled against the faithful exponents of the truth in this wicked, sin-cursed world.

The work of giving beauty for ashes and the oil of joy for mourning, the garment of praise for the spirit of heaviness, is a stupendous work. It will not depend upon the members of Christ, but upon the great Head of the Church Himself. We may, however, be sure that none will be qualified as fellow members in that body except "Copies of God's dear Son." Has the transforming work in any degree been accomplished in our hearts? Has violence been displaced by the peace of God? Has the love that buildeth up displaced a spirit of wasting and destruction? Has beauty and harmony brought grace and order where once were ashes? Has joy taken the place of mourning? Has praise displaced the spirit of heaviness? The experiences of many, so utterly wanting in these fruits and graces, indicate that as yet this is not true. There still seem to be many who are not yet so bound by the claims of the selfish heart that their highest ideals of sacrifice is the unwilling relinquishment of earthly things *upon which their heart is still centered*. I think of an illustration of this is in real life. A brother, coming to a measure of life through the study of the divine plan, decided that it was reasonable that he present his body a living sacrifice. He made the formal consecration but had not yet come to sufficiently clear light to discern between matters spiritual and matters natural. While his mind was measurably clouded with the cravings of his natural heart, he came into close fellowship with a consecrated brother, one more full of business zeal and the mind of the Lord. Both men were successful business men. The latter brother, instead of preaching the truth and ministering the word, followed his business instinct (the natural mind in this instance) and urged the first mentioned brother to sell his store and embark in the colporteur work, using his influence to lead the brother to act. The brother at first protested but finally yielded to persistent solicitation. He soon found that the requisite for success in the Lord's service was something more than business ability. The power of the new mind and the energy of the holy will having been neglected there could be only disappointment and failure. Had the brother urged consecration to death of the human will the brother would in all probability have chosen, possibly the same department of the service, but with the energy of the mind, of the Spirit. Success, both in the service of the truth and in character development for the kingdom, must come through the power of the new mind received as the energy of our begetting of the Spirit. We hope that this brother, and all who like him first make sacrifice in the spirit of obligation and duty, may yet see the sacrifice in the footprints of the master—the joyful sacrifice.

St. Paul says, "The Gentiles sacrifice to devils." The rewards of vain glory are the only possible rewards for self-sacrifice. None can expect to enter the gates of praise except such as are able and willing to make a joyful sacrifice. We may not at first see the danger arising from a sacrifice made in a spirit of compulsion, with a heart protest. We may at first be inclined to conclude that God will reward all such sacrifices. If we come to see that self, after all, prompts a duty-sacrifice, and that such are deceiving themselves into thinking that the Lord will reward them because of suffering and deprivation made in the spirit of purchase, as though one could buy heavenly gifts, it must become clear that such sacrificing does violence to the entire spirit of the truth. Our sacrificing must, from first to last, be a free gift. The reward that the Lord holds out to the sacrificer is a gift. "The gift of God is eternal life."

Asbury Park and Columbus, July 3.

Discourse by E. W. Brenneisen. Subject: "THE LORD'S HARVEST"



EAR friends, we shall not burden you with an hour and a half discourse this morning. The matter has been divided between two of us, our dear Brother Johnson having consented to use half of the time.

The song just sung surely should be a part of the Lord's harvest, a part

of all laborers in this is a mighty harvest, and there cer-

tainly is plenty for us all to do. I am reminded of the song I used to sing about "You in your small corner, and I in mine." Wherever that small corner is, whether at home, in the workshop, in the office, down in the coal mine, matters not; for we may all do harvest work. We may not be able to give our entire time and attention to the Lord's work as colporteurs, as pilgrims or as Photo Drama workers; some of us may be in position to devote only a portion of our time each day specifically to the

Only such as are able to lay aside self, even in the matter of sacrifice can receive of the Lord the "garment of praise for the spirit of heaviness." How appropriate to such are the Master's words. "Come unto me all ye that labor and are heavy laden." Surely nothing could impose a heavier burden than this self-centered view of sacrifice. This class of the consecrated are elsewhere referred to as "all their lifetime subject to bondage." Such are surely under a different yoke. "For My yoke is easy and My burden is light." A yoke, as we remember, was used when oxen work together. In scriptural symbolism the ox, or bullock, represents perfect humanity. Our Lord is a Perfect One and we surely could not work with Him with a heavy yoke or bondage, or duty or servile obligation. It is indeed our privilege to be joined unto the Lord. "My yoke is easy and My burden is light." But say what we will, if self has not been cast out of the heart, a selfish heart will have a selfish thought, a heart-craving-thought, in every contemplation of the Church's union with Christ. There is no bondage like that of the self-tainted heart. The holy comradeship of the relation of Christ to the fellow members of His body is the most beautiful ideal held before the mind of the dying race. The serpent that has bitten mankind is a self-tainted heart condition. The person whose heart is still self-centered contemplates fellowship with Christ with the same burden as that which binds two yoke-laden oxen together. Those who have never seen an ox-yoke need to have explained that the yoke for oxen is a beam of wood of great weight. It looks like a heavy burden to the oxen. There is no heavier burden that can weigh upon the heart than the burden of self-love. Mutual fellowship, such as we find in Christ, is never a burden, it is always a joy; but the cravings of a selfish heart imposes a burden that is well represented by the heavy ox-yoke. Selfish children impose such burdens upon selfish parents; selfish parents impose such burdens upon selfish children. The worst burdens the world is bearing today are the burdens imposed upon others through cravings of the selfish heart. It is this selfish element that is rapidly bringing upon the world the awful time of trouble. Never was violence more manifest than in this perversion of the God-like fellowship of one being with another. It was never intended to impose burdens such as selfishness imposes; burdens of imposition, duty-obligation and compulsion. Its duty and obligations are all such as each gladly bestow; as gifts of the heart. In view of the almost universal burden-bearing of painful heart burdens imposed by the almost universal prevalence of selfish-heartedness, how comforting the Master's invitation: "Come unto Me all ye that labor and are heavy laden and I will give you rest." "Take My yoke upon you and learn of Me."

Those who can lay aside the ox-yoke of selfishness can comprehend the true union with Christ. Their blind eyes are opened and praise takes the place of sorrow like blind Bartimaeus when the Master restored his natural eyesight. Who could enter the gates of praise when selfishness blinds the eyes? Such are blind beggars at the gate, standing without, and beggars indeed. The same selfishness that makes beggars of these, creates the heart-blindness that cannot see the Divine unselfishness. Such could not possibly see the unselfish desires of the bride of Christ for unselfish union with our Heavenly Bridegroom. Such are blinded by the unsatisfied longings of a self-centered human heart, and are burdened by a yoke of bondage well represented in the ox-yoke. But such soul-cravings will never be satisfied. God has no provision for such. The live goat starving in the bare and barren wilderness, well illustrates the experiences of these. O, brother, sister, if you or I have ever found our hearts led away from Christ by the selfish cravings of this sin-tainted natural heart, deceitful above all things and desperately wicked, let us be prompt to obey the Master's call to come unto Him. Let this be the day when we can say: "From my heart the burden rolled away, Happy Day."

Master's service, but I am sure our one sentiment is that we are all "workers together with Him," as the Apostle expresses it. 2 Corinthians 6:1.

If I were to direct your attention to a special text this morning, it would be the words of our Master when He said, "Work * * * while it is day; the night cometh, when no man can work" (John 9:4). Thank God, dear friends, we are privileged to live in a time when it is yet called day, compared with the dark time near at hand, when the favorable opportunities which we now enjoy will have passed away forever. Lost opportunities, like wasted time, are beyond hope of recovery. This thought should be an incentive to the most diligent application of our every moment and all of our energy, to make ourselves pleasing and acceptable to our Master.

We remind you, dear friends, of the text we had selected for this convention at the opening, namely, the words of the Apostle, "Whatsoever you do, do it heartily, as to the Lord" (Colossians 3:23). There is a great deal in the Bible about doing, about working. We must remember, however, that of our own selves we can do nothing. But the same Apostle declares elsewhere, "I can do all things through Christ which strengtheneth me" (Philippians 4:13). Therein lay his power. He was not working in his own strength or according to his own will. He had previously laid aside all that he had, counting it as loss and dross for the excellency of the knowledge of Jesus Christ, his Lord.

We are living in a time when, apparently, the public are more susceptible of impression by the glorious Message of the Truth which has made our hearts glad, than ever before in the history of the world. There are difficulties on every hand. With discontent, dissatisfaction and depression rife, with men's hearts failing them for fear of the things coming upon the earth, it would seem that this experience is preparing them for the balm of Gilead, which by God's grace has been given us. This healing balm we may apply to the broken-hearted, to those who are ready to hear, ready to know more of the God of infinite love, justice, wisdom and power. Remember, dear friends, that we have not yet completed our course; and while we are working out our own salvation with fear and trembling, this can best be accomplished by telling the good news to others. Remember that *expression deepens impression*.

Some may say, "I have heard that before." Yes; and I trust you will hear it again; for every time you hear it you will be the more impressed. The more frequently we have opportunity to tell these good things, whether to some of like precious faith, as gathered here, or at the more public meetings or privately in conversation with friends or sometimes even with enemies, the more is the impression deepened upon our hearts and minds. We become more firmly established in the faith, and we develop greatly that confidence which has already been begotten in us by the Holy Spirit.

We, the members in particular of the body of Christ, could be properly denominated at the present time Church militant. This is our fighting time; or in other words, it is our working time. Likewise has it been for others who have proclaimed the Message, beginning with our dear Master, eighteen centuries ago. The Gospel writers tell us how He went from city to city, and village to village, preaching the Gospel of the kingdom, that glorious kingdom for which you and I more and more ardently and intelligently pray at this time.

O what a glorious prospect, when that kingdom shall come, and God's will shall be done on earth as it is done in Heaven! How is it being done on earth now—absolutely, entirely? No. Is it our commission, our work, to see that this kingdom is established upon earth now? No, dear friends, our commission is similar to that of our Master. Looking to Jesus in this respect, as in others, we have the proper view. He did not try to establish the kingdom then. He said, "My kingdom is not of this world; if My kingdom were of this world, then would My servants fight" (John 18:36), in the sense of taking possession of the world. There was fighting going on, but not in that sense.

Yes, dear friends, the Master, as Captain of our salvation, was doing the kind of fighting that you and I are to do. He was fighting the world, the flesh and the adversary. While His flesh was perfect, He nevertheless had inclinations toward things earthly which must be sacrificed, which must be fought down. While this fighting was going on in Himself, He was constantly putting forth the

Word of God, God's Message manward, constantly preaching the Gospel of the kingdom. Similarly, throughout the Gospel age, the footstep followers of Jesus have been active in proclaiming this kingdom. While at times they have been in great difficulties, in tribulations, in all sorts of discomfitures, these served but to strengthen their purpose of proclaiming this Message.

It is quite important for us to do things in a proper way, in an orderly manner, "decently and in order," whether we are reapers in the Lord's harvest only during a part of our time or whether employed constantly in some department of the work. There should be a definite purpose, definite aim, definite action. In thinking over the matter this morning, fourteen principal points came to my mind, which I think would be a stimulus in the remaining days this side of the veil, moving us to diligence morning, noon and night in this greatest of all favors, as laborers and servants of God. I will read the fourteen points, and then consider them briefly.

Determination	Suffering
Dignity	Cheerfulness
Enthusiasm	Courageousness
Moderation	Endurance
Sobriety	Peaceableness
Earnestness	Loyalty
Zealousness	Prayerfulness

First, let us remember that in order to be successful in anything we must have DETERMINATION. This is what your earthly master, or superintendent, would tell you if you consulted him in regard to some particular work. Unless a person has determination there is not much likelihood of his accomplishing a great deal. There are some who seem to have determination very strong in their mental make-up.

We can see how determined the Master was. To do what? Not to do His own will, but *determined* to do the Father's will, at any cost and at every cost, at the cost of His own life—all that He had. As the Prophet Isaiah foretold of Him, He "poured out His soul unto death" (Isaiah 53:12). What does that mean? It means that He so employed everything pertaining to His soul, His being, that it was for the benefit of others. Had He counted the cost? Yea, verily! When the proper time came at the age of thirty years (as prophesied by the Psalmist and confirmed by the Apostle Paul), He came forward, saying, "Lo, I come (in the volume of the Book it is written of Me), to do Thy will, O God." Psalm 40:7; Hebrews 10:7, 9.

David also prophetically spoke words applicable to the Master when he said, "I *delight* to do Thy will, O My God" (Psalm 40:8). Likewise by our consecration, we have *determined* to give up our own will to do the will of the Father. May our determination never waver or lessen, but may each passing day bring an increase. Let us begin each day with the ardent prayer that this determination to do the Father's will might grow stronger than it was the day preceding. Thus we will have more joy in the Lord's service.

While DETERMINATION is exceedingly important, and especially in this harvest time, let us remember also the next point, namely, to conduct ourselves at all times with becoming DIGNITY. If we have the message to convey, whether handing out a tract, whether giving to some one an announcement of a meeting, serving as an evangelist, as a colporteur, or traveling here and there to represent the truth and being entertained by the dear Christian friends, it is important to remember that we are especially delegated by the Heavenly Father to represent Him and His dear Son.

This should inspire us with greater carefulness as to our deportment. At all times we should conduct ourselves as becomes ambassadors of Christ, as children of the King. But while conducting ourselves with proper dignity, let us not find ourselves restrained too much (as is the case with some who have the false *dignity* of the world, which is merely a veneer), and thus lose our ENTHUSIASM.

ENTHUSIASM is a particularly important point. Unless we ourselves are enthused with the work we have undertaken to do, how can we inspire any one else with enthusiasm, with the real spirit of the matter? So let not your ardor be dampened by your dignity, but let both dignity and enthusiasm be manifested in proper relationship and proportion.

But, says someone, Does not the Apostle admonish us,

"Let your MODERATION be known unto all men" (Philippians 4:5)? Yes. "Do not let your *enthusiasm* run away with you," some one suggests. I do not think that this is a proper interpretation of that expression. I believe the Apostle had special reference to our *moderation* in the matter of eating and drinking, as to how we dress, and our general living. We should neither go to the extreme of over-dressing, nor should we be careless about our personal appearance. In this way we can let our *moderation* be known unto all men.

Then in regard to SOBRIETY. All acknowledge that what we have undertaken is a very important matter. If anything is worth being said or worth being done in this harvest work, I am quite sure that you recognize it is quite a serious matter. For those whom God has pre-destinated "to be conformed to the image of His Son" (Romans 8:29), it is a serious matter to make their calling and election sure. Therefore, not in any frivolous manner, nor in any light vein, should we engage in any part of the harvest work. If we remember that by soberness, *sobriety*, we have greater influence in conveying the message of God's grace to others, it will aid us in exercising this quality.

There is a great lack of soberness in the world. Even many who profess to be Christians, instead of being sober-minded, clear-minded, are confused in their minds; and consequently they are Scripturally denominated Babylon, confusion. As the Scriptures explain the matter, their intoxication has come about through false doctrine. Do we not have a great deal of pity when we come in contact with an individual who has been overcome by literal strong drink? We feel it would be a great blessing if we could sober him up. But as we look over the great mass of professing Christians in the world who are intoxicated with the wine of false doctrine, it is a hundred fold more gratifying that the Heavenly Father has committed to us the privilege of sobering them up, as we have opportunity. Let us be exercised with the spirit of a sound mind, to as adroitly as possible take out of their path any stumbling stones, that they may be able to progress. How can we better do this than by bringing to their attention that which has been effective in awakening us to an appreciation of our Father's real goodness.

Closely allied to the thought of *sobriety* is that of EARNESTNESS. We believe that *earnestness* signifies a much deeper seated condition than the thought of *enthusiasm*. We should be earnestly devoting our time as outlined through the one way, the one channel—the Scriptures—thereby indicating to others that we are not pretending in any sense of the word, but that we are fully convinced ourselves. Thus our words and conduct may be such as to fan into a larger blaze the flame of fire in another, and engender in them a desire to go forth also and spread the good news.

Then there is the thought of ZEALOUSNESS. Of our Lord it is written, "The zeal of Thine house hath eaten me up" (Psalm 69:9; John 2:17). The privilege of being zealous gives us the opportunity of fulfilling our consecration vows. If we have made a vow to the Lord to sacrifice our all, let us rejoice in the fires of affliction as we render service to the extent of our abilities and opportunities. This will mean SUFFERING, which is our next thought.

But remember it is not the thought of *suffering* for wrong-doing. The Apostle tells us that if we are buffeted for our faults and take it patiently, there is no glory in it; but when we do well and *suffer* for it, if we take it patiently, then we have praise with God (1 Peter 2:20). You are employing your time in the Master's vineyard, by inviting the attention of others to Him, whether by handing out the literature, or by colporteuring, by preaching, or in the Photo Drama work. Let us be zealous and do all heartily as to the Lord.

If we are zealous we shall be called upon to *suffer*, through weariness of the flesh, and perhaps through the opposition of those who are antagonistic to the truths we are proclaiming. This *suffering* should but fan into a flame of zeal and earnestness and activity. Does not the Lord bring this principle to our attention when He says, "Blessed [happy] are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad; for great is your reward [not your reward *here*, not *now*, but] in Heaven" (Matthew 5:11, 12). It is the joy set before us that brings encouragement in this life.

The next thought is CHEERFULNESS. On this subject I wish merely to call attention to the statement of the Master, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world" (John 16:33). As we look to the Master and see how He overcame the world, we can be of good cheer.

This quality of character tends toward COURAGEOUSNESS. We can be *courageous* in the power of His might. Let us remember that the Almighty Jehovah is on our side, and that He is abundantly able to carry us through. "If God be for us, who can be against us" (Romans 8:31)? Should not that thought inspire *courage* in the heart of even the weakest sister, as she proclaims the message of the Gospel through the colporteur work? We may be sure that He who changes not loves us still, and will use His power to cause all things to work together for our highest good spiritually and for our ultimate attainment of a place in the Church beyond the veil.

Courageousness is a very important factor in the development of ENDURANCE. We need this quality in abundance; for "He that endureth to the end shall be saved" (Matthew 10:22). The test of *endurance* is one of the severest trials to which we as the people of God are subjected. We are in the day of battle, the evil day mentioned in the Scriptures; and therefore we must be prepared for any and for every surprise which our great enemy may have planned against us. Unquestionably our best preparations for all sudden attacks is that resulting from constant vigilance and prayer. Let us, then, dear brethren, render obedience to the Divine counsel not to forget to assemble ourselves together and to search the Scriptures. By making use of all the privileges and mercies so bountifully bestowed upon us as the children of God, we may become strong in the power which the Lord provides.

As we learn to *endure* gladly whatever our Heavenly Father permits to come upon us, we develop patience; for we realize that our experiences are for the purpose of making us copies of His dear Son in character development. It is necessary for each one of the people of God to pass through experiences which separate from us those qualities which render us unfit for the future service to which we are called. In proportion also as we realize our own imperfections, we are enabled to bear patiently and even joyfully, whatever the Father sees best to send us, knowing that all things are working together for our ultimate good, because we love Him.

As the Lord's people continue to grow in grace they develop PEACEABLENESS. We are proclaiming the Gospel of peace; and therefore we, above all others, should be peacemakers. But as such we must never endeavor to secure *peace* at the expense of purity, of principle. In all our dealings the thought of purity must be continually borne in mind; for the wisdom that comes from above is *first* pure, *then* peaceable. While the new mind desires *peace*, yet it will earnestly *contend* for the faith once delivered to the saints—for nothing else. So far as possible, it will yield a non-essential point in controversy rather than be contentious; for it earnestly desires to live *peaceably* with all men, as the Apostle exhorts. Romans 12:18.

One of the most important points to be kept in mind by the people of God is that of LOYALTY. In order to receive the greatest blessings ourselves, we must continually show our loyalty to Jehovah and His arrangements, and must work in harmony with His plans and purposes. The test of *loyalty* is, perhaps, the most important one through which the Lord's people must pass; for doubtless it is this quality of character development which will have most to do with our acceptance or rejection as members of the body of Christ in glory. Loyalty to God and to the principles of righteousness must ever be demonstrated in all our thoughts, words and doings. To this end may we ever scrutinize ourselves and thus learn to bring every thought into subjection to the obedience of Christ.

Lastly, but not the least important, is PRAYERFULNESS. The Apostle's injunction to the Church is, "Pray without ceasing" (1 Thessalonians 5:17). The thought is not that we should always be on our knees, but that we should ever be in that attitude of heart and mind where we can instantly lift our hearts in silent prayer, asking for God's blessing and benediction. More and more the people of God are appreciating their wonderful privilege of approaching the Throne of the Heavenly Grace. As this appreciation deepens, the more earnest and therefore ac-

ceptable become their prayers, and the more abundant their blessings.

Just as prayer was of paramount importance in the harvest of the Jewish age, so is it an exceedingly important factor in the work of the harvest of the Gospel age. Like the disciples of old, we should pray for opportunities of service, and then watch for such, in harmony with our prayers. What we do is God's work, not ours. Therefore we are in constant need of Divine guidance, and this is ours for the asking.

We wish to call attention to our Lord's words in Matthew 9:36-38, with which we will close our remarks. We read, "But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous; but the laborers are few; pray ye, therefore, the Lord of the harvest that He will send forth laborers into His harvest."

So it is today, dear friends. The harvest is plenteous; but comparatively speaking, the laborers are few. What shall we do? Just what the Lord told His disciples to do—"Pray ye, therefore." For what? "Pray ye, therefore, the Lord of the harvest, that He will send forth laborers into His harvest."

But while we are praying, can we withhold ourselves? If we have already offered ourselves in the service, can we, while praying thus, permit others to sacrifice time, strength and zeal, and we ourselves not be actively on the lookout for opportunities of spreading the Gospel of peace? Or if we who pray, "Send forth laborers," are already in the service, can we afford to cease to labor with all our might? Surely all whose hearts are burning with the desire to do with their might what their hands find to do will be anxious to be used as the servants of the great Chief Reaper, our present Lord and King. As in the Jewish harvest, "He that reapeth receiveth wages and gathereth fruit unto life eternal," so is it now. Those who are the most zealous to serve the Lord, those who are the most willing to sacrifice on behalf of His cause, are the ones who receive the greatest spiritual blessings now, who enjoy the greatest amount of spiritual fellowship with the Master, and who will be the best prepared to share with Him in the glories to be revealed as soon as the work on this side the veil shall have been accomplished.

The consecrated people of God have no time for the ordinary affairs of life. The harvest is almost over; the work is great; the laborers few; our time is all consecrated to the Lord's service. Therefore we must labor while it is *called* day; for the night cometh, in which no man *can* work.

Asbury Park, July 4, 8 P. M.

Discourse by Bro. A. I. Ritchie. Subject: "SOME POINTS THAT HELPED ME IN CHRONOLOGY"



RECENTLY Bro. Russell said at the table: "Apparently the Lord intended to give us a chronology. If He wished to give us a chronology I would expect He would give us a correct one—and not an incorrect one." Since there are many times and seasons mentioned in the Bible, it seems clear to me that the Lord intended us to have a chronology. The chronology given to us in the second volume is so thorough and satisfactory that I am convinced that the Lord provided it for us. What He has provided to us of present truth in the other volumes has thoroughly stood every test; and I feel convinced that the chronology is just as reliable as the rest of present truth. If by the end of this year there should be no indication to us the Gentile times have expired I might then begin to look for something different chronologically; but I do not feel like throwing away my chronology until it has failed.

I look for chronological *corroboration*, and do not spend my time looking for *defects* in the chronology. Some one has said that fault is something that can be found where it does not exist. And so I think of some who have attempted to correct the chronology by adding one, two or three years to the date for the closing of the times of the Gentiles. I have seen their calculations, and they do not seem to me as logical as those set forth in the second volume. Some of them I can at once see to be wrong; while others are so complicated I do not waste time wading through the maze which brings its followers nowhere except to confusion.

The presentation of the truth in the Studies in the Scriptures bears the impress of a master mind. Confusing details are omitted, and the necessary outline is given in a clear, lucid manner, which leaves plenty of room for the inserting of details as they appear. A master mathematician does not do nearly as much work as his pupil. Difficult problems are solved by trying out at a venture some number guessed at. The master's mathematical sense would get him almost at once to the correct test number; while his pupil would be trying to work out the problem by laborious methods. The same is true in astronomy. Great astronomers are very few; but they understand the principles of astronomy, the balancing of solar systems, and so forth. I understand that a number of small planets were discovered at the suggestion of an astronomer who discerned that a certain vacant portion of the solar system should have one or more planets in it to balance the rest of the system. When stronger telescopes were invented about 75 years ago, several small planets were found in the place indicated. Surveyors have an instrument called a micrometer, which they use in measuring long distances—across lakes or ra-

vines, and so forth. Sighting an object across the lake such as a large rock, they take the angle from where they are standing; then measure so many chains in a straight line along the shore. They then sight the rock again with the instrument and measure the angle from there. Knowing the length of the base of the triangle thus formed and the size of the two angles, they can tell exactly the distance to the rock. Some one might say that it looks feasible, but that he would feel better satisfied as to the distance if he measured it with a three-foot rule himself. He might possibly measure it accurately with the yard stick; but the chances would be about a thousand to one against him. So with the chronology. The best proof we have of the chronology is that the long periods which lap over and intersect, correct our dates and are proven by important happenings in history. Some say they would feel better satisfied if they measure these long periods with a six-months rule. I have never felt any desire to do so; I have faith in the measurement given us. I understand some have measured and reached the same results; but that others have measured and spoiled their faith in the chronology. Recently I saw a new system of chronology by a brother; and on the title page it began with a list of nine chronological mistakes in the Studies in the Scriptures. Out of the nine I could at once see where four of his calculations were wrong; and I am convinced that the other five are also wrong.

I believe that our chronology is all right or all wrong; and I have not yet seen where it is wrong.

Some think that where it states the flood was upon the earth in the 600th year of Noah's life and that on the 601st year, 1st month and 1st day of the month, the waters were dried up, that this would mean that another year was to be added. Second volume gives the correct understanding of this matter. Noah was full 600 years old when the waters were dried up; and on the first day of the first month in the 601st year—on his birthday anniversary, the Lord intended us to have this as the day for the drying of the flood. A moment's thought will show that the first day and the first month of the first year in a child's life would not make the child one year old, but a portion of a day old.

There can be no year nothing in the Bible chronology as some think, because when Dionysius Exiguus in the sixth century prepared the chronology for the Christian era he used as a basis the Roman and Greek reckoning. The Romans reckoned dates of events from the founding of the city 753 B. C.; while the Greeks calculated their chronology according to olympiads, beginning 776 B. C., each olympiad being four years. Since no contemporary secular writer mentions Jesus or His work, none of them, of course, would make any allowance for the beginning of the Christian era. Consequently, neither the Greek nor Roman chronology had

a year nothing in it. In preparing a corresponding list of dates for the Christian era Dionysius had to provide dates for all the events in the Greek and Roman chronology. There were none of them dated year nothing. Thus is another "proof" easily disposed of.

We also know that there was no year nothing between B. C. and A. D., because the periods of time which cross over that point are proven correct. The sixty-nine weeks from 454 B. C. expired in A. D. 29; the sixty-nine and a half weeks, in A. D. 33. The 2,300 days beginning at the same date expired 1846. If the organizing of the Evangelical Alliance is a fulfilment of prophecy as stated in the third volume, then we know that there could be no extra year. Otherwise the event would not happen on the right date. The Jewish year began in October. One year before the beginning of the Christian era in October, Jesus was born. 1845 years afterwards would bring us to 1844. Both these dates mark an advent movement that seemed to fail. 30 years after Jesus' birth His ministry began in A. D. 29. 30 years after 1844 brings us to the Lord's return, 1874. 70 years after the Lord's birth indicates A. D. 69, when the city of Jerusalem was surrounded by the Roman army, and when anarchy began inside the city. In one sense the government ended then. The city was not destroyed until the following September; but 70 years after Jesus' birth the lease of power to the Jews ended—36½ years after the death of Jesus. The 70 years after 1844 indicates 1914, or 36½ years after the spring of 1878. If the one date is right, evidently the other is also right. If a year nothing existed, that would cut our period shorter by one year, instead of adding a year.

Some reason that the fall of Jerusalem only typified the fall of mystical Babylon, because the Jewish people were not a worldly power. They tell us that a year is set apart for the fall of Babylon, and an additional year for the fall of the Gentile powers, typified by the flood. I think they are mistaken in this. History tells us that on the elevation of Mount Zion the temple was built on the peak of Moriah, while Herod's palace was built on another knoll. This constituted the upper city. The lower city was inhabited by the people. In the fall of 69 A. D., the lower people rebelled against everything in the upper city; anarchy continued for a time, and the whole city went down in destruction the following September—both the "Heavens and the earth" being represented. St. Peter tells us, 2 Pet. 3:5 and 6, that both the "Heavens and the earth" perished at the flood. So that both the flood and the fall of Jerusalem typified the destruction of both Heavens and earth, and both will go down in one year.

It is strange that although we have no prominent event to mark 1874, yet critics of the chronology seem to unanimously accept that date. If the harvest period is 40 years as seems reasonable, it does not seem reasonable to me that the little night in which no man can work should be a whole year long. Of course, I do not know how long it will be, but it seems to me that about two weeks would seem pretty long to people who had been so active as have the harvesters of the Gospel age. Perhaps this may be about the duration of the one hour of power the beast and the image will have.

The period of three and a half times—1260 years, from 539 to 1799, seems to be mentioned twelve times in the Bible in various connections. Some dear people have wondered at what they thought was Satan's usurpation of power during the dark ages; but when they remember that the Lord knew all about it thousands of years before and foretold it, their faith should increase. Double this period would represent seven times—a period of 2520 years. Apparently the seven times of the Gentile dominion extends from 606 B. C. when the crown was removed from Israel, to 1914, when he whose right it is should take to himself the power. It is interesting to note that the seven times is referred to four times in Lev. 26. Verses 18 and 21, "I will punish you seven times *more* for your sins." As shown in the *Watch Tower*, June 15, 1905, there seemed to be two periods of seven times shown in the chronology. This is also shown in the series of charts in the back of the Berean Bible. Adam's day of one thousand years begins the plan of salvation and the second Adam's day of one thousand years, the Millennial age ends it. One period of seven times began to count at the close of Adam's day 3126 B. C., and closed 606 B. C., and the seven times more began immediately to count. The covenant God made with the children of Israel offered them blessings if they would do all His commandments. "The man that doeth these

things shall live by them." If, however, "They will not be reformed by me by these things * * * then will I also walk contrary unto you and punish you *yet* seven times for your sins." Lev. 26:24. See also verse 28. These two periods of seven times fill up the space between the close of Adam's day and the setting up of the kingdom in Jesus' day, 1914. The balancing of these two periods seems to confirm the chronology.

This kingdom period of seven times also finds a corroboration in another way: Solomon died 999 B. C., and the nominal typical kingdom of God divided in a few weeks. The kingdom had been rising to its supremacy during the reigns of Saul, David and Solomon—120 years. This left 393 years during which the kingdom was falling after it divided; at the end of which time it passed away, 2,520 years later Luther stood up at the Diet of Worms and presented the cause of Protestantism. Prior to that time no European prince had taken a stand against the Roman Catholic Church. On his way home from that assembly, Frederick the Wise conveyed him privately to Wartburg, where he remained in seclusion ten months. Here he translated the New Testament into German. Within the next few years about one-half of the princes of Europe took their stand on the side of Protestantism. The nominal spiritual kingdom of God broke into two exactly 2,520 years after the nominal fleshly kingdom divided. If our chronology is right the divided nominal spiritual kingdom will be falling for the same period of time as the fleshly kingdom fell—393 years, ending in 1914. If one point is right, the others are right, and our chronology right.

All the differences between Ussher's and the true chronology occur in the period of the kings. It is therefore refreshing to note that from the fall of Adam until the Abrahamic covenant is 2,081 years; while from the Abrahamic covenant to the first Gentile convert was also 2,081 years. This seems to bridge over a period where all the differences might be found and prove our chronology correct.

Another double—the one mentioned in the Bible, is the double of favor to the Jews, the period of 1845 years. If favor turned from the Jewish nation in A. D. 33, we should expect to see it return in some measure 1,845 years later, or in 1878. If the Berlin Congress is correctly looked upon as a fulfilment of prophecy, as I believe it is, then we have another corroboration and proof that our chronology is right. Still another double hidden in Bible chronology is shown as follows: When Jacob died, the children of Israel came under definite favor. They forfeited this favor in a measure in 606 B. C., after having enjoyed it 1,207 years. From their return from Babylon in 536 B. C. to 1878 is a period of 2,414 years—which is double the former period. This other double expires with the Berlin Congress and seems to prove that Brother Russell is correct in selecting that as a fulfilment of prophecy.

God's dealing with Abraham also gives us a strong corroboration of our chronology. After the promise was given to him—2045 B. C.—he waited 11 years for the seed to be born. Through misunderstanding God's purposes, Abraham had a son by Hagar—Ishmael, who represented fleshly Israel. See *Gallatians 4*—no doubt the Israelites indeed, the children of Abraham before Christ came. John the Baptist would represent the last of this class. As shown in the Bible comments on *Genesis 15:9*, these eleven years would represent a prophetic period of 3,960 years from the covenant, B. C. 2045, expiring in 1915 A. D. The Lord gave Abraham this sign in answer to his request as to how he would know he would inherit the land. Will Abraham be here to get the land in 1915? I think so.

The Lord told Abraham that Ishmael was not the son that was to bless; and so Abraham waited fourteen years more for Isaac to be born. This fourteen years seems to correspond to the seven times and seven times *more* mentioned in Lev. 26, beginning 3126 B. C., and ending in October, 1914, when the spiritual Isaac should be looked for—born beyond the veil. Will Isaac be born on time? I hope so—expect it.

There are many more proofs which are not so easily shown as these. For instance, if the 70 weeks of definite favor to the Jews wholly expired in A. D. 36, and definite favor was wholly withdrawn from nominal spiritual Israel in 1881, we might properly look for the beginning of the 70 weeks in the Gospel age as well. 70 weeks, or 490 years prior to 1881 brings us to 1391—the date of the burning of Huss at the stake. Seven weeks later, or 49 years brings us to 1440, the invention of printing. The last

week beginning 1874 would mark the advent of the Lord, the midst of the week would mark 1878, April, the cutting off of nominal Israel from favor and the end of the week would represent the end of all favor to individuals.

Before I received the truth I was fond of chronology and had already collected several thousand chronological dates. I found that authorities differed on nearly all dates, and wondered if it would be possible to have an accurate chronology. When I read the second volume of *Studies in the Scriptures* I had a new set of dates, different from the others. I then wondered how to decide which was the right lot. A re-reading of the second volume showed me the parallel dispensations and showed me that the Bible gives the correction of all secular chronology. I now know that I have correct chronology in the second volume.

We have thought that a church federation would be thoroughly organized and would speak with authority before the close of the Gentile times. There is still time for it to do so; although matters have been moving so slowly that it does not seem very probable that this will be completed before October, of this year. Of course, all things are possible. Recently Bro. Russell said that we might have been expecting too much along this line, as well as along some other lines. If the churches represented the markets for trading in the truth, then we have already had one fulfillment of Rev. 13. Church Federation has already forbidden us to trade in the truth in the church buildings, although approximately \$5,000,000,000.00 worth of church buildings have been erected in the United States and Canada for the preaching of the truth. Generally speaking, all kinds of entertainments may be held in them, boxing and wrestling matches, Christian Science lectures, lectures on Divine Healing, New Thought, and heathenism in general may be preached there, but they are all closed against the truth. Not long since the managers of the Baptist Tremont Temple, in Boston, refused to let Bro. Russell have it any more. The Persian false Messiah Bahai came to Boston and they allowed him to speak there and preach himself and a beautiful assortment of heathen philosophy; and at the close of the service by a rising unanimous vote they

thanked him "for the divine message he brought them." The Lord's people have already stood the test as to whether they would bow to the image, and have its mark in their foreheads (intellectual assent), or in their hand, by giving their support. They have already won the victory over the beast and the image (except those who are still in bondage). It is noteworthy that apparently the building of the Tower of Babel to escape a possible recurrence of the flood seems to typify the modern church federation, as suggested by Bro. Russell in a sermon June, 1911. It is also worth noting that the workers on the Tower of Babel never finished the tower, because God confounded their speech. If the speech of the builders of the modern tower should be confounded it might give us a hope that the church federation would never be completed. The term Babel suits the preaching of the church federators very well; and I do not believe that the image will ever be completed as planned.

If I were in a foreign country under agreement to stay a certain period of time I would be glad of any reasonable news that my period of exile was to be shortened. If one should come to me saying that I could not return home for a year longer than I expected, because I had misunderstood the terms of the agreement, I would not give him a very joyous welcome, nor seek his companionship to talk with me very much. But if one should come to me with the news that he had been reading the agreement over carefully and he thought I could leave for home two weeks earlier than I had expected, I could not do otherwise than feel kindly disposed toward him. So in connection with the chronology, I am not anxious to lengthen out my period of exile and do not feel like asking the doubters the reason for their doubts. If they wish to doubt, it is all right for them to do so, but I am well pleased with the chronology given in the second volume. I am trying to prepare to go home this fall. If the Lord deals with His people now as He did when in the flesh, it may be according to my faith; and I sometimes wonder that those who seem to want another year may have it according to their faith for them, but not for me.

Asbury Park, Saturday, July 4, 10 A. M. Discourse by Bro. J. F. Emerson. Subject: "LIBERTY"



In harmony with our program, we have selected liberty as our subject. This day is not only set apart by the I. B. S. A. as Liberty Day, but also by the U. S. A. Liberty is something very dear to the human heart. Indeed, every creature on the face of the earth desires liberty. Some have even gone so far as to say, "Give me liberty, or give me death."

This day will be celebrated all over this broad land in commemoration of the signing of the Declaration of Independence, of liberty to the United States of America. We see and hear signs of jubilation on every hand. Our forefathers secured their liberty at great cost, both of money and life, and having secured it, they find that it requires eternal vigilance to retain it. Millions of dollars of money are spent yearly to sustain standing armies, and a large naval force; our sea coast must be protected, we must have all kinds of munitions of war, and we must have men to use them. We find it is one thing to get liberty, and quite another thing to retain it. We are threatened within and without. We have the disturbed conditions in Mexico at our borders, and the situation in many parts of the world is such that it threatens the overthrow of liberty and the bringing in of a state of anarchy.

Ministers of the Gospel are beginning to think it is time for them to unite religion and politics, and thus establish the kingdom of Christ. Some tell us the kingdom of Christ was established at Pentecost, and that for 1800 years He has been reigning; that He has been endeavoring to bring the promised blessing to all the families of the earth, but that God has been greatly handicapped and unable to do this because of our faithlessness. They tell us the church is required to bring about this condition, and it would have been accomplished long ago if we had been faithful. They say the time has come when something must be done. They say we have been divided and therefore unable to bring about the desired results. That we

must raise money and convert the world, and make it free from sin, from everything that contaminates. Yes, not only the religious people are trying to bring this about, but there is another class not connected with the religious movement who have the same objective, in that respect, and they have many good ideas. But even if they could both bring about all that they are seeking for, it would still leave much to be desired. If their ideals could be attained, it would not satisfy; it would not bring back the dead, would it? No, they could not even heal the sick; they could not restrain the evil influences of Satan there are in the world. The human heart longs for freedom from the terrible results of sin—death and its long train of ills.

For six thousand years man has been trying to reclaim himself, to come back into harmony with God. God created man free, a free moral agent. When He created man, he was free from sickness, sorrow, trouble, pain and death. He had life in perfection, and power to retain his life and freedom. But he also had power to lose it. Being a free moral agent, he could choose his own course. He chose the course which brought death, thereby losing all that God had given him, and became subject to bondage through the influence of the great adversary.

Thus we find the human race is born in sin and shapen iniquity, for "by one man sin entered the world, and death by sin, and so death passed upon all men," with all its sickness, pain and sorrow. It can readily be seen that the little measure of liberty which they are seeking would not satisfy.

Even angels for long centuries sought to reclaim man, but they proved themselves powerless to do so. Instead of liberating man they became subject to sin themselves. Later on God gave Israel an opportunity to regain liberty through the Mosaic Law, by providing typical sacrifices by which they were cleansed for the ensuing year, and if they could keep that law they would live by it. But they could not save themselves, for they were unable to keep

the law, and much less could any give himself a ransom for his brother. But "Man's extremity became God's opportunity," so God sent His beloved Son to seek and to save that which was lost.

We have learned that God sent His only begotten Son, who redeemed the world—Adam and all he lost (1 Tim. 2:6; Micah 4:8). That He went to Heaven to receive the purchased possession, and that after a long time he would return and restore to Adam all those of his posterity who would become obedient in that day. That when He went away He left certain of His interests to be looked after by His servants, whom He called. How that they will be rewarded with positions in His kingdom if they proved faithful. These servants are those of us who have accepted Christ as our Savior and Redeemer, and have consecrated our lives to God, He thus having imputed to us the righteousness of Christ. "He who tasted death for every man" makes up for our shortcomings. This is necessary for the things we would do, we are not able to do, and the things we would not do, we find ourselves doing. Therefore, through Christ, God has made an arrangement whereby our intention, our earnest desire, is accepted as though we had done perfectly. In that sense we are really free from this bondage; we are accepted in the beloved. If the Son has made us free we are free indeed. Being made free we have the privilege of using this right to life as we please. We may sacrifice it by placing it upon the altar with our Lord's sacrifice. By so doing we are translated out of the dominion of Satan into the glorious kingdom of the Heavenly Father. "Now are we the begotten Sons of God; and it doth not yet appear what we shall be, but when He shall appear we shall be like Him, for we shall see Him as He is."

The work He has left us to do is to serve as ambassadors of His coming kingdom. What a privilege this is. Now we are aliens and strangers, our citizenship being in Heaven. An ambassador is a minister of a high order who represents a sovereign nation at a foreign court. Here we are representing the kingdom of the coming Christ. Dear friends, what a wonderful honor it is. I understand the ambassador from England receives \$60,000 per year, which is \$20.00 per hour. If his time is so valuable, how valuable must our time be. Do you suppose England requires much from her ambassador? Doubtless. As a representative of a foreign kingdom you and I have no right to engage in politics or anything of that kind. If we do so we prove ourselves unfaithful as ambassadors. If the ambassador of England were to engage in politics over here in the United States, I expect his government would recall him, and send someone else in his place.

But who is the prince or ruler of this world? The one who has usurped authority, taking it from man, namely, Satan. You and I are to proclaim the good tidings of the coming kingdom by which Satan's empire will be overthrown, and all the families of the earth will be blessed as God declared in His promise to Abraham. This is our message. We are not to have anything to do with politics. Some say, "We do not have anything to do with politics." But that is not all that is required of ambassadors. No, they must be active in the service of the country they represent. If England pays their ambassador \$20 an hour, they expect him to be faithful in looking after the interests of their government. And what are we to receive? We are to be heirs of God and joint heirs with Jesus Christ, if so be that we suffer with Him, that we may also be glorified together. That means you and I cannot get to Heaven on flowery beds of ease.

No, we have three enemies to fight: the world, the flesh and the devil. The flesh is one of the greatest enemies we have. The human heart is deceitful above all things, and desperately wicked. How the poor flesh clings to the earth; how fearful it is of death. Yet the old creature is dead in the sense that we cannot take it back. We should live as if these bodies were not our bodies. They are really not our bodies if we have consecrated them to God. We are only using them as tents, as it were. The Apostle suggests this thought when he says, "If this earthly house of our tabernacle be dissolved we have a building of God, a house not made with hands, eternal in the Heavens." These bodies belong to the Father. If we are new creatures, if the Spirit of God dwell in us, should we not keep these bodies cleansed, inwardly and outwardly? Certainly. We are living in these houses and not paying any rent, as it were, that we may prove to God that if we had the body, the house from Heaven not made with hands,

we would make proper use of it. The Heavenly Father is watching to see if we are longing for the realization of our hope, groaning for the time to be delivered; or whether we are fearful that the time will come too quickly; whether we are hoping 1914 will see the close, or hoping that it will be 1915 or later before we will have to go home. How about it? Are we afraid we will pass beyond the veil too quickly?

Are we faithful ambassadors, serving the Lord as we should? Is that our chief desire, or are we trying to keep the old creature as comfortable as we can? He will try to keep as far from dying as possible; he will try to keep as healthy as he can; he will try to have ample provision made for himself. Do we say, "O, I feel so weary I cannot do anything for the Lord. I must rest or I am liable to die before 1914. I may be able to live a little longer in the body if I take care of myself?" The human heart is deceitful above all things, and desperately wicked. I know how hard it is to keep the body under, and to keep the affections set upon the things above.

But, we have another enemy, the devil, who as a roaring lion is going about, seeking whom he may devour. He does not always appear with horns and hoofs. No, he comes as an angel of light. If he transforms himself into an angel of light is it anything strange that his emissaries also be similarly transformed. The Scriptures tell us that sometimes the members of our own household prove to be our worst enemies. Not that they wish to do so, but through the influence of the adversary they are taking a course similar to Peter when he said to the Master when He was about to complete His mission by dying, as the Ransomer, "Far be this from Thee, Lord." They do not want us to sacrifice so much. Sometimes these temptations come from those nearest and dearest to us. Anything that opposes the full, complete carrying out of our consecration vows is inspired, in many cases at least, by the adversary. Primarily it all is. So we see what a subtle enemy we have. We must prove our faith in God, our desire to put the old nature to death, and to continue in His service daily, carrying our cross toward Calvary. Is it not hard, sometimes, to take up the cross daily and sacrifice in the Lord's service the things which the old creature desires?

We know that we are in the harvest time. All the signs of the times indicate it. We see that the fields are white and ready for harvest, that the laborers are few. That we are to pray for laborers to enter in, and to try to arrange our affairs so that we may enter ourselves. We may have wondered how the harvest will close, and perhaps some of us have spent too much time in that way. The Lord has not told us just what is going to take place. But that we are to thrust in the sickle and reap, and that "He that reapeth receiveth wages and gathereth fruit unto life eternal." So you and I are to have opportunities of service along the lines of our ambassadorship. We are to publish the good tidings of great joy, which shall be unto all people.

The truth is the sickle, and the Lord has arranged matters so that the weakest can wield this sickle. You and I may thrust in the sickle and it will do the reaping; we do not need to stay by it; we need not worry about it. It will do its work. According to many of the ministers these sickles are the most dangerous things in the world. One minister said, "If you find one on your porch, do not read it, because you are liable to believe it. They are gathering all the wheat out of the churches. If you find one on your porch take the tongs and put it in the fire; it is the only safe way; do not touch it, for you may read it if you do, and you will be deceived. They are terrible people. They are taking the very best members out of our churches." If they are so bad, is it not strange that they gather out the wheat only? One would think they would gather out tares if they are so bad.

But it is a great deal easier to talk about thrusting in the sickle than to do it. Some time ago I was out West, and I had requested the Society to send me 100 tracts at each place I was to stop. I found there were not enough passengers on the trains as I went from one appointment to another to enable me to distribute all of them, so I had to get out at the stations to distribute them. Some of the people on the train showed their disregard for these sickles by throwing them out of the window, or putting them on the seat in front, or putting their feet on them. So I had to force the old man out at the stations, in order to put out these sickles. He wanted to sit in the car like the rest of the people, but I would make him get out.

The conductor would say, "Why are you getting off here? Why don't you stay on until you get to your destination? You are in the way of the passengers." He did not really say it in words, but he looked it, and actions speak louder than words. It sounded awful loud to me. When I got off it seemed that few cared for the sickles. It was hard on the old creature. At one place they stopped for orders, and I had distributed to everyone I could see, when one man said to me, "Come here." I supposed he was going to say something bad about those sickles. But he said, "Brother, you are a brave man." I said to myself, "You don't know what a coward I am." He said, "It requires a great deal of moral courage to do a thing like that. God bless you." I thought perhaps I was not the only coward. Of course, such experiences do not come every day, but usually when we are about worn out, for then we do not seem to have the courage we should have, so the adversary is on hand in such cases usually with some discouragement. But the Lord is also there to give some encouragement, and so the good work goes on. Some sister may say, "Brother Emerson, do you mean the sisters have got to do this work too?" No, the Lord does not say that we must do it, but "He that reapeth receiveth wages, and gathereth fruit unto life eternal." You would not want the brothers to be the only ones to receive the wages. But if a sister passed out tracts on the train would not people think it peculiar? Of course, but we are a peculiar people, zealous of good works, and we must suffer for it.

Sometimes we debate whether to begin at the front of the car, or at the rear end, arguing if we start at the back people will think we are afraid. If we begin at the front and one refuses, they may all refuse. We may keep on considering until we get to our destination and not put out any papers. Brother Barton says, we only need to hand out one at a time. God will recognize our faithfulness in these little things, and we will be fully rewarded in the next age. The faithful will have an abundant entrance into the kingdom. The Father has so arranged that we have no excuse if we do not thrust in the sickle. You can simply send a post card to the society and the papers will come to your express office, prepaid.

Some think it would be so much easier to hand out the papers in some other town than their own, because no one would recognize them. But that would not be so much of a sacrifice. It is the old creature making that suggestion. He says, "Everyone knows you here; you will lose your reputation."

What are we going to do about this? Are we going to be faithful unto death; are we going to take up our cross daily and suffer with Him, that we may ultimately reign with Him as kings and priests for a thousand years? We read that during that time Satan shall be bound, but at its close he shall be loosed for a little season to demonstrate who is really worthy to rule himself. If faithful for a little time you and I will have the privilege of assisting in bringing mankind to a place where they can do all things perfectly. We must suffer for a time, that we may be touched with a feeling of their infirmities. God has not arranged it so that we can do all things perfectly now. We must come daily to Him and ask for the imputation of Christ's righteousness, to make up for our shortcomings. Have we ever accomplished in a day what we think we should have accomplished? No. If we have not done what we should have done today, should we not do a little tomorrow? Does this not spur us on? If we ever sit as kings and priests and judges, will we not have a great deal of sympathy for those of the world who will

have similar weakness to struggle against? What sympathy we will feel for them, and what a pleasure it will be to help them overcome their weaknesses and imperfections. They must actually attain perfection then, while at present the Lord expects us to become perfect in intention only. You and I must prove to the Lord that if seated on the throne we would give the world a fair opportunity. The Lord is watching us to see how we treat the brothers and sisters, for Christ's bride is to be the mother to the whole world. If a man was looking for a wife, he probably would not select a young lady whom he saw taking advantage of her little brothers and sisters, or treating them unkindly. Rather, he would prefer one who manifested a deep interest in the comfort and welfare of the little ones, for the reason that she would make the ideal mother for the family he may have later. So if you and I do not take the proper interest in the brothers and sisters, the Lord will see that we would not be the ones to have as His bride, for He will have a great family to look after in the next age. Many today think they will be of the bride of Christ, who never will be accounted worthy, not having developed the required mother love.

Therefore, if we desire to be of that class, we must develop love. "Love is the fulfilling of the royal law." If you and I prove that we have supreme love for God, love for the brethren, and love for our enemies, so that we are not returning evil for evil, but contrariwise, returning good for evil, we will prove that we have been freed from the bondage of sin which is upon the world; that we have been translated from the kingdom of darkness into the kingdom of Christ, and we will eventually be seated with Him in His throne. So we need not pride ourselves simply on what we know, or how well we can tell it to others. But strive to develop the necessary love, for the Apostle says that if we had all knowledge and understood all mysteries, and could speak with the tongue of an angel; and even if we gave our body to be burned, but had not love, it would profit us nothing. It is love we must have. Therefore, "If to our faith we add the various Christian graces, the sun of which is love, we will never fail, but 'so an entrance shall be ministered to us abundantly into the everlasting kingdom of our Lord and Savior, Jesus Christ.'

You and I can see that everything indicates the time for the establishment of the kingdom is at hand. If we are faithful for a little time longer we will hear His "Well done, good and faithful servant; enter thou into the joy of thy Lord." Let us prize the opportunities for service, realizing that the time is coming shortly when no man can work. Let us thrust in the sickle and reap. Let us pray for one another. Let us not forsake the assembling of ourselves together as the manner of some is, and so much the more as we see the day approaching. We are in the evil day, the last days of the harvest time, when a thousand shall fall at our side and ten thousand at our right hand. Many say, "how can so many pass away before the end of the harvest?" We do not know that there are so many. Jesus said, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." If a thousand are to fall at our side and ten thousand at our right hand, would there be very many left? To be of this class we must keep His commandment, and His commandment is that we love one another as He has loved us. We are to lay down our lives for the brethren. Are we proving that we are willing to give up our preferences, to sacrifice time, strength, money and everything, that we may be associated with Him as kings and priests, in the coming kingdom. Let us pray for one another in this time of need.

Asbury Park, Kingdom Day, July 5.

Discourse by T. H. Thornton. Subject : "THE KINGDOM, HOW AND WHY?"

TEXT: "The Pharisees therefore said among themselves, Behold how ye prevail nothing; lo, the world is gone after him. Now, there were certain Greeks among those that went up to worship at the feast: these therefore came to Philip, who was of Bethsaida of Galilee, and asked him, saying: Sir, we would see Jesus. Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus. And Jesus answereth them, saying: The hour is come that the son of man should be glorified. Verily, verily I say unto you, except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. If

any man serve Me, let him follow Me; and where I am there shall also My servant be: if any man serve Me, him will the Father honor." John 12:19-26.



THE occasion which gave rise to the utterance of these words was, that six days before the Passover Jesus had gone to Jerusalem and over to the home of Mary, Martha, and Lazarus. When the common people heard that He was there they went out to see Jesus and also Lazarus, whom Jesus had raised from the dead. When the people heard that Jesus was coming to Jerusalem they went out

in great throngs to meet Him, and cried out, "Hosanna, blessed is He that cometh in the name of the Lord, even the King of Israel." When the Pharisees and Scribes heard of the demonstration they became very much incensed at Jesus, and therefore made use of the first verse of our text: "Behold how ye prevail nothing; lo, the world is gone after him."

But back of all this was the fact that for almost four thousand years the only gospel that had been preached was the gospel of Restitution, or the earthly phase of the Kingdom, as is fully shown by the Apostle Peter's statement (Acts 3:19-21), "Repent ye, therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord, and that He may send the Christ who hath been appointed for you, even Jesus; whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of His holy prophets that have been from of old." So we know that all the holy prophets from the foundation of the world spake of these things; but there was a period of about 400 years, from the days of Malachi until John the Baptist, that there was no direct teacher from the Lord. The Lord had foretold by the Prophet that Israel would be without a mouthpiece from Him during those days. Therefore, during this period, the religious teachers of that day lost sight of the gospel of the Kingdom (earthly phase), or restitution, and instead were teaching the traditions of the elders.

When John and Jesus appeared upon the scene they ignored the traditions of the elders and returned to the Scriptures, preaching the Kingdom of Heaven, or the restitution. As the facts recorded in the Bible show, the religious teachers of that day apparently decided that they would simply ignore Jesus' teachings and probably it would die of its own accord. (We know that the best way to let anything die is just to let it alone.) For, said they, if we accept his teachings and begin to preach them, we will be asked some very embarrassing questions. So for the time being they just left it alone. Soon this gospel of the Kingdom began to spread and become more or less popular, at least among the common people, so the Pharisees and Scribes began to get uneasy, and, as the Bible history shows, they decided that some stringent measures were necessary to prevent the spread of this new gospel, or that they would lose their right to rulership—their place and nation (John 11:47-48).

The Chief Priests, therefore, and the Pharisees, gathered a council and said, "What do we, for this man doeth many signs; if we let Him thus alone all men will believe on Him, and the Romans will come and take away both our place and nation." They recognized the fact that all the rights they exercised as a nation were those granted them by the Roman government, and that if they lost their influence over the people, the Romans would have no further use for them; so they would lose their nation. And if they lost their hold on the people, they would lose their place, their bishopric and salary.

So they decided on a policy, and that policy was, "We will slander this teacher, and thus draw the minds of the people away from his teachings to what we have said about the man." And so they proceeded, as the Scriptures clearly show. The first slander was that Jesus was in league with the devil. They said, "He casteth out demons of Beelzebub, the prince of demons."

And when that did not have the desired effect, they associated His name with rascals; they said He was a friend of publicans and sinners. The Roman tax collectors were considered just about as mean as any people of that day. Historians tell us that they did not only collect the taxes assessed by the Roman government, and keep their commissions out of that, but would collect all above that they could, and put it in their own pockets.

But that did not have the desired effect, so they brought to Him a woman taken in adultery and asked Him, saying, "Moses commanded that such should be stoned; but what have you to say about the matter?" Jesus simply replied, "Let him that is without sin cast the first stone." So those teachers went out one by one, and Jesus and the woman were left alone in the midst of the temple. Thus they associated His name with harlots.

But when all these failed, they decided on another policy (John 11:53). "So from this day forth they took council that they might put him to death." Doubtless they thought if they could only get rid of this new teacher, no one else would have the audacity to continue to preach the gospel of

the Kingdom after Jesus, the leader of this movement, had been put to death. But in this they were sadly mistaken. Others had caught the spirit of the message; in fact, it was too good to die so easily. They finally had Jesus put to death, but forty days after his resurrection, the disciples were baptized by the one spirit into the one body; so they began preaching both phases of the Kingdom—the spiritual as well as the earthly.

As the result of this, the religious teachers of that day became more incensed at the disciples, and began arresting them and bringing them before the rulers; but not being able to find a law to punish them, they beat some of them and threatened others, charging them not to preach any more, nor teach in the name of Jesus. The disciples simply replied, "Whether it be right in the sight of God to hearken unto you more than unto God, you can be the judges." So the disciples continued to preach the gospel of the Kingdom. Soon they were put to death. (Historians tell us that most all of the disciples died martyrs for the Truth.) But others had caught the spirit of the message and so continued to preach it.

About the year 500 A. D., a man appeared upon the scene by the name of Daniel Whitby, and he began to preach what he called a "New Hypothesis." (It was new, too; nothing like it had been preached for the period before our Lord's first advent, nor for 500 years after He came.) This "New Hypothesis" was that the whole world was to be converted before Christ's second coming—the very reverse of what the Bible says. The Bible says that Christ is coming again for the purpose of restoring all things (Acts 3:19-21); but Daniel Whitby said that all things were to be restored before Christ's second coming. It was not long until professing Christendom accepted the teachings of Daniel Whitby, and the gospel of the Kingdom was lost sight of, and for 1,300 years no one proclaimed it. So for the past thirteen hundred years professed Christendom has been trying to convert the world in accord with Daniel Whitby's teachings; but surely they have made very poor progress along that line. After thirteen hundred years of effort the fact remains that the greater portion of the population of the world now living have never heard that there was or has been a Christ. The same is true of the dead during that period. We can see, then, that the work along that line has been a miserable failure, and from their standpoint, a very sad state of affairs, as, according to their theory, the great majority will be roasted in fire, and that for the simple reason of never having heard of the "only name given under Heaven or among men" whereby they could be saved (Acts 4:12). What a God!

In due time another man appeared upon the scene. This man, while yet a boy, became very much interested in religious affairs, so much so that he tried to convert an infidel friend of his to his form of Christianity, but his friend held up his creed before him in such a ridiculous light that he almost made an infidel out of the boy. So the young man decided to examine his own creed. (All would do well to follow his example in this.) On so doing, he found it to be about as ridiculous as his infidel friend had told him it was. Later he examined the other creeds of the dark ages, and found them to be just about as ridiculous as his own. So, thinking that the Bible was responsible for the various contradictory creeds, he laid the Bible and the creeds all on the shelf. Afterward he investigated the heathen religions, but found them to be even more unworthy of confidence than the creeds of the dark ages. He laid them also on the shelf. For two years he devoted his attention wholly to the business life, and he was a success in that, so much so that Mr. Ellis, the editor of the "Religious Rambler," said that if he had continued in the business life he would have been a warm competitor of John D. Rockefeller. But he was not satisfied. He thought that there must be some great power at the helm that controlled this great universe. After a time he decided that, although he had investigated all the creeds of Christendom and the creeds of heathendom, he had never made a thorough investigation of the Bible. So he decided to critically examine its contents, not expecting, however, to find any satisfactory religion therein; for he had already conceived the idea that the Bible was responsible for all those contradictory creeds. But to his joyful surprise he found the Bible to be the only book he had ever read that was in perfect harmony with itself and made no contradictions. He also found that it taught the glorious gospel of the Kingdom. So about the year 1872 he began preaching this

glorious message and soon he turned his business interests into channels for the dissemination of the same.

The religious teachers of our day apparently paid very little attention to either this glorious gospel or to the channel the Lord was using to call our attention to it. Only occasionally they would remark about the "crank preacher." So he continued to preach the gospel of the Kingdom. About the year A. D. 1880 he wrote a little book called "Food for Thinking Christians," and later the six volumes of Studies in the Scriptures. These are the only books, so far as my knowledge goes, that even claim to harmonize the entire Bible. But nothing less can be said for these books. I know the theological books used in the seminaries do not; at least, none that I have examined, and I have examined several, especially those used by the Baptists.

But when this little book was circulated free from the church doors and news stands all over Christendom and given free to the preachers at a cost to its author of \$42,000, many of those into whose hands it had fallen said that it was the finest thing they had ever seen along that line; the only thing that had ever made the Bible harmonious to them. But, as history shows, they thought among themselves, "If we accept and begin to teach these glorious truths, we will be asked some very embarrassing questions; so we will just let it alone and let it die its own death." At least, history shows that they did this, whether they planned it so or not. "We know that the best way to let anything die is just to let it alone."

But friends, this gospel of the Kingdom had not come back to die. "Truth crushed to the ground shall rise again." So truth concerning the gospel of the Kingdom had been crushed to the ground for thirteen hundred years, but now it has come to stay. The fact is that it has been spreading too rapidly to suit the religious teachers of our day. So when they saw that it would not die by letting it alone, they decided on a policy. They apparently said among themselves: "If we let this man thus alone, all men will accept the gospel he preaches, and we will lose both our place and our nation. If we lose our influence over the people, our nation will go and also our place as religious teachers—we will lose our salaries." So they decided on a policy: "We will just slander this man and thus draw the attention of the people away from those things he has pointed out from the Bible to what we have said about the man, and thus we will hold the people and our salaries." And so they did. The first slander was that he was in league with the devil. "The doctrine he is preaching is the doctrine of demons," they say.

But that did not have the desired effect, so they associated his name with rascals. They said he was carrying on his business after the order of a banking institution in Brooklyn, N. Y., which was said to be a grafting institution.

But this did not have the desired effect. Then they associated his name with harlots; but this also failed to accomplish its intended purpose. The gospel of the Kingdom continues to spread.

I have been informed that they have decided on another policy. One of the friends, I am told, had a conversation with one of the leaders in the Church Federation, an editor of a leading denominational journal, some time since, and after discussing the newspaper work in general, their attention was called to Pastor Russell's sermons in the papers. This friend said to the newspaper man, "Why is it that all you preachers have turned your artillery on Pastor Russell? You differ just as widely from each other as you do from him, but you have ceased fighting among yourselves and all of you have turned your artillery on him. Why is this?" His reply was, "Pastor Russell's teachings don't leave any of us anything to stand on; that is why we are all against him. And besides this, Pastor Russell says that his work will be finished by October, 1914 (this the editor said; not Pastor Russell); but he will never live to see October, 1914. We already have plans on foot to get him out of the way before October, 1914."

A brother in North Carolina told me some time since that a certain preacher in that state told him that he had been debating the question very seriously in his own mind as to whether there would be any real harm in taking Pastor Russell out and killing him. He also said that he knew three thousand other preachers that were debating the same question.

Thus we see that the ministry of our day is paralleling the ministry of Jesus' day. In other words, just as the Scribes and Pharisees treated the Lord Jesus, Jehovah's

channel of blessing to the world in his day, so the preachers of today are treating the channel which Jehovah has seen fit to use in calling our attention to these great promised blessings. This is by no means a comparison of the two men; for when Jesus appears upon the scene there is no comparison; but this shows the exact parallel or attitude of the religious teachers of Jesus' day to those of our day. The ministry of our day seems to think that if they could get rid of this "Index Finger," this glorious message would stop, and that no one would have the audacity to continue advocating these glorious truths after the "Index Finger" had been removed. But in this they are as much mistaken as were the religious teachers of Jesus' day.

After the death of Jesus His followers imbibed more of His spirit and became more bold in presenting the truth than before. So it would be if this "Index Finger" should be removed. Those who appreciate these truths would have more of the spirit of the man who pointed them out, and also more of the spirit of the master than they formerly had.

Coming now to the other verses of our text, just at this particular time, "certain Greeks came up to worship at the feast. These came to Philip, who was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus. Philip cometh and calleth Andrew; Andrew cometh and Philip, and they tell Jesus, and Jesus answered them, saying, The hour is come that the Son of Man should be glorified." He paid no attention to those Greeks. The time had not come for blending Christianity with Grecian Mythology; that remained for a later time. So Jesus proceeds in the next verse to tell how he would be glorified. He says: "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." We must remember that there have never been but two perfect grains of wheat on this earth—Father Adam and the Lord Jesus. Adam proved a failure within two years from the time he was placed in the beautiful garden; Jesus did not prove a failure—he was perfect and had the right to live forever. There was nothing against him to cause his death, so he had a right to live here on the earth forever; but this Scripture seems to indicate that if he had, he would have been the only one to have lived on the earth. As all of Adam's race were condemned to death, it would have been only a matter of time when they would also have paid the penalty and Christ would have been left alone, unless Jehovah had given him the privilege of generating a new race. This we don't know. One of the types seems to indicate this. While Moses was receiving the law on Mount Sinai, the children of Israel turned their hearts back to Egypt. Jehovah said unto Moses, "You just step out of the way and I will blot out all this people and make of you a great nation." But Moses replied, "Lord, if you should do this the Egyptians would say, you are not able to do what you said. Consequently your name would be held up in reproach before the Egyptians. Rather than that, just blot me out." Jesus could have said the same thing. He could have said, "Father, for thirty-six hundred years before I came, you had been telling the people that you were going to redeem Adam's race, and now if you don't do so, all your creatures would doubt your sincerity, veracity, and ability to do what you say. So your name would be held up in reproach before your creatures. Rather than that, just blot me out." Whether this be true or not, we know that Jesus gave himself up voluntarily as a sacrifice for Adam's race.

The work of restoration might have begun the next day, had not the Father had another purpose in view. In Isaiah 9:6 Jehovah had said by the Prophet that Jesus should be the "Everlasting Father;" or, better, the "Father of the Age." But it was necessary, inasmuch as the Father had purposed that Adam (man, or life-giver) should generate a race to fill the earth, that he should have a bride, so in the purpose of God it was just as necessary that Christ have a bride, in order that he might regenerate Adam's race. So while Adam was perfect within himself, he could not generate a race without a bride. Jehovah caused a deep sleep to fall upon him and took from his side a rib, and from that rib he builded a woman; and when she was completed and given to the man, the man said, "This is bone of my bone, and flesh of my flesh. She shall be called woman, for she was taken out of man." The man was just the same complete man when the woman was given back to him as he was before she was taken out from him. All there was of the woman came out of the man; so he was the same complete man. The difference only was

that now he was a man in two parts, so that he could propagate a race or become a life-giver.

It was equally true of Christ. He was complete within himself; but the Father's purpose was that he should be the Father or life-giver to the race, and in God's purpose it was just as necessary that he should have a bride. So the Father caused a deep sleep to fall upon the Christ, and for the past two thousand years he has been taking out of Jesus' cleft side a bride for his Son. When she shall have been completed and given back to him he can say on the spirit plane just what Adam said on the human plane, "This is now spirit of my spirit. She shall be called Christian, for she was taken out of Christ." Then the second Adam (man, or life-giver) will be complete. No more complete than he was before the bride was taken out of him; but complete in two parts, so that he can be the life-giver during the age—not to generate a new race, but to regenerate Adam's race.

The next two verses show how the Church becomes a part of the great Atonement Day sacrifice: "He that loveth his life loseth it; but he that hateth his life in this world shall keep it unto life eternal." There are two different words translated "life" in this text. In the first two places where the word "life" occurs it is the Greek word "psuche," which means "soul," or natural life generated from Adam. The other word is "zoen," and means a life emanating from Jehovah. In this connection, the context shows that it has reference to the higher spiritual life. Those consecrated ones who love the human life more than the spiritual, sacrificing the spiritual in order to gratify the human, shall lose it; but those sacrificing the human, to the development of the spiritual, shall keep it unto that higher spiritual life. Thus, the Church having received Christ's merit in her justification and presented that merit as a sacrifice, Jehovah can and does accept it, because of Christ's merit imputed to it, and thus she becomes a part of the Atonement Day sacrifice.

The next verse carries forward the same thought: "If any man serve me, let him follow me, and where I am there shall also my servant be." This brings before our minds the fact that there is a difference between serving the Lord and following the Christ. There are many systems and organizations who are serving the Lord's purposes. For instance, Socialism is, in my judgment, serving Jehovah's purposes in that it is preparing the minds of the people for two things: first, the great anarchy that shall come upon the world; and, second, getting their minds ready for the Kingdom of Jehovah when it shall have been set up. Also the present administration, as well as those of other governments, are serving God's purposes in that they are building the dam a little higher, holding back the flood of anarchy that shall finally envelop the world until the due time for it to come. Also the great temperance movement which is sweeping over the entire world, is serving God's purposes in putting down the demon of strong drink. The physicians, also, in that they are doing what they can to destroy disease germs and to bring about better sanitary conditions. Also the religious organizations, with what little truth they have, are serving Jehovah's purposes, in that they are trying to help and uplift mankind. But this is one thing, and following Christ is another thing. To follow Christ means self denial and suffering—"If any will come after me, let him deny himself and take up his cross and follow me"—follow Christ even unto death. To those that do so, he says, "Where I am, there shall also my servant be," and as the Apostle John says, "shall be like Him and see Him as He is."—I John 3:2.

The last clause of verse 26 says, "If any man serve Me (Christ), him will the Father honor." It is a fact that the Father has honors to bestow upon the footstep followers of Jesus that no one else has. The Savior referred to these while here in the world, when Mary and her two sons came to him, desiring a certain favor. He said, "What will you have?" Mary said, "Grant that these my two sons may sit, the one on Thy right hand and the other on Thy left hand in Thy Kingdom." Jesus said, "You don't know what you ask. Are ye able to drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with?" They said, "We are able." He said, "Ye shall indeed drink of my cup (a cup of sorrow and shame) and be baptized with the baptism that I am baptized with (the baptism of suffering, even unto death); but to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared of my Father."

So we see our Heavenly Father has honors to bestow upon the footstep followers of Jesus that no one else has the right or power to bestow. What are these honors? The Apostle Paul tells us, in Rom. 2:7, what they are. He also says that the saints are seeking for those honors now. He says that they are "glory and honor and immortality, eternal life." So the first honor that the Heavenly Father shall bestow upon the footstep followers of Jesus will be "glory;" that is, they shall be raised from the dead, glorified spirit beings. "It is sown in dishonor, it is raised in glory." Second, he used the word "honor," to convey the thought. The word "honor" carries with it the idea of official position, and that is just what we find in Rev. 20:6: "They shall be priests of God and of Christ, and shall reign with him a thousand years." What is the object of their reign? To deliver mankind (whosoever will of Adam's race) from the curse, and to remove the curse and restore the earth.

But how can that be done? In this way: The Lord said, if a grain of wheat should fall into the earth and die, it would bear much fruit. First, then, this one perfect grain of wheat (Christ) having fallen into the earth and died, shall have brought forth an 144,000 perfect grains to be associated with him on the perfect spirit plane, partakers of the divine nature; and, second, the great multitude which no man can number, of "every nation, kindred, people and tongue," who shall worship before the throne and in the temple day and night; and, third, it has been suggested that each of the 144,000 who will associate with Christ during the Millennial Age will bring to human perfection on the human plane a 144,000 each, and if this suggestion be true (and to my mind it is a very reasonable one), then there will have come from this one perfect grain of wheat 144,000 on the higher spirit plane, partakers of the divine nature, to sit with Christ on the throne; then the great multitude which John saw on a lower spirit plane, who will worship before the throne and in the throne day and night; and then 20,736,000,000 to human perfection on the human plane. This will show that the blood of Christ shall not have been a failure.

But how is this to be brought about? The Bible appears to present two thoughts: First, that the earth shall be divided into 144,000 different parts; not necessarily equal parts, either, as the Savior said in the parable of the pounds that the one who had gained ten pounds he gave authority over ten cities; likewise the one who gained five he gave authority over five cities. Second, that they would rule over characters; that is, each of the overcomers will rule over characters such as they had before becoming overcomers. I can see how beautifully that would work. To illustrate, take an extreme case, one who was a liar, gambler, drunkard, thief, etc., and he become an overcomer. I can see how he would know exactly how to deal with like characters. When Christ and his bride shall have ascended the throne, and the Old Testament Worthies shall have been made princes in all the earth they will receive their instruction directly from the saints on the throne and communicate to the world of mankind as they shall be brought to life, and will instruct them as to how to improve the earth and cultivate it, so as to produce more perfect food, which in turn will produce a more perfect organism, etc.

I see them as they come to that character and begin to tell him about the King's highway, referred to by Isaiah, the Prophet (Isa. 35), and tell him that he has the privilege to get on this highway and walk up to perfection of life. I can hear the poor fellows say: "I see no chance for me. Every mean thing that I ever did, which I knew was wrong, is present in my mind. So I see no chance for me." Then I can hear the prince say, "Do you remember so and so?" He says, "Yes; that one and I used to drink together at the same bar, and gamble at the same table, and go to questionable places together." "Well, do you remember when he became a Christian?" "Yes; I remember when he professed religion, and I watched his life after that, too, and I thought if there were any Christians he was one." "Well, he was, and now he is seated on the throne, and he has sent me here to show and help you on the King's highway; and besides, he became an overcomer in that age when he had the world, the flesh, and the devil to contend with, but you do not have either. The world is now being instructed as to how to get on and walk up the King's highway; so you don't have it to contend with. You don't have the devil to contend with, for he is now chained for a thousand years. And you don't have the Adamic flesh to contend with, for

it was left in the grave. All you have to contend with and overcome is that character you formed in the other age."

We must remember that character is formed in the mind, and that is what will be brought back to life. So whatever character has been formed in this age we will have in the age to come, and so far as the world is concerned, will have to be overcome. But how is it to be done? My thought is that it will be brought about in this way: As the earth is improved and brings forth more perfect fruitage, it will produce a more perfect organism, and the mind being trained along perfect lines, I can see how that at the end of every seven years they will have a more perfect organism, that process continuing until the earth shall have become perfect; it then producing perfect fruitage, will produce a perfect organism, so that by the end of the thousand years the whole earth having become perfect, will produce perfect fruitage that will develop a perfect organism, so that man will have become perfect.

Satan then will be turned loose and all who are not deceived by him will continue to eat of the perfect fruitage growing out of the perfect earth, which will sustain life through the ages to come. This honor have all the saints.

Third, they will receive immortality; that is, something that no creature ever had until Christ was raised from the grave. (We use the word "creature" in the sense of being

created.) The saints will have that kind of lives—self-existing; life not dependent on anything for its continuity.

Fourth, they shall have eternal life. This last statement or appendix puzzled me for years. I could not understand what use any who had immortality could have for any other kind of life, and not until I understood the Divine Plan could I understand this statement; but now it is clear. When I found out that the words "eternal life" in our Bible did not necessarily mean one who should live forever, but one who had the right to live forever, then all was clear. In other words, Adam had perfect life and had the right to live forever. That was the life forfeited by Adam that was purchased by Christ; that is the life that will be given to the saints. Well, what use could they have for that kind of life? They have immortality, what use could they have for any other kind of life? They certainly would not need it for themselves. Then what use could they have for it? Ah, dear friends, that is the beautiful picture. They will have use for it—to give back to Adam's poor fallen race. Are not such honors enough to inspire us to lay down our lives as sacrifices, so that we may have the honor of helping this poor lost world back into harmony with our Lord? May our chiefest desire—high ambition—be to so take training in the school of Christ that we may be thoroughly qualified to help somebody else—the lost world.

Asbury Park, Kingdom Day, July 5.

Discourse by T. P. Yates. Subject: "THE PERSONALITY OF SATAN AND HIS WORK"



IT is absolutely necessary at this time that we establish the personality of Satan in order to show his work, for we are living in the days of skepticism, infidelity and higher criticism, when the personality of Satan is being denied. Again, others claim that God made all things, including Satan, and thus God is the Author of evil; but while the Bible reveals there is such a being as Satan, it also sets forth that God's work is perfect. Deut. 32:4. This being true, how shall we understand this important matter, only as we give heed to the Scriptural account of this subject.

We find the Scriptures to teach that God created Lucifer a bright and perfect angel, and that through evil desires he became satan, or an adversary of God. Isa. 14: 12-14.

To thoroughly understand our subject we will have to go back to the time when God was alone, long before the foundation of the earth was laid, the only being in existence, of whom we read, Psa. 90:2, "From everlasting to everlasting, Thou art God." Thus we find that Jehovah was without beginning, and is without end. Some might inquire, how do you know that God was alone? We answer, because the Scriptures tell us of a being that had a beginning, the only Begotten Son of God." Rev. 3:14 states that "He was the beginning of the creation of God." The only reasonable conclusion of this text is that a created being did not, or does not exist until created. Thus we see that before this one was brought into existence God must have been alone. This same being, the one that Jehovah God brought into existence, is mentioned many times in the Scriptures. (See John 8:42; John 4:9; John 1:14; Psa. 89:27; 1st John 4:9; Pro. 8:22-30.) Jehovah God delegated to Him the glorious power of making all things; thus we see that He (the Son of God) had the glorious privilege of bringing them into existence. (See John 1:1-3; also Col. 1:15-16.) In these Scriptures we see the power and work of the only begotten of God.

In the 14th chapter of Isaiah we read of one called "Lucifer, the Son of the Morning," personally a bright and glorious spirit being, probably next in power, authority and beauty to the Lord Jesus. Then we read of various other angelic beings who were created for the pleasure of God, all spirit beings, adapted to the heavenly or spirit conditions, invisible to human eyes, yet glorious and beautiful.

How long these different orders of angelic beings were in existence before the earth was formed we know not, but Scriptures present evidence that they were in existence before the earth was formed, for we read in Job. 38:1-7 that "the Sons of God sang together and shouted for joy." In the 1st chapter of Genesis we read in the first verse, thus: "In the beginning God created the heavens and the

earth." Now notice, it says "In *the* beginning." A few moments reflection will convince you that this is wrong.

We realize that time never had a beginning and never will have an end, then there never could be a time when it could be said to be *the* beginning, and this text should read: "At a beginning," or "At a certain time, when God commenced to form the earth." Again notice it says God made the Heavens and the earth, and God made man, etc., and yet in John 1:3 it says that Jesus made all things. How shall we harmonize these things? These terms are used just in the same sense as we use them today, for instance, supposing you were going to build a house; you would get your plans, go to a contractor, and he would make a contract to build your house. If any one asked you who built your house you would say, "Why, Mr. Jones, the contractor," yet, Mr. Jones did not lay a finger on it, but employed men to do it. So God is the Author of all these works, but He used the Lord Jesus to create them. In all probability millions of years passed as the different orders of spirit beings were brought into existence, and we presume that there must be millions of each order, for we recognize that there is no end to space, and that there are millions of planets in existence, so we can easily see that millions of beings could be used to bring these into existence.

The Lord in one of His parables tells us how many orders of angelic beings there are. In Luke 15:1-7, likening them to sheep, He says, "What man having an hundred sheep, and one goes astray, does he not leave the ninety and nine and go and find the one that is lost? * * * * * I say unto you that likewise joy shall be in Heaven over one sinner that repented more than over ninety and nine just persons which need no repentance." Who were the ninety and nine that needed no repentance? Any of Adam's children? Why, no, but the ninety and nine orders of angels that Jesus left behind to come down for the one-hundredth that went astray—man. Thus we see that there are ninety-nine orders of angelic beings, each a little lower than the other, the one-hundredth order being man.

In the first chapter of the Bible we read of the creative days, or the periods of time in which the earth was being brought into condition when man could live upon it. Then we read of the creation of a perfect man. In Gen. 1:26 we read of the command God gave, thus showing the work of Jesus. "And God said let us make man," etc. Notice the plural term is used, "let *us* make man." God did not say, "I am going to make a man;" thus we see the work of Jesus. In the next two verses we read of that command being carried out. "So God created man in His own image, in the image of God created He them, male and female, created He them. And God blessed them and said unto them, be fruitful and multiply and replenish the earth, and subdue it, and have dominion over the fish of the sea, and

over the fowl of the air, and over every living thing that moveth upon the earth."

How was Adam created in the image and likeness of God? We answer that Adam was made in the image of God in that he was a free moral agent with the laws of righteousness in his being, and Adam was in the likeness of God as the text implies, a King with a Kingdom (the earth), and subjects (the lower order of animal creation), just as God is a King with a Kingdom and Subjects.

We read that "God planted a garden eastward in Eden, and there He put the man which He had formed." Gen. 2:8. Then He gave Adam some work to do and a command at the same time, as we read in Gen. 2:15-17. "And the Lord God took the man and put him in the Garden of Eden to dress and to keep it; * * * and the Lord commanded the man, saying, of every tree of the Garden thou mayest freely eat, but of the tree of knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest of it thou shalt surely die."

Then Adam had the privilege of naming all his subjects—Gen. 2:19-20—a privilege which no other king has ever had, and very appropriate names he gave them, for the name of each animal is suggestive of its character; as the little girl said, "Why, yes, if Adam had not named the pig a pig, everybody would have known it was a pig." You see, it is suggestive of the character of the animal, and so with the others.

Adam was long enough in the Garden of Eden with the animals to know that there was not one of them that was fit to be his companion. God saw this and said, "It is not good for man to be alone," so God made woman and gave her to Adam. Gen. 2:18-25. Eve was a perfect woman and Adam was a perfect man, and they must have loved each other perfectly. You and I have never seen a perfect woman. We have seen some very noble specimens, but we do not know what a perfect woman looks like; but we can't crow over the women, for they have never seen a perfect man, and so we have all fallen.

I can imagine what a glorious couple they were and what a beautiful home they had. I feel sure that Adam would take great delight in pruning the trees so they would bring forth good fruits, and I suspect he had beautiful flowers and shrubs; indeed, that must have been a perfect garden. After God had given Eve to Adam, there is no doubt that he (Adam) told her of the command that he had received; that they were not to eat of the fruit of the "tree of knowledge of good and evil."

Then God placed a guardian angel over them to see that they carried out the instructions and commands He had given them. Who was this guardian angel? We answer, Lucifer, the bright and Glorious Son of the Morning. We find the full account of this given by the Prophet Ezekiel in the 28th chapter, from the 12th to the 15th verses. Let us notice what it says there. "Take up a lamentation against the King of Tyrus, * * * Thou sealest up the sum, full of wisdom and perfect in beauty. Thou hast been in Eden, the Garden of God, every precious stone was thy covering. * * * Thou art the anointed cherub that covereth, and I have set thee so" * * * Who, we would inquire, was the King of Tyrus that was in Eden? Was not Adam the King? We answer, yes, this King of Tyrus was Lucifer, whom God placed as the guardian angel in Eden. These two words translated "King of Tyrus" are two Hebrew words which mean "a mighty steward" and Leeser gives the other thought and says "covering angel."

Now let us read our text with these thoughts incorporated. "Take up a mournful song about the mighty steward full of wisdom and perfect in beauty, * * * who was the covering angel in the Garden of Eden." Then follows a description of his beauty typified by gold and precious stones, the same language being used by the Prophet to describe his beauty as we use today. We see that Lucifer was a spirit being and human eyes cannot see spirit beings, because our eyes are earthly and adapted to earthly objects and scenes, so the Prophet had to use language descriptive of earthly things to convey to our minds the beauty and glory of a spirit being. We often use the same language in describing beauty. We speak of an object that glitters, and we describe its beauty by saying, "it shines like a diamond," and again we say, "Why, it is as blue as a sapphire." Now notice it takes ten precious stones to describe his beauty (10, a complete number), signifying perfection, and gold signifying that he was of Divine workmanship. Thus we see that the Word of God describes Satan as being created a bright, beautiful and

glorious creature, and that God gave him a position of trust, which trust he betrayed, becoming a traitor and an adversary of God. Lucifer was not the ugly creature that is depicted by the people of the world, all red, with hoofs and horns and a forked tail and a pitchfork in his hands. Some people are foolish enough to believe that an apparition like this appeared to tempt the Lord, as if anything like that would tempt anybody. Why, if an apparition like that ever appeared before me I would run away, for I would be scared of it. You see, the world has gotten this matter twisted, and instead of seeing that the Scriptures show Lucifer as being perfect in beauty, they paint him all ugly, etc. Where did they get this from? Not from the Bible, but they got it from Mythology. A tomb was discovered in which Nimrod was buried, and there in his tomb was Nimrod on a tablet of clay. There he was depicted as having on him a skin of some animal, with the horns on top of his head, etc. Thus we see that they did not get their description from the Word of God, which, on the contrary, describes Lucifer as beautiful.

What was the sin of Lucifer and how did he betray the trust placed in him? The Scriptures give us a complete record of this.

Lucifer knew that the angels have not the power of propagation, being sexless as described by our Lord. He heard the command given to Adam and Eve to be fruitful and multiply and fill the earth. Realizing the great possibilities in them, the thought entered into his mind: "Why, if I can gain possession of them I will be like God, with a Kingdom and subjects." Allowing this to remain in his mind, he sought means to put it into effect and gain possession of this first human pair. This is recorded in the 3rd chapter of Genesis. Read the account given there. Now notice that it says that the serpent spoke to Eve. We would not understand that the serpent literally spoke, but that by its actions it spoke, for notice in the record that the Hebrew words used tell us that the serpent was a dumb beast, and it is classed as a beast, which Webster defines as "any four-footed animal." It is from the Hebrew words that we gain the correct thought of the temptation of Eve, as we read in Gen. 3:1, "Now the serpent (naw-khash) was more subtle than any dumb beast (be-hay-maw) of the field. * * *"

Now notice the definition and root meaning of these words (Strong's Analytical Concordance) Naw-khash—an enchanter, a diviner, a prognosticator. This latter term we use as best showing the means used by satan. Webster defines a prognosticator as one who "indicates the future by signs." We would understand this to convey the right thought. The naw-khash, or serpent, was in some other form than you and I know it today, for notice it was classed as a dumb beast. It had feet and legs, and was probably the highest of the animal kingdom, next to man. Now let us see if we cannot find a reasonable, logical understanding of this matter in harmony with the account of the Hebrew words given.

God had forbidden Adam to eat of the fruit of that one tree on pain of death, but we read nothing about the animals being forbidden to eat of this fruit. I suppose this fruit would grow and ripen, and not being picked would fall to the ground. Now all animals are fond of fruit, and we presume they ate of it. The adversary, taking advantage of this, suggested to the mind of Eve, perhaps, as follows: "Eve, God told you that you must not eat of the fruit of the tree of knowledge of good and evil; if you do, you will die. Don't you believe it. God has deceived you in this matter, and is seeking to enslave you. You watch the serpent; it eats of this fruit and does not die. Can't you see that you are being deceived." No doubt Eve watched and saw this, and recognizing, as the account says, that it was a wise, subtle animal, she probably reasoned that if she ate she would become wise, too, and thus the serpent prognosticated, or "told her the future by signs," and the evil suggestions of Satan took effect. Eve reached forth her hand, took the fruit and ate it, afterwards telling Adam. Now Adam had been long enough amongst the animals to know that there was none of them fit for a companion for him, and he knew that Eve would die, so rather than live without her he preferred to die with her; so Adam committed suicide by wilfully sinning and gaining the full penalty of death. God now turned them out of Eden to die. The adversary gained his subjects, but now they were to die.

After the sin, we read in Gen. 3:14 that God pronounced a sentence upon the serpent, and this text will prove that it was one of the beasts, and God changed its

form by degrading it, so now instead of being the highest forth of animal life, next to man, God made it the lowest (a reptile). Why did God degrade it? Was it to punish it? We answer, no, because it was not a free moral agent, and thus was not responsible for its actions, but God degraded it to use it as a symbol of satan and sin. Then using that symbol, spoke to both satan and Eve. Gen. 3:15. "It shall bruise thy head and thou shalt bruise his heel." Lucifer recognized the symbol used. He knew that you can only kill a serpent by crushing its head. He realized the importance of these words. I can imagine him saying, "The seed of the woman shall bruise my head. Well, I will see to it that it doesn't," and that has been his work ever since. Cast out of Heaven, away from all intercourse with God, satan could only learn of God's plan as it has been worked out in the human family. We read that God would not reveal it to the angels. Why? Well, one reason was because satan afterwards got some of them to be disobedient to God, and if they had known God's plan, they could have informed satan, and he could have more successfully tried to thwart God's plan.

Notice how the Scriptures record his attempt all down through the ages to destroy the "seed" that should crush his head.

After Adam and Eve were turned out of the Garden to die, children were born unto them. Cain and Abel offered sacrifices. Abel's sacrifice was accepted, and Cain's was not. No doubt the adversary suggested to the mind of Cain that he was the first-born and that Abel's sacrifice being accepted and his not, indicated that Abel was the promised "seed," stirring up envy and wrath, so that Cain slew his brother. The adversary knew as did Adam and Eve that God would not accept a murderer as the "seed," and I suspect they were filled with sorrow, as this was the only promise they had of release from satan's bondage. We recall how the Scriptures record that Eve rejoiced when Seth was born, and said, Gen. 4:25, "For God hath appointed me another "seed" instead of Abel, whom Cain slew.

The adversary then sought to bring in a condition of affairs by aid of the angels who kept not their first estate, that almost succeeded in stamping out the human family and thus putting an end to the "seed." The adversary being a powerful, bright angel of a high order, by some means gained power over these angels, and suggested that they materialize in human bodies, and use these to bring into existence a race of beings whose life was not under sentence of death, for he realized that the human family were dying. The record of this is found in Gen. 6:1-4. Now notice, it uses two terms. "The Sons of God saw the daughters of men," making a distinction. We next inquire, who were the "Sons of God?" Were they Adam's children? Oh, no. Adam was a son of God, and forfeited that right when he sinned, and that forfeiture came on all. These sons of God were the angels, and the record tells us of what they did. They took them wives of all that they chose; the Hebrew word translated "took" signifies "took by force;" so we would understand that the angels assumed human bodies, took by force the daughters of men, and they bore children to them, and the same became giants and oppressed the human family. Under the laws of nature, life comes from the father, form and nature from the mother. Then these children had a life from angelic fathers, who were not under the sentence of death, and their form and nature coming from the mothers, they were earthly beings. Having a life not under the death penalty, they became strong and mighty and oppressed the children of Adam. Only eight persons escaped this terrible defiling condition, Noah, his sons and their wives, for we read that "Noah was a just man and perfect in his generations" (Gen. 6:9), or purely of Adamic generation. In this we find how nearly the adversary succeeded in destroying the "Seed" that should crush his head.

Some may inquire, how do we know that the angels can assume human bodies? We answer that we have records of some in the Scriptures. The three angels that appeared to Abraham and the two that appeared to Lot, to the mother of Sampson, and others. We can see that angels know how to make a human body. They saw the body of Adam made of the earth, but only God can give a body life, and make an individual or living soul. Angels have not this power, and so in order to use the bodies they made they had to get into them (possess) and use them. But God had foreseen this and permitted the flood of waters which drowned all but Noah and his family, and the adversary

was foiled. God now restrained the angels and cast them down to "Tartarus," the atmosphere around the earth, and since that time they have sought to gain intercourse with the human family by any means possible, spirit mediums, etc.

About 200 years after the flood the adversary, along with his allies, the fallen angels, again used their influence over the race, and presumably got them to disbelieve what God had promised to Noah that He (God) would never again cut off all flesh with a flood, Gen. 9:11, for they commenced to build a great tower that would reach right up to Heaven, thinking, perhaps, they could climb on it and escape. God then confused them and scattered them all over the face of the earth.

Now, the adversary had his work cut out. He did not know from which of those families was going to come the promised "Seed," so I suppose he would send out the fallen angels to keep watch over them and keep them in ignorance and darkness, and how well they succeeded is seen in the nations of the earth.

When God made the promise to Abram, the adversary found out the family God was going to use, and after Abram obeyed God and went into the land, He sent a famine in the land. They had then to go into Egypt. Abraham realized that Sarah was a good looking woman, and that the Egyptian Prince would desire her, and so suggested that Sarah say she was his sister. This was true; she was his half-sister, Gen. 20:12-13. Abram's fears were realized—it happened as he thought. The adversary in this was trying to bring disgrace, dishonor and defilement upon Sarah, through whom the "Seed" should come, but he was foiled. Upon their return, we remember, Abram took Hagar for wife, and Ishmael was born. No doubt Sarah realized she was barren, and they were thus seeking to raise the promised seed. Indeed, Abram prayed earnestly to God and asked that "Ishmael might live before Thee"; in other words, God had just told Abram that Sarah should bear Isaac, and he realized that they were old and Sarah past age, and he was here asking God to let Ishmael be the promised "Seed," but God said "No, Sarah, thy wife, shall bear thee a son indeed, and thou shalt call his name Isaac," etc., Gen. 17:15-22. As Abraham journeyed to the land, the adversary again sought to bring disgrace and dishonor upon Sarah through Abimelech, but he was again foiled. Gen. 20:1-3. Then Isaac was born and weaned, and Ishmael commenced to mock Isaac, the adversary seeking to raise trouble between the boys.

Then God tried Abraham and told him to offer Isaac as a sacrifice. One can imagine how much sorrow and pain it would cause Abraham as he went that three days' journey with his son and how he would have to tell him that he was the sacrifice. Surely it must have cost Abraham something to give up this boy, the son of his old age, for we must remember that Abraham was 100 years old when Isaac was born, and no doubt he was proud of this son of promise, the promised "Seed." How great must have been his faith as he bound the boy and raised the knife to slay him. I can imagine how the adversary would chuckle and wonder what it all meant. "Why God is going to destroy the promised 'Seed.' I must be winning this battle," but no, Abraham's hand was stayed and the ram offered instead of Isaac.

The adversary continued to deal with Abraham, then Isaac. Isaac had two sons. The adversary dealing with Esau got him (the first-born) to sell his birthright (as the promised seed) to Jacob for a good meal. Afterward, when the blessing was to be given, he tried to get Esau to go back on the bargain he had made. Jacob, desiring the blessing, though, gained it with the aid of his mother. Then the adversary sought to destroy Jacob through arousing envy and jealousy in Esau's heart, and he sought to kill his brother Jacob, but Jacob fled, and he (Satan) was again foiled.

Next the adversary dealt with Jacob, as you will find recorded in his life in Genesis; always seeking to defile and destroy the "Seed." Jacob had twelve sons, and the adversary did not know which was the promised seed. He knew it was one of the twelve, but did not find out the one until Joseph had a dream. He then recognized that he was the one whom God had chosen when Joseph revealed his dream to his brethren. He aroused the anger and jealousy of Joseph's brothers, and they sought to kill him, but Reuben tried to save him. We recall how he (Joseph) was sold as a slave and taken down to Egypt. He gained the confidence and respect of his master. This aroused the adversary to bring disgrace upon him through his master's wife. Joseph was cast into prison and left there to die, the adversary thus

seeking to get Joseph to lose his faith in God and the promises. We remember how Joseph was delivered and raised to power. The famine came and his brethren came for corn. After testing them he revealed himself to them and they were afraid, but Joseph assured them that he would not harm them, and told them why God had thus dealt with him, so that the promised "Seed" might be spared and their lives preserved. Gen. 45:1-7. Joseph's father and brethren then went down and dwelt in Egypt and prospered and multiplied exceedingly (Exod. 1:7-14) and were becoming a great people, and they (the Egyptians) commenced to oppress them after Joseph's death. The adversary, fearing that they would bring the blessing promised, in all probability suggested to the mind of Pharaoh that the Hebrews were becoming great and he had better put a stop to their multiplication, or they would soon be greater than the Egyptians. Pharaoh seems to have acted on this evil suggestion, for it is recorded that he sent out a proclamation to the midwives, who attended the Hebrew mothers, to destroy all the male children. This, they refused to do. Pharaoh then made the midwives prisoners. He told the Egyptians to cast every male child that was born into the river. If this had continued for a little while all the males would have died, and none being born, the progenitors, or "Seed," would have died out, and thus the adversary would have succeeded in stamping out the "Seed."

One family had a son born to them (Exod. 2:1-2) that was a goodly child, and they hid him for three months in the house. Well, I don't suppose Moses' mother was any exception to the common rule (there is only one good looking boy, and every mother has him), and if you know anything about babies, why it is very evident that Moses must have been an exceptionally good baby. He could not have cried during that three months. The next verse shows that. It reads: "And when they could hide him no longer." I suppose he commenced to cry, etc., and fearing spies, who, no doubt, would be all through the camp, they made an ark of rushes, made it water-proof, and placed the baby in it. It is easy to imagine what tears and sorrow and earnest prayers to God they must have offered on behalf of their baby boy. Marian, the sister of Moses, anxious to know what was going to happen to her baby brother, stood and watched the little ark go on its journey down the river. I can imagine how joyful she was when she saw Pharaoh's daughter take the little baby in her arms. We read that Marian approached the Princess and suggested that she call one of the Hebrew women to nurse the child, and the Princess told her to do so. What a wise child she was! I can imagine I see her running with haste to call her mother (who, no doubt, was praying to God), to tell her the good news, and to bring to her the baby boy. You see how God rewards faith. Moses' mother got paid for nursing her own child.

Moses was raised up and educated as Pharaoh's son, who, no doubt, remembering his wonderful deliverance, etc., continued to think of his brethren. Then God chose him to bring them forth at the hands of Moses, the adversary hardening Pharaoh's heart so he would not let them go. After the last plague Pharaoh let them go. The children of Israel were told to borrow gold, silver and everything they wanted before they went out. Some accuse God of permitting the children of Israel to steal in this way, but no, this was God's way of paying them after working for the Egyptians many years for nothing. Moses brought out the Israelites, and then the adversary got busy with Pharaoh and told him to go after his slaves and get them back, but God delivered them and they passed over the Red sea, and Moses brought them to the foot of Mt. Sinai. There he left them to go up into the mountains to receive the Law from God. While Moses was on the mountain the adversary got busy with the children of Israel at the foot of the mountain, and then they got Aaron to make a golden calf. They offered sacrifice to it, and were busy making music and dancing, etc., when Moses came down with the tables of stone, on which was written the Law. What a sight must have met his eyes! No wonder he cast the tables of stone from him and they were broken. Moses on the mountain interceded with God on their behalf. God says, Exod. 32:10: "Now, therefore, let Me alone, that My wrath may wax hot against them, and that I may consume them," etc. Moses interceded on their behalf and God spared them. How the adversary must have chuckled with glee when he heard God say that He would destroy the promised "Seed." God, through Moses, punished them for their sin. The Law being given afterward, they entered into a covenant with

God and said, "All things will we do." God said, "If you do thus and so I will bless you, and if not I will punish you." The adversary saw to it that they did not do them, and caused them to sin time and time again, and God had to punish them, the adversary thus seeking to destroy the "Seed." He even succeeded in getting Moses to be disobedient by striking the rock, etc., and Moses had to die on the mountain and not enter the land. Joshua led them into the land and they divided it. The adversary continued to harass them and succeeded in corrupting many of their judges, etc. Then Saul was chosen and anointed as King. The adversary succeeded in corrupting him. David was chosen and God told him that "there should not fail of his seed to sit on the throne of Israel forever." The adversary now turned his attention to David, and caused poor David to sin grievously, yet we read that "David was a man after God's own heart." How so? Why, David's heart was all right and his repentance sincere, as we know by the Psalms he wrote, and the adversary took advantage of his fallen nature. This was all the work of Satan. Read the life of David in the Old Testament.

Solomon came to the throne, and God promised that his seed should not fail to sit on the throne, etc., if he would obey God. The adversary caused Solomon to disobey God through his love for his wives, for he built temples and altars to their gods, etc. God then told Solomon that He would take away the Kingdom from his house in the days of his son, then making manifest that He had chosen the tribe of Judah, the adversary caused envy and strife, and in the days of Rehoboam, the ten tribes rose up in rebellion and tried to kill the tribe of Judah, the adversary thus seeking to destroy the "Seed."

In the books of Kings and Chronicles we can trace the adversary's work and dealings with all the kings of Israel, causing many of them to be corrupt and evil, and in Zedekiah he found a special target. God then removed the crown and took away the kingdom, and the adversary was left to wonder who the one would be that should come, as Ezekiel had said, "who's right it is." For 606 years he had to wait until God revealed His purpose, but meantime the Prophets commenced to tell of a great and glorious King that was to come and rule and reign in righteousness, etc. Surely the adversary knew by this time that none of the human family (who were dying) could ever fulfill the prophecies, and so when the angel gave the message to Mary he heard it and took steps (by means of law) to destroy Jesus before He was born.

The Jewish custom was that there was to be a year's betrothal, and during this year they were to be faithful to each other. The law provided that "if a betrothed maiden shall lie with man she should be stoned to death." Joseph and Mary were betrothed, and Mary was found with child. (Read Mat. 1:18-25.) From the account given, we see that Joseph loved Mary, and not wishing her to be stoned to death and thus made a public example of, he sought to put her away privately until the child was born. While he thought about these things the angel appeared in a dream and told Joseph not to be afraid to take Mary for his wife, assuring him that Mary had not been unfaithful, but that the child conceived in her was not from man, but from God. Joseph took Mary for his wife. Jesus was born, and the adversary was foiled. He tried again as soon as Jesus was born. We recall how three wise men called at Herod's court on their way to see the babe at Bethlehem, etc. Herod, desiring to kill Jesus, told them to come back and tell him whether they had found Jesus. They were warned in a dream not to go back. Herod perceived he was foiled, and sent out a proclamation to kill all the male children from two years and under, thus seeking to destroy Jesus, but again the adversary was foiled, for Joseph and Mary were warned and fled into Egypt, and Jesus was saved.

The next attempt of the adversary to destroy Jesus is shown after He was baptised by John in Jordan. We read in Mat. 4:1-11: "Then was Jesus led up of the Spirit into the wilderness to be tempted of the Devil," etc. The Lord was so engrossed in studying the Heavenly Father's plan concerning himself, that He forgot to eat, and for forty days and nights He fasted. At the end of that time, He realized that He was hungry, and the adversary, taking advantage of this, sought to tempt him. It was no farce; Jesus was tempted. Mathew only gives a brief account, but we might surmise just how it happened; perhaps somewhat as follows: The adversary, suggesting to the mind of Jesus, might suggest thus: "Now, you are the Son of God, and don't you know that God has granted you a wonderful

power? Why, you can heal the sick, raise the dead, give sight to the blind. You have just been studying this; surely you know it is the scriptural record concerning you. Why don't you try that power and turn these stones into bread? You are hungry; just see, now, if you do not possess that power." Jesus realized that He had no right to use the power granted to Him for temporal benefits, for He had consecrated His life unto death, and so He put the temptation from Him.

Again the adversary tried, and suggested that Jesus jump down from the pinnacle of the temple, saying, "Why, you won't be hurt, for it is written concerning you, He shall give His angels charge concerning you, so you see you won't be hurt. You will come gently floating down to earth and people will come far and near to see and hear such a wonderful man." Again the Lord put the temptation from Him. He recalled that the Scriptures stated that it is not right to tempt God.

With what persistence the adversary strove to tempt Jesus! So he turned with another suggestion. We read that "The Devil taketh Him into an exceeding high mountain and sheweth Him all the kingdoms of the world and the glory of them and said, 'All these will I give Thee if Thou wilt fall down and worship me.'" The text will prove that this was not literal, for the earth is round, and if you were on the highest mountain you could not see all the kingdoms. You could only see a small portion of the earth. I imagine that the adversary drew to the mind of Jesus a wonderful descriptive picture of the nations of the earth, and then perhaps described the degradation, sorrow, sickness and sin, etc., probably suggesting that he was tired of it all, and if He (Jesus) would only let him (Satan) be king, he would turn the nations over to Him, and He would gain the kingdoms easily. Again our Lord resisted the temptation, and the adversary left Him, foiled in his attempt, for if he had succeeded in getting Jesus to be unfaithful he would have triumphed and destroyed the "Seed."

From then on the adversary sought to destroy Jesus by arousing envy and hatred amongst the Scribes and Pharisees, who many times sought to kill Jesus, but their fear of the people restrained them. The adversary tried to drown Jesus when He slept in the boat by raising that storm on the Sea of Galilee. Oh, yes, the adversary caused that storm, for if it had come from God, Jesus would never have rebuked it, but would have recognized it as God's will, and would have taken other means of saving Himself and the boat, etc.

Each time the adversary was foiled, until we come to the close of the Lord's ministry and His "hour had come." John 13:1. As Jesus journeyed up to Jerusalem to keep the Passover, He told His disciples that He was to go up to Jerusalem and be delivered up to the Gentiles to mock and to scourge and crucify Him. Mat. 20:17-19. Jesus told them to prepare the Passover, and there He and the twelve disciples partook of it. The Lord then said one of them should betray Him that night. All were sorrowful, and inquired in surprise, "Is it I?" Even Judas asked, "Is it I?" Jesus answered, "Thou hast said." In John 13:26-27, we read that Jesus dipped a sop and gave it to Judas and told him to do it quickly. "And after the sop Satan entered into Judas," and he went out to betray Jesus. No doubt the Lord felt sorrowful to know that one He had taught and loved was to betray Him. What a quiet, sorrowful procession that must have been, out into the narrow, dark streets of Jerusalem, through the gate of the city, down the slope of the hill, across the little brook Cedron, up the slope of Mt. Olive and into the Garden of Gethsemane. Leaving His disciples, He went a stone's throw from them into the Garden to pray to the Heavenly Father. Can we realize the agony of that time? Jesus knew what was before Him, scourging, mocking, and the cruel death of the cross. Praying earnestly to the Father for comfort and strength to carry out His will, He returned to His disciples and found them sleeping, and said: "Could ye not watch with Me one hour?" Jesus had been praying for an hour. He again prayed for a second and third hour; returning, He found them still asleep, and woke them as Judas and the Roman soldiers came to take Him. Inquiring of them, the Lord asked, "Whom seek ye?" They said, "Jesus of Nazareth." Jesus answered, "I am He." Peter drew his sword and sought to defend the Lord, but Jesus told him to put his sword away. The Roman soldiers led Him away and He was brought before the High Priest and Scribes, false witnesses were found, and a charge of blasphemy laid against Him. He was taken before Pilate, who found Him innocent.

Pilate sent Him to Herod, who mocked at Jesus and His claim of being a King, presumably permitting his soldiers to mock and scoff at Him, and then he returned Jesus to Pilate, clothed in a royal robe of purple, no doubt in derision of His claim as King of the Jews. Pilate, knowing Jesus to be innocent, sought to release Him, but being afraid of the people, he released Barrabas unto them as they desired. Then we read (John 18:1), "Then Pilate therefore took Jesus and scourged Him."

Probably you all know something of what a scourging is like, a custom which is still in use in our prisons, a very cruel and harsh one it is, and the most hardened criminal in the world would rather have 20 years' hard labor in prison than to be scourged. Stripped to the waist, their hands tied above their heads, the legs strapped down, drawing the skin and muscles of the back tight, the whip of nine lashes is used. The first stroke bruises the back, the second breaks the skin, the third draws the blood, the fourth tears the flesh, and the sixth causes intense pain. The prisoner being scourged usually then faints, salt water being thrown on their poor lacerated backs to revive them, causes intense pain and suffering. Then the Roman soldiers plaited a crown of thorns and placed it on His head, clothed Him in a purple robe and cruelly mocked and buffeted Him. They blindfolded Him and Spit on Him, smote Him, and said, "Tell us who did it," etc. Pilate, seeking to draw sympathy from the hearts of those who five days before had hailed Him (Jesus) as their King, now brought Jesus forth, realizing how much He had suffered, and how nobly He bore it. Pilate exclaimed, "Behold the man, I do not find Him guilty." Pilate then took a bowl of water (a Roman custom) and washed his hands in it saying, Mat. 27:24: "I am innocent of the blood of this just person." The Jews answered, "His blood be on us and our children." All this was the work of the adversary. Jesus was then taken and subjected to cruel mockings and indignities, taunted, spit upon, buffeted, etc., for about six hours, the adversary trying his utmost to get Jesus to be unfaithful. Is there any wonder that He prayed that if it be possible this cup might pass from Him? After heaping all the insults and indignities possible upon Jesus, He was led forth to be crucified. Is there any wonder He fainted under the weight of the cross? Weak from having expended His vitality, suffering from lack of food, the pain of his poor lacerated back and the mental anguish of those hours. Ah, no!

What a procession that must have been as they wended their way to Golgotha! How the crowds that lined the way must have jeered and insulted Him! Reaching the hill and laying the cross on the ground, they stripped Him of His clothing, placed Him on the cross and (contrary to the custom) nailed Him there. Any picture you ever see of the crucifixion, notice that the two thieves are tied on the cross, but that Jesus is nailed. Probably the adversary, realizing the power of Jesus, suggested to the minds of the Roman soldiers that they had better nail Jesus to the cross, if they tied Him He would get away. How Jesus must have suffered as they drove the nails through the quivering flesh of His hands and feet, for there are more nerves in the hands and feet than in any other part of our bodies except the brain. They would not raise the cross with any light hands, probably fasten a rope to the head of it and jerk upright into position, allowing it to slide down into the hole dug for it, every movement causing intense pain to the poor, torn and lacerated body of our dear Lord and Master. Oh, how the Devil seemed to be triumphing! Then, as Jesus hung there on the cross in suffering and pain, how they jeered and insulted Him! All the disciples had fled and forsaken Him, and He was alone. At this time there came that most trying moment, when He had to take the sinner's place in death, when God had to turn away from Him. Is there any wonder that there came that heart-broken cry from the lips of Jesus as He hung there in pain and suffering alone, deserted by all! Surely such a cry has never passed human lips since: "My God, My God, why hast Thou forsaken Me?" The weight of this just broke His heart, and He yielded up His life. How the adversary must have chuckled as those words passed the lips of Jesus, possibly causing him to think that he (Satan) had triumphed and that Jesus had been unfaithful and God had deserted Him.

What a surprise he got three days later! Jesus was raised from the dead a glorious Spirit being. He appeared many times to His disciples and convinced them that He had triumphed over death and the grave. He informed them that God had given Him "all power in Heaven and in earth."

After giving them instructions to tarry at Jerusalem till they received power from on high, He ascended up to the Father to present His sacrifice on behalf of the Church.

After the early Church received evidence of God's acceptance of them and they went forth to preach the Gospel of the Kingdom, the adversary commenced to deal with them, causing the apostles to be beaten and stoned, persecuted and cast into prison. James was beheaded, etc., etc., and in many ways he (Satan) sought to stamp out the body members of the great "Seed" of Abraham, which was to bring the blessing. Read the Acts of the Apostles, and there you can trace the adversary's work in trying to stamp out the "Seed."

Papacy was brought in and the adversary seemingly triumphed and succeeded in his work of blinding the world. Any step in the direction of light and truth he relentlessly sought to stamp out through that terrible system of error, Papacy, persecuting them, burning them at the stake, and all the horrible devices that could be invented to drive out the Truth. The reformation times came and he then strove hard to wipe it out. Luther, Knox, Calvin and Wesley all suffered from his terrible persecution, each step in the direction of light bring persecution. He succeeded in making many divisions in the reformation movements, thus blinding them to the Truth.

But always dealing with and trying to stamp out the true "Seed," all his attentions being given to the work, he does not need to bother about the "Systems." He has got them all blinded and steeped in pleasure by affiliation with the world. He is giving his entire attention to the true "seed," trying by any and every means in his power to get you and me to be unfaithful and thus destroy us. Indeed, there was never a time when the Church had so much need of "walking circumspectly" as now, as we read, "Your adversary, the Devil, goeth around as a roaring lion, seeking whom he may devour." Thank God for the promises of His Word and a realization of His help in every time of need, and the strength He gives us to resist the power of the adversary.

The adversary, no doubt, realizes the "presence" of our Lord since 1874; probably from that time on up to 1878, he has seen the raising of the sleeping saints, those, who through his power, were ignominiously put to death. "Sown in weakness, raised in power." He is, no doubt, witnessing the change of each saint as they are "changed in a moment, in the twinkling of an eye." Ah, yes, he knows who the "seed" are, and is dogging our footsteps day by day, relentless.

less and cruel, causing us to be evil spoken of, persecuted and cruelly treated.

Now notice the last clause of Gen. 3:15. "Thou shalt bruise his heel." Let me call your attention to a picture in the Tabernacle. When the High Priest stooped down to pass under the second veil, the last portion of his body to pass under would be his heel. We suggest that this might show forth that the last members of the "body" being developed here are the "heel" members. If so, then this statement in our text would have a deep significance, the implication being that the adversary will have the power to bruise the "heel" members of the body, but, thank God, the bruising will only hasten us beyond the veil, and the "Seed" will be complete, joined to their head, who will present them to the Father when they will receive their reward. Satan will then be bound, his kingdom overthrown, the kingdom of Christ be established on the earth, the glorious restitution take place, and all who will may be brought back into harmony with God up to perfection on the earth. The adversary will then be loosed a little season to try all the nations of the earth, and the adversary and all who are out of harmony with God will be destroyed in the second death.

In the meantime, the adversary, as well as trying to destroy the "Seed," is also working with the world as suggested in Revelations 12:12. "Woe to the earth and the sea! for the Devil is come down to you, having great wrath because he knoweth he hath but a short time."

We would suggest that the adversary knows that the seed will be complete and that he now has turned to "earth" and the "sea," causing the unrest, trouble, strife, etc., that is now in the world, striving to make bad, wicked characters of them now so they will have a hard time getting back into harmony with God during the reign of Christ, thus trying to thwart the work of the Christ. Knowing that he has to be destroyed, his endeavor seems to be to get as many as possible to go into the second death along with himself, thus having the satisfaction that he is not alone, just as wicked people under his sway now often say, "Well, I am not the only one," finding a satisfaction in this.

Thank God, the time will soon come when Satan's kingdom will be overthrown, the righteous Kingdom of Christ established, at the close of which you and I, if faithful, will have the glorious privilege of fulfilling the Apostle's statement, Rom. 16:20: "The God of Peace shall bruise Satan under your feet shortly." Amen.

THE DIVINE PLAN OF THE AGES WITH STELLAR CORRESPONDENCIES.

(By R. Grant Jolly.)

(By request we publish a discourse which Brother Jolly had expected to deliver at the Asbury Park convention, but was prevented from giving on account of the authorities not consenting to the projection of magic lantern slides in the Auditorium.)



IT is not my purpose in this discourse to present anything new, but merely to outline the simple Plan of the Ages, pointing out certain corroborations from the stars which God has set in the heavens.

Among the notable figure arrangements in God's plan is the figure 12, as arranged in four groups of three each. For instance, the twelve stones in the High Priest's breastplate were set in four rows of three each; the twelve tribes in the wilderness were placed—three tribes on each of the four sides of the Tabernacle; the Holy City in Ezek. 48:30-35 and also the New Jerusalem in Rev. 21, had three gates on each of its four sides.

If you read Numbers, the second chapter, you will notice that God stationed the twelve tribes about the Tabernacle, three tribes on each side. There was to be only one standard on each side, the three tribes camping about a single standard, which was the standard of the chief tribe on that side. The four standards thus established by Jehovah, as named in Num. 2, are the standards of Ephraim, Judah, Dan and Reuben, which were respectively, a bullock, a lion, an eagle, and a man. The colors of the pennants bearing these standards were said to correspond to the colors of the stones on the High Priest's breast-plate bearing the respective names of the tribes.

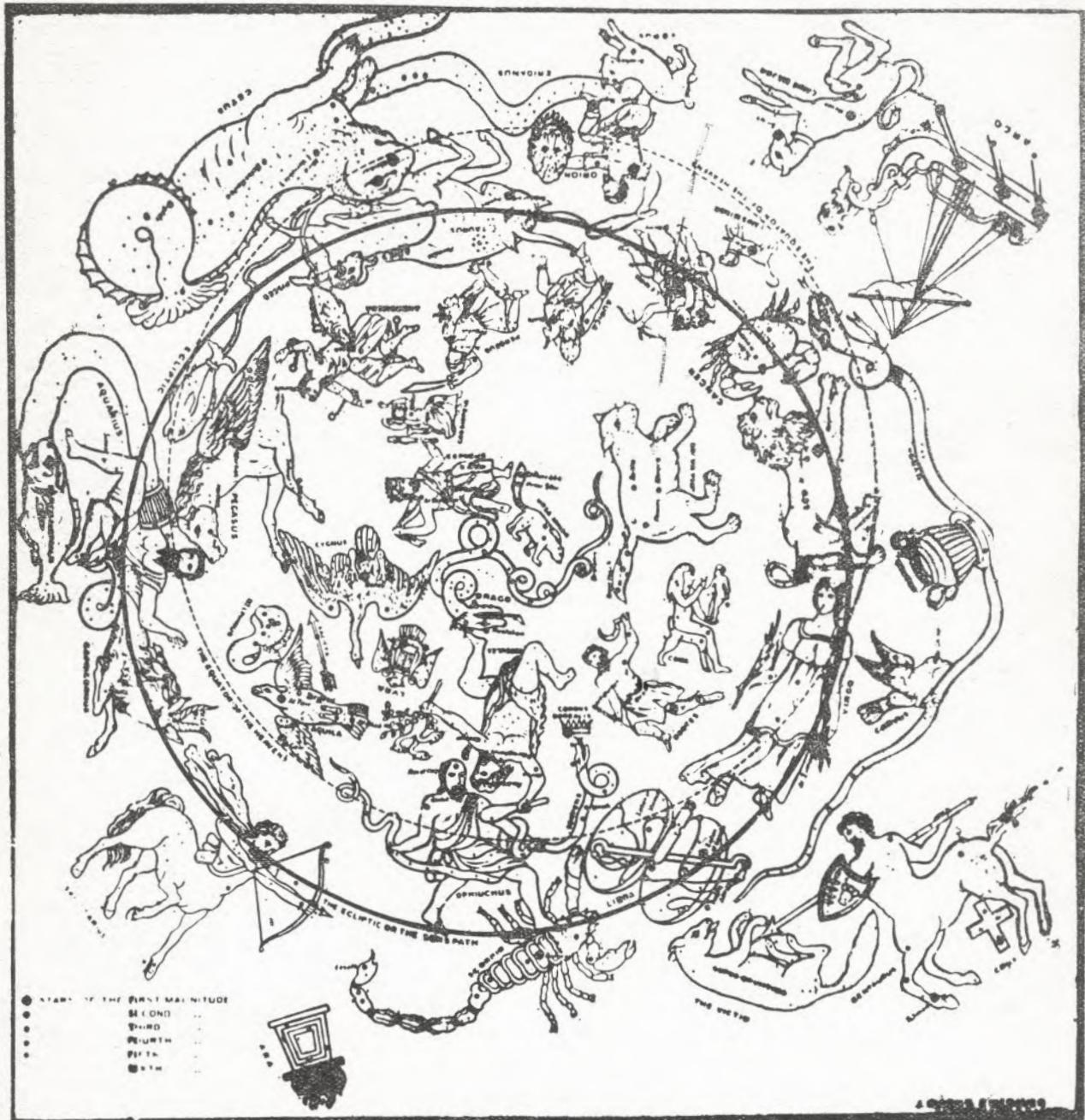
These same four faces are again pictured in the cherubim of Ezekiel and the beasts (more correctly—"the living ones") of Revelation. Ezek. 1:10: "As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle." Rev. 4:7: "And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle."

THE SIGNIFICANCE OF THE FOUR STANDARDS.

Ephraim, the son of Joseph, bore a standard representing sacrifice. The bullock was the only sacrificial animal of the four. Joseph was despised and rejected; he was sold for the price of a slave, which for a boy was twenty pieces of silver; he was said to be dead, but eventually he became the savior, not only of his own brethren, but also of all Egypt. How wonderfully this corresponds with our Savior's experiences! Notice Jacob's prophetic blessing upon Joseph, his favorite son: "Joseph is a fruitful bough, a fruitful bough by a well; whose branches run over the wall; The archers have sorely grieved him, and shot at him, and hated him; But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the *shepherd*, the *stone* of Israel;) The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." (Gen. 49:22-26.) Notice also the prophetic words of Moses: "And for the precious things of the earth and the fulness thereof, and for the good will of Him that dwelt in the bush (Jehovah): let the blessing come

upon the head of Joseph, and upon the top of the head of him *that was separated from his brethren*. His glory is like the *firstling of his bullock* (his ensign), and his horns are like the horns of unicorns (*marj.*—the wild-ox): with them he shall *push* the people, all of them, even the ends of the earth." (Deut. 33:16, 17). Joseph was called the *fruitful bough*, the word *Ephraim*, the name of his first-born, also means *fruitful*. The wheat must fall into the ground in sacrifice if it would be *fruitful*. The horns grew out of the sacrificial animal, the *firstling*. The horns represent the

shall *praise*: thy hand shall be in the neck of thine enemies: thy father's children shall bow down before thee. Judah is a *lion's whelp*; *from the prey*, my son, thou are gone up; he stooped down, he crouched as a lion, and as an old lion; who shall rouse him up?" This pictures prophetically the lion of the Tribe of Judah during the Gospel Age, *recently gone up from the prey*. He is still the *lion's whelp*, or as in Ezek. 41:19: "A young lion." As the Apostle says: "We see not yet all things put under Him."



snake destroyer, was substituted. Be that as it may, a double picture is illustrated in Dan. The fiery serpents may be contrasted with the brazen serpent, the fire of destruction with the fire of purification, the law of sin and death with the law of life; so the serpent may be contrasted with the serpent destroyer. The eagle may, therefore, represent the Judge, and the serpent may represent the object of destruction, the symbol of sin and Satan.

It is also noteworthy that while the tribe of Levi had no place assigned it in Num. 2, in the same way as the other tribes, it is assigned a place in other places where Dan is omitted. This is so, for instance, in 1 Chron. 4:8, where the final reckoning is taken before the account of David's victories and inauguration at Mt. Zion, when the ark enters its resting place. How significant this is! We find an exact parallel in Rev. 7, where the antitypical David is seated on His throne in Mt. Zion and the ark has entered its final resting place. Notice the tribe of Dan is omitted. He does not appear in the glorified twelve tribes, but Levi takes his place. This might picture the elimination by judgment of all that is evil (represented by the serpent), especially as applied to the church. It reminds us of the Judas class. We read of Judas in Ps. 109:7, 8: "When he shall be judged, let him be condemned: and let his prayer become sin. Let his days be few; and let another take his office." Dan is supplanted by Levi.

Reuben, the first-born of Jacob, properly bore a man's head as his standard, for he would properly fall heir to his father's estate and headship. The word *Reuben* means, *Behold a Son*. But we are reminded that Reuben did not fall heir to the promises, for they centered in Joseph and Judah. We read in Gen. 49:3, 4: "Reuben, thou are my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: Unstable as water, thou shalt not excel." How well this might apply to Adam, the first-born human son of God, the *beginning of God's strength* in the human realm! But by disobedience, by the violation of God's law, he became *unstable as water*. Now read 1 Chron. 5:1, 2: "Now the sons of Reuben, the first-born of Israel, (for he was the first-born, but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel; and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's:)" Does not this picture Adam's lost inheritance purchased by the sacrificial bullock of Joseph, and the prevailing of the lion of the Tribe of Judah? "Judah prevailed"—the same truth is again stated in Rev. 5:5. Reuben, the first-born will not live in Adam, but in Christ. Could Moses have had reference to this in his prophecy in Deut. 33:6: "Let Reuben live, and not die?"

THE HEAVENS DECLARE THE GLORY OF GOD.

It is indeed wonderful that the stars should declare the Divine Plan of the Ages. Even though we should see exact correspondencies, we should be very slow to look upon the stars as having any special significance, were it not for the fact that God in His word points us to the heavens as showing forth His handiwork, declaring that He has ordained the stars for signs. Our principal thoughts will be in connection with the Zodiac, viz.—the circle of stars lying in the earth's path about the sun. The word, *Zodiac*, comes from the Greek word *Zoa*, meaning *life*. It is this same word that is used in Rev. 4:7, to represent the *living ones*, improperly translated *beasts*. The Zodiac, then, is the circle in the heavens composed of figures representing *Zodia*, or *living ones*.

The figures of the Zodiac are very ancient. In the ancient library of Sargon, which is said to date about 3,800 B. C., although this date is probably too far back, there was found a reference to a more ancient tablet of the 30 stars. From this we may suppose that the signs (the constellations) of the Zodiac are approximately as old as the human race and perhaps of Divine origin. This is also reasonable from three other standpoints: 1st—Like the Bible the Zodiac is ascribed to God by the most ancient; 2nd—No nation has ever claimed the invention of the Zodiac, though doubtless they would have been glad to have had the honor had they invented it; and 3rd—The higher critics of today, though denying the inspiration of the Scriptures, admit that there is a close and strange agreement between the Bible and the Zodiac. If, then, we find the Divine Plan written in these constellations, realizing that men could not have written a Plan that they did not even understand, it would be only reasonable to ascribe its origin to God. Indeed the same

Bible which points to the Great Pyramid, points also to the Heavens as declaring the wonderful Plan of Salvation.

Ps. 19: "The heavens declare the glory of God: and the firmament (the expanse) sheweth His handiwork (Strong—*the operation of his power*). Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language; their voice is not heard (how true). Their line is gone out through all the earth (the Zodiac is indeed a *line* of hieroglyphics seen in all the earth), and their words to the end of the world. In them hath he set a tabernacle for the sun (the sun appears to rest in a different one of these constellations each month), which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. (We shall see the Zodiac picture these very truths). His going forth is from the end of the heaven, and his circuit unto the ends of it (the Zodiac is in the form of a circle encompassing the whole heaven): and there is nothing hid from the heat thereof. (As the great sun appears to roll past each of the twelve signs of the Zodiac, it seems to testify to the truth of the witness of each. As the Psalmist views each sign, he is convinced. He exclaims:) The law of the Lord (as written in these silent witnesses) is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple, etc." Job also refers to the Zodiac. Job. 38:31-33: "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth (marj.—the Zodiac, according to Strong, derived from a word meaning to *set apart for sacred purposes, to devote or consecrate*) in his season? or canst thou guide Arcturus with his sons? Knowest thou the ordinances (the statutes) of Heaven? canst thou set the dominion thereof in the earth?" Truly Mazzaroth (the Zodiac) is *set apart for the sacred purpose* of testifying God's wonderful Plan, as we shall see later. God truly ordained the stars for signs: "And God said, Let there be lights in the firmament of the Heaven to divide the day from the night; and let them be for *signs*, and for seasons, and for days, and years." (Gen. 1:14.) In them there is written the hope of eternal life, which God that cannot lie, promised before the world began." (Titus 1:2.) This promise was indeed recorded in the stars before this world began.

In considering the Zodiac, it will be necessary to carefully avoid the many errors that have attached themselves in connection with the various heathen religions. The very fact that there is a false, proves that there is a true. There are twelve constellations in the Zodiac, the sun apparently passing through these signs at the rate of one a month. Each constellation, therefore, rules a month. During God's dealings with His typical people, viz., from the Exodus from Egypt till after Christ's death, the Vernal Equinox was in the constellation known as "The Ram," the Latin name for which is *Aries*. The signs are today universally designated by the Latin names. The month of the Spring Equinox, God fixed for Israel as their first month, Ex. 12:1-5. It would be proper, therefore, to begin reading at this point, the one fixed by God. We shall find that just as the twelve tribes were divided into four groups of three each, with the central tribe in each group bearing a standard, so the Zodia are arranged in a similar manner. There are four groups of three each, the central one corresponding to a standard in the camp of Israel. The first group, according to the chart of the Zodiac will consist of Aries, Taurus, and Gemini, with Taurus (the bullock) corresponding to the standard of Ephraim, the son of Joseph.

TAURUS—THE BULLOCK OF EPHRAIM.

It is indeed significant that *Te* one of the ancient roots of the word *Taurus*, should mean, "Foundation Stone." Only Taurus of all the Zodia has such a significance. Only of Joseph, whose son bore the bullock on his ensign, was it said that from him would come the Stone of Israel. "Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. And your covenant with death shall be disannulled, and your agreement with the grave shall not stand." (Isa. 28:16, 18.) The Pleiades, the center of the universe, are located in Taurus, and as though to emphasize the foundation, the original meaning of Alcyone, one of the chief stars of the Pleiades, is "foundation." How significant that the whole universe should throughout the Ages swing about that constellation and that star which alone picture so clearly the Ransom! The bullock offered on the brazen altar in the court was indeed the foundation: it represented the sacrifice

of our Lord. The bullock in the sky represents the very same thing.

Beta Tauri, the principal star in the horns of the bullock, has for its original meaning: "Horn-push." The principal feature of the bullock as described in Deut. 33:17, was that he should push with his horns. Was man aware of God's plan when he named this star, or did God supervise its naming to harmonize with Deut. 33:17? The work of the pushing horns, begun at Calvary, is not yet complete. The bullock itself is truncated, showing that its work is not complete. The importance of the foundation is again emphasized in both the first and the second Jewish temples, for the foundations of both these temples were laid in the second month, the month ruled by Taurus. So also the foundation of God's Antitypical Temple was laid at Calvary when the bullock was slain. The name of the eighth month, the one opposite to the second month in the Zodiac, was *Apin-dua*, meaning "Opposite the Foundation," or "The place where one bows down." We will find that everything in the Zodiac is closely related to that which lies exactly opposite. The work for which the foundation was laid in the first section, will be accomplished in the third section of the Zodiac.

ARIES—THE LAMB SLAIN.

The Euphratean name for Aries was *Ku*, meaning, "To sit down, bondage, service." While Taurus sets the standard for the first quarter of the Zodiac, viz., that of sacrifice and the consequent power growing from this as a foundation, Aries emphasizes the humility and service rendered by the Lord as the Paschal Lamb. True to its standard, Aries is a sacrificial animal. It is a *ram*, for the Passover lamb as specified in Ex. 12:1-5 was to be a *male* of the first year. The lamb was to be slain in the first month, the month of Nisan, so the ram was placed in the sky as the sign of the first month, and Jesus was also slain on the 14th day of the first month. All is in perfect harmony! The ancient Akkadian name for the month, Nisan, was *Bara-ziggar*, meaning, "The altar of righteousness," or "The Sacrifice of Righteousness." I cannot imagine how the brazen altar and the sacrifice of the Lamb of God could have been more clearly referred to. The seventh month, which lies opposite to the first month, was called *Tul-ku*, meaning "The Holy Altar." As we shall see later, the Golden Altar in the Holy is here referred to by way of contrast. *Alpha Arietis*, the chief star of Aries, had for its original Akkadian meaning, "Dawn-Proclaimer." How appropriately this applies to the Ransom Sacrifice, the first Dawn-Proclaimer, the One who first opened up a way of life, to liberty from sin and death!

GEMINI—THE SIGN OF AT-ONE-MENT.

Gemini presents the twins dwelling together in harmony. It is found in the first quarter governed by the standard of the bullock, because the basis of reconciliation was the foundation ordained of God. It was after His resurrection that the Lord first emphasized the complete reconciliation in these words: "Tell My brethren, I ascend unto My Father and your Father, unto My God and your God." Notice in 2 Cor. 5:18-21 and in Eph. 2:13-16, how beautifully the Apostle pictures our reconciliation through the blood of Christ! He "hath made both one, and hath broken down the middle wall of partition between us, for to make in himself of twain one new man, so making peace." Joseph's branches have run over the wall (Gen. 49:22), the wall of partition between us is broken down by the nailing of the law to the cross.

Gemini, then, may be considered as an emblem of the Atonement, especially as applied to the New Creatures, united in Christ. But how is it that these New Creatures are not sacrificial animals, seeing that they are under the standard of sacrifice, Taurus? We must remember that it is not the New Creatures, the Babes in Christ, that are to be sacrificed. It is the human nature that is sacrificed. This is pictured in the Lord's Goat. Will we find anything to correspond to the Lord's Goat under the standard of Taurus? We would expect nothing less, unless the Zodia are merely human creations of fancy. Nor are we to be disappointed, for in close proximity to Gemini, and standing upon the very horns of Taurus, is a figure of Auriga, the charioteer, originally called "The Shepherd." This reminds us of the prophecy concerning Joseph: "From thence is the shepherd." (Gen. 49:24.) The Shepherd seems to spring from the very horns of the bullock. On his shoulder he bears the goat sacrifice, for it is our Lord that does the sacrificing of His goat.

The ancient name for the third month was *Munga*,

meaning, "The making of bricks." This suggests the gathering together of the sacrificial offerings, for in ancient times a pure victim, sometimes many, were sacrificed at the laying of foundations of cities and the making of bricks. As the antitypical temple is being prepared, only pure (justified) sacrifices must be offered. The first spotless sacrifice thus offered was the Passover Lamb. At that, the last typical Passover, there was darkness over the land from the 6th till the 9th hour. We shall see that the 6th to the 9th months of the Zodiac are by far the darkest; the wrath of Jehovah during that portion of His Plan will be the most manifest. The 9th month, the final month of that period, and the one opposite to the sign of Gemini, was called, *Ganganna*, meaning, "The Very Cloudy." It is quite significant that the Paschal Lamb was slain in the first month, ruled by Aries, and that the foundations of the two Jewish temples were laid in the second month, ruled by Taurus, but no less remarkable is it that the Law Covenant effecting a typical reconciliation for both the priests and the people, should be given at Sinai in the third month, the month ruled by Gemini, the Sign of Reconciliation. (Ex. 19.) Why is it that the various months are so clearly established in the Scriptures, unless there is some important significance attached? Time forbids our entering further into this interesting feature, although there are wonderful correspondences that may be derived by such a study.

LEO—THE LION OF THE TRIBE OF JUDAH.

We have now passed the signs of sacrifice and death and we come to the signs of life and resurrection. As the lion was the standard of the tribe of Judah which pitched toward the sun-rising (Num. 2:3), so Leo is the standard of the second portion of the Zodiac; it pictures the newly risen lion of the tribe of Judah, who prevailed to open the seals of the Book. *Alpha Leonis*, the chief star of this constellation, had for its original meaning, "Royal, a king." In Genesis and Ezekiel, as we have already seen, the newly risen Lord, is called respectively *a lion's whelp* and *a young lion*. The Zodiac testifies to the same thing, for *Alpha Leonis* is called in the Latin, *Regulus*, and in the Greek, *Basiliskos*, both of which mean: "A Little King."

The ancient Akkadian name for this constellation had the meaning of "Water." This might signify that "He was raised for our justification," for water is the symbol of life. We shall later see that actual justification for the world is pictured in "The Water Pourer," the sign opposite to Leo. The water of life pictured in Leo is the justification by faith applicable during the Gospel Age only. But the church's eternal life is obtainable only through sacrifice. Is not this also pictured by Leo? Even so, for the original name of the fifth month, the month of Leo, is *Ab-abgar*, meaning, "Fire-making fire." The fire which consumes our sacrifice was made by the fire which consumed the sacrificial bullock.

CANCER—THE SIGN OF RESURRECTION.

Cancer, the Latin name for a crab, is the fourth sign in the Zodiac. The original figure is said to have been a beetle, a scarabaeus. It is easy to see how the crab supplanted the scarab, since the word for these two objects is the same in several of the ancient languages. The scarab was a symbol of resurrection. Egyptian mummies were frequently surrounded with scarabs. The Egyptian hieroglyphics for scarab was *kheper*, meaning "to raise up." The name of the fourth month in the Akkadian meant, "Seizer of Seed;" the Aramic name was *Tammuz*, meaning "Sun of Life," and the Assyrian name, *Duzu*, meaning "Son of Life." These are all appropriate titles for the Lord at the time of His resurrection. The meaning attached to the tenth month, the month opposite the fourth, was, "The Cave of the Rising." In Cancer, the first sign of Resurrection and Life, lie the constellations known as *The Northern Donkey* and *The Southern Donkey*. Between these, and touching each, is the constellation known as *The Manger*. Thus Cancer pictures the lowly birth and also the resurrection of the Lord, while its month emphasizes the Seed. The Lord laid hold of the promises and became Abraham's Seed.

VIRGO—THE CONSTELLATION OF THE SPIKE.

While the lowly position of the Lord is shown in the kneeling position of Aries and the Manger constellation of Cancer, the lowly position of the church is shown in the prostrate form of the Virgin. *Alpha Virginis*, the principal star in Virgo, usually referred to as *Spica*, means "Offspring." This surely must remind us of the Seed of the Woman that shall bruise the Serpent's head. The spike of wheat has always been the most conspicuous feature in connection with this constellation. The ancient Babylonians

even named this sign, "The Constellation of the Spike." This proves that the constellations were named before the ancient worship of a virgin had even sprung up, else they would have been only too ready to emphasize their Virgin-worship in connection with this constellation, instead of emphasizing the Seed. Virgo holds the spike of wheat. This might signify that the church is also a part of the Seed, as shown in Gal. 3:29. Notice the constellation, *Bootes*, near to Virgo. In one hand he bears a torch and in the other a sickle. This may represent the light and the harvest work as applied to the church. The sixth month, *Elul*, had for its original Akkadian meaning, "The Living One." The Seed, the Christ, Head and Body, will be the Living One, possessed of immortality. The original significance of the opposite month, the twelfth month, is, "The Sowing of Seed." The Seed completed in the sign of the sixth month, will complete its sowing of blessings in the sign of the twelfth month. Virgo, then, pictures the lowly beginning of the church, and it also emphasizes the Seed. The branch in the right hand of Virgo may represent the Lord as a part of the promised Seed. We read in Zech. 6:12, 13: "Behold the man whose name is *The Branch*; He shall grow up out of His place, and He shall build the temple of the *Lord* (Jehovah): Even He shall build the temple of the *Lord*; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne; and the counsel of peace shall be between them both." We shall see this fulfilled in the last quarter of the Zodiac.

SCORPIO—THE SEIZER AND STINGER.

It has been said from time immemorial that the story of the Fall is written in the sky, and it would be an obstinate mind indeed that, after studying the constellations connected with the third portion of the Zodiac, would still persist that nothing of God's Plan is to be found in the heavens. *Gir-tab* was the ancient Akkadian name for Scorpio. It meant, "Seizer and Stinger," and no doubt refers to the great Adversary of the human race, who has throughout the Ages been seizing and stinging his subjects with sin and death. It is even supposed that the *adder of Dan* (Gen. 49:17) may have been a scorpion. The word which Jacob used (translated *adder*), occurs only once in the Bible and is of uncertain meaning. Strong says it was a kind of serpent (as snapping). It is clear, however, that the principal star of Scorpio represents Satan. Its name is *Antares*, which means, "Equal to Ares" or Mars, the original meaning of which star is, "Death in Heaven." It lies at the very heart of Scorpio.

Since Scorpio corresponds to the standard of Dan, the standard of Judgment, we would naturally inquire concerning the eagle, the special ensign of the tribe of Dan. It is indeed remarkable that the Eagle Star, which is located in Scorpio, should have for its original meaning, "The Star that Disappears." Can it be that this refers to the fact that the Great Judge will be invisible? "Yet a little while and the world seeth me no more." We have already seen that Dan had a two fold significance: the Eagle representing the Judge and the Serpent (or scorpion) representing the object of destruction. How wonderfully the sign of Scorpio agrees with the Bible in this respect! The invisible Judge and the Adversary are both portrayed. The account in Rev. 9:3, 5, 10, 11, seems in a strange manner to connect Satan and his allies with the scorpion. The king of the scorpions is said to be the angel of the bottomless pit. The great scorpion in the sky will be destroyed by the Eagle (the serpent destroyer), the *Star that Disappears*, the Great Judge of the Universe. The name of the eighth month, as we have seen, was *Apin-due*, meaning, "Opposite the Foundation," or "The place where one bows down." The horns of the bullock point across the sky to the place where the work of pushing will be completed, where the Adversary and His works will be restrained and finally destroyed.

The constellations stretching across the sky from Taurus to Scorpio, are very significant in this connection. The constellations: *Draco*, *The Kneeler*, *The Crown*, *The Snake-holder*, *Serpens*—all testify to the power of the Great Judge in the overthrow of that Old Serpent. First, notice the New and the Old Polar Stars. Through the Ages, the Polar Star has been used by travelers and sailors as a guide in pointing out the way. For centuries, *Alpha Draconis*, the chief star in *Draco*, has been the Polar Star, but now the Polar Star is found in the tip of the tail of *Ursa Minor*, the Little Bear. Brother Russell has shown in the Pyramid Chapter that *Alpha Draconis*, the dragon-star, is "a symbol of sin and Satan." The original meaning attached to the

Little Bear, was "Salvation," and the meaning of the New Polar Star is, "Judge of Heaven," and "Life of Heaven." The dragon star, the guide of the Ages, has been supplanted by the New Polar Star; just so Satan, the ruler of this evil world, is about to be supplanted by the Judge of Heaven, the Savior, who shall guide everyone to the fountain of eternal life.

The Kneeler, popularly called *Hercules*, is in the act of bruising the serpent. He kneels, thus representing that the one who will overthrow the Dragon, will himself be humbled. (This is also pictured in the kneeling Ram.) *The Crown*, *Corona Borealis*, is thrust behind His back, showing that He will not be crowned during the period of His humility, but He is about to crush the Serpent's head, as shown by His right foot placed on the bright star, *Ethanim*, in *Draco's* head. (See Gen. 3:15.) *Ophiucus*, the *Snake-holder*, pictures the Lord in His exaltation as He lays hold of that old Serpent (represented by the constellation, *Serpens*), which is the Devil, and binds him for a thousand years. Notice that in this constellation, the right foot of *Ophiucus* is about to tread on *Antares*, the heart of *Scorpio*. The binding of Satan is only preparatory to destroying him utterly. The principal star in *Ophiucus*, viz., the star on his right shoulder, has for its meaning, "The Heart of the Shepherd." This reminds us of the onyx stones on the High Priest's shoulders on which were engraved the names of the twelve tribes. The jewels representing these tribes were worn close to his heart. While the left claw of the scorpion touches *Serpens*, the right claw reaches close to the constellation known as *The Victim*. Here will be seen a constellation representing a man on a horse (which heathen ideas have construed as an animal half horse and half man). This may correspond to the Apostle John's vision of the man on a white horse in Rev. 6:2. Notice the constellation just beneath the body of the horse. It is called *Crux*, which means *The Cross*. This is indeed the basis upon the merit of which the Lord, the Great Judge, will eventually destroy the Devil, the *Victim*. See Heb. 2:14. As we behold the great work to be accomplished by the Great Judge of Heaven, we bear in mind the standard of Dan, and we cry in ecstasy as did Jacob of old: "I have waited for Thy salvation, O Lord." (Gen. 49:18).

LIBRA—THE LOST SIGN.

The sign of the seventh month is *Libra*, which means "The Balance." "And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand." (Rev. 6:5.) The original name of the seventh month was *Tul-ku*, meaning "The Holy Altar." Solomon's temple represented the glorified church. The altars of both Solomon's and Ezra's temples were dedicated in the seventh month. When the Lord comes with His glorified church to execute His judgments in the earth, the period of sacrifice, as pictured in the brazen altar of the first month, will have been completed. In considering the significance of months, notice particularly 2 Chron. 31:6, 7. Here the assembling of the holy things which were consecrated unto the Lord, began in the third month and was finished in the seventh month. This corresponds exactly to the testimony of the Zodia, for the third month, "the making of bricks," witnessed the foundation of the church, the first assembling of the New Creatures in Christ, and this work of selecting the church continued during the Gospel Age, culminating in the constellation *Virgo* where the spike of wheat was finally gathered in the Harvest time, but the work could be considered at an end only when the last member is glorified and the Christ complete should begin the great work of judging as pictured in *Libra*, the constellation of the seventh month.

The seventh month is specially important on account of its great feasts and the Atonement Day. On the first day came the Feast of Trumpets. The tenth day was the Day of Atonement with the High Priest entering the Most Holy, and on the 15th day began the Feast of the Ingathering also called the Feast of Tabernacles. The gathering in from the threshing floor and the wine-press (Deut. 16:13—*marj.*) took place during the first part of the seventh month. In *Libra*, the sign of the seventh month, will come the antitypical gathering of the fruit of the vine of the earth in the Time of Trouble (See Rev. 14:18-20), preparatory to the antitypical Feast of Tabernacles. *Libra* also corresponds to the time of the harvesting and glorification of the church and the time when the Great Antitypical High Priest will enter the Most Holy to apply His blood for the sins of the world. What wonderful correspondencies there are between Zodia and the Scriptures!

It will be noticed that The Balance is the only figure in

the Zodiac which does not represent a living being. The Zodia originally consisted only of *living ones*. The Balance has been substituted for the original sign, and no trace is left by which we may know what the original figure really was. This reminds us that one of the twelve Apostles was also lost, and one of the twelve tribes (the very tribe of Dan) was omitted in the final reckoning. How harmoniously significant that one of the twelve signs of the Zodia should have been lost and another substituted, even as St. Paul and Levi were substituted for Judas and Dan! The Lost Sign, then, which comes under Scorpio (the intended standard of Dan), must represent the Second Death class eliminated from the church in Judgment.

The ancient Euphratean name for the seventh sign of the Zodiac, was *Bir*, meaning *Light*, and the name of the principal star was *Ziba*, meaning, "To make life." This might signify that the Great Judgment will come not only to execute the fiery indignation of God's wrath, but also by judgments to proclaim light and life to whomsoever will. In the sign of Aries, which lies directly opposite, we have "The Dawn Proclaimer," the Light of the World. The seventh month (Hebrew-*Tisri*, meaning *Altar, Sanctuary*) stands for the cleansing of the Sanctuary, the Judgments of the Lord, especially as manifested in the church during the Harvest time. The Judas class and all things that offend are here rooted out, and the Time of Trouble witnesses the Fall of Babylon and the Judgment of the nations.

SAGITTARIUS—THE ARCHER.

"And I saw Heaven opened, and behold, a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. (Rev. 19:11.) "And I saw, and behold, a white horse: and He that sat upon him had a bow; and a crown was given unto Him: and He went forth conquering and to conquer." (Rev. 6:2.) Sagittarius, the ninth sign, is under the standard of Dan and is therefore one of the Judgment signs. The ninth month in the Akkadian was *Gan-ganna*, meaning, "The Very Cloudy." It may picture in some respects the Lord coming in thick clouds, taking vengeance. The Time of Trouble will be earth's darkest hour. Notice this darkness is pictured in the Zodiac as being from the 6th to the 9th sign (hour). Zeph. 1:15 pictures a day of clouds and thick darkness. Joel 2:2 represents it in the same words, and adds: "as the morning spread upon the mountains." Here indeed is a ray of hope! The Zodia picture the same truth, for opposite to the man on the horse is the sign of At-one-ment, Gemini. So Sagittarius heralds the Great Atonement for the World soon to follow. The chief star of Sagittarius testifies to the same, for its name, *Nunki*, means, "The Prince of the Earth." The Prince of the Earth, though appearing as an archer taking vengeance upon the wicked, is really the Prince of Peace about to effect eternal At-one-ment. Just as Jordan lay between the wilderness and the Promised Land of Rest, so in the Zodiac: Jordan (the judgment of Dan), the third portion of the Zodiac, lies between the second portion (the wilderness of the Gospel Age) and the fourth portion (the blessed rest of the Millennial Age). Notice that the Archer points his arrow at Antares, the heart of the Scorpion. Thus the constellation may also picture the Little Season at the end of the 1000 year Judgment Day, when the Lord will finally shoot His arrow at the heart of the Adversary, utterly destroying him.

AQUARIUS—THE WATER POURER.

Aquarius, the Water Pourer, corresponds to the standard of Reuben, the human head. He is pictured as pouring forth water from his pitcher. The water flows till it comes to the mouth of *Pisces Australis*, a fish constellation. Aquarius is also pictured as a king, for the principal star, *Sadalmelik*, means "Fortunate or Prosperous King," the name itself being closely related to the word *Melchizedek*. We noticed in connection with the Branch in the hand of Virgo, that Zechariah foretold that the Branch should sit as a priest upon his throne. (Zech. 6:12, 13.) Ezekiel describes him as having the appearance of a man. (Ezek. 1:26.) St. John connects the one enthroned with the Lamb of God: "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters." (Rev. 7:17.) Streams of living water shall issue from beneath the throne. One would almost think many portions of Revelation were intended to describe the very figures outlined in the sky. That the Lamb, the Lion of the Tribe of Judah, and the Man as a Priest upon His throne sending forth the water of life, are all the same, viz., Jesus Christ, seems to be established beyond doubt. It will be remembered that the opposite constellation (Leo) had for

its Akkadian meaning, "Water." At that time the Lord appeared in the presence of God for *us*, but while "He is a propitiation for our sins," it is "not for ours only, but also for the sins of the whole world." While the justification by faith is pictured in Leo, the actual justification and eternal life is pictured in The Water Pourer. The streams of living water will issue forth in the Millennial Age (the fourth portion of the Zodiac), which follows the Time of Trouble (pictured in the third portion of the Zodiac). Thus the Zodiac harmonizes perfectly with the Bible in outlining the Divine Plan of the Ages in its correct order.

The meaning of the eleventh month in the Akkadian language (Assan) was, "The curse (or abundance) of rain." There will then be an abundance of water of life. Whosoever will may drink freely. At that time they shall keep the feast of Tabernacles (the feast that followed the treading of the wine-press—Deut. 16:13), and whosoever will not keep it, on him there shall be no rain (no blessings of life). See Zech. 14:16-19. The feast of the Tabernacles was the time when all rejoiced over the abundance of life provisions. It corresponds to our Harvest Home. Everyone rejoiced before Jehovah seven days with palm branches (Lev. 23:40). The Millennial Age, then, will be the time for all to keep the feast of the Tabernacles. When Aquarius sits on his throne, all may rejoice over the abundant provision of life. The palm branch was a symbol of victory and rejoicing.

In Ezek. 41:19, we read concerning His temple, that the cherubim (the living ones) were so arranged on either side of the palm trees, "that the face of a man was toward the palm tree on the one side, and a face of a young lion toward the palm tree on the other side." The Man and the Lion are also exactly opposite to each other in the Zodia (the living ones). It will be remembered that at the last Passover season, the Lord was heralded as King, the multitude waving palm branches, not the sign of the Passover, but the Feast of Tabernacles. The palm branches were at that time trampled under the King's feet, but when He shall sit on His throne (as the Water Pourer, the Life-giver), a great multitude shall wave palm branches before Him and the whole earth shall keep the feast of Tabernacles.

CAPRICORNUS—ETERNAL LIFE ON THE SPIRIT PLANE.

Capricornus, the *Goat-fish*, is the first sign of eternal life under the standard of The Water Pourer. Its month, the tenth month, was called in the ancient Akkadian language, *Abba-Udda*, meaning, "The Cave of the Rising," which might well picture the Resurrection of the Church (due at this time, immediately following its *Judgment*). This seems even more reasonable as we look directly across the sky to the month ruled by Cancer, picturing the Lord's Resurrection, its meaning being, "The Sun or Son of Life." The Lord was resurrected at the beginning of the Gospel Age, but the Church not till the beginning of the Millennial Age, as testified by the Bible and, as we have just seen, by the Zodiac as well. From the Cave of the Rising, the dark abyss of the Time of Trouble, shall the great "Sun of Righteousness arise with healing in His wings." The objects which receive the water of life are pictured in the Zodiac as being of the fish nature, for fish rejoice in the blessings of the water. The Goat, therefore, which represents those receiving eternal life on the Spirit Plane, is pictured as having the tail of a fish. The Goat is very closely associated with the Ram and the Bullock, in that these three are the only ones of the entire circle that possess horns. These three are also the only three sacrificial animals in the Zodiac. But we are reminded that those who will be given life on the Spirit Plane, were represented not only in the Lord's goat but also in the Scape goat. Why then are there not two goats pictured in Capricornus? The Bible pictures the two classes—will the Zodiac measure up? Again we are not to be disappointed, for there are twin stars, one in each horn of Capricornus. Both are called by exactly the same name: *al giedi*, meaning simply, "The Goat." They are even designated—both by the same Greek letter, "a," so that there is absolutely no distinction between them, except in magnitude, for one star is brighter than the other. Could man have understood so well the plan of God, or could man have invented such a wonderful manner of testifying that the two goats were *called in one hope of their calling*, and that the only distinction would be manifested in the greater degree of glorification of the Lord's Goat? Both were reconciled to God by the death of His Son (as pictured in Gemini); but much more, being reconciled, they shall be saved by His life (Rom. 5:10), and shall appear in and

before His throne under the standard of Reuben, the First-born.

PISCES—ETERNAL LIFE ON THE HUMAN PLANE.

Whoever invented the Zodiac (if it was invented) must have understood Restitution. Notice carefully Ezek. 47:8-12, bearing in mind the interpretation of the symbols. Brother Russell's comments as outlined in the Berean helps throw a wonderful light on the passage. Notice that the scene is laid in the Millennial Age, that it pictures the water of life and Restitution blessings. The fish are those who derive life from these living waters. Whosoever will may come. The fish shall be exceeding many. Pisces is the twelfth and final sign. The Plan of Salvation is completed in the Restitution of all that was lost.

The twelfth month, Akkadian—*Sekisil*, (Hebrew—*Adar*), signified, "The Sowing of Seed," or simply, "Seed." Joseph, the Ruler of Egypt, picturing Christ, after He had saved the lives of all His subjects, gave them seed, that they might sow the land. (Gen. 47:23.) So here, the Lamb (pictured under the Bullock, the standard of Joseph's son) in the midst of the Throne, sows the seed of Restitution. "Behold, I make all things new," were the words of Him that sat upon the Throne. (Rev. 21:5.) In Virgo, the constellation opposite to Pisces, we see the Spike of Wheat, "the Offspring," the Seed of the Woman, which in Pisces shall have completely bruised the serpent's head. In the first and third portions of the Zodiac, the signs of sacrifice and death, no seed is sown, but in the second and fourth parts of the Zodiac, the signs of life and resurrection, the seed is especially emphasized. Ezra's temple was completed in the twelfth month. Noah sent forth the dove of peace which never returned, in the twelfth. In fact every month mentioned in connection with the Flood is very significant of certain features of the Plan outlined in the Zodiac.

THE HALLELUJAH CHORUS.

A most important feature in Pisces is the cord which joins the two fishes, known as, "The Cord of the Fishes," the principal star of which is called, "The Knot." We notice that one fish lies near the water of life flowing from the urn of Aquarius, and the other lies near the Ram, the first sign of the Zodiac. The cord which joins the two crosses and re-crosses the leg of the Ram. Thus the blessings of Restitution are made directly dependent on the Ransom sacrifice. Could any language be more emphatic in its simplicity? The feast of the Passover is thus joined to the feast of the Tabernacles. These two feasts were the only ones of seven days' duration. Aquarius upon His throne, as He looks back along the circuit of living ones, "shall see His seed, He shall prolong their days (to eternal life), He shall see of the travail of His soul, and shall be satisfied." (Isa. 53:10.) In harmony with Rev. 4:6-11, and Rev. 5:9-14, the Zodia (the living ones) unite their voices with "the ten thousand times ten thousand, and thousands of thousands," in the song: "Worthy is the Lamb that was slain to receive power and glory, etc." The cord of the Fishes makes the circle complete. Psa. 19:6 also testifies that the circle in the heavens is complete. In fact the whole Psalm takes on a new meaning!

I trust that our brief consideration of the heavens will serve to deepen our reverence and adoration for Our Loving Heavenly Father, as well as strengthen our faith in His wonderful Plan of Salvation. The Psalmist David loved to "consider the heavens, the work of God's fingers, in the night watches." Well may we do the same. And to Him may we ascribe the honor, the love, the glory and the praise, forever and forever. Amen.

Asbury Park, July 5.

Discourse by E. A. Burgess. Subject: "SIGNS OF THE KINGDOM"

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

 **T**HESE words occur in our Lord's great prophecy as recorded in the Gospel of St. Luke, and constitute a part of His answer to two questions propounded by His disciples, "Master, but when shall these things be? and what sign will there be when these things come to pass?"

To the fully consecrated child of God who has the Spirit of the Lord, and who is growing and developing into the character likeness of Christ, ALL things pertaining to the Kingdom are of the utmost interest and importance, for are they not "seeking first the Kingdom of God and His righteousness?" To these, then, the question as to WHEN the Kingdom will come and be established in power and glory, is not a foolish one, nor a forbidden one, but rather one which should occupy a large portion of the thoughts, meditations, and intense, longing desires of all of the Lord's true people. For did not the Apostles in the very beginning of the history of the church earnestly long to know of the "times and seasons?" Has not this also been the earnest, longing desire of all of the spiritually minded of God's people from that time to the present? Have not these earnestly investigated the testimony of the prophets "the holy men of old," "searching what, or what manner of time the Spirit which was in them did signify" respecting the time of the establishment of God's kingdom in power, in the earth? Should not this question, therefore, be the all absorbing theme and subject of interest to all of the fully consecrated, who are living now, in this "harvest time"—the end of the age—at the very threshhold of the time pointed out in the Scriptures for the establishment of the Kingdom they are looking for, in power and glory?

While it is true that when the disciples anxiously inquired of the Lord, "Lord, wilt Thou at this time restore the kingdom of Israel?" He replied, "It is not for you to know the times and seasons, which the Father hath put in His own power" (Acts 1:67), yet this does not of necessity imply that all of His followers were never to know of the times and seasons, nor that there would not come a time when they would be known and understood, and we remember

that He said unto His disciples on another occasion, "Unto you it is given to know the mysteries of the Kingdom of God" and surely the times and seasons are indeed a great and important part of the mystery of God. We also remember the promise of the Lord that the Comforter, the Holy Spirit, "would guide them into ALL TRUTH."

CUNNINGLY DEVISED FABLE.

For about forty years the belief has been entertained by the church that "The time of the end" mentioned by the Prophet Daniel commenced in A. D. 1799 and will end with this year, Jewish time, Sept. 20, 1914.

For about forty years the church has believed that the harvest—the end of the age—mentioned by our Lord, is a period of forty years beginning with October, 1874, and that it will end about October, 1914 (specifically Sept. 20th, the end of the Jewish year).

For forty years the church has believed that the "Times of the Gentiles" mentioned by the Lord, is a period of 2520 years commencing with B. C. 606 and ending with this year about Oct. 1st.

For forty years the church has believed, as set forth in Vol. III, STUDIES IN THE SCRIPTURES, page 231, that "Although the exact time of the deliverance or "change" of the last members of the body of Christ is not stated, the approximate time is nevertheless clearly manifest, as shortly after the "door" is shut (Matt. 25:10); after the truth, which Babylon now begins to regard as her enemy, and as calculated to accomplish her destruction, shall have become more generally known and widely circulated; after "the hail" has to a considerable extent swept away the refuge of lies; and after the now smoldering and menacing hatred of the Truth is thereby aroused to an opposition so violent and so generally as to effectually stop the further progress of the great work in which the saints are engaged. And God will permit this as soon as all the "elect" are "sealed." This will mean that the complete deliverance of the church will be accomplished before the year 1914 has fully run out. See Vol. III, STUDIES, pages 231 and Vol. II, page 77.

For forty years the Church has believed that the Lord, according to His promise, has girded himself and has come forth to serve His people with such rich food during this harvest time, as was never before seen nor experienced by any of God's children, in any previous age, and that it is the Lord who has been speaking to us through the medium

of "Present Truth," and has been using a special instrumentality for that purpose.

The burning question that now confronts us is, "Has the Church for forty years been following 'cunningly devised fables,' or have they been entertaining the truth regarding the matter?" We cannot get away from this question. It is an issue that must be met by each one and decided according to his ability to exercise faith.

"THE WHOLE ARMOUR OF GOD."

For about forty years the Church has been in possession of what purports to be "The Whole Armour of God," consisting of seven pieces, viz.: (1) The Girdle of Truth. (2) The Breastplate of Righteousness. (3) and (4) The Sandals for the Feet, Preparation of the Gospel of Peace, two Sandals. (5) The Shield of Faith. (6) The Helmet of Salvation, and (7) the Sword of the Spirit, which is the Word of God.

The question arises, Is the Church going to stand by the armour given to her by the Lord himself, or is she going to cast some parts of it off, in this very last part of the "twelfth hour" of "this evil day?"

The armour of God is designated by the Apostle Paul in Rom. 13:12, as "the armour of light." As the word light is used, throughout the Scriptures, to represent knowledge, truth, this whole armour, therefore, would be essentially a complete knowledge of God's plans, a knowledge of His truth. This would be the thought contained in the words, "Having done all," they signify "to work fully, i. e., accomplish; by implication to finish, fashion." In other words, at the beginning of this "Harvest time," our present Lord, through His faithful servant, handed a complete understanding (armour) of God's plans and purposes to His Church and bids them stand by it, for they will not have another piece added, though they would grow in knowledge of the details connected with it. "Having done all, stand"

From the Apostle's words respecting the necessity of the "whole armour" during "the evil day," we are justified in assuming that there was a time in the experience of the Church when the "whole armour" was not in her possession, and was not as necessary as it would be "in the end of the age—the evil day." In the statement "we wrestle not against flesh and blood but against principalities, powers, against the rulers of the darkness of this world, etc., etc." he is specially calling attention to the dangers which beset the Church during this harvest time "the past forty years." Dangers which began to form at the beginning of the "time of the end," in 1799. The experience of the Church from the time of her inception down through the dark ages to about 1799, was measurably a wrestling against flesh and blood, in the sense that Christianity was more or less compulsory. Ecclesiasticism, backed by the sword of the civil power, could enforce its decrees through fear of persecution, imprisonment, torture of various kinds in this life and damnation to an everlasting hell of torture in the future. Thus all, or the majority, were intimidated, through fear for their life and liberty, into making a profession of Christianity, however much there might be lacking the true spirit of godliness, and the faithful "children of the Church" were forbidden to have anything to do with witches, magicians, sorcery, enchantment, etc., etc., and these were under the ban of the Church. Thus the danger to the Lord's people was not so much from these communications and subtle operations of evil spirits "in exalted positions," as their wrestlings were of a physical kind, wrestling against flesh and blood beings like themselves. Their faith in God and loyalty to Him were tested along the lines of endurance of physical pain in imprisonment, starvation, torture, burning at the stake and such like, but now, since temporal power has been taken away from Ecclesiastical systems, notably that of the Papacy in 1799, infidelity, atheism, free-thought, skepticism, spiritism, have had full sway to operate and tempt the Lord's children along somewhat different lines than previously, and Satan is now transformed into an angel of light, and his messengers into ministers of light, to suit the present conditions of "this evil day," as the Apostle Paul declares, "This know also, that in the last days perilous times shall come," 2 Tim. 3:1, and our Lord commenting on this evil day declared, "For there shall arise false Christs and false prophets, and they shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." Matt. 24:24. Now we wrestle against all the subtle power of Satan and his forces, who apparently have greater opportunity for deception than ever before, and much greater and more abundant material to work upon in the inventions, conveniences and

blessings of this "evil day" in tempting the Lord's people to doubt and unbelief and to become surfeited with the good things of this life, drunk with the wine of Babylon, and overcharged with the cares and anxieties of this life, and the deceitfulness of riches.

The period of the "Harvest" time is designated as a "Day" in respect to the wonderful light and knowledge upon all subjects which is being made manifest to the minds of men, but chiefly in respect to light and understanding of the plans of God.

It is called "the EVIL day" because of the subtle, insidious temptations mentioned above which beset the saints, and a special warning and protecting armour is given the "very elect" for the purpose of protecting them from the fiery darts of Satan "in this evil day."

Now the question is, Are the "elect" going to cast off any part of this armour, and fail to stand by it and receive the protection it affords? We can all agree that the class known as "the very elect" will not cast off the armour, because the Lord declared that they would not be deceived. But the question for each one of us to answer is, "Am I one of that 'very elect' class?" While the class itself will stand, nevertheless, the individuals composing the class may sustain a change. Those who will not stand with the class must be left behind.

It is with regret that we have to say that some, who have for years rejoiced in the light of present truth and in the chronological features pertaining to it, are now in this very last year of the harvest time, when we are about to realize all of our good expectations, inclined to doubt and fear and hesitate and quail in their faith with respect to the time features which have constituted so large a portion of "present truth," occupying two whole volumes of the *Studies in the Scriptures*, and they are disposed to say what we were all wont to hear the teachers of Babylon say, "Oh, there is no use studying chronology, it does not amount to anything in the Lord's plan. We cannot hope to understand it sufficiently to build anything upon it anyway. What do we care about the time when the Kingdom will be established? It does not matter if it is October, 1914, 1915, 10, 100 or 1000 years from now. The essential and only thing is to be ready."

In this connection we are reminded of the Lord's words, "O fools, and *slow of heart* to believe *all* that the prophets have spoken." Surely, if the Lord has made such abundant provision in His Word, and has taken such pains to furnish His Word with specific chronological periods, it would be for the purpose of granting to His people the knowledge of the times and seasons in His plans, at the proper time. What folly to place in the Word such testimonies and call it a revelation, which does not reveal anything satisfactory or reliable. At this juncture we note the words of our pastor in Vol II, page 28: "It is a serious error into which many fall, to suppose that a *knowledge* of God's doings and plans is of little importance, that the graces of Christian character are all that God requires, and that these are better conserved by ignorance. *How differently the scriptures present the matter!* They counsel us not only to cultivate the graces of the Christian character, but to preserve constantly that condition of heart which will enable us to discern the truth—especially that great truth of the Lord's presence when due—and when dispensational changes take place. *A knowledge* of dispensational truth is *quite as important* in the end of this age as it was in the end of the Jewish Age. Those who did not discern the truth then, did not receive the favors then due. And just so in the end of this age: those who cannot discern the truth now due, being blinded by unbelief and worldliness, cannot receive special favors now due. *They are not overcomers*, and hence are unfit to be the bride of Christ, and to enter into the glorious inheritance of the saints as joint-heirs with Him."

"EXAMINE YOURSELVES WHETHER YE BE IN THE FAITH."

It becomes a matter of great importance, therefore, to each one of us, to consider our attitude toward this armour which God has given us in this evil day. As it is the custom for building and bridge inspectors to be appointed to inspect, at regular intervals, the various public edifices and bridges, to see if their foundations are secure, and the buildings in every way safe from the ravages of time, so we are exhorted to "examine ourselves whether we be in the faith." It is essential that we examine and re-examine the foundations and superstructure of our faith, to see that all of the stones are in place, that there is no weak spot or breach made by the missiles of the adversary,

so that we may stand "steadfast in the faith" and "not moved away from the hope of the Gospel."

The Prophet Daniel declared, "Blessed is he that waiteth and cometh to the thousand three hundred five and thirty days," Dan. 12:12. We inquire, What special blessedness is here mentioned by the prophet, which, in the end of this age, since 1874, the end of the above mentioned days, comes to those who are living since that time, over and above that general blessedness, joy and peace in believing, which has been the portion of all the saints throughout the age? We reply that this blessedness consists of a right and correct understanding of the teaching of the Scriptures respecting the plan of God, the presence of our Lord, and the time of the establishment of His Kingdom. We have the history and writings of the various sects, classes and parties of believers, and the tenets they held, and so far as these show there was never granted to believers in God and His Word such a wonderful unfolding of the purposes and plan of God as that in which we have been rejoicing for the past forty years. Have we believed these things so long a time only to go back on them now that their consummation is about to be realized? Should our interest in "times and seasons" grow slack and our faith weak now that the very time has arrived for which we have been looking and longing these past forty years? Is it the proper thing to take the attitude expressed by some, "Well, I am not consecrated until Oct. 1, 1914, or any other time, but I am consecrated unto death, and therefore it is immaterial to me whether or not the end of the times of the Gentiles and the glorification of the Church comes in three months, or 10 years of 100 years?" Is it a matter of indifference to you, whether the time is near or far away?

What would be the proper attitude of a sincere and loving bride, anticipating union with the one of her choice, when it would come within an hour of the time of marriage? Would there be no increase of the sensations of anticipation above what she would have experienced a year before that time? Would it be as much a matter of indifference to her whether or not it was an hour or a year until the time of union with the loved one? Would she not rather count the moments with throbbing heart and quickening pulse, rejoicing exceedingly in the nearness of the time which would see her union with the beloved of her heart, and would she not prefer that it would be only an hour instead of a year?

How about our relationship to the heavenly bridegroom, "whom having not seen, we love, in whom though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory?" Do not our hearts burn within us at the thought that only a few months intervene between now and the time that we will be caught up with the Lord in the air, and ever be with Him, or is it a matter of indifference to us (who are hoping to be members of His beloved bride) whether or not it is three or four months to the time of our glorification and union with Him, or forty years longer? Should we not rather be a thousand times as much interested to know the time of our glorification, now, than we were a few years ago? Should we not be studying chronology with greater diligence and avidity, believing it to be given us by our heavenly bridegroom for our information, so that we might not be in darkness as are others?

What attitude did the beloved prophet Daniel assume in respect to the fulfillment of prophecy, and a knowledge of the Lord's plans and purposes, times and seasons? Was it a matter of indifference to him whether it was one, ten or one hundred years before the Lord would bless his people and deliver them from their captivity? Did he set back comfortably and indifferently in his own mind and say, Well, the Lord knows all about the matter, He is able to mind His own business and control His own affairs, when He gets ready to deliver us from captivity in Babylon He will do so. I am not going to worry or trouble myself about the matter at all. Let it come when it will; God can and will control the whole situation without my thinking at all about the matter? Some are at the present time assuming this attitude which is characteristic of Babylon, with respect to the important question before us as to the near proximity of the glorification of the last members of the Church. The Prophet Daniel, on the contrary, showed a very deep, earnest and solicitous interest in what the Lord was going to do for his people and the time He would do it, when he prayed, "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for Thine own sake. O my God; for Thy city and Thy people are called

by Thy name." And what happened? In answer to this earnest entreaty of the prophet the angel Gabriel was sent to explain to him or tell him of the vision of "The Seventy Weeks," the only time prophecy referring to the first advent, and the one which serves to seal up the vision and prophecy. This time prophecy was fulfilled to the very day, and as set forth in Vol II, Studies in the Scriptures, page 68, "The death of Messiah was also the seal—the guarantee of the fulfillment—of all the visions and prophecies of coming blessings, and "times of restitution of all things, which God hath spoken by mouth of all the holy prophets since the world began" (Acts 3:21). "While this prophecy alone marked the date of the first advent, many prophecies combine to fix and confirm the date of the second coming of Christ."

Should God's children be less earnest and solicitous now, about the coming of the Kingdom of God and the glorification and change of the Church, and the time of her deliverance, than the prophet Daniel was for the deliverance and blessing of his people of Israel?

Should God's consecrated saints now expect a failure on the part of their Father, God, to hear them with respect to this matter when God so signally showed His approval of the attitude of the beloved Prophet Daniel? I tell you, nay, "The eyes of the Lord are upon the righteous and His ears are open unto their cry." The question is, Are we sufficiently solicitous about this matter, are we sufficiently earnest in our entreaty that God, for the sake of His righteousness, and the vindication of His own great name, should fulfill His plans and glorify His saints at the time He has led us to expect through the knowledge of present truth, our armour? "Shall not God avenge His own elect, which cry day and night unto Him, and He is compassionate towards them (Diaglott)?" Our Lord answered His own question, saying, "I tell you that He will avenge them speedily." Luke 18:7, 8.

Daniel tells us, moreover, that he fasted and mourned three full weeks, so anxious and desirous was he to know God's times and seasons, and all that the Lord had to show him respecting His plans and purposes. Did this earnestness and solicitation please God? or was He displeased? The answer is shown in the context. The angel, addressing him, said, "O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright." "Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before God, thy words were heard, and I am come for thy words."

Have we, in like manner set our hearts to understand God's will and Word with respect to the time of our change and the fulfillment of His plans? Is it a matter of constant, earnest solicitation on our part daily that God would fulfill His promise to us, His saints, of taking us into His secret still further and informing us, if it be according to His will, of the time of our change and glorification which our knowledge of present truth points out is near at hand, "even at the doors?" Are we earnestly, "according to the promise looking for the new heavens and new earth wherein dwelleth righteousness?" If we are, then surely it would not be a matter of indifference to us whether it came in three months or 100 years. Are we chastening ourselves before our God, that we might be in the proper humble, prayerful, earnest attitude to receive further revelations of His truth, through "that servant," the honored instrument He is now using? Are we chastening ourselves, setting our hearts to understand, and praying earnestly and diligently that our Father would give unto "that servant" "the spirit of wisdom and revelation in the knowledge of Him" that the eyes of our understanding, through Him, might be further enlightened with dispensational truth, now due to be understood by those who are walking faithfully in the light? "If any man lack wisdom, let him ask in faith, nothing doubting." We can be sure that God is pleased with our earnest desire to understand His will and His plans, and that He has already further rich viands of spiritual food ready to bestow upon those whom He sees have faithfully and diligently eaten and masticated the food already handed to us in the six volumes of *Scripture Studies*. Let us, therefore, look for more light, chasten ourselves before God, set our hearts to understand and earnestly entreat the Lord for further revelations of His will and plans for the strengthening of our faith in this evil day, and in this severe test of faith in which the Church is now involved.

DOES THE VISION SPEAK AND NOT LIE?

Many urge the objection that we cannot place the same

amount of dependence upon chronology given in the Scriptures, as we can upon other statements which speak of the existence of God, the work of Christ, etc., etc. But let us reason upon this a little. The Bible declares that God is and that He is the rewarder of those who diligently seek Him.

We inquire, upon what is our belief in God based? Upon what basis do we declare that these words are true and genuine, and that we *know* that there is such a God?

We must reply that our belief, our faith in God is based upon certain *reasonable deductions* presented in nature, and in the Bible suggesting the existence of a supreme, intelligent Creator who produced the wonders of creation with which we are surrounded. But none of us have ever seen God. None of us have ever seen anybody who could demonstrate to us that he ever saw or beheld God with his physical sight, or that he could prove beyond the peradventure of a doubt that God exists.

Likewise in regard to the writings which are generally recognized as the Word or message of God, the Bible. No one of us ever met the writers personally, nor have we seen anyone else who ever met them, nor could we of our individual, personal observation declare positively that the books were written by those who are accredited to be the authors of them. This book has come down to us from the past, amidst such vicissitudes of life, that, remembering the natural selfishness and unscrupulousness of the human heart, we can see that in the copying and recopying of the ancient manuscripts, especially on the part of those engaged in the work who might have religious doctrinal bias, for particular doctrines, etc., a great deal of room is furnished for many possible misrepresentations and fraudulent compositions and statements, or cunningly devised fables produced by the unscrupulous or dishonest, with a view to personal gain or advantage. Therefore, we must answer that our faith in the Bible as God's inspired Word is based merely upon *reasonable deductions*.

Upon what is our faith in the statement of the Apostle that "Jesus Christ came into the world to save sinners, and to give His life a ransom for all" based? We answer, upon the *reasonable deduction* that the Apostle actually uttered these words, that he actually existed and that he had Divine authority so to teach. We have to take his word for it, however. We cannot prove it of our own personal observation.

Upon what basis, therefore, is our faith in the *time features* of God's Word based? We must answer again, upon *reasonable deduction*, nothing more, nothing less. We "walk by faith and not by sight" in all of the above respects. We cannot demonstrate that "Christ Jesus came into the world to save sinners" any more than we can demonstrate that this year ends the "Time of the End," "The End of the Age," or the "Times of the Gentiles." Both propositions must be accepted by faith based upon *reasonable deductions*. The same Apostle who declared ye were redeemed "with the precious blood of Christ," declared also that "we have not followed cunningly devised fables, when we made known unto you the power and presence of our Lord Jesus Christ," and "we have also a more sure word of prophecy." Also, we note how solicitous the Apostle Peter was that the prophetic testimony of the prophets should not be disregarded by the "elect," especially in the very time now present, when he said, "there shall come, in the last days, scoffers walking after their own lusts, and saying, 'Where is the promise of His presence?' We will not find one place in the Bible where the Lord rebukes honest, solicitous inquiry into His plans and purposes, on the part of His people, and we will notice that it is the "scoffer" class who have never manifested any earnest desire to know of the times and seasons in God's plans and who have always been in ignorance of them.

Some, we regret to say it, even now are inclined to place themselves in this "scoffer" class of don't know and don't care ones, ridiculing the honest desire of their brethren to know God's times and seasons, accusing them of setting stakes, at this point of time and that point of time, having to take up their stakes and remove them further onward, etc., etc., but as in the case of Mr. Miller and the Advent movement of 1843 and 1844, I would rather have been numbered amongst those who set stakes at that time, who went out to meet the bridegroom, who showed their earnest solicitation and desire to know God and His ways more fully even though the Lord did disappoint them in some respects, than to be numbered amongst those who did

not set any stakes on that occasion, but with ridicule and scorn derided all attempts to understand the prophecies. Who received the blessings then due to come to God's people? Doubtless Mr. Miller and those associated with him, served to establish a landmark to guide us now in realizing the times in which we are living. Let us not be intimidated by any scoffers either of brethren supposedly in the truth, or of the nominal church or from people of the world, but let us remember who are the "fools" from God's standpoint, "O fools and slow of heart to believe all that the prophets have written."

Brethren, we do not know that the Lord is present except by the testimony of the time prophecies. We do not know, and have no reason to think that we are in the harvest time—the end of the age—except by means of the time prophecies. If we cannot place any dependency upon our understanding of the time prophecies as being the correct interpretation, that the "harvest" began forty years ago, Oct. 1874, and will end this year about Oct. 1st, 1914, how can we know, or what reason have we to think that we are in the harvest time at all, or that the work we are doing is harvest work? If we cannot be certain that we have the correct understanding of the prophetic visions of the "Times of the Gentiles," the "Jubilees," the "Parallel Dispensations," or the "Time of the End," how can we know for certain that we are reading the *signs of the times* correctly, or that we are anywhere near the establishment of the Kingdom of God upon the earth? Our interpretation of the *signs* of the times is a mere matter of inference. We do not know, we cannot prove it true. The Bible does not state anywhere in so many words that locomotives, trains, street cars, electric and gas motor cars, ocean greyhounds, aeroplanes, and other matters of our day, are fulfilling the foretold "running to and fro," and yet by *reasonable deduction* we believe firmly that in these words the prophet Daniel gave a clear description of the times in which we are living. The Bible does not state in so many words that our telephonic, telegraphic, wireless and other communications are fulfilling the foretold "increase of knowledge." For all we can prove with certainty, God may have yet, in the future, a thousand years from now, a much more wonderful fulfilling of this very prophecy of Daniel, than we can dream of now. We have no good reason to believe that we are seeing the fulfillment now except by the testimony of the time prophecies.

Thus the issue is squarely before us. We are either in the harvest or we are not in it. It either began in 1874 or it did not. Which is it? Each one must answer the question according to his faith. Does it make any difference? To the prophet Daniel the *time* of fulfillment meant a good deal. He said, "O Lord, hearken and do; defer not, for Thine own sake, O my God." Does it make any difference to us whether or not we are glorified this year or some other year? Do we care anything about it? Others may think differently about it, but the speaker cares a good deal. Does it matter whether or not evil or sin is permitted to reign for three or four months longer or for a thousand years longer? In proportion as we have prayed from the heart "Thy Kingdom come, Thy will be done in earth as it is done in Heaven," will we be very glad to be informed of the Lord that the reign of the Gentile powers ends Sept. 20th, 1914. In proportion as we do not care whether the Kingdom comes or not, I presume in that same proportion we will be indifferent as to whether these times end next September or a thousand years from them. If the *time* is of no importance, why should the fact be of importance? If it is best for God to keep His people always in the dark regarding His times and seasons, and designs, why should they not be in this chronic condition forever, "ever learning and never able to come to a knowledge of the truth?" If we are just as contented to stay in this imperfect condition for a thousand years as well as for three months, why should we not be content to remain there forever? If there is any value to our minds as reasonable, intelligent beings, of the *fact* that we believe God is going to release us from this groaning condition some time, why should there not be equal value to our minds in the *time* when this will be done?

I am sure that all will agree with me that God is *able* to cause His plans to be fulfilled on time, the time specified in the prophecies, and also that He will fulfill them at the time determined. The great question before us is, has God given us, at this present time, the correct understanding of the vision of His plans, and can we place any dependence upon our interpretation of them? Does the vision speak,

and not lie? If we are in the appointed time in which the vision would speak and not lie, then we have a correct understanding of it and it is not lying to us. If it is lying to us, then we are not in the appointed time, the time of the end. (Hab. 2:1-3).

If God is dealing with us as with intelligent and reasonable beings, according to certain fixed laws which we can understand, surely He would deal with us in such a manner that we could depend upon His revelation to us. Though we "walk by faith and not by sight," nevertheless, the knowledge of God and His plans which we have on a basis of faith, should be faith's vision just as sure, just as certain, just as real, and just as true, as the knowledge of God, His existence, His plans, etc., will come to the world of mankind during the Millennial Age by means of sight, actual practical demonstration. If this is not true, then we do not know and cannot prove even to ourselves that we are any better than the poor heathen who worships a god of stone or wood.

We are wont to reason that God's justice is manifested by the fact that He threatened the race with death through Father Adam, and for 6,000 years He has been carrying out this threat relentlessly, so that we reason, if His Word was carried out in this way it shows He is a God to be depended on to keep His word, and therefore we can place dependence upon His promise of coming blessings. As the reasonable interpretation of God's plans shows us, therefore, that we are in the "appointed time when the vision would speak and not lie," should we not believe the prophet's words in this respect and realize that our understanding of the vision can indeed be depended on to be the true one, that it is speaking an not lying?" If, therefore, what it is speaking to us chronologically cannot be depended on, how can we place dependence upon His promise that "Christ died for our sins according to the Scriptures;" that there is a crown of righteousness laid up for us, etc., etc.? In 1 Cor. 1:9, we read, "God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ." How do we know that God is faithful? Because we reasonably deduce this from the testimony of those who wrote these words, and the writer adds his guarantee that they are true. Therefore, if we believe in the veracity and authority of the writer we will believe also in the promise. But if we cannot know, or be sure that our understanding of these words is correct, how can we entertain faith and hope in this promise?

Again in 1 Tim. 1:15 we read, "This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners." This is a direct statement with the Apostle's added comment of its truth, and yet how can we prove it true or that we have the reasonable and correct interpretation of it? Only by *reasonable deduction*. So likewise with the chronological statements of the Scriptures, especially when they are accompanied by statements from the writer respecting their certainty and the possibility of having a correct and reasonable understanding of them, as in Rev. 22:6, after having given a number of visions, all highly symbolic, and containing time prophecies of periods of 40 and 2 months, 1,260 days, etc., he sums up the matter with this explicit declaration, "And He said unto me, these things are *faithful and true*: and the Lord God of the holy prophets sent His angel to show unto His servants the things which must shortly be done." "Faithful and true," "Faithful and true." Do we believe it? Of what use or purpose would be the utterance of these things which are "faithful and true" if a proper understanding of them could not be obtained by the Lord's people, or if they could not depend upon their understanding of it as being correct? If the prophecies cannot be depended upon to give us any reliable knowledge or light upon the time of fulfillment of God's plans, how can we depend upon correctness of our understanding of the other parts of the vision?

"THAT SERVANT."

Again, upon what basis do we place our knowledge or belief that God is using "One particular servant or channel at the present time as 'that servant' as the dispenser of truth now due to be understood by God's saints?" Merely upon a *reasonable deduction* (nothing more), from what "That Servant" has pointed out with respect to the time in which we are living, that it is "the Harvest Time," and the kind of work which should be in process of accomplishment during this time, together with what our Lord's words imply in Mat. 24:45-51. If we cannot depend upon the chronological testimony to the effect that we *are* in the "Harvest" or "end of the age," how can we know that

our interpretation of the signs of the times are not equally unreasonable and far from the truth? How can we know, or feel assured, that "That Servant" mentioned by the Lord in Matt. 24:45, is living at the present time or that he has a right to any such authority over the Lord's "goods," as the Lord's words would seem to warrant? While we have only this one obscure text, which in no sense of the word, taken by itself, positively identifies without the peradventure of a doubt that "that servant" is alive now and doing any work, we have a multitude of texts dealing with chronological periods, which are brought together in such a wonderful manner in the *Studies in the Scriptures* that they overwhelm the minds of those who have, at least, "faith as a grain of mustard seed," with their reasonable claim to verity and to constitute a strong, substantial foundation for faith in the end of the "Times of the Gentiles," about Oct. 1st, this year, 1914, the glorification of the last members of the Church soon to follow, and the subsequent establishment of God's kingdom in power in the earth upon the wreck of the present "kingdoms of this world."

"SEE THOU DO IT NOT."

How is it then, some ask, that "That Servant" seems to be, at this time stating matters pertaining to chronology, with less positiveness in the *Watch Tower*, than the statements appearing in Vols. II and III, *Scripture Studies*, as the following quotation from Oct. 1st, 1914 *Watch Tower* will serve to show?

"The fact is that, notwithstanding the strength of our position and our hope that it may be true, it is nevertheless of faith and not of knowledge. We must admit that there are possibilities of our having made a mistake in respect to the chronology, even though we *do not see* where any mistake has been made in calculating the Seven Times of the Gentiles as expiring about Oct. 1st, 1914."

We reply, because the Scriptures must be fulfilled, Rev. 22:8, "And I, John (representing the Church in the harvest of the Gospel Age), saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel (the special messenger appointed by the Lord to speak forth the message of present truth), which showed me these things." Then saith he unto me, *see thou do it not*: (do not worship me; I am not the author of this plan) for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: *worship God* (the source from which came all these blessings and all this light)." The lesson in this would be that "each tub must stand upon its own bottom" in this matter. Each individual must have a living, personal, vital faith in this matter toward God, and with respect to *all* that the prophets have written." Each one must realize for himself that "these things are faithful and true" and that God himself has been speaking in His "due time" to us through the instrumentality of a faithful servant, "That Servant." As expressed in the *Watch Tower* 1903, page 375, and Manna Comment for Sept. 17, "Every true child of God must have a definite individual Christian character which is not dependent for its existence upon the spiritual life of any other Christian. He must, from the Word of Truth proclaimed and exemplified by other Christians, draw those principles of life, etc., which give him an established character, an individuality of his own. So positive and definite should be the spiritual individuality of every one, that, should even the beloved brother or sister, whose spiritual life first nourished ours and brought us forward to completeness of character fall away (which the Apostle shows is not impossible—Heb. 6:4-6), we would still live, being able to appropriate to ourselves the Spirit of the Truth."

But what are the real sentiments of "that servant" toward this subject of chronology? We cannot know or be assured of what kind of sentiments are entertained by anyone except by means of their own declarations, either spoken, written or published, and if they are sincere, these will express the real sentiments of their mind and heart. We therefore go to the *Watch Tower* to ascertain the *present sentiments* of the editor in respect to the time features as presented in the *Studies in the Scriptures*.

WATCH TOWER.

Dec. 1, 1912, page 377. "These prophecies still read the same to us."

Oct. 15, 1913, page 308. "So if the Church is here in 1915, we shall think that we have made some mistake."

Dec. 15, 1913, article. "Knowledge and faith regarding chronology." Page 374.

Jan. 1, 1914, page 4. "We shall be as glad as any one if

we shall all experience our change from earthly to spirit conditions before 1915, and *this is our expectation.*"

Page 5. "So far as we have been able to see, up to the present time, the failure of a full development of matters in 1915 or before, would imply that all the chronological arrangements, as we have them, are wrong—our view of the Harvest and all. And we have *no reason* to believe that these are wrong."

"The fact that the Vision is now *speaking*, and is made plain upon tables, is very convincing. We believe truly that 'the days are at hand, and the effect [matter or thing (as spoken)] of every vision.'" Ezek. 12:21-23.

"BLOW YE THE TRUMPET IN ZION."

Our Lord declared to His disciples, "Henceforth I call you not servants; for the servant knoweth not what His Lord doeth: but I have called you friends; for all things that I have heard of My Father I have made known unto you," John 15:15. In view of this statement, what would be our reasonable expectation respecting His dealings with us concerning the time of our glorification and the deliverance of the groaning creation from the bondage of sin and death? We note the experience of the beloved prophet Daniel, as recorded in the 9th chap., 2nd verse: "In the first year of His reign, I, Daniel, understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet that he would accomplish seventy years in the desolations of Jerusalem." What do these words mean? They signify that the Lord made known to the prophet Daniel *beforehand* the correct *time* when the desolation of the land would end and Daniel's people be delivered. How was this made known? By the *books*. The prophecy of Jeremiah. The sacred Scriptures. In view of the Lord's declaration, as quoted above, would it be reasonable to suppose that God would take into His confidence and show beforehand, the prophet Daniel one of the "house of servants" the correct *time* of the deliverance of his people and yet deal less confidentially with the "house of sons" in respect to their deliverance, after promising that the holy Spirit "would guide them into all truth?" Such a proposition does not appeal to my mind as reasonable.

If our chronology is true, we are approaching the great "Time of Trouble"—the "Battle of Armageddon." In harmony with the prophet's declaration (Joel 2:1), the Seventh Trumpet of present truth has been blowing in Zion and sounding an alarm in the Lord's holy mountain, respecting the approaching trouble, for now forty years. The Apostle Paul declares, "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" Is our trumpet giving an uncertain sound respecting the time of the battle? If it is, for all we know the battle may be a thousand years distant yet. It is only by our chronology that we realize it is "nigh, even at the doors." We do not merely *begin* to see the signs coming to pass, for the Church began to see them forty years ago, but to the eye of faith, these signs are rapidly multiplying and indicating an approaching consummation.

Are we going to allow our faith to quail in the face of only a few short months?

Are we going to permit it to be said of us that we believed in the time prophecies for so many years and then at the end, within three or four months of the realization of our glorious hope, the adversary succeeded in shaming us from our steadfastness by the scoffing of brethren, nominal Christians, or the godless world? Have we faith enough to believe that God has been dealing truly and honestly with us in respect to time, that He has spoken the Word and WILL perform it, though to all outward appearances "all things continue as they were since the foundation of the world," and look as if they would continue so for some years longer? Let us remember that we are come "unto Mount Zion and unto the city of the living God * * * to the general assembly and Church of the First Born." Let us remember the faithful words of warning uttered by the Apostle for our admonition, "See that ye refuse not Him that speaketh. For if they refused not Him that spake on earth, much more shall not we escape if we turn away from Him that speaketh from Heaven."

The present proclamation of "peace, peace, when there is no peace," and apparent tranquillity of the world, and unlikelihood of events culminating as suddenly as we could expect in three or four months, should be the strongest sign or evidence to our faith, that we are reading the chronology and signs of the times correctly. "For as the days of Noah were, so shall also the presence of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, UNTIL THE DAY THAT NOAH ENTERED INTO THE ARK, and knew not until the flood came, and took them all away." The lesson in this would be the ignorance on the part of the world, and the knowledge on the part of Noah and his family. So now the world is in ignorance of the near approach of the trouble, while the Noah class are duly informed of it. Gen. 6:3 mentions a period of 120 years which seems to have been a time of special trial and test to the human race. 120 is 3x40, and forty years in Scripture seems to represent a period of special testing, as the day of temptation in the wilderness, 40 years, 40 years harvest, etc. We have a parallel period at the end of this present evil world dating from the French Revolution, or "reign of terror," which ended July 27th, 1794, from which 120 years would carry us to the end of this year, 1914 (Jewish time, Sept. 20th), after which the antitypical flood or "great time of trouble is due."

In conclusion, therefore, let us heed the warning of the Apostle, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin."

Discourse by W. R. Siewert.

Subject: "EVIDENCES OF THE KINGDOM OUTSIDE OF CHRONOLOGY"

Delivered at Asbury Park, N. J., Hope Day., July 7, 1914.



HIS is Hope Day. After all the good things we have heard from this platform, and from each other, our hearts and minds should be in a hopeful mood. We should be in an expectant attitude, not toward each other, but toward the Heavenly Father, and the fulfilment of His promise. Much is being said in these days about Bible chronology, and very properly so, but we believe that if we had no chronology at all we would still know that the kingdom of God is near at hand. As a basis for our thoughts, we will take the words of our Lord recorded in Luke 21:28, "And when these things begin to come to pass, then look up and lift up your heads, for your deliverance draweth nigh."

What class is here addressed by the Lord, and what are the things He refers to? The class spoken to is the same one to which He said at the same time, "Watch ye therefore and pray at all times; that ye may be accounted worthy not to escape all these things that shall come to pass in the land before the Son of Man," and take heed to yourselves

lest at any time your hearts become overcharged with surfeiting and drunkenness and the cares of this life, and so that day come upon you unawares." Luke 21:36, 34.

The class spoken to is one not engaged in the revelries and noisy festivities of all that is worldly and fleshly and carnal, but one which is hearkening to a still, small voice, which cannot be heard above the din of the world. It is a class which by the grace of God is seeking to purify itself from the defilements of sin by walking in the footsteps of its Master and following the direction of the rays of that great torch which has become a lamp to their feet and a light upon their pathway; a class having sacrificed all earthly interests and exchanged its inheritance of all this mundane for a prospective Heavenly reward.

The things referred to are all the events of the prophecies, and those mentioned in the parables of the Lord. The great focus of all the prophetic delineations is the kingdom of God, for whose establishment we are now looking. This kingdom has a peculiar interest for these glasses. It is of special interest to the church class for it is the fulfillment of our hopes. It is the time which we shall be made par-

takers of the Divine nature with eternal life; when we shall be made kings and priests unto God and unto Christ, and reign with Him a thousand years; when we shall be made a part of that great Zion from which shall proceed the law of God during the thousand years of the restitution work. The second class for whom this kingdom has a great interest is also a class having fought a good fight of faith. This class is made up of the ancient worthies, the patriarchs and the prophets whose trial time expired with their death. These, however, never aspired to a heavenly inheritance, for to John the Baptist the Lord Himself said, "The least in the Kingdom of Heaven is greater than he." These we are told will be made princes unto God in all the earth, proclaiming the words of the Lord from Jerusalem, even as they will be directed by the law that shall then proceed out of Zion. The third class for whom this kingdom has a great interest is the largest, and includes all of the dead and dying millions of the earth. They, the living, and the dead also, shall come up for their reward which will be one of chastisements and punishments. Coming up through judgments and trials they will either be made meet for the inheritance of this earth to become its rulers as Adam was before his transgression, or if incorrigible and not willingly obedient to the laws and orders and disciplines of that great kingdom, they shall be taken as St. Peter says and destroyed as natural brute beasts.

A wonderful kingdom that can accomplish such great results. He will not stop to give reasons for expecting such a kingdom. The Lord has promised it, and anything that has the "Lord saith so" attached to it, needs no further proof.

But what are the evidences that this great kingdom is near at hand? The very foundation stone of all these evidences is the fact that there are Bible prophecies now due to be revealed, that they are given and that they are noted by watchers. All prophecy is given so that it might be understood at the time of its fulfilment. What would be its object if that were not the case? We can easily convince ourselves of this cardinal truth by briefly examining a few prophecies which were fulfilled in the past. Take a few prophecies concerning the Lord. Hearken to Micah's words (Micah 5:2) relative to our Lord's birth, "But thou, O Bethlehem, though thou art little among the thousands of Judah, yet out of thee shall come forth unto me He that is to be the ruler in Israel." Was this made known to watchers? Turning to the shepherds who were keeping their flocks, we hear the angel of God, "Fear not, for behold, I bring you good tidings of great joy, which shall be to all people." And a little later, did not the wise men of the East see the star and follow after it until it came over the very manger at Bethlehem, where the Christ child was born? To whom was the 53rd chapter of Isaiah fulfilled, where the prophet so fully describes the lamb of God and its sacrificial death for the sins of the world? Cast your glances for a moment to John the Baptist at the Jordan pointing to Jesus, exclaiming, "Behold, the Lamb of God which taketh away the sin of the world." Who beheld the counterpart of Zechariah 9:9, "Rejoice greatly, O daughter of Zion; and shout, O daughter of Jerusalem. Behold, thy King cometh unto thee. He is just and having salvation; lowly and riding upon an ass." This picture was fulfilled to all the watchers of Jerusalem when the multitudes that went before, and they that followed after, shouted aloud, "Hosanna, to the son of David; blessed is He that cometh in the name of the Lord; Hosanna in the highest." Or, who witnessed the fulfilment of Psalm 22:18, "They part my garments among them, and cast lots upon my vesture." In answer, there comes to us the gloomy picture of the lone and bewildered mother and disciples of Jesus, who stood afar off beholding these things. The prophecies concerning our Lord's resurrection also were made known and fulfilled to watchers at the very time the resurrection took place. Recount only the experiences of the two Marys on that early Sabbath morn, looking into the empty sepulchre. Likewise, David's words, "Thou hast ascended on high" were fulfilled in the presence of a little circle of the Lord's true followers, who beheld the cloud receive Him out of their midst. Our conclusion is this: if all these prophecies due to be fulfilled in the past were made known to watchers at the time of their fulfilment, surely all these prophecies concerning our Lord's second advent, which is equally important and with far more glorious aspects than the first, cannot be made altogether a secret matter. If we do not discern the Lord's presence, it is

only for one reason; we have not been watching. But we believe our Lord's words, "Blessed are your eyes, for they see, and your ears, for they hear," are especially applicable to us living in the end of the age.

Notice, however, on the other hand, that prophetic light never was sent out broadcast. All are not able to interpret prophecy. For this, the Lord has chosen servants to give meat in due season. So in this day, He has found a chosen vessel; that faithful servant who has so loyally stood in his stewardship during these past 40 years. And through the guidance of the holy Spirit, we have been shown things to come, even as the Lord assured His disciples when He promised them the holy Spirit. We are not lauding man for the wonderful truths shown to us, but are praising the Lord for this increased light. Now the prophetic features due to be understood are without bend, stress, strain or distortion, focused into one supernal orb of light whereby the path of the watchers is made to shine more and more unto the perfect day.

A third great sign detailed to us in prophecy is that "Many shall run to and fro." This is being fulfilled every day, locally, nationally and between nations. The hurry and scurry of everyday life are features not to be ignored in this connection. Every boat, railroad train, elevator, and car is now setting up one continual hum, fulfilling Daniel's prophecy to the very letter, carrying many to and fro. This prophecy undoubtedly embraces every means of communication, including the great telegraph and telephone systems, which expedite this twentieth century, accelerating impetus of industry, making the interests of one community co-extensive with those of its neighbors. The remotest parts of the earth are now linked together into one complex organism, no member of which can be injured or blest without in some measure affecting every other branch of that great system. The world itself is become a great clearing house where the inventions, the discoveries and the intelligence of one hemisphere are exchanged and balanced for those of the other.

All this vast network of intercourse finds its logical sequel in a fourth evidence mentioned also by the same prophet, "Knowledge shall be increased." Contrast the present with a few centuries ago. Time is not far in the past when even barons, counts, noblemen and lords were steeped in illiteracy. Then ignorance coupled with bigotry and superstition was the atmosphere surrounding the masses as freely as the air they breathed. The great Magna Charta, a charta of rights elicited from King John, of England, was signed by only three barons, while bearing the signature marks of other twenty-three. But since the invention of printing, intelligence spread very rapidly, but signally rapidly when Daniel's prophecy in the providence of God was due to be fulfilled. Since 1799, research has invaded almost every conceivable field of activity, and has placed its index finger upon many truths formerly in the realm of the unknown. Today, not only the classes but the masses are made the beneficiaries of the enlightenment God has given. The intelligence of one people now becomes the immediate possession of even the remotest parts of the earth. In this liberty-loving land of ours, the humblest school boy of the backwoods can aspire to and obtain the most exalted position of the land. Under this great deluge of enlightenment, darkness and its dark deeds are disclosed. Fraud, graft and corruption, in civil, political and ecclesiastical circles, are exposed and unearthed. The great slogan of the enlightened multitudes is equality and equity. The judgments of the Lord are abroad in the land, and we believe Isaiah's prophecy is being fulfilled before our very eyes. "Judgment will I lay to the line, and righteousness to the plummet."

Our dear Master's words of Matthew 24:14 have no uncertain bearing upon this theme, and constitute another evidence, "and this Gospel of the kingdom shall be preached in all the world as a witness unto all the nations." Has this been fulfilled? Notice particularly the words, "The Gospel shall be preached as a witness to all nations." It does not say to all individuals of all nations, neither does it imply that even those who hear it necessarily will heed it. Although missionaries of the past did not fully understand this Gospel of the kingdom, yet they took with them all the prophecies pertaining to that kingdom. These have been witnessing to the nations. But we believe that this Scripture has a more complete fulfilment right at the present time. We notice that it does not say the Gospel of fire and brimstone, or of social reform or moral reform, but the Gospel of the kingdom shall be preached in all the

world. This has found its fulfilment during the past forty years, while the message of the kingdom has been penetrating every quarter of this sphere, either orally or by the printed page. We believe this Scripture is being even more completely fulfilled in the work done by the Photo Drama of Creation.

Let us proceed to another. At his second appearing, the Lord Himself shall descend with a shout. No event could be more emphatically introduced than by a shout. A great shout with no uncertain accents has been proclaiming the Lord's presence. Have you heard that shout? The Greek word here translated "shout," signifies a proclamation of encouragement and is designed for the ears of a mixed multitude. But this shout is not understood by all. Therefore, some, as we see are alarmed and terrified, while others are encouraged thereby. This shout commenced with our Lord's return in 1874, and has continued ever since, growing louder and more emphatic until even the most deaf now cannot close their ears against it. With the bright shining of our Lord's presence, the oppressed and downtrodden and even those of mediocre circumstances see the rights and privileges they have been denied during the past, and are making a defiant appeal for overtures. Labor is echoing and re-echoing a shout against capital; public opinion against corrupt politics, and religious conviction against ecclesiastical domination. All are shouting for liberty, seeking freedom and appealing for release from the bondage of oppression, which prevails because of present inequitable conditions in society. The fearless hordes are not content with that which they call their own, but because of inborn selfishness, they are now making rapid inroads upon their neighbors' goods to compensate for that of which the past has defrauded them. For the present these shouts are not encouraging, but those who can see the silver lining of this dark cloud at the same time can see how the wrath of man ultimately will turn to praise God, for it is preparing human hearts for the great seed-time of the incoming age. Some other shouts are more encouraging, especially present truth, which is heralding forth future blessings. Those who know not the significance of these shouts vainly seek for comfort and protection in the rocks and crags of earthly institutions which will not be able to deliver them, when Jehovah God will shake this world terribly. But the watchers find comfort in the secret place of the Most High, knowing that these things must come to pass.

It is only natural that people having similar grievances will band themselves together for the promotion of a common cause. This has resulted in the fulfilment of our Lord's words, "Gather ye together the tares, and bind them in bundles." This binding of bundles has been going on, especially during this harvest period; labor unions, trusts, and denominations, and many other organizations with the fraternal spirit, have been made and practically all of them who are not of the true wheat class, have become affiliated with one or more of these bundles. Each bundle has its own peculiar interests, outside of which investigation and progress are discouraged. And those who have fallen into the embrace of one or more of these bundles are restrained from exercising untrammeled conviction with regard to the message the reapers are now so loudly heralding forth. The eye of faith can already see the gathering of these bundles into a great heap, there to be burned and destroyed, not necessarily as individuals but as so many useless institutions.

Every true harvest field has some wheat in it which is gathered and garnered simultaneously with the binding of the tares, although equally unknown to those burdened with the cares of this life. The wheat is now being gathered, and has been the work of this harvest ever since the sickle of harvest truth has been thrust into the harvest field. Kernel by kernel it is being gathered. It is brought to the great threshing floor there to be purged and fanned by the fiery trials coming to those who have made a covenant with God by sacrifice. The Gospel Message was not designed to go out and convert all heathens into Christians, nor to transform heathen nations into Christian nations; neither was it designed to nurture weaklings into Christian manhood or womanhood. But it has been choosing those and only those who have in them the sturdy wheat qualities. The mission of the whole Gospel dispensation is expressed in the words of Simeon, "God at the first did visit the Gentiles to take out of them a people for His name." So the harvest closing this age has only purposed to fill up that number and is instrumental in finding the feet or last

members of that body of Christ, many of whom were formerly growing in the midst of the tares and would have succumbed to them had they not been transplanted to other influences. Our dear Lord's command, "Gather the wheat into My barn," unquestionably finds its fulfilment in this day, and is another evidence verifying the approach of our deliverance.

While God is purging His wheat or refining His gold or polishing His jewels, another work is going on in the world. This work is fully described in the Scriptures, and if the present day is the niche of time into which the description fits, it only serves to increase the evidences. The Scriptures clearly and forcibly apprise us of the conditions which prevail in the world. Not only is the world ignorant of the King's presence, but it is indisposed to hearken to those who do know. It is entirely neglectful of the proclamation of the reapers. This fact is well attested by our Lord's own words when He says, "When the Son of man cometh, will He find the faith on the earth," thus implying that He would not find it. To the world He will come as a thief unawares, and in the midst of their revelries. "As the days of Noah were, so shall also the presence of the Son of man be; for as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark; and they knew not until the flood came and took them all away." So shall the presence of the Son of man be. Likewise, also, as it was in the days of Lot, "They did eat; they drank; they bought; they sold; they planted; they builded. But the same day that Lot went out of Sodom it rained fire and brimstone from Heaven and destroyed them all."

These things in themselves are not bad, but they keep humanity too busily engaged with their lands, their houses and their luxuries; being overcharged with the cares of this world, so that they will find neither time nor interest to investigate spiritual matters. In Noah's day they knew not until the floods came. In Lot's day, the Sodomites awakened to the fact of their destruction when they saw the fire raining down from Heaven upon their wicked city. So, in this day, despite all the warning notes sounded, they will not know until the fire of God's indignation and jealousy shall recompense this perverse generation. The Apostle Paul, speaking of these last times, says that men will be highminded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof. The Apostle Peter portrays these present conditions in even stronger language: "There shall come in the last days, scoffers walking after their own lusts, and saying, where is the promise of His coming (where are the evidences of His presence), for since the fathers fell asleep, all things continue even as they were from the beginning of creation; for this they willingly are ignorant." Do you see that prophecy fulfilled? Every watcher may here add another link to the chain of evidences.

How can we expect this generation to walk circumspectly, seeing that the sun is darkened, and the moon is not giving her light? The great Gospel truth around which the salvation of this world centers is now put to naught by ignoring the merit of Christ's first advent and His sacrificial death as our ransom-price. Instead of it, men are enthroning their own righteousness, which is but filthy rags. The supposedly wise of the world are now teaching higher criticism and evolution, claiming that man never fell from fellowship with God into sin, and therefore, not needing a redeemer. When the Gospel is displaced by theories, so diametrically opposed to it, how can it send out any rays of enlightenment? The Gospel sun is darkened, and Jesus' words, "I am the light of the world" are set aside. The moon shall not give her light. The moon gives to us only a reflected light, so if the sun be darkened, how can the moon shine? God's dealings with Israel as a typical nation, which the Apostle Paul tells us were only a shadow of better things to come, could not have any meaning for us without the Gospel light shed upon them. Thus God's dealings with that typical people are not understood, and the moon is not even casting a shadow, because the sun is not shining. The stars also are falling from the Heavens, the wandering stars from the ecclesiastical Heavens, for during the past they have assumed positions and honors and dignities and powers never belonging to them. Now they are falling, for it is God's due time to extinguish all false lights. Those who have posed as stars in the ecclesiastical Heavens instead of the twelve apostles are now fading into a glimmer well nigh extinction. So it is. The ecclesiastical

teachers of the present time in Nominal Christendom have no greater intelligence in spiritual matters than those whom they are trying to teach. They are losing their power to illuminate others. If any are looking for a literal fulfilment of this prophecy they will have to direct their investigations into the past, for these things are already come to pass. The symbolical phase is, however, the important one. The sun symbolizes the Gospel; the moon, the Jewish law, and the real stars, the twelve apostles. To verify this interpretation, turn to Revelations 12:1, with its picture of a woman clothed with the sun, with the moon under her feet, and twelve stars about her head. The woman is none other than the true Gospel church, resplendent with the Gospel light, supported by the law, and taught the twelve Divinely appointed apostles. Other real stars there are none. Now we see only lamps, but these lamps which turn many to righteousness we are assured shall shine as the stars of Heaven forever and ever in the new Heavens, in the restitution Heavens.

Nor are the evidences of our deliverance discernible only by the eye of faith, for the physical eye, guided by the eye of faith, can in these days truly read the signs of the times. "Now learn a parable of the fig tree; when his branch is yet tender and putteth forth leaves, ye know that summer is nigh." The fig tree very likely stands for the Jewish nation. Call to mind the barren fig tree upon which the Lord sought fruit, but finding none caused the tree to wither down to the root. A similar experience came upon the Jewish nation at the same time. It was harvest time, and the Lord was looking for fruit from that nation, but finding none caused that nation to wither down to the root, when He said, "Your house is left unto you desolate." But now since the fulness of the Gentiles is come, that fig tree whose branch is yet tender, is putting forth leaves. The Jewish nation is again assuming itself and gathering for its re-establishment. The reoccupancy of Palestine by the Jews has been going on for some time, and this land from which they formerly were routed and scattered to all parts of the world is now becoming their fastness. Civil conditions have become inviting; while persecutions in other lands, especially in the land of the north, Russia, are driving them home by the thousands. In 1910 Jerusalem had over 60,000 bona fide Jewish citizens who were largely controlling civil as well as industrial activities. Banks are loaning thousands of dollars to poor Jews, who were seeking to acquire possession in their land of promise. The promise of God to Abraham is now materializing before our eyes, for the Jews are coming into an inheritance of that land promised as an everlasting possession to the natural seed of Abraham. Yes, thank God, we believe the time is near at hand when even the prophecy of Ezekial 37:12 will come true, "Behold, O My people, I will open your graves and cause you to come up out of your graves and bring you into the land of Israel."

To accommodate the rapid influx of Jews to the Holy Land, that land once barren and desolate is now receiving rains and becoming abundantly fruitful. Restitution blessings are gradually becoming manifest to Jews and to the Gentiles. We see these blessings even in our own land, where thousands of acres are reclaimed by irrigation and made to blossom as the rose. Nor is the fact that God is doing it through man any argument against it. The command originally given to Adam was that he should subdue the earth and make it serve him. This he failed to do, so the command is still open to Adam's race. Irrigation projects a few decades ago were yet in their infancy, but now many a barren tract has been made productive, and the wilderness and the solitary place are made glad. These are merely the precursors of the things to be accomplished when the restitution movement assumes full proportions. Then these small reclamations will be set aside for that larger reclamation of every barren field and solitary nook, no matter where they may be hid in this world's wide expanse. That great project will be executed by the Engineer of the universe, through natural forces.

As another evidence, consider the great witness in Egypt of which Isaiah prophesied, "In that day shall there be an altar to the Lord, in the midst of the land of Egypt,

and a pillar at the border thereof, to the Lord. And it shall be for a sign and for a witness unto the Lord of Hosts, in the land of Egypt." The day to which Isaiah here referred, is the present day, as is shown by his words following. It is at a time when the Lord is about to smite and then to heal Egypt, and when He will send a Savior to those who cry because of their oppressors. At first thought, this would seem to point to the time of the exodus, when the Lord smote Egypt with the ten plagues, and then healing it, and sending Moses as a Savior to those who were crying because of the bondage of oppression under the Pharaohs. But this cannot be, for these are prophetic words. The prophet says, "In that day there shall be." Thus, this cannot refer to the exodus, for these words were spoken approximately a thousand years after the exodus. He was pointing out the present day. Egypt here, as in some other places in the Scriptures, stands for the world. The smiting and healing of Egypt can be none other than the great time of trouble, followed by the times of restitution.

The Savior sent to those who cry because of the oppression, is none other than Christ, Head and Body, coming to deliver this poor groaning creation which is in bondage, to the inequity of present society.

This great altar, the great pyramid, is not designed to give us additional revelation, but merely serves as a corroborative witness of the Bible. Now the stones in Egypt are speaking to us. It calls to our mind our Lord's triumphant entry into Jerusalem, when the Pharisees asked Him to rebuke those who were praising Him so loudly, but His answer was, "I tell you that if these should hold their peace, the stones would immediately cry out." In these days, while those who should be proclaiming the Master's presence, and the establishment of the Messianic kingdom are holding their peace, the stones in Egypt are crying out, and their testimony is in perfect accord with the Scriptures, expressing many of the prominent features of its truths, in beautiful and fitting symbols. The passages and galleries and chambers of the great pyramid not only confirm Bible chronology, but they are Jehovah's grand plan engraven in a monument of masonry.

For this neglect to proclaim the true Gospel, of which mystical Babylon is guilty, there now is a handwriting upon the wall. "Thou art weighed in the balances and found wanting." As a result of this handwriting, the powers of nominal spiritual Israel are now summoning together their wise men to receive their counsel; perchance they may stem the tide of that great movement of light and truth which is now threatening the dissolution of their systems. But there also is a Daniel in our midst who would be offered high rank and station in nominal Israel if he would only desist from uttering the arraignments of Bible prophecies now due to be declared. But these could have no influence and would be refused even as Daniel of old refused the gold chain and the scarlet robe proffered that he might give a pleasing interpretation. From present indications, the great feast of mystical Babylon is rapidly approaching. But while they are in the midst of their revelry, profaning the gold and the silver vessels of the Lord, their city shall fall. Literal Babylon was conquered by Cyrus by diverting the waters of the river Euphrates into a new channel. The waters of mystical Babylon, those who formerly gave their loyal support to it are now diverting their powers and influence into another channel. These are now withdrawing their monetary as well as their moral support. The sea of humanity is now moving in the channel of worldliness. With the majority, religion remains only a form or a ceremony, having lost every vestige of the true Christ-like spirit. These are evidences that mystical Babylon is on the verge of falling into the sea, and will then be at the mercy of those who formerly were its deluded votaries.

These are but a few of the Scriptural evidences pointing out the nearness of the kingdom. We need to look for no proof from the standpoint of the natural man, but the testimony of the Scriptures given to us through the enlightenment of the holy Spirit is the only reliable source of information on this subject.



"Behold, those who have passed as stars in the ecclesiastical heavens, instances to the twelve apostles who now stand in the great exaltation. So it is. The imminent New high dignification is now taking place in the spiritual world."

CONCLUDING REMARKS BY PASTOR RUSSELL

Asbury Park, Tuesday, July 7, 8 P. M.



AM glad to be with you again, dear friends. Since I was with you last I visited two other conventions, the one at Columbus, O., and the other at Clinton, Ia. They were very blessed occasions. The Lord's spirit was very markedly manifest amongst the brothers and sisters there, you will be glad to know. I brought them a similar message from you here; that the Lord was blessing you, and that you were greatly enjoying yourselves. I am sure that was the truth.

Now we have come to the close of our meetings, and our hearts and minds, no doubt, are filled with the thought as to whether there will ever be another such convention; such a general gathering of the Lord's people in this particular way. We have before our minds, I am sure, the Apostle's statement respecting the general assembly of the Church of the first-born, whose names are written in Heaven. This is a general assembly in one sense of the word, dear friends, yet it is not very general either, because we are not able to gather from all parts of the world. Neither are the Lord's people sufficiently well acquainted with each other, though they have much in common. We have no doubt whatever that the general assembly of the first-born will include the true saints of every nation and denomination. We have no doubt that many will be included in that company who are not well acquainted in the present life, because, as the Scriptures declare, "The Lord knoweth His own."

We are not able to know each other at the present time. The great adversary has sought to separate the people of God by misrepresentation. And not only to separate them from the Father, and from the Lord Jesus Christ, and from the Bible, but also to misrepresent them to each other. For this reason the Lord's people have not understood each other; they are not well acquainted with one another. But when the glorious change shall come; that resurrection change which will give us the new body, the Apostle says, "We will know, even as we are known." There will be no barriers between, no misunderstandings, no false doctrines to separate into sectarian divisions. All will be one in Christ Jesus.

The particular thought I would like to have you take with you as you go to your homes is that expressed by the Apostle when he says, "For by one Spirit are we all baptized into one body." There is only the one body of Christ. It is true we have the Presbyterian Christian body; we have the Methodist Christian body; we have the Lutheran Christian body; we have the Disciple Christian body, and the Roman Catholic Christian body, but all of these various divisions of God's people, according to the Bible, are the result of ignorance, superstition and false doctrines which have divided the Lord's sheep into different parties and companies, more or less in opposition to one another, in doctrine if not otherwise. In proportion as we have overcome these errors, as the eyes of our understanding have been opened; or as suggested by the Apostle, in proportion as we are able to see the lengths and breadths and heights and depths, and come to know the love of God, in that proportion all of these errors which now blind and confuse, begin to pass away, so that the true people of the past. The darkness of the past which so befogged us, and gave us so much trouble in every way, is gradually passing away. The new dispensation is at hand; the light of the new order of things, the light of the Lord's presence is scattering the darkness. We all rejoice in the fact that all darkness will flee away; that the great sunlight of Divine truth will flood the whole earth, as the Bible foretells. These things have been written thousands of years, yet never fulfilled, but now they are on the eve of fulfillment. The sun of righteousness shall arise with healing in his beams, with restitution in his beams, blessing all the families of the earth. That will be glorious, my brothers and sisters, when God's power is exercised to heal and bless the world of mankind.

But you say, "Brother Russell, they will not all see these conditions." Yes, they will. We have the positive assurance. It is written, "All the blind eyes shall be opened and the deaf ears shall be unstopped." But, you say, if the blindness came once it may come again; there is no assurance. Yes, there is, my dear brethren. I remind you,

again the Bible tells us who has been causing this blindness; who has been blinding our eyes and stopping our ears to the true message of God's Word? It was Satan. As Saint Paul says, "The god of this world has blinded the minds of them which believe not." Everybody who does not believe God's wonderful, beautiful truth is blinded by Satan. It is not Brother Russell who says this. It is Brother Paul, a better authority by far; an inspired authority. The god of this world has blinded the minds of them which believe not, lest the glorious light of God's goodness as it shines in the face of Jesus Christ, should shine into your hearts. Satan has not wanted the goodness of God to shine into our hearts. He did not want us to see how the love of the Heavenly Father was exercised toward His human creatures, and that He had such a good plan for us. Why not? Because love begets love. If we once come to see how much God loved the world, and His people especially, it begets love in return. As the Apostle says, "Not that we first loved God, but He first loved us." It was a responsive love that came into your heart and mine. You cannot have responsive love except in proportion as you come to understand the love of God in its lengths and breadths and heights and depths.

We are thankful to God that our eyes have been opened, and some others are seeing more than they once did of God's love for the children of men. We are seeing more than we have before what wonderful blessing He has for the church; that we shall be His associates in blessing all the families of the earth during the reign of Christ.

Will not this great one who deceived us, and blinded us, and divided us into sects and parties; the great prince of this world; the god of this world, Satan—will he not do this again? No, my dear friends, for the Bible assures us. Jesus assures us himself in His last great message to the church that Satan shall be bound; that the old serpent shall be bound for a thousand years that he may deceive the nations no more. He has been leading us astray through his deceptions. The Apostle Paul says, "We are not ignorant of his devices." We are finding out more and more that the great difficulty with the world has been the delusions of Satan. Not only has he deceived the heathen, but also those in civilized lands. He has misinterpreted the Bible, and got us estranged from God and His precious promises, seeking thus to drive us from God and more and more into ways of sin. Thank God for the blessings that are now coming to us. These blessings have come in proportion as we have received the Spirit of God, the holy Spirit, the spirit of Truth, the spirit of a sound mind, as the Apostle calls it.

Stop there just a moment, my dear brother. What special blessings have you had since coming to an understanding of God and a better understanding of the Bible. Can you not recognize in yourself growth in grace and knowledge, and in various fruits of the Spirit? Whatever you had to begin with you have more of it; more meekness, more gentleness, more patience in suffering, more of brotherly kindness and love. All of these are the fruitage of the holy Spirit. The Apostle Peter says, "If these things be in you and abound they make you that you shall neither be barren or unfruitful in the knowledge of our Lord Jesus Christ, but so an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Savior, Jesus Christ." That is it. That is the one spirit into which you are baptized, for we were all baptized by the one Spirit into one Body.

As we have already seen, this baptism into the one spirit began when we responded to God's call; when we gave up our own will to God's will and consecrated to Him our all. That was the beginning of the baptism which the Apostle there speaks of. We are baptised into this one spirit; God is the great Spirit; all things are of God, all of the meekness, all of the gentleness is from Him. The high standard of the Church is from Him. All that you and I can hope to do is to cultivate again that glorious character of Love which was lost when Father Adam sinned, and the image and likeness of God which he possessed in the flesh began to go from him. When he came under condemnation, gradually sin grew in its dominion over him. As the Apostle informs us, by the one man sin entered the world, and its dominion passed upon all men. We have had a reign of sin and death. Now we are coming back

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to the Heavenly Father. He has made provision whereby we can return to His favor. A door has been opened through the work which Christ accomplished for us. By faith we accept the conditions and present ourselves to the Father through the merit of Jesus. By faith we accept God's assurance that we are no longer aliens and strangers, but children brough nigh by the blood of Christ. By faith we realized that if children we are heirs, heirs of God to the great inheritance which He wishes to give us; the great inheritance of the Millennial Kingdom, with all of the associated blessings. Heirs of God and joint in heirship with Jesus Christ, our Lord, if so be that we suffer with Him, that we may also be glorified together.

So when we were baptized into the one spirit it was the spirit of devotion to God, of coming back to God, instead of being the spirit of rebellion and alienation from God as evinced by Father Adam. It was a turning back again, as accepted in Christ, His Son. "Not my own but saved by Jesus." We give up our own will entirely, saying, "Not my will but Thine be done." This is the spirit we have received from Him. We are to be filled more and more with the holy Spirit, filled with the Spirit of God, with God-likeness. We become thus filled by giving heed to the instruction of God's Word; by giving heed to our Head, as pupils in the school of Christ, learning of Him who is our pattern, our exemplar; by seeking to walk in His footsteps. This baptism is still going on, as we seek to learn and do His will more fully each day, and it will continue unto death. It will take the entire course of our lives, we may say, to complete this baptism into His death. It was as the dear Redeemer neared the hour of His death that He said, "It is finished," and so it will be with you and me. If we are faithful unto death we shall receive a crown of life.

As we go to our homes let us carry this particular thought with us, that we are all immersed by one Spirit into the one body. There are not a number of bodies; there is not a variety of churches (we are not saying that there are not saints in various denominations, but) God has but one church. We were merely mistaken when we thought He had a number of Churches. Nowhere in the Bible is there any other church recognized than this one church, the Body of Christ, of which He is the Head. The Apostle says, "God gave Him to be the Head over the Church which is His Body," and we are members in particular of the body of Christ, which is the Church. So, then, whether saintly, Baptists, Methodists, Presbyterians, Catholics, Lutherans, or Disciples, they are all one in Christ Jesus. That is to say, all saintly ones are one, and all unsaintly ones have neither part nor lot in the matter. The unconsecrated, no matter by what name they are called, are not included. Only those who have been baptized by the one Spirit into Christ have any share in this matter. That does not mean that there is any desire on our part, or on the part of the Almighty, to hinder anybody who is in the right attitude of mind. There is but one way, and "straight is the gate and narrow is the way." Any who wish to be His disciples and walk in His footsteps can have no other way, no other path, no other name is given amongst men whereby we can be saved. If we have entered this way let us rejoice in it; and if we have not, let us seek for it. There is no other way to attain the glorious things God has in reservation for the church.

If we found this way and entered it, we knew in advance that it would be a narrow way. We knew this in advance, because Jesus did not leave us in darkness on the

subject. He said that it would be a way in which we would be misunderstood, and men would speak evil of us. If you entered without this knowledge it was because you did not give heed to His Word. He tells us that He considers it a sign of God's favor to us if we are accounted worthy to suffer something for loyalty to the Lord and His Word, His Truth.

So, dearly beloved friends, as we go to our homes let us carry our hearts and bodies as full of the holy Spirit as possible. Let us go to the cities and villages from which we came with the message of God upon our lips. Tell them of the blessings here enjoyed, and so far as possible pour out the blessing received yourself. Thus may the Lord's blessing be shed abroad, far and near, upon His people. Thus may others be brought near to the Lord, and our own hearts be refreshed. If you have noticed it, and I am sure you have, every time you tell the story to others, not for self or vain glory, but with a desire to do good and forward His cause, you get a blessing; a warming of your own heart. This testimony is not merely to go out through our lips, but by our conduct, by our words; by all that we do we are to show forth the praises of Him who hath called us out of darkness into His marvellous light. I am sure you are feeling more and more that it is a marvellous light. We should get the thought also, that in proportion as we are enjoying it more and more, in that proportion we have increased responsibility, because where much is given, much will be required. The secret of the Lord is with them that reverence Him; and He will show them His covenant. He has been showing us His covenant; His secret is with us; we have been granted understanding. As the poet says,

Now I see and hear and know,
More than I hoped for here below;
And every power finds sweet employ.

In telling the glad tidings of great joy.

What more can I say than I have said? Seek to be filled with this holy Spirit, and seek to manifest it to others, and remember that is the condition upon which you will grow in grace. And while you are growing in grace inwardly it will influence your outward body. God is not judging us according to the flesh, yet He is expecting to see some evidences in the outward life, in our words and doings. As the Apostle suggests, we are to bring every thought into subjection to the will of Christ. He is looking to see our faithfulness; our loyalty. There is none righteous, no, not one. All come short of the glorious standard. But the Lord is expecting you and me to develop holiness of heart, purity as to our intentions, and loyalty of conduct to the extent of our ability, under all circumstances at any cost. May this holy Spirit of the Lord be in our hearts, and may we be sanctified by it. May all the truth we are receiving have a more sanctifying influence in our lives day by day, is my prayer for you and for myself.

After prayer the Pilgrims all formed a line in front of the platform, and the Lord's people all passed the line and shook hands with each one. There seemed to be a holy awe thrown over the assembly, doubtless occasioned specially by the realization that there might never be another assembly of this kind in the flesh. The tie that binds seemed more tightly drawn than ever before. Tears of joy and hope were seen on many faces. The determination seemed to be deep and general that, by His grace, we would meet in the Great Convention.



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