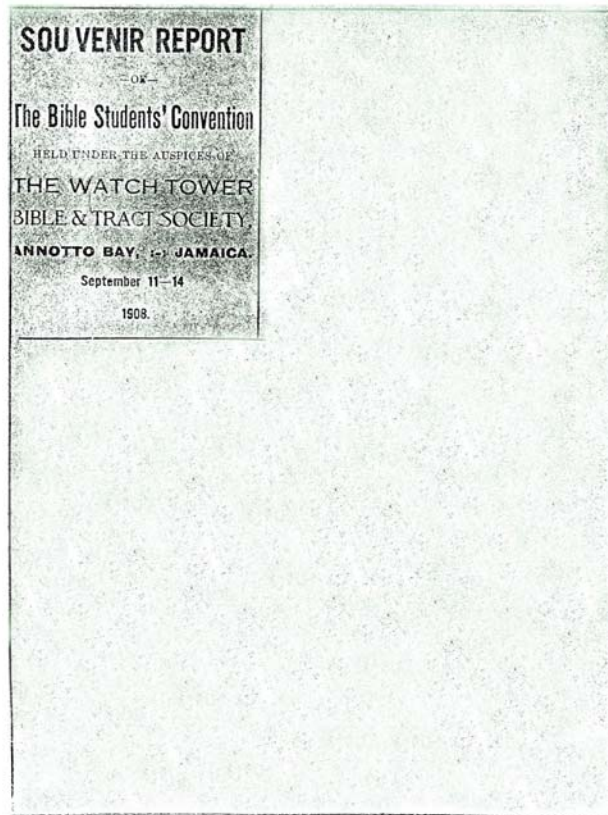


SOUVENIR
REPORT
THE BIBLE STUDENTS' CONVENTION



Held under the Auspices of the
Watch Tower Bible and Tract Society.

ANNOTTO BAY, JAMAICA
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PREFACE.

This report is intended to answer the inquiries of a large number of brethren who desire a more personal acquaintance with the Lord's people in this Island, and we trust it will reveal to them and to all who are interested, something of our "life which is hid with Christ in God."

Many things of interest which we could not include in our historical sketch for lack of space, will perhaps be told at another time: but enough has been said to show our acquaintance with the "Narrow Way and its things and draw us nearer together in sympathy and interest which has become so necessary in this "Evil Day."

Yours faithfully,
THE COMPILERS.

A Brief History of Present TRUTH in Jamaica.

AN account of how Present Truth spreads itself through the continents and isles of the sea, enlightening the minds, refreshing the hearts, and ennobling the lives of those who appreciate it is, like the Truth itself "a story that never grows old."

Though of necessity the things we speak of here, are very similar to what we have often heard from individual brethren, yet we all are as thirsty as ever to know from those we have not heard, "How did you get it brother?" and "How did it get you sister?" Surely, no other subject will bear repetition so often and yet leave its hearers feeling so much like the poet who said, "Sing them over again to me."

*"I love to tell the story!
For those who know it best
Seem hungering and thirsting
To hear it like the rest."*

And so the truth - the real "Truth -- is in the Island of Jamaica, the most important of the British West Indies, and is silently but surely gathering together the Lord's brethren in sackcloth.

It is now eleven years and more since the eyes of God's people here have been anointed to see the dawn of Millennial Day: since their ears have heard the voice of the watchman saying, "Behold the Bridegroom."

Previous to 1897 there were one or two Watch Tower subscribers here but they could scarcely be called "interested." It was in the spring of 1895 that the light of truth dawned upon H. P. Clarke while in the employ of the American Bible Society. On that memorable day in April he found himself in Port Limon, Costa Rica, enroute to British Honduras. His stay there was at the request of the Wesleyan Mission to preach for them that week. He accomplished his first days service; was entertained by Mr. Grant, the steward of the church, and after refreshment asked for something to read; but looking around he saw upon the shelf a green covered book entitled "Millennial Dawn." In his own words, "I took up the book and after reading the first chapter I got just what I had been hungering and thirsting for without being satisfied; I also learned what I had long wanted to know: the future hope for the poor heathen. I then saw that it was a waste of time to be doing what God did not send me to do: to try to convert the heathen before his due time. I knew that they had sufficient bibles circulated among them and now the Lord has graciously provided the "Key."

"I asked Mr. Grant where he got the book, he told me that a lady from New York loaned it to him more than live months before. I asked him to let me have the loan of it but he could not lest the good lady should call for it at any time. I immediately copied the address in my pocket book, and before leaving Limon, I wrote the "Tower Office" for a set of the books which was promptly supplied.

"Shortly after this, I asked Bro. Russell about the possibility of circulating the, books in Jamaica, mean-while traveling in various parts of the Republic, circulating tracts and taking what orders I could for 'Dawns.'"

Five months later while in Nicaragua, I thought of visiting Jamaica with this great treasure the Lord had given me. I then asked for four months' leave and started away arriving in the Island on the 20th of September 1895 after being away from my country for fourteen years.

Bro Russell advised me to call at the Willard Hotel in Kingston where I should find Bro. George Driver of England, so I did and was indeed glad to meet one of like precious faith. Bro. Driver gave me 13 copies of cloth bound volumes with which I began to canvass, I was green to the work and did not think it wise to begin in the city with so small a quantity of books, so I went to a little village a few miles away, secured a yard and announced a public meeting. I placed my 13 volumes on a table and discoursed on The Benefits and Results of the Ransom for All. After the discourse I told the friends that what I had said was fully explained in the books before me which I had for sale, and in a much more perfect way than I could do; as a result, the 13 copies were sold on the spot, Now I thought this was the best way of introducing the books, but I was disappointed for such a storm of opposition arose in that place that nothing more could be done there."

Our brother received his first consignment of 50 books from the Bible House in October '95, went first to his own home district in Linstead and succeeded in arousing the interest of two of his brothers in the flesh, but he also succeeded in bringing upon himself the fury of the minister" of the principal denomination there. This gentleman wrote him to say that he would do all in his power to keep "his people" from such doctrines. Our brother replied that he need not fear :or "his people" as the truth was reaching only the Lords' people.

He now decided to resign his position with the American Bible Society, that he might give his entire time to the harvest work in Jamaica, Accordingly he returned to Guatemala settled his affairs with the Society's superintendent, gave in his resignation notwithstanding the offer of an increase of salary, and returned to Jamaica in January 1896.

On his way down ha called at Colon and was glad to find that the spark of truth he dropt there on his way up a few months before, had kindled into a flame and was burning furiously in the hearts and lives of L. A. Facey and Isaiah Richards, two other A. B. Society workers. Very soon these two brethren became staunch defenders of the faith and associated themselves for the study and circulation of the word with great zeal and courage. A few others became interested in time, three of whom we trust are now beyond the veil.

Establishing headquarters in Kingston for a time Bro. Clarke endeavored to arouse an interest among the in-habitants but could do nothing more than distribute a few hooks.

This, perhaps, was due to the lack of a proper method of canvassing: but doubtless it was chiefly because the Kingstonians were not ready for it

Finding that his efforts accomplished nothing, and hearing that some one had received the Truth in the country, he turned his attention to the Guy's Hill mountains where he found two who had learned to appreciate the precious message. There were now three who could speak the same language for his brothers according to the flesh did not keep their interest.

These three labored in the Decoy district for nearly a year while Bro. Facey who had come up from Colon to assist with the work was laboring in the parish of Manchester.

The novelty of the Truth with its startling revelations of God, circulated and defended by warm tempered adherents, did not fail to draw a large following of the "common people" most of whom, however, proved afterward to be without understanding and therefore without genuine interest.

In the Spring of 1897 Bro Clarke received an invitation to visit Annette Bay, being informed at the same time that the Baptist church there was in great confusion and that apparently, many of the Lord's people were in it.

He was given the names of P. H. Davidson and W. H. Davidson as leading men in the church and men of the highest Christian character he went directly to them, was received with the cordial good feelings accorded to all who profess to follow the Lord, and to an assembled company presented the Truth in his own way.

The message was understood; immediate interest was aroused, and before very long the entire Davidson family of nearly a dozen members had an intelligent appreciation of these things. Thus the torch of truth speedily set on fire the Camberwell Mountain; and from this point the light of the Harvest message began to shine out to various parts of the island through the increasing labors of those two brethren according to the flesh and the spirit. Surely the Truth has found in them warm hearts and untiring devotion. Their love for the Lord's brethren and zeal for the Lord's cause have been abundantly manifested in their willing co operation in every matter which they considered a privilege of service: and this is true not only of themselves but also of the entire Camberwell family.

Their first thought, after receiving the Truth, was that they should heal Babylon; and therefore they failed not to show forth the praises of Him who called them out of darkness, by telling the glad tidings as they had received it, to every little assembly which they were accustomed to serve for many years. The people observed at the very first meeting that they were listening to a different doctrine, and you may imagine the confusion that prevailed as a result.

For some the change was too sudden and so a storm of opposition arose; for of hers the presentations were true and reasonable so that even those who had not the hearts to appreciate were compelled to acknowledge the truth and respect its servants.

It now began to dawn upon our brethren that "Babylon cannot be healed and therefore they obeyed the command to forsake her. It was then they began to understand and appreciate the liberty of the sons of God.

Camberwell now became headquarters for this "new doctrine" and the Davidson brothers became surety for all who would enter the colporteur service.

The number of converts gradually increased through the united efforts of the faithful few and every man who appreciated it to any extent was anxious to sell a volume.

Mighty exhibitions of zeal and courage were shown in those days of our youth; and whatsoever errors of judgment were made to bring unnecessary persecution and suffering upon us, God has turned to our account by giving us valuable lessons of experience which will be of use to us in our future work of service.

Although an attempt was made by the Camberwell brethren to conduct the work in an orderly manner it soon became apparent that each one must be allowed to work according to his own idea. Many took up the same method with which Bro. Clarke had failed in the beginning preaching and colporteur at the same time. Some made no attempt at there and systematic canvassing, but like one lighting fire to a prairie, past post-haste through numerous villages and settlements of the various parishes, remaining a few days or a few hours as they thought good. In a few instances where the preaching was done in a church building and at the invitation of those in authority, it proved to be the means which God used to deliver his faithful ones from the darkness which enveloped them

And so the work continued for five years with varying degrees of success. The number of believers increased rapidly; assemblies were formed in various places; and almost every man who had knowledge felt that he had attained an importance that demanded recognition. Conventions were numerous and well attended by zealous followers who took pleasure in walking miles to reach them; but these conventions were chiefly for the public and were held in the open-air, sometimes under booths.

Reading the Watch Tower reports of the conventions in the United States, and noticing the many immersions performed at them, the brethren here thought these immersions represented newly interested ones who had heard the Truth at the conventions for the first time and so they considered that we were not doing much unless the conventions had made a goodly number of converts; it was only necessary, therefore, for some one to express himself as favorably impressed with the meetings and say that he did not believe in eternal torment and desired to join us, and such would be considered a fit subject to be immersed. It was in this way that many came among us who had no better understanding of Baptism than that it is the door of entrance into the church and made them members of the Assembly; so that when the followers became numerous something began to clog the wheel of progress and no one could clearly discern at the time what it was.

True some disagreement arose in the ranks about the conduct of some of the older

brethren among the assemblies; and this produced no end of trouble and prevented the further co-operation of these brethren for the work of service; but this was not all, for even if they could have agreed to continue their labors together, the presence of so many "strangers" among the Lord's people would still cast a dampening influence over the spirits of the Israelites indeed who could not approve their strangeness, so much out of harmony with the spirit of Christ they were just learning to know.

Those were indeed the years of childhood in many respects. The Truth was a new toy so full of absorbing interest as to take away the desire for everything else.

Work was neglected; sleep was almost dispensed with; and from morn till midnight men talked of nothing else but Restitution and the glory of the Immortal state.

But there was one strange thing to be observed in the midst of this new order of affairs; there was one important lack which escaped the notice of many if not all; and what that lack was you would never surmise if you do not know it already. There were no sisters in the midst of, this "peculiar people." The men thought that the Truth was too high for the women to appreciate and so they were neither asked nor allowed to take part in all the things nor even encouraged to hear and understand. The duties of the farm and the kitchen devolved upon them; and those few whose hearts longed for some of this good thing had to take it by stealth while they waited at tables on those who engaged themselves in warm discussions from day to day, like mad men in a revelry.

But the days of childhood must have an end. The conditions in the Island began to wear a more serious aspect; the number of interested persons was not increasing as before; the condition of some of the assemblies was like "confusion worse confounded"; and because the lives of many followers grossly misrepresented what they professed to believe, the Truth was evil-spoken of everywhere and the persecutions of the Adversary became hot and hurtful. Colporteurs and sureties became involved in financial distress because of the difficulty of putting out books; the selfishness of some; the lack of proper management of others; and the inability of all to make the Truth as powerful and influential as it had been in the past.

Last, but not least, the Davidson brothers began to feel the burden of supporting a goodly number of bread and fish disciples. And of these things together, but chiefly the spiritual condition of the assemblies, made a few brethren decide to send a petition to the Watch Tower Office saying "Come over and help us."

The request received a favorable consideration and the announcement was made in the Tower of February 1, '03 concerning the sending of a Pilgrim to Jamaica.

The Society's representative landed in Kingston on the 20th of February 1903 and from that time began a new period in the history of the Truth in Jamaica.

We were not expecting to remain in the Island more than a few months. Our thought was to land at Port Antonio, take that as our headquarters, and visit the various assemblies

from that point; and on our return trip do some colporteur-ing with the 500 volumes we brought along. Accordingly the friends were asked in the announcement to write to us there at once so that we could receive their letters on arrival, fix up our Pilgrim route, and give them due notice when to expect our visit.

However, being unable to secure passage to Port Antonio, after a delay of nearly three weeks in Baltimore we went to New York and took passage on the Hamburg American ship for Kingston, That delay was fortunate for us as it appeared afterwards that we were traveling ahead of the Watch rower which had the announcement of our coming. The things we suffered for four days after our arrival were sufficient to show that if we had arrived three weeks before we might have felt that there were no brethren in the Island or at least that they had very little interest in the Truth.

We brought the names of a goodly number of subscribers among which were two in Kingston. Soon after we had lauded and transferred our baggage to the Railway Station we went to look for these, all the while anticipating the pleasure we expected to realize in meet-ing shore of like precious faith.

Our first disappointment came with the information that the friend we enquired for was not in the Island and so with less anticipation we sought for Mr. P. S. Delmar -- stationery merchant. We found him; he re-ceived us with kindness; prepared luncheon for us; took us to the Bank and exchanged our money; gave us every information about the trains and put us on board for Port Antonio. This gentleman being a "business man" does not give as much time and thought to the Truth as we; but he has done us many kindnesses from that time until the present; and we do not know that we have a better friend in the Island aside from those who are striving to walk with us in the Narrow Way.

The distance from Kingston to Port Antonio is 75 miles and it took us just four hours to make the trip Surely we would have grown weary with restlessness had it not been for the novelty of the whole affair. The scenes along the way; the people and their manner of speech as well as their movements in conducting a Railway train were a real entertainment so that at the end of the journey we felt like we could have enjoyed two hours more of it.

We arrived while it was dark and rainy and had some difficulty in finding a lodging place, in fact we never did find a place that we could put up with for three days except those places which charged us a tourist price. Perhaps the rainy season was responsible for the uncomfortable and unclean surroundings but it is true that we could not find a place except the Railway station, clean enough to sit for a few minutes much less to eat a meal. We consoled ourself, however, that the Father was doubtless showing us first the worst side of life as a test to our faith in him that he would make all things work together for our good.

We enquired at the post office Saturday morning for the letters we believed the brethren had already written there in accordance with the Tower request. "No letters" said the clerk, without even looking in the direction of the pigeon holes. We stood a moment lost

in thought and wondering if there were really no letters for us. We went away and returned after the evening train, and to a similar enquiry we received a similar reply. We left with a heart bowed down, and tried to determine what we should do in case "no letters" should be all we would receive for a week or two. We were forced to pass the night in a miserable little dark room of a place advertised in the Jamaica Hand-Book as a "lodging house." We are inclined to believe that if the filth and stench of that place were known to the editors of the handbook they would not think of advertising it even for money.

Before we returned to the office at evening we went in search of the only subscriber we knew of, who lived a mile or so out of town. A minute after we had introduced ourself to him, he very cautiously informed us that he was still "a Church of England man, he had not seat in his resignation as yet and to the best of our knowledge and belief he can safely say the same thing today.

On Sunday we went again to call on our timid friend, and spent the day with him. He also introduced us to another gentleman, a congenial tempered and benevolent man whose house we visited. Seeing the surroundings so clean and cozy, we asked if he could make it possible to accommodate us for the night; he consented and we thanked the Lord for the privilege of lying down in a clean spot for the first time since we arrived on the Island. The next morning we were made welcome to breakfast, after which our friend positively refused to accept the proffered remuneration for our accommodation.

We thanked our host and bade good day to him and our fearful brother, promising to return the next day if we received any more of those "no letters" which we had been receiving since Saturday. We called again at the office and made our usual inquiry, carefully explaining where these letters were expected from and what mark should be on the envelopes. The clerk thought a moment and then turned around and picked up a parcel of letters which proved to be the very ones we wanted and which had been there all the time. From the postmark we saw that the letter from bro. Davidson of the Camberwell Assembly had just reached there on Saturday while the others had been there for some days. The refreshment we received from these made us forget all our previous hardships.

We went out and bade our friends goodbye and left on the 7 o'clock train next morning for Annotto Bay without taking time to inform the Camberwell brethren of our coming. Everybody for miles around knows the Davidsons and so we had no trouble finding the way to their home; but the heat of the sun and the height of the mountains, and the 7 miles walk to reach them made their impression upon us and our weariness was dimly increased by the fact that we had no idea of the distance until we came to the end of it. But as we came to the brow of the hill and saw the house below we confess that a strength and vigor came upon us which made us feel like we had not yet begun the journey. We went down to the house, found one or two there who hastened to cell the others from the field, and then the rejoicing began; the manner of greeting was enough to show that they understood the Truth; we felt like we were returning to our own old home and family of warm and loving hearts.

We were now at home and that very evening we saw nearly all the friends at the prayer and testimony meeting. Times of refreshing had come, the expectations of all were high; and everybody waited to see what new things would take place. We set to work at once to make up our Pilgrim Route Sheet and sent out notices of our dates. Meanwhile we enjoyed ourself in rehears-ing the old, old story, day and night, and for the three weeks we remained there, we all had a repetition of the experiences of former days when we were first enlightened.

Sunday came, and with it a crowded house of Believers. We sat in the morning to a Berean Study and afternoon to a Dawn Circle. As the brethren who were present look back upon what took place that day the gratitude of their hearts increase; but as they looked upon it then it was a great calamity. And it was nothing more than the introduction of a Bible Study in which each was requested to express himself freely upon the questions asked. That was too much like an examination for the "bread and fish" disciples and thenceforth they walked no more with us. This, of course, made some shake the cautious head, while others did some hard thinking and wondering where this thing would end; the wiser ones considered that the Bible House ought to know how to introduce and preserve order in the Assemblies therefore they decided to await the outcome though it was with a little uneasiness.

Another incident that occurred that day can never be forgotten. We said before that there were no sisters to enjoy all of these things as they were passing and that was practically so, for there was a female portion of the Assembly there were only two who had any knowledge of the Truth and we afterward discovered that these were the only two in the Island.

When the time for the afternoon meeting drew near, the crowd began to gather and we sat down anticipating all interesting study. Five minutes were left to the time of opening and almost everybody had come in when we noticed a conspicuous absence of women. We peered through the windows on every side, we went to the door and looked over the mountains and into valleys, wondering all the time what had become of the sisters. We remembered that, they ere not so careful about time bet the fact that there was none present seemed to be a very strange coincidence and so our eyes opened wider with wonder as we stood up to read the opening hymn while we still peered through every deer and window if haply we might see some one coming; but not a woman ever came to that meeting.

We cannot tell whether it was an interesting study or not, you will have to ask another brother; for the strange-ness of the incident kept us in wonderland during the entire time. Immediately as we said Amen, we asked some brother Where are the sisters? and were respectfully informed that "They are cooking dinner for the brethren." Well, we do not know anything that has occurred in connection with the Truth to hurt us as much as that; and even now it is hurtful to think of it; for the lesson was prepared specially for the sisters benefit.

We went out and called them together and told them that trouble they had put us into by absenting themselves, and that, henceforth they should never be away from another meeting even if the brethren should never eat dinner.

The dear children were only too glad for the emancipation from so great a bondage; and while they praised the Lord in the highest terms for such a blessed liberty, we had to be careful lest they should have offered us an oblation as the people of Lycaonia attempted to do to Paul and Barnabas on one occasion. The three weeks soon came to an end. Our communion had been both pleasant and profitable. Hundreds of questions were asked of us during that time, many of which concerned the new life in Christ about which there had been differences of opinion and which hindered further co-operation in the service as foretold.

We were loath to part; but hoping to see each other again we left, for our first appointment, a distance of 17 miles on horseback, accompanied by one of the brethren.

We had given every instruction to the elders of the various classes to make preparation for meetings etc.. so that matters could go smoothly. On our arrival the elder was absent, through no fault of his own, however. No meeting had been announced for that evening which was Friday, although we requested a meeting for every day till we should leave on Monday. We therefore instructed those present to inform the friends that there would be a meeting at night. Accordingly the hour came and we sat down together. Now we had been previously informed that, this was the company which had given much trouble and on account of which the "Truth was blasphemed among the gentiles." We also knew the name of the elder chosen instead of the one who had not assembled with them for many months because they were not on good terms. Nevertheless as a way of starting the meeting we asked who is the elder? Someone replied, "I am the elder." We were not prepared for that, reply, but noticing the furtive glances of various eyes at the one who answered and then at others, we proceeded to ask some questions concerning the Assembly for our information which the elder should know, but no information could be given; and he soon discovered to his own astonishment that he was not the elder.

We then made a few introductory remarks and requested each one present, to give his testimony, telling us of their Christian experiences before and since the Truth reached them.

When the last one sat down our astonishment was almost as great as Daniel's when he saw that wonderful vision. For out of a dozen or more present, only two seemed to have had the least understanding of what the Truth is.

This assembly was two or three years old and some testified that they had received the Truth from a tract two years before and had not read any more. Others had not even read so much as a tract but they "loved the Truth". Still others could not read and therefore did not understand the Truth and in fact we had a company of worldly people before us claimed to be brethren in Christ.

After the meeting we learned from the elder that he had received our card of instructions but did not, think it worth while to do more than announce a convention for Sunday which rightly understood, means that all the strangers from far and near should come and hear our great American preacher. Accordingly they came while we were in the middle of the meeting. One by one we saw the friends give their seats to strangers and go out of the meeting. Finally when the elder went out it was more than we could bear and so we called them back into the house and told them that the Truth is for themselves and our visit was on their own behalf. That was an oppressive meeting to us for while we were explaining the first principles of the Truth we could see in their faces not only the lack of appreciation but also that not one word of what we said was understood. Our words rebounded to us like a rubber ball; our tongue became heavy; we forgot all the scriptures we ever knew; our heart became depressed and we soon dismissed the meeting which was of no profit save to one or two, those one or two are with us unto this day while the others walk with us no more.

We left for our next appointment and all may imagine the state of our mind. Our experience here compelled us to use the same method at every ether place with no other aim in view than to find out who understood the Truth. something that was quite against our mind to do and which we would not have attempted any where else except under similar conditions.

We visited all the appointed places and found only one assembly besides Camberwell in a fair condition so far as the knowledge was concerned. We took a trip to Colon in S. A. and returned just in time to face a difficulty among the friends in Kingston, and it was this trouble that made us decide to remain in the Island for an indefinite time.

Our experience in Kingston was a very interesting one. As we said before we had no knowledge of any friends here except Mr. Delmar. Therefore in sending out ap-ointments we could not include this place. However a few days before we started on our trip a brother told us that there was a company of the Lord's people here who did not understand the Truth but seemed to be very desirous of knowing it, and felt very distressed in mind because they had heard that we would not visit Kingston. He also gave us the name of a subscriber which we did not have on our list and so after communicating with him we made an appointment for them.

We were afterwards informed t hat while the news of our coming was a source of great joy to some it was a source of uneasiness to others; and the trouble was "Where shall we and a place to accommodate this gentleman?" One sister suggested that he might stay at her home. "Impossible," thought the other; for his idea was that a high American gentleman would require high accommodation. The sister suggested that "if he is a child of God he would be willing to stay wherever the children of God live so long as it was clean." But while they were in suspense over that matter we came and took a night's lodging at an hotel because we did net wish to receive any of their substance until we had discovered who was on the Lord's side The following night, however, they prepared room for us with one of the brethren which was much better than the hotel accommodation

But before we go farther we must tell you how this company of people came to hear of the Truth.

Old "Mother Gabbidon" lived with her daughter, Mrs. Black, in Luke Lane. Both of them were highly religious and used to be members of the Baptist Church long before they came "to town." The change from country to city life made no change in their religious disposition except to make them long more than ever for the fellowship of righteous people.

They visited various places of worship with the desire to become associated with any one their minds could approve. But alas! they found "nothing but leaves"; the fruit of the spirit did not grow in those waste places and they arrived at the same conclusion that Solomon arrived at after he had set his heart to learn wisdom. "I saw under the sun (under the gospel sunlight) the place of righteousness (the church) that iniquity was there" Ecclesiastes 3:16.

Just as they began to feel discouraged their attention was called to "The Baptist Millennium Mission" established and directed by "C. C. Higgins Warrior." This was a brazen man of some intelligence, having the "gift of gab" and the power to lead the people. Nor was he lacking in benevolence, but he was reckless and consumed with the love of show. His benevolence showed itself in frequent gifts of money to his followers, and undertaking the expense of the sick and poor (though when he was "down" he would invent many ways of getting this money back that he might not be without his "toddy")

His preaching usually began in an orderly and intelligent manner that would attract the attention of those who desired to learn knowledge; and he explained some scriptures well and taught his people many stray items of truth which the churches never preach about, for he was acquainted with "Millennial Dawn", having the books continually by him; but his preaching would invariably end in harangue and sometimes be interspersed with outbursts of temper and demonstration of physical power when he jumped off the pulpit and tendered a "licking" to any man who made a noise while he was talking, and thus offended "Mass Charlie." And these demonstrations were frequent for he preached in the streets and anybody was liable to pass and throw a sarcastic remark at him during such times.

This was an interesting people and made ages of history during the few years of their warrior's life. As their souls reached the climax of satisfaction and rejoicing on those memorable occasions known as "gwine to baptism" when hundreds of them paraded the streets of the city with soul stirring songs such as only "the colored race" can sing, headed by "Mass Charlie" in gorgeous uniform of knee pants, brass buttons, and braids, worthy of a knight, and the ever present sword at his side with which he awed the multitude, prancing before them like some proud steed anxious for the commencement of a race. Surely he was the admiration of men, and in him the ignorant populace found their demigod. But he had some enemies also for the judge often called him to give an account of the victory he had gained in some fight and he would invariably out-talk both judge and jury and come out with a small fine. But he came to his end and there was none to help

him. He descended to lower depths of immorality till he died the death of Herod the Great.

All of this was not true of him in the early part of his career and therefore "Mother Gabbidon" and her daughter are excused for being "taken" by his teaching which was so much like what they were seeking; he gradually developed into this during a period of two or three years after he had become "possessed": and we have told so much about him, the' it is only a sketch, for one reason only; that you might see the character of the man whom we verily believe "Your Adversary" has used to cast odium upon the Truth; and to sympathize with the hundreds in Kingston who are our enemies only because they believe unto this day that we are of the same class.

Our friends came on from among them long before they reached that chronic stage of evil doing; and being at a loss to know what to do "Mother Gabbidon" formed her own band of "street preachers" whose name in this Island is Legion.

Her soul now began to feel restless as she could serve God according to her own conception the' she was often troubled in spirit over the dissolute character of many of her ' converts'. But Sister Black was never satisfied even with her mother's meetings; in fact nothing ever satisfied her spiritual aspirations longer than a few weeks until she found the "pearl of great price,"

The experience "Mother Gabbidon" had with those spiritual children she had begotten made her come to the conclusion that some help was needed and so she in-vided a "minister" to take charge; but Sister Black was most anxious over the condition of things and therefore her mind suggested a "fast".

She could not read so as to understand, but she had just heard a man living in the yard where they lived, read the account of Cornelius and the rich blessings he received from God by fasting and prayer: and so she determined to adopt the same method, fasting Monday, Wednesday, and Friday at the end of which time she confidently expected the Lord to "convert" her not knowing that she was already converted) and show her a company of His true saints with whom she might worship Him acceptably.

But now she could not tell her mother what she intended to pray for lest she should be offended because her meetings were not appreciated; she, therefore, kept fast alone on Monday, but before Wednesday she had found a way to "break the news to mother" without telling her real reason. Mother joined her on Wednesday and Friday. At the close of each day Sister Black expected to "get the spirit" as she had seen it in others possessed with demons (for that was her idea of conversion). But when Friday passed and the "spirit" did not come she felt like she was a "hopeless case, too low for God's grace to reach,"

While all this was going on Bro. Edward Keefe was living in the yard near by and just opposite the hail where "Mother Gabbidon" was now holding her meetings,

Some trouble arose in his father's family, which compelled him, his mother and sisters to seek somewhere to lay their heads. Providentially they moved into Luke Lane two or three weeks before the "fast". We fear that this brother would not have gone, of his own accord, into that little dingy hall to present the Truth to those few little "fool, fool people"; because he was of a quiet, cold, disposition which believed that the Truth was "too high for common folks." But he was visited daily by another friend who was just learning the Truth and was of a very fiery disposition, and just "loved to preach."

Sunday came. Everybody in that block could hear the singing of these worshippers. Bro Keefe, being urged by his friend, decided to go over. They entered and sat away from the main body of believers and very soon attracted the attention of Sister Black who was not accustomed to see young men behave in church like these two, taking part in the singing kneeling when they knelt etc., etc.

The "minister" gave them the usual diet topping it off with fire and brimstone. The meeting dismissed and Sister Black immediately went over to the house. Within a few minutes the "minister" followed in a rage exclaiming, "What damnable doctrine is this they are bringing into the place!" "What is that?" she enquired?"

"Why those young men are telling the people that there is no hell." To her that sounded strange as well as in-teresting so she quickly went back to hear. She found her mother drinking in every word with pleasure and approval.

The young men finished and were invited by "Mother Gabbidon" to return the following Sunday. But Sister Black was greatly disturbed in mind all the week and demanded of her mother the scripture proof for these things. As they were presented they seemed very reasonable, just like the thing she wanted but she was slow to accept it because she could not understand it readily.

The young men returned every week until "Mother Gabbidon" dismissed the "minister" and turned over the meetings to them. The argumentative young man did not understand much of the Truth and therefore could not instruct them. It was just at this point the Society's Representative arrived and held his first meeting on a Thursday night.

The spark of Truth that each had received did not only create in them a thirst for more but also made them feel like they would have everybody to hear this good news from us; therefore eyes began to open wider, hearts beat faster, and thoughts skip here and there across the room when we arose before opening the meeting and closed the door and window to prevent outsiders from coming in or hearing what we had to say. We held our accustomed Testimony Meeting, and the impression made upon us was far more favorable than we received from many of the other companies who had the Truth for some years.

We visited all the assemblies and on our return to Kingston reported the conditions to the Bible House, showing that their continual assistance was needed. They approved and in the Lord's due time and way we removed to our present quarters in Charles St.

This removal was opposed by one or two but the opposition afterwards proved to be a selfish one. It had no effect upon the work, however, for we soon occupied our two rooms upstairs from which we planned and labored for the establishment of the brethren in what they had already received.

Then came the strenuous times. The work we had already done among the assemblies was so different from what they had seen before that almost everybody decided that the end of the assemblies was near; one even declared that we had "discouraged all the love in one company and mashed it up," because we had spoken to the friends along the same line as Bro. Hollister's recent letter. So that we had opposition not only from false brethren, but even the brethren indeed were against us and therefore we could not look for co-operation from any but a few.

The opposition increased as they saw that month after month our labors were confined to Assembly work and that no attempt was made to serve the public as formerly, not even a convention for their benefit

Some thought this was more than they could bear and relieved their minds by saying things unworthy of them some took a more drastic course and tried to put into operation a great conspiracy for overturning the work in Kingston; that failed at the moment it was expected to succeed. We are glad to believe that none of the Lord's true people was in it though it was a strain upon the nerves of some.

In all these things we greatly sympathized with the Lord's brethren and our deepest concern was for their welfare. We did not even feel hurt at their opposition for we knew that it came from a zeal without knowledge and so we persisted in our methods believing that they would learn to appreciate them in due time; and so they have; we have had many expressions of appreciation and some acknowledgments of opposition even from those whom we did not know were opposed to us.

The facts are, we observed at once that nearly all were babes in Christ; nearly all were mere children in the Truth; they did not know that it was for themselves they did not know who were brethren and worse than that they thought it was not necessary to know; therefore we spent about two years with them alone that they might learn that they were not qualified to take the Truth to the public until they had learned that it should be made known in their lives as well as by their words.

A better understanding of the Truth brought with it increased appreciation and an improvement of Christian character and every heart was now ready to co-operate even beyond its ability.

The number of those having genuine interest could not have been more than fifty when the Society took charge of the work and now we believe that the number is not less than two hundred and fifty.

We know that the number is not of vital importance and our labors have not been to that end but rather to assist in the development of true copies of God's dear Son nevertheless it is interesting to know that the work of the Bible House has been highly beneficial to a goodly number.

Though the people are by nature warm tempered and demonstrative yet none of this is ever shown in assembly. The intelligence and order of these gatherings equal that to be found anywhere and surpass many; and we are sure that visiting brethren from any direction will find warm hearts filled with the spirit of the Lord.

Many little Incidents have occurred in the personal experiences of various brethren which show how genuine is the appreciation of holy thing, but the lack of space forbids our telling them, nevertheless all may be assured that the brethren in Christ are not a whit behind the chiefest of the Lord's people in their understanding of spiritual things, their zeal for the accomplishment of Jehovah's purposes and the manifesting of the spirit of love and devotion which the Lord approves in all

The Kingston Assembly has been the most wonderful in its growth and development. From ten it had grown to forty within two years; and our hall which accommodated forty five easily was enlarged a year ago to accommodate seventy, and now we are sorely pressed for room and must needs find larger quarters as soon as possible

Though we are very poor in educational ability, we have with us four brethren who render valuable service as Pilgrims. One of these we recently sent to take charge of the work in Barbados and one to serve in Costa Rica, so that we are sorely in need of efficient workers for that portion of the service. But we have confidence that our God will supply all our needs according to his riches in glory by Christ Jesus; that we too might be meet for the inheritance of the saints in light, for we know that we are approaching Mt. Zion, the city of the living God, and the general Assembly of the Church of the First Born whose names are written in heaven.

The growth of the work made it necessary for us to enlarge our quarters so that whereas we occupied only two rooms a year ago, we now occupy the entire premises at 69 Charles St. consisting of ten rooms with no useless space. The widespread interest manifested in other countries is also shown on this Island, and the prospects for the triumph of truth are bright We extend the right hand of fellowship to all who are brethren in Christ hoping to meet you at the General Assembly of the Church of the First Borns.

Programme.

FRIDAY, SEPT. 11TH.

7 p.m. to 9 p.m.

Hymn 19.

Prayer.

Hymn 144.

Address of welcome by Bro. P. H. Davidson of Annotto Bay, introducing Bro. WM. E. WALTON. (Chairman of the Convention.)

Hymn 264.

Testimony Meeting, led by Bro Lionel Gilling.

Hymn 179.

Closing Prayer.

SATURDAY, SEPT. 12TH.

9 to 10 a.m. Praise and Testimony meeting led by Bro. W. H. Davidson.

Glad Songs 165.

Prayer.

Glad Songs 91, 71, 62.

Testimonies.

Hymn 87.

Prayer.

Hymn 8.

Discourse by Bro. John L. Griffiths. Subject Take Need Lest ye Fall.

Hymn 183.

1 to 2.30 p.m.

Bible Study, Romans 8 ch. by Bro. John Hickling.

Hymn 8.

Prayer.

Hymn 4.

Bible Study.

Hymn 123.

4. to 5.30 p.m,

Hymn 200.

Prayer.

Hymn 105.

Discourse by Bro. James Thompson. Subject: Ye are the Salt of the Earth, Ye are the Light of the World.

Selection by the Kingston Brethren .

Hymn 260.

Closing Prayer.

SUNDAY, SEPT. 13TH.

9 to 10 a. m. Praise and Testimony Meeting led by Bro Ed. Reefer.

Glad Songs 5

Prayer.

Glad Songs 14, 28, 32.

Testimonies.

Hymn 23

Prayer

Hymn 95

Discourse by Bro. Wm. E. Walton, Subject: Loving One Another, 1 Peter. 1:22-23.

Glad Song 63.

Hymn 259

Closing Prayer, 11.30 a.m.

3.30. p.m, Discourse for the public by Bro. J. A. Browne, Representative of the W. T. Bible and Tract Society. Subject: Future Probation.

Hymn 10

Prayer.

Hymn 132

Discourse.

Selection by the Kingston Brethren.

General Question Meeting by Bro. Browne.

Selection -- Gladness Will Come, Hymn 66,

Closing Prayer, 5 pm.

MONDAY, SEPT. 14TH.

5 30 to 6:30 a.m.

Sunrise Prayer Meeting, led by Bro. W. E. Walton.

Millennial Morning Dawning. Psalms 46:5.

Hymn 30.

Prayer.

Hymn 32, 72.

Prayers and Comments.

Hymn 152.

Closing Prayer.

Farewell Greetings while singing: "God be With You Till we Meet Again."

Closing Prayer, 11.30 a.m.

Closing Prayer,

ANNOTTO BAY CONVENTION

---- OF ----

Believers in the At-one-ment between God and man through the sacrificial death of the man Christ Jesus who gave himself a Ransom for all. (1 Timothy 2:4-6.)

Under the Auspices of the Watch Tower Bible and Tract Society.

September 11th to 14th, 1908.

SEVEN thirty o'clock Friday evening Sept. 11th, found about 350 Brethren and friends of the Truth assembled in the Government School House, Annotto Bay, to attend the opening session of the Jamaica Convention of Bible Students.

The dear ones had assembled from all parts of the island to be present at this convocation of saints and their happy faces gave unmistakable evidence of the joy that filled their hearts, and we have good reasons to believe that the words of Hymn 19 with which Bro. P. H. Davidson opened the convention expressed the sentiments of nearly all present; for what disciple of Christ does not realize and appreciate "His Loving Kindness?"

After the opening prayer, all again joined in singing Hymn 111 "Joy to the World! the Lord has come"! at the conclusion of which Bro. P. H. Davidson of Camberwell, Annotto Bay, addressed the convention as follows:

Holy Brethren and sisters: Grace and peace be multiplied unto you from God our Father and our Lord Jesus Christ.

I do count it a great privilege to welcome you into this town. I suppose all of you at some time in your lives have desired to speak and could not. I am having my turn now, This is indeed a season of great joy to me and I cannot give expression to my feelings.

The glorious object that has brought us together is to fellowship with the Lord and the brethren and to rejoice in the holy word of Truth.

We have not come together merely to look into each others faces, but to be edified by the nutriment which each joint in the body of Christ supplies. I come feeling that this object will be attained 'o greater degree by our assembling here, than could possibly be accomplished by writing letters of love to one another.

The Lord has gathered us here from various places and we come with the view of assisting each other to adorn our robes with the fine needlework of Christian character.

To the natural man about the town we seem to be but dreamers or visionaries. They know us not; they do not appreciate our motives and as a consequence they speak evil of us. The natural man understandeth not the things of the spirit for they- are only discernible by the spiritually minded. We thank our God that he has opened the eyes of our understanding to see this wonderful truth; so that we are now able to accept the exceeding great and precious promises contained in the Word as realities and not as merely the idle and fanciful dreams of the prophets.

Our rejoicing is not selfish for we not only rejoice in the great salvation promised to the church, but we also rejoice in what God has in store for the whole world of mankind which they shall receive during the Millennial Age, as a blessing of restitution to human perfection. We are glad that after the great time of trouble shall have in a measure broken the hard and stony hearts of men, that the Lord as their new King shall usher in His reign of righteousness and all shall come to a knowledge of the Truth and be given an opportunity to obtain salvation.

Although we have come from various places, we are not strangers to each other; for we all have been begotten with the same spirit, and are seeking to be one even as our Lord Jesus and the Father are one. Where the spirit of the Lord is, there is liberty and we therefore feel a freedom in making each others acquaintance and in enjoying each others fellowship.

We of the Camberwell Ecclesia have waited 11 years for this convention to be held in our midst; and now that our desire has been gratified, we are going to do all we can to serve your spiritual and temporal interests to the best of our ability.

Annotto Bay welcomes you heartily. Some of the people here love us but cannot understand us, and doubtless many of them will come here to inquire into our doctrine and manner of life.

Let us show them that the true religion is not merely a Sunday clothing, but that it affects first the head, then the heart, until finally a complete transformation of character results. When the Millennial Age opens, we hope that Annotto Bay shall acknowledge this convention to be the most eventful gathering ever held in this city.

If Paul had not passed through Ephesus we would not have heard so much about it, and so in the next age Jamaica, though smaller than Cuba and other West Indian Islands, will gain celebrity because of the spread that the Truth has had amongst its people and because of the number who have accepted it.

I have been a resident of this place for many years, and my conversation and manner of life are known to all the people of this town, and while many oppose the doctrine I preach yet no one is able to convict me of sin and I tried., that as they behold our joy and order and listen to what we have to say that they may get a more correct, opinion of us and our teachings.

I now take great pleasure in introducing to you our dear Bro. Wm. E. Walton of America who shall act as Chairman of this convention.

Bro. Walton then arose and address the convention as follows: --

Address by Bro. W. E. Walton
Chairman, on behalf of the W. T. B. & T. Society.

DEAR Brethren and Sisters: -- As a representative of the Watch Tower Bible and Tract Society I have been assign td the pleasurable service of extending to you all a hearty welcome to this our general annual convention.

It, seems almost unnecessary for me to tell you that you are all cordially welcomed to participate in the joys and blessings of this convocation of the sons of God and brethren of our Lord Jesus Christ. Your happy faces and your freedom in greeting and talking with one another, assure me that you feel quite at home.

In fact none of the Lord's people should feel out of place at a convention. They should feel just in the right place, -- the place where the Lord would have them be, in obedience to the admonition, not to forsake the assembling of ourselves together as often as possible.

These general conventions have for their object, the building up of ourselves in the most holy faith, by provoking one another to love and good works, and we trust that this convention will not fail of accomplishing its objects in this respect.

To effect the intended blessing, the earnest co operation of all is absolutely necessary, for you remember that the apostle says that the body is edified by that which every joint supplieth.

Do not think, that because your name does not appear on the program that you have nothing else to do but sit down and listen or join in the singing.

Make good use of the time between the sessions by getting well acquainted with those brethren whom you do not know. Tell them your joys and have them tell you theirs and thus both rejoice together.

Perhaps you have a weakness or a fault that gives you a lot of trouble continually. By getting into a chat with the different brethren, you may find one who has had a similar trial and he may be able to show you how he overcame his particular weakness, and thus assist you to do the same.

The meetings here in this building will consume only about 6 hours each day. Allowing 9 hours for sleeping etc. it leaves a balance of 9 hours each day for you to carry out the

informal and unprinted part of the pro-gram. Thus you see that more time is given to you to carry out your part of the program than the speakers have. May the Lord so bless our united efforts, that we may go away filled with joy and carrying a blessing for those not privileged to attend.

In thinking over this convention, I could not help considering in how many respects it resembles that great convention -- the General Assembly of the Church of the First Born which we all hope to attend in heaven shortly.

As I thought of those who walked here from their homes by the road I remember that we are all called upon to walk after the spirit --to seek to attain spiritual things.

Undoubtedly you met others walking on the road in the opposite direction going to market with things to sell. This suggested how the world is walking after the flesh.

When you started out from home you could not see Annotto Bay. This brought to my mind how we are called to walk by faith and not by sight.

The road was sometimes uphill and sometimes down hill and so we who are in the narrow way and who are journeying to the heavenly city the New Jerusalem, have some uphill or difficult and trying experiences, as well as some down hill or pleasant experiences.

Some of you walked at night, and so during the night time of this gospel age, the faithful saints have been treading the rugged way that leads to life, while mankind has been asleep in sin and in ignorant., of the divine plan. And just as some of you reached here early in the morning, so the true church is reaching the end of her pilgrim journey early in the dawning of the Millennial morning.

The journey did not seem so long because you had company to talk with and to cheer you up, and so our walk in the footprints of Christ is made easier if we have the companionship of the Lord's brethren to assist and strengthen and encourage us.

The fact that this convention is being held in a school house recalls how that we are now in the school of Christ and that he is daily giving us little lessons which if we learn well, will enable us to graduate into the kingdom with high honors

In your testimonies we want you to tell us how well you have learned your lessons in "Love" since we last met and also how much the teacher (Christ) has assisted you in all of your efforts to make yourselves workmen ups proved of God by rightly dividing the word of Truth.

I need not tell you that I am very happy to be here, because I feel that not only are the Lord's brethren here, but that the Lord himself is also here with us invisibly present and that He is going to fulfill His promise to us and make us His guests and will come forth to serve us with a variety of spiritual food things new and old. I hope you are all as hungry

for it as I sm.

In welcoming those you had invited into your home, you would first give them some water and a towel in order that they might remove the dust which had accumulated on their hands and faces as a result of their travel Then you would set before them something to eat and drink and afterwards you would perhaps talk with each other and sing or play some music.

Now dear friends, we are the invited guests of the Lord and He is going to welcome us by giving us the water of Truth, which will wash away the traces of impatience and fatigue we got during our journey.

He is going to refresh and strengthen our "New Man" by having us to sit down to some spiritual food and think and we am also going to join in speaking to one another in psalms and hymns and spiritual songs rejoicing and making melody in our hearts and giving thanks to God.

In referring to this convention in the future, I trust we can all say----He brought me to the banqueting house and His banner over me was "Love."

We now introduce to you Bro Lionel Gilling of Cedar Valley who will conduct the Testimony Meeting.

After all had joined in singing "Wonderful words of Life" Bro. Gilling spoke in part as follows:

Praise and Testimony Meeting

Led by Bro. Lionel Galling.

I am indeed glad, dear brethren and sisters, to be with you upon such a happy occasion. The love and the sym-path-y which the Lord's people manifest toward each other, rejoices my heart to overflowing. No truly consecrated child of God can help rejoicing when he or she stops to meditate upon the exceeding great and precious promises contained in the Divine Word which show our heavenly Father's love for us.

Among the many promises which our Lord has given to us, the one which specially comes to our minds at this time, is the promise that where 2 or 3 are gathered together in His name, He will be present in their midst. If so small a number as two or three are promised a blessing when they meet together in the name of the Lord, how much greater blessing should we who have assembled here in this convention receive. Even if we remove the word "or" from between the figures 2 and 3, and make it 23 we will not yet have a number as great as this assemblage and if so small a company as two or three can claim the Lord's presence, surely the blessing we shall receive will be manifold, if our hearts are in the proper attitude to receive it.

We trust that you all have come seeking a blessing and have good appetites for spiritual food and that you will eat lavishly from the table which our Lord has promised to spread before us at this time.

It is more than an ordinary meal, it is a banquet. Not only is there an abundance and a variety of this food, but it is also most wholesome and strengthening to the New Man.

I wish also to remind you, dear brethren and friends, that this is not the Watch Tower Bible and Tract Society's Convention, but that it is the convention of Believers in the Atonement between God and men through the sacrificial death of the man Christ Jesus, who gave Himself a ransom for all.

For many weeks past, our desire for this convention to begin produced in many of us a disease known as "convention fever" which is only curable with the medicine of the Word compounded by some of the Lord's brethren and administered in the presence of an assembly of saints.

While we are here in Annette Bay, let us remember that the people of this place are going to watch us, to take note of what we do and what we say, and may their observation of us convince them that we have some of the Master's spirit because we have been with Jesus and learned of Him. Let us try by our words and our actions to show them that we are indeed the children of our Father which is in Heaven, for we should be lights in the World: shining for Jesus continually.

I will not say more for I see in your countenance that your hearts are overflowing with

joy and that you are all anxious to give testimony to the love that you have for the Brethren and toward our Heavenly Father and our Lord Jesus Christ who have done such great things for us, whereof we are glad.

Testimonies of some of the Brethren and Sisters.

A BROTHER -- I am very thankful to my heavenly Father for permitting me to attend this grand convention. My heart overflows with gratitude to be privileged to be among so many of the Lord's dear brethren. I mean to give all diligence to make my calling and election sure. I am still trusting in my Redeemer and am determined to follow in His steps even unto death.

A BROTHER -- I too am glad to be at this convention especially since I did not anticipate the pleasure of meeting with you.

The joy that fills my heart is great, and it gives me a foretaste of the joy we shall experience in that great convention when we all shall meet beyond the veil to part no more.

I thank my God, that I have been made free from the bondage of sin and ignorance, and that through Jesus I am now free indeed.

I am determined to lay down my life for the Lord and the brethren.

A BROTHER -- What manner of love the Father has bestowed upon us that we should be called the sons of God. My sentiments are expressed in Hymn 97. I am thankful that my heart is at rest and my daily desire is to continue to adorn the robe of Christ's righteousness with the beautiful embroidery of the virtues of the Christian character until at last I shall be one of that class who shall constitute the bride -- the Lamb's wife,

A BROTHER -- I rejoice to be in the school of Christ. I am not yet educated, but I am studying to acquire Heavenly Wisdom, that I may graduate into the kingdom with high honors.

A BROTHER -- All of us are rejoicing together. I am reminded of what a true Christian should be when I look at the "Rainbow". The seven primary colors which go to make up the rainbow calls to my mind that the Scriptures speak of 7 essential elements of a Christian character which is summed up in the word "Love." Again the rainbow is formed by the reflection of the sunlight from the rain drops. It takes both the water and the light to make a rainbow and so we need both the water of the Word of Truth and the sunlight of divine mercy and grace through our Lord Jesus Christ to assist us in developing the character likeness of God's dear Son.

A BROTHER -- My heart is full of joy. I don't know what to say. I am like a drunken man. I am more happy than I was on my wedding day. I am determined to be with my Lord in the kingdom. Other people think we are fools but I don't mind that, because I know that the kingdom is just what they are in need of, for when it comes it shall be the desire of all nations. Tears nearly fill my eyes, when I think of God's love for such unworthy creatures as we.

A BROTHER -- Thanks and Praise to God for all His love and mercy towards us. I mean to get fat from eating the spiritual food the Lord is going to spread before us at this convention. Let each of us eat the dish that suits our own taste, or in other words let us apply to our own hearts and lives the lessons and admonitions which suit our own individual cases.

A BROTHER -- I am so glad that my Father in Heaven Tells of His love in the Book He has given Wonderful things in the Bible I see This is the dearest, His great love to me Before the Truth reached me I was very wild, but the Truth brought me to my senses I now see what a big fool I was. I am now willing to be called a fool for Christ's sake and I am daily pressing towards the mark for the prize divine.

A BROTHER -- I came here with my heart full of joy and I'm going home overflowing

A BROTHER -- I did not know that there were so many Truth people in the island, and I am glad to be in the company of so many of them.

A BROTHER -- I am happy to be here. I must say that I am a new creature. A thing newly created is something which had not previously been in existence; and so God is making something out of us, who are by nature, nothing. I used to be a coward in declaring the Truth, but now I am brave enough to kick Satan out of the way to gain the kingdom.

A SISTER -- I am glad I have been called to be the Bride of the Lord. My heart is filled with love and rejoicing by being privileged to attend this convention. I have pledged to follow the dear Lord even unto death. I am glad to say that I am also a new creature in Christ Jesus.

A BROTHER -- I am not naturally slow of speech but this convention has made me so. I rejoice in the great salvation which the Lord has promised us, and that soon the Millennial reign of blessing for all the families of the earth will be ushered in.

A BROTHER -- If there are 143,999 in the kingdom, I am determined to be the other one.

A BROTHER -- I'm not ashamed of the true gospel. The Lord is shaping us as living stones for that glorious spiritual temple which shall soon be filled with His glory. I am thankful for the assistance of the brethren. My desire is to be strong in the Lord and in the power of His might and to let nothing separate me from the love of God which is in Christ Jesus.

A BROTHER -- Love brought me here. Love for the Brethren, our Lord and the Truth.

A BROTHER -- The Apostle says rejoice and again I say rejoice. That verse just suits this occasion. I have been rejoicing ever since I first heard the Truth and I mean to run on even to the end of the way, for I want to sit with Christ on his throne. I was crooked but the Lord is straightening me.

A SISTER -- Just think! The first convention I have ever attended. Among the persecutors of this Truth I was once the chiefest, but I heard a voice speaking to me and saying, "Whom will you serve?" I am thankful to say that I have accepted the Truth and that I am now serving the Lord.

A SISTER -- I hope that all of us who are attending this convention will meet in the great convention above.

A SISTER -- I am truly happy to be at this convention. If we are so happy here what must it be to dwell above. As I came from the Railway Station, I heard some one say, "This old woman too?" I rejoice that the Lord has accepted me and I am going to fight till death that I may be an overcomer.

A SISTER -- I rejoice to be at this convention. I lived in Annotto Bay for a long time. So far as I know only 2 persons, including myself, have accepted Present Truth. I am not more worthy of the honor that the Lord has bestowed upon me than others I am determined by the help of the Lord to be faithful unto death.

A BROTHER -- I am 7 years old and I am still rejoicing in the Truth. I am running on amid Trials and afflictions, for my affections are set on things above and I mean to press on until I win an actual membership in the Kingdom.

A BROTHER -- I expect to appear before the King in a raiment of needlework. I esteem myself to be a very poor sewer, but having our Lord Jesus for our perfect pattern and so many beautiful patterns in the Brethren I am asking the Lord to teach me to sew the embroidery on my garment properly so that as one of the Bride class I may sit on the right hand of God in the Kingdom.

A SISTER -- The Lord raised me up from a bed of sickness to attend this convention. I did not think I would be able to come, but praise the Lord for permitting me to attend this grand convention.

A BROTHER -- I always loved the name of Christ and was striving to know nothing else save Jesus and him crucified; but I was like a boat without an anchor tossed about by the waves until I received the Truth. I now want to know the whole Truth and nothing but the Truth.

A BROTHER -- The Truth came as a New Year's gift to me. I have accepted the invitation to walk in the footsteps of the Master even unto death, when I hope to awake in His likeness

A SISTER -- I used to laugh at the Truth people and I persecuted them. I thought that the idea that there was no eternal torment was ridiculous, but now I thank my heavenly Father that at this late season He has opened my eyes to see this blessed Truth. Pray for me and I will do the same for you.

A BROTHER -- I have had the convention fever for 2 weeks and I have still got it. I am glad to testify that I am running for the prize of our high calling. My determination is to be faithful unto death that I may awake in His likeness and attend the great convention in 1915.

In his closing remarks Bro. Gilling gave the brethren the following admonition from the "Poems of Dawn,"

*Keep striving: The winners are those who have striven
And fought for the prize that no idler has won;
To the hinds of the steadfast alone it is given
And before it is gained there is work to be done.*

The meeting ended by singing Hymn 179 "My life flows on in endless song" etc.

Testimony Meeting

Led by Bro. W. H. Davidson of the Camberwell Ecclesia.

Saturday Morning, Sept. 12th.

A BROTHER -- I rejoice because the Lord has called me. I have been nearly 5 years in the school of Christ, but I feel that I am a dunce because I haven't always learned my lessons. With the Lord's help I hope to graduate after awhile and then Ill be able to teach the world.

A BROTHER -- I was once in Babylon, because I thought that it was the gateway to God. I heard the voice of Jesus saying "I am the way," and I am now following Him.

A SISTER -- When I first received the Truth someone told me that I must learn to love the brethren. I said, "Is there anything in that to learn?" I have found that there was and I rejoice that I can say that. I new love the brethren My sentiments are expressed in the first verse of Hymn 324.

*When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love and praise.*

A BROTHER -- Once I couldn't bear to hear the name of "Millennial Dawn." Now I cannot bear to live without it. I used to think that I was a gentleman, but I find that it takes the Truth to make one decent.

A SISTER -- Sister Yonge is not young. She spent 30 years in the nominal church. The verse of Scripture in Ezekiel 33:12 was a great puzzle to me. I am very thankful for the volumes of Dawn, for in them I have found the key of knowledge, and can sing

*His truth is my buckler and shield,
His love He has set upon me,
His name in my heart He hath sealed
Even now His salvation I see. (verse 6, Hymn 120).*

A BROTHER -- This is my first convention. I found one of the little hooks in the home of one of my students and was greatly, blessed by reading it. I am now ready to be put out of the synagogue for this Truth.

A SISTER -- The joy and peace I have in believing have been multiplied a thousand fold since the beginning of this convention.

A SISTER -- I never understood the meaning of the Scripture. "O taste and see that the Lord is good," till I had read the Dawns.

A BROTHER -- This is not my first convention. Several times these conventions have magnetized me and attracted my presence. Each time I attend a convention my joy is greatly increased.

Bro W. H. Davidson concluded this meeting by reading a letter which contained the testimony of a sister who was unable to be present.

Discourse by Bro. John E. Griffiths.

Bro. Griffiths spoke on the text found in 1 Corinthians 10:12. "Wherefore let him that thinketh he standeth, take heed lest he fall." We give the address in full.

BELOVED brethren and friends: This is indeed a most solemn and timely warning which the great Apostle Paul gave to the church at Corinth, and which I think is very appropriate for all the Lord's dear people, especially at this time. In order to impress the thought upon the minds of the brethren, the Apostle called their attention to the career of Fleshy Israel in their wilderness journey from Egypt to Canaan, using them as a type of Spiritual Israel -- the Church of Christ, the Church of the living God. Now let us take a view of these same things written aforetime for our learning that we may know how to apply our hearts unto wisdom.

First of all they were led out of Egypt "with a mighty hand and an outstretched arm," being impelled by the bitter experiences of a life of bondage which lasted about one hundred years. Before them was the Canaan of rest and peace and freedom, a land that was figuratively said to be flowing with milk and honey. What a wonderful magnet this must have been, or should have been to Israel! How it should have pulled them right over all their difficulties, the dangers and trials of the way! Yes, the grand prospect of rest and freedom should have so magnetized them that they should have been almost if not quite oblivious of the wilderness surroundings, specially since God had made a bountiful provision for them in what the Apostle calls "spiritual meat and spiritual drink." And in addition to this "they were all baptized into Moses."

But alas! in spite of all this -- in spite of the terrible conditions behind them the tender care of a wonderful leader beside them, and the glorious prospects before them, there follows the sad, the mournful but true statement that "with many of them God was not well pleased," therefore many of them were overthrown in the wilderness. Right here the Apostle seems to have been a little timid in expressing the matter as strongly as he might have done, for we think he could have said with most of them was not at all pleased because out of 100,000 or more who left on that memorable journey, only two -- Caleb and Joshua -- reached the land of Canaan.

Then follows a long list of Israel's misdeeds at the close of which we find the impotent statement that "all these things were written for our admonition, especially for us upon whom the ends of the ages are come." Then our text with its solemn warning: "Let him that thinketh he standeth take heed lest he fall."

Dear brethren, we, like Israel our type, have been miraculously delivered from slavery also; but it was a much greater slavery than that of literal Egypt, even the shivery of sin. We, like Israel, were delivered from this Egyptian bondage, as it is written, "Out of Egypt have I called my son." We too, dear brethren, are traveling through this great antitypical wilderness of sin and sorrow now; and were we not also impelled by Pharaoh's galling yoke to flee out of Egypt? Have we not a much more wonderful magnet than natural Israel had? Is not the eternal weight of heavenly glory to which we are hastening of far

more importance than all earthly treasures? Are not the prospects ten thousand times more transporting? In fact we have the advantage of Fleshy Israel in that we ate partakers of the real spiritual meat, even the living bread which cometh down from heaven, much superior every way to the manna which they are. "Your fathers did eat manna in the wilderness and are dead, but this is the bread which cometh down from heaven, that a man may eat thereof and not die" (John 6:49, 50)

We also partake of the real spiritual drink, even the water of life which flows from that true Rock; and this water follows us. Oh yes! how well we are able to sing with the poet:

*"I heard the voice of Jesus say
Behold I freely give
The living water, thirsty one,
Stoop down and drink and live.
I came to Jesus and I drank
Of that life-giving stream;
My thirst was quenched,
My soul revived,
And now I live in Him."*

Another thought. We, like natural Israel, have also been baptized into our great antitypical Moses; we were baptized into his death; we have put on Christ. (Romans 6:3, 4) All of this and much more is true concerning us: but I wonder if it is not also true with us as it was with them. "But with many of them God was not well pleased? It is here that our text gathers force: Let him that thinketh he standeth, take heed."

The scripture says truly that "No man taketh this honor unto himself;" and surely the various weaknesses of our fallen flesh prevent us from laying claim to any worthiness on our part; nevertheless the Lord's people should be quite certain as to their standing in Christ dear brethren we cannot afford to go on through life merely thinking, hoping, trusting, or believing that all is well. These things are good in themselves and beneficial when rightly used; we have nothing to shy against them, but we wish to say that these are not sufficient; we wish to have that degree of certainty which the scripture calls the "full assurance of faith," because it is possible for us to think foolishly, we can have false hopes, we can believe a lie, we can trust in the uncertain, the unreal. You remember how on one occasion when Joseph and Mary went to Jerusalem with the Child Jesus they began to return without seeking for Him and taking Him along with them. The account tells us that they started away merely supposing that He was in the company and so traveled a whole day without Him, they were satisfied to believe that Jesus was in the company. And now, dear brother, how is it with you, are you going on in the Christian way merely supposing that all is well? Are you satisfied with the mere belief that Jesus is in the company of those with whom you associate as Christians? Or are you trying to take Him along with you individually?

Remember that when Mary began to seek for Him she found, to her bitter disappointment, that He was not even in the company where she supposed Him to have

been and so, dear brethren, let us strive henceforth to be certain that He is with us individually.

It may be that some of us have been traveling for some time not directly in the presence of the Master but merely supposing that He is somewhere in the company of your professed Christian associates. You have noticed the mistake which Joseph and Mary wade in not taking the Child Jesus along with them but started away merely trusting, hoping, believing that He would follow after and so, dear ones, if any of you have started off on your journey without taking the Lord with you, then you may be sure that He is not with you, and you, no doubt, will soon find that out. You will find out, perhaps that He is not even in the company where you supposed Him to be.

Now then what will you do should you discover that He is not with you? Will you go on believing that He will come after you? No, dear friends, you should do just what Mary did; she returned and sought for Him and found Him just where she left Him. It cost her two or three days of anxious searching to find Him. We know not how much it will cost those of us who find ourselves in the same kind of dilemma; doubtless it depends upon how far you have left Him behind. In any case, immediately as you find out that He is not with you, go back and search for Him and receive the blessed assurance that Jesus is yours; that He is with you; that, you are walking in His immediate presence; that you are under His direct control; that you no longer have a false hope you wish to be certain about your relationship to God; you wish to "know in whom you have believed."

You may belong to a flourishing assembly where the spirit of the Lord is operating indeed, and upon which the blessings of God seem to rest; but that should not make you feel contented, dear brethren, you need to have the Lord's spirit and blessings in your own heart and life, not Jesus in the company but Jesus in the soul will bring the desired blessing.

But some one will say "O, I am alright, I have been in the Truth a long time, I am an old brother, an old sister."

Well yes, we do love and esteem old brethren, old in the Truth. We remember how reverently the great Apostle Paul spoke of one Mnason, "an old disciple" of Cyprus, but, dear friends, that is not a sufficient guarantee that you are standing; it is usually the old disciple who develops headiness, it is oft times the old disciple who is walking disorderly; you may have been in the Truth a long time and now you may be retrograding, therefore, "Old disciple," take heed lest you fall.

Another will say, "Well, I think I am pretty alright, I am engaged in the service and am contributing much labor to the Lord's work." That is very good, dear brother, "God is not unrighteousness to forget your works and labor of love which you have shown toward His name, in that you have ministered to the saints and still do minister"; nevertheless that is not a sufficient guarantee that you are standing, for remember the Apostle Paul was afraid lest while he preached to others he himself should be a castaway. (1 Corinthians 9:27).

Another will say, "Well, I think I am pretty safe for I have a first class knowledge of the Truth. I understand a thing or two, and I do not believe God would reveal His Truth to any but His own people, for the prophet says only "the wise will understand." Yes, we are sure that a correct understanding of the Truth is an essential foundation for the Christian faith superstructure, but excellence in knowledge is by no means a sufficient guarantee that you are standing for you may have know-ledge without the spirit of Truth, which would be worse than useless. So the Apostle says: "Though I may understand all mysteries, and have all knowledge but have not love I am nothing." "If any man have not the spirit of Christ he is none of His," and so brethren of knowledge and ability, take heed, lest you fall.

Another thought, dear brethren. It is not only those who think they stand that need the admonition of our text, but also those who know what is their standing in Christ, who can truly sing "On Christ the solid Rock I stand"; and perhaps these should take more heed.

When Bro. Paul sent from Miletus to call the elders of Ephesus and delivered to them his parting message, he did not tell them that they were alright and that all their time and energy should be spent upon the dock committed to their charge. Rather he said to them first of all "Take heed unto yourselves." (Acts 20:28) And if the elders of Ephesus who were nearly two thousand years nearer perfection than we are, needed such counsel, be it known unto you dear brethren, that the elders of Kingston and of Camberwell and of Hillside and of Montego Bay and of every, place are much more in need of this solemn warning, "Take heed unto yourselves."

Which is the successful elder? Is it the one who gets all the flock committed to his charge into the Kingdom but does not get himself in? Well, I prefer to be the one who is successful enough to get himself in, though he may not be very successful in assisting many of the flock to get in.

There is a practice among drinkers of spirituous liquors called drinking another's health." The story is told of a certain young man who was asked to drink the health of certain friends in whom he was interested; he declared that he had already drunk the health of so many friends that his own was almost destroyed. And so, dear elders, while you "drink the health of the flock committed to your care, be careful to preserve your own.

It is said of our dear Lord that "when He putteth forth His own sheep He goeth before them." He does not put them before Him, but He leads the way and His under-shepherds most do likewise; you should go before them in Godly examples and with holy precepts lead them while you take heed unto yourselves Should they refuse to follow, that should not hinder you from gaining an abundant entrance into the Kingdom.

How appropriate is the Apostle's exhortation, "Take heed unto yourselves." It will remind you of the fact that you are the special object of Satan's opposition.

When Ben-Hadad and Ahab had a battle at Ramotha Gilead, Ben-Hadad commanded his

army to fight neither with small nor great save with the King of Israel. And so, dear elders we should not wonder if a similar collar would be given at this time by the great Adversary against the elders. See to it then that while you take heed to the flock under your care; while you discharge your duties toward them to the best of your ability; while you feed them, shepherd them, and lay down your life for them; do not forget to "take heed to yourselves." Remember that the Lord is your elder, and that he is watching not only the outward performances but also the secret conditions of the heart; your position should be wings to lift you up and not weights to sink you down. And so elders and all who occupy prominent positions, "Take heed lest ye fall"

And now, dear colporteurs, what about you, are you building upon your success in the output of books? We rejoice with you for what measure of success you may have in that way and we are always praying for you that you may be instruments of blessing to many; but success in the distribution of books is not a sufficient guarantee that you are safely standing in Christ. You too should take heed lest you be unsuccessful in making your calling and election sure.

You remember when the Apostle; returned to the Master filled to overflowing with joy because of their wonderful success in the field even over demons, the Master put a flat upon the keynote of their rejoicing, saying "rejoice not because the demons are subject unto you but rather because your names are written in heaven." -- Luke 10:17, 20.

And so, dear colporteurs, you need to take heed unto yourselves as well as the books in your charge; remember that you are not a bookseller but an evangelist, a preacher of "the everlasting gospel," and this you must do in your life whether you put out one book or not. You need to bring your "old man" in subject on "lest while you have preached to others you yourselves may become castaways" Take heed, then, dear ones, lest ye fall.

Now then just a thought or two upon the word "fall". We may view it from two standpoints -- a fall from and a fall into. Dear brethren, we are apt to view it from the second standpoint and overlook the first. We are apt to think that all is well because we do not find ourselves fallen into any sin or error, or false doctrine; but re-member that the great Judge of all is not viewing it merely from that standpoint but from the other also. This is shown in His reproof of the Church of Ephesus; (Revelation 2:4, 5) nothing is said of their fall into sin or vice of any kind; on the contrary they were commended for several virtues; but what does he say afterwards? Thou hast left thy first love, remember from whence thou hast fallen."

Doubtless the Church of Ephesus never knew of her fall; perhaps she was thinking that all was well, that her love for the Lord was on the increase this is because falling is a gradual thing, some little time intervenes its first and last stages; we may fall from some time before we fall into; we may leave love some little time before we, get into hatred; we may forsake righteousness some little time before we get into unrighteousness; we may leave virtue some little time before we get into vice; and of that little time and its most dreadful and destructive work, we, like the Church at Ephesus, may be in total ignorance until the "angel" point it out. Let us be very careful then; let us take heed lest

we mistake the spirit of indifference and slumber to be the spirit of a sound mind holding in subjection what the Apostle calls zeal without knowledge In trying to regulate this zeal we are liable to fall into the other extreme of indifference.' Let him that thinketh he standeth take heed lest he fall."

In conclusion let us remember, dear brethren, that we are in the "evil days" and Satan is doing all that lies in his power to make our pathway more slippery in order that we may fall. Sometime ago I was passing over a river upon a log thrown across to form a bridge. As I got on this narrow bridge a woman jumped into the water with a pan and dashed water upon the bridge all the way before me to make it slippery that I might fall into the river,

This is just what our Adversary is doing now while we walk upon this narrow bridge -- the "narrow way" -- over the river of death --the second death. Oh how much we need to take heed to ourselves lest the very next step should land any one of us into the river below What carefulness, what watchfulness, what soberness is required of us at this time that we may reach the other side in safety!

Those who have read Bunyan's "Pilgrim's Progress" may remember that when the "pilgrims" reached a certain part of the way they came amongst the "snares," and had to walk carefully, paying every attention to their footing to avoid being caught; and so it is with us, dear brethren, we are now amongst the "snared" we are "oft in danger, oft in woe", therefore "let him that thinketh he standeth, as well as him who knows that he standeth, take heed lest he fall."

You will appreciate the following beautiful lines which make an appropriate conclusion:

*Christian walk carefully danger is near,
On in thy journey with trembling and fear;
Snares from without and temptations within
Seek to entice thee once more into sin.
Christian walk carefully, Christian walk carefully,
Christian walk carefully, danger is near.*

*Christian walk prayerfully oft wilt thou fall
If thou forget on thy Savior to call;
safe thou shalt walk through each trial and care
If thou are clad in the armor of prayer.
Christian walk prayerfully, Christian walk prayerfully,
Christian walk prayerfully, fear lest thou fall.*

Bible Study

Conducted by Bro. John Hickling.

NOTE. -- Lack of space prevents us from reporting all the questions asked, or giving Bro. Hickling's answers in full.

BRO. HICKLING read the first 17 verses of the 8th chapter of Romans, a part of which formed the basis of the study. The questions were quite numerous and much diversified; and when Bro. Hickling referred them to various brethren for their elucidation, the answers were both prompt and well stated, thus witnessing that all were diligent students of the Divine Word.

We have culled the following from the many that were asked and give summarized answers to them.

Question 1 -- Who are those that the apostle here speaks of as being in Christ Jesus? How did they get into Christ?

Answer -- In the 5th chapter of this same epistle, the apostle tells us that, "by the offence of one (Adam) judgment came upon all men to condemnation." The divine sentence of death was pronounced directly against father Adam, and his posterity shared his guilt through the law of heredity because we were all born when Adam was paying the penalty pronounced against him by his Creator "Dying thou shalt die." We were therefore all born in iniquity and conceived in sin and among us there is none righteous, no not one (Romans 3:10)

All being sinners, none could by any means redeem his brother or give to God a ransom for him. (Psalms 49:7) for no one had sufficient merit to even justify himself before God. It was to convince the Jews that they were sinners (Galatians 3:19) and to show them their need of a personal Savior, who could effect a better and more lasting atonement than the blood of bulls and goats; that the Law covenant was given to them. This Law promised life to all who would keep it. (Galatians 3:12; Leviticus 18:5; Romans 7:10) but none of the Jews could keep the whole law because of inherent sins and weaknesses; hence all died.

In the first verse of our lesson this afternoon, the apostle Paul tells us that those who he speaks of as being in Christ are they who have escaped all condemnation.

The question now is, "How did we get into Christ and thus get free from all condemnation?"

In Romans 5th chap. the apostle shows us how we ceased to be children of wrath even as others, saying, "Being justified by faith we have peace with God through our Lord Jesus Christ.

The word "Justification" means, to make whole or right or perfect, to bring up to a required standard something that is deficient. As referred to humanity, actual justification would mean, the making of man actually perfect, as Adam was before he fell; but during this gospel age, those who after having been enlightened with the wisdom from above, confess their wrong doings, believe in Jehovah's message of grace through Christ, and then repent of their sins and make restitution as far as possible; these instead of being actually justified or made perfect in the flesh are reckoned as being justified to human perfection -- reckoned as having their blemishes and past sins forgiven through faith in the precious blood of the man Christ Jesus who tasted death on their behalf. This reckoned or faith justification holds good and frees us from the Adamic Condemnation as long as we exercise faith in Christ and back it up by endeavors to do the Lords will; but such a justification is not sufficient to free us from all condemnation; for if all the past sins were cancelled, and no arrangement was made for our daily imperfections of word and deed we would quickly be again condemned before the court of divine justice. It was not only necessary that Christ should die for our sins, but it was also necessary that He should be raised for our justification, (Romans 4:25). God stands as the representative of His own Law to which he requires absolute heart obedience of all his intelligent creatures. Since therefore Jehovah cannot look upon sin with any degree of allowance; the whole race of Adam being imperfect, lay beyond direct dealings with and assistance from him. We see therefore the necessity of having some one to justify us before the Father. Having bought us with His own precious blood, our Lord Jesus Christ became the owner, master or Lord of all and not having any fixed standard of absolute justice of His own to maintain, He can deal with us along lines of mercy and can extend to us sympathy and aid in our imperfections and short comings. Our Lord's perfection in totality enables the Father to have direct dealings with Him, thus enabling Him to be our Advocate to justify as before the Father (Hebrews 9:24) (1 John 2:1)

We see then that it is only New Creatures who have Christ for their advocate and who are therefore free from all condemnation.

In Romans 6:3 the apostle tells us that we were baptized into Christ. This baptism occurred when we as justified believers presented our bodies a living sacrifice, holy and acceptable unto God. There it was that baptism, or the burial of our wills took place. This sacrifice of self-will on our part, resulted in our being incorporated into Christ as a member of His body the church whose names are written in heaven.

Question 2 -- Please explain verse 2. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.

Answer -- The Apostle here brings to our attention two great laws which are quite different in their operations. The Jews were under one of these which sentenced them to death as sinners. Whenever a Jew accepted Christ, he was no longer condemned as a transgressor of the Law, for Christ is the end of the Law for righteousness unto every Jew believing in Him. Our Redeemer kept the law perfectly and thus became heir to the

promise made to Abraham. The Apostle tells us that the Law was added because of transgressors until the seed should come. The promised seed for the blessing of all the families of the earth having reached its fulfillment in Christ, the Law Covenant terminated or as the scriptures declare Christ made an end of it, nailing it to his cross, (Colossians 2:14)

In the first 6 verses of the 7th chapter of Romans, the apostle shows that the Law had dominion over a man as long as he lived, but when he died, he was free from the law, for a dead man can commit no sin: wherefore, my brethren, ye also are become dead to the law by the body of Christ, (knowing this that our old man is crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin Romans 6:6) that ye (as new creatures) should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now, continues the Apostle, we (Jews) are delivered from the Law, that being dead wherein we were held, that we should serve in newness of spirit and not in oldness of letter.

Hence, they may realize themselves as entirely freed from the condemnation that was against them as human beings, and as having come under a new law, which judges us as new creatures in Christ, according to the spirit, the mind, the intention, and not as human beings, according to the flesh with its weaknesses and imperfections. Being able to keep the spirit of the Law (love) with our new mind, we are reckoned alive as new creatures and free from condemnation.

Question 3 -- How was the Law weak through the flesh?

Answer -- We must understand that the Law of God as given to the Jews, was one of strictest justice without mercy and the whole race being fallen, none were able to comply with its demands. It was therefore, weak (powerless) for our deliverance, because we were also weak on account of the imperfections of our flesh due to the fall.

Question 4 -- How is Christ said to have been in the likeness of sinful flesh if He was holy, harmless, undefiled and separate from sinners?

Answer -- Notice it does not say that God sent His son in sinful flesh, but "in the likeness of" or nature of our flesh which was sinful. Christ took upon Himself the human likeness but He took it in its perfection. In Him there was no sin. (1 John 3:5)

Question 5 -- What is meant by condemning sin in the flesh?

Answer -- We have just seen that no one could get free from condemnation by the works of the Law. But God through Christ made an arrangement for us by which He accomplished our redemption by sending His son to earth as a man for a sin offering and atonement sacrifice on our behalf. Justice being the very foundation of Jehovah's throne, He could not release any of the race whom He had condemned to death, without first having someone to pay to Him the penalty of death which He had pronounced against us. This Christ did when He died for all, the just for the unjust, that He might bring us to God. (1 Peter 3:18)

Having now accepted the merit of our Redeemer's ransom sacrifice, God is able to still maintain His law of strict justice, and yet be the justifier of all who believe in Christ Jesus (Romans 3:26)

This course showed that God did not justify sin, or declare it proper; but on the contrary it proved that instead of sanctioning sin, God condemned sin in the flesh.

Question 6 -- Please explain verse 4: -- "That the righteousness of the Law might be fulfilled in us who walk not after the flesh but after the spirit."

Answer -- The Apostle here points out that we are now able to perform the righteousness of the Law the same Law of God which was given to the Jews by Moses, because of a re-statement of the same Law, and our new relationship to it. It is now a law of life to us, not because our flesh has been perfected, thus enabling us to live up to the strict letter of the Law, but because we now have a reckoned standing before God as new creatures, whose flesh is counted dead and who with the new will are keeping God's Law perfectly. As long as we will to do right and strive to please God, the divine Law approves us and we can retain our membership in the body of Christ -- the true Church. The Apostle describes this class as walking after the spirit and not after the flesh. This class is not seeking to gratify the cravings, appetites and desires, of the flesh, but are striving to control these and to bring them into subjection to the spirit (the new mind.)

It is impossible for any of us to walk fully up to the spirit, for that would mean perfection of word and action. Only our Lord could do that. But we who are endeavoring to walk in His footsteps can walk after the spirit, and should come up to it as near as we possibly can, by purifying ourselves from all filthiness of the flesh and mind: perfecting holiness in the fear of the Lord.

If some by reason of weakness of the flesh or of heredity are very lame and cannot therefore walk as rapidly after the spirit as do others, they should not despair, for God's arrangement accepts their wills, their intentions instead of their actual performances, and they are justified in His sight so long as they remain in Christ, and as branches of the true vine, they seek to des elope the various fruits of a Christ like character.

Question 7 -- What are the things of the spirit which we should mind?

Answer -- All those in Christ have new hopes, new ambitions and their hearts desire is to come up to the divine standard of perfect love in every particular. The true Christian is one whose affections are set on things above and who is engaged in laying up for himself treasures in heaven. He is seeking for joint heirship with the Lord in His kingdom, and the attendant glory honor and immortality. We study and meditate upon our Master's words which are spirit and life. We set our minds upon the glorious character of God as revealed in His great plan for our salvation, and which was exemplified in the life of His dear Son, we therefore strive to become imitators of God as obedient children. (Colossians 5:1) and finally, we attentively consider whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovable, whatsoever things are of good report and the things that are virtuous and praise worthy that we may get more and more of the mind of Christ. (Philippians 4:8.)

Question 8 -- Please explain, "to be carnally minded is death."

Answer -- The Apostle distinguishes between our natural mind, and the spiritual mind which has been begotten in us through the word of truth. The fleshy mind no matter how polite or cultured it may be is not in accord with the word of God and the promises contained therein which bring peace and life to the spiritually minded who can appreciate them. The carnal mind - the mind of fallen humanity -- has plans of its own, selfish ambitions which it seeks to gratify and which bring disappointment if they cannot be attained. It is not endowed with the wisdom which cometh from above, but has the wisdom of this world which is earthly, sensual, devilish and foolishness to God. Having a self-righteous spirit and looking only upon the things which are seen -- the temporal things of this present life, which in the main are sinful, it is alienated from God, and still in the death condition because of not having surrendered self will and accepted Christ as the Life-giver. So then, as the Apostle expresses in the 8th verse, They that are in the flesh cannot please God. They are still under condemnation; but we rejoice in the hope which the scriptures hold out for the world and the promised blessings that shall come to them under the terms of the New Covenant, by which God will rewrite His Law in men's hearts. When perfection shall be thus accomplished, for so many as will receive the Lord's favor on His terms of love and hearty obedience, it will no longer be true that the fleshy mind will be at enmity with God but on the contrary, all will be in harmony with God, and possess the original character and God-likeness which Adam had, when he came from the hands of his Creator.

Truly, God has many good things in store for the world; but says the Apostle (2 Peter 1:4) exceeding great and precious promises have been given unto us -- the church, whereby we might become partakers of the divine nature -- the nature of God. How happy we should be, that God has lifted us up out of the horrible pit of sin and condemnation, and set our feet upon the solid rock Christ Jesus and made our goings our walk after the spirit to stand, because we are new creatures in Christ Jesus, free from condemnation.

May we all continue to walk this narrow way of self-sacrifice even unto death and at last attain the blessed reward of becoming heirs of God and joint heirs with Jesus Christ if so be that we suffer with him that we may also be glorified together. (Romans 8:17)

Discourse by Brother James Thompson.

Subject -- Ye are the Salt of the Earth, Ye are the Light of the World.

THE words of our text, are those of our Lord, spoken in His sermon on the mount and recorded in Matthew 5, verses 13 & 11.

It should be noticed by all, that our Lord was not that, He was engaged in teaching His disciples -- His consecrated followers.

The subject of our Lord's discourse is of great importance to all those who expect to be associated with Him in the near future in blessing all the world of mankind; and the words of our text therefore come to us as a timely admonition as to what we, as Christians, should be doing.

Our Lord, in the course of His teachings drew many beautiful illustrations from nature, and the comparisons which He made between these and the church are full of significance.

By calling our attention to various things about us, that we come in contact with in the course of our every day duties of life our Lord has been able to impress upon our minds, just what a true disciple of His should do and say and be.

It is our purpose this afternoon to see what lessons we can draw from our Lord's metaphorical statements "Ye are the salt of the earth, Ye are the light of the world"

Salt is one of the most essential elements of life, and is found in great abundance in various parts of the earth. Its value as a condiment is appreciated by both man and the lower animals.

Because of its quality to make the food more appetizing, it, was esteemed by the ancients to be the gift of the gods. The Jews as well as the heathen people, mingled salt with their religious sacrifices, and this fact together with its multitudinous uses soon acquired for it a symbolical significance.

As a condiment it symbolized hospitality, as an anti-septic it signified purity, and as a preservative, it was used as a symbol of anything which would arrest corruption and prevent decay in the minds and morals of the people.

We see from this, what a fitting illustration of a true Christian salt is; for the presence of the Lord's people among human society has always tended to make the lives of the people purer, their actions more benevolent and thus their characters have been preserved from losing all of the original godlikeness in which the first man was created.

We can only have this preserving effect upon the good morals of the people as long as we possess the savor of the Holy Spirit in our own hearts; for if we lose our savory qualities; if we lose the spirit of Christ -- the spirit of Truth, the Lord will look upon us as none of His; and as worthless salt we will be cast out from enjoying the favor and blessing of God to be trodden under foot of men.

Those who pursue such a course can no longer be used in the Master's service and will be consigned to death.

But does some one ask, Why is this salt class in this earth? We answer, because there is sin in the world. The Apostle informs us that by one man's disobedience sin entered into the world and death as a result of sin and that death has passed upon all men because all are sinners. (Romans 5:12.)

Sin manifests itself amongst humanity in various ways and while the Church -- the salt -- has not been able to abolish sin yet the presence of the people of God has surely had a wonderful preservative influence upon the good morals of society.

The preserving influence has been more potent because of the distribution of this salt class over so large a portion of the inhabited earth.

The persecutions which scattered the early church from Jerusalem, resulted in widening their sphere of preservation and the witnessing of the gospel amongst all nations has not been without effect in arresting utter putrefaction and moral decay in human society.

We should therefore examine ourselves very carefully to see that we still have a wholesome influence upon the people of the earth with whom we come in contact. Let us get more salt in ourselves, more purity in our heart and lives that our healing influence upon the morals of men may be the greater.

Let us beware, for if we lose all our saltiness -- if we lose our Master's spirit we can never regain it.

At first thought one would think that this salt class should be very highly esteemed among men, but not so. Men have learned to love sin and those whose life re-proves their evil way, are subject to their scorn and contempt.

As a class the world knows us not, they speak evil of us because we run not to the same excess of riot as themselves.

Our influence for good upon human society is not appreciated at the present time. It will not be until the Church is taken away from this earth to be with the Lord in the kingdom, that their value as the salt of the earth will be fully recognized. Very soon after the last member of the Church has been glorified, utter corruption will set in and the whole world will be engulfed in the greatest time of trouble ever visited upon human society.

Salt is such a common article that its values are not as highly appreciated as if it were more scarce. One thinks of a handful of salt as nothing -- and so the commercial value of salt is in direct comparison to the worth of the Lord's people in the eyes of the world.

The salt class -does not become discouraged by the rough treatment it receives from the world, because in these things we realize that we are but following in the steps of our Captain and Forerunner, Jesus Christ. Our Lord was despised and rejected of men and we must receive like treatment from our opposers "If they have hated me they will hate you a disciple is not above his Master, nor a servant above his Lord." (Matthew 10:25).

Being members of Adam's sinful race, none of us possesses the salt qualities naturally. Adam, while in the garden before he sinned, was in the image and likeness of his Heavenly Creator and he could have preserved his life indefinitely had he carried out the will of God in not eating the forbidden fruit; but his posterity all being born in sin, are unsalted in the sense that no one is able to prolong his life indefinitely.

How then do we acquire these symbolizing characteristics of salt?

The scriptures point out that we must first be justified from the Adamic condemnation through faith in Christ as our Redeemer. Afterwards we by the surrender of our wills and the acceptance of the will of our Heavenly Father instead, are counted as no longer human, but as New Creatures in Christ Jesus.

All such are called for a purpose. One reason for their call is that they may be examples to the world and exercise a wholesome preservative effect upon those of the world with whom they may become associated during their consecrated life.

This course will not bring either fame or fortune at, this time; but those who love to do the Father's will, have a joy which the world can neither give or take away. What if the world does not recognize us, so long as we have the approval of our Heavenly Father.

It is not by joining in with them that we are to assist the world in preserving it from the bondage of corruption. We must remember that the Lord has called us out of the world and we are to be separate from its spirit or disposition. We must not court the world's favor; for the friendship of the world is enmity with God.

Our manner of life may strike the world as peculiar and they may think us mad, and attribute evil motives to our actions, calling us devils even as they called the Master of the house Beelzebub, but in all these things may we say with the prophet, "I will not fear what man may do unto me."

In order to continue to possess the saving quality we must abide in Christ, for it is only if we be in Christ that we ourselves are preserved from condemnation.

If we abide in Him and His words abide in us then we will ever possess the savor of Christian character and be the salt of the earth.

We were once of the world, but our acceptance of the Truth caused us to change our whole course of life; and we are now walking in the opposite direction after the spirit and not after the flesh; and it is this newness of life that some take note of, and become purer and nobler in character as a result.

But it is hard to go against the tide of the popular opinion. We are sure to meet with the opposition of those who are on the broad road to destruction. We must let none of these things move us from the purpose of our soul. Let us stem the tide and stand firm upon our foundation of Truth, looking ever unto Jesus, knowing He will carry us safely through. Sometimes it seems as though our feet had almost slipped, and the waters of trouble were about to overwhelm us; but the Lord has promised never to leave us or forsake us, and though the floods of ungodly men make us afraid temporarily, yet we soon rise again with greater courage and determination and float away, safe in the arms of Jesus.

We now come to a consideration of the second part of our text, "Ye are the Light of the World." Like the other expression, it is not applicable to the world of mankind, but only to the Church.

Just as we do not possess the salt qualities naturally, so also we do not have "Light" inherent in us. We are by nature the children of darkness, but we have been enlightened by Christ Who is the "Light of life" for the 'whole world of mankind. The Father has set our Lord to be the true Light that shall light every man that cometh into the world in due time. (John 1:9)

We who are in Christ have the Light of truth and righteousness in us, but to receive it is not all; we must remain in the light -- walk in the light even as He is in the Light.

We who have been enlightened with the word of Truth are no longer children of the night or of darkness Let us therefore walk honestly as children of the day.

Darkness now covers the earth and gross darkness the heathen people but upon us, has the glory of Jehovah risen, and the light of life as it is in our Lord Jesus Christ has come to us.

The enlightenment first comes to our minds, which, aided by the Holy Spirit, are able to appreciate the deep things of God contained in His blessed Word. This light continues to enlighten us as to our own sinful condition and enables us to purify our hearts and lives from the darkness of sin and moral defilement which we find in our bodies. To be thus enlightened requires humility; for this "Light" can only be received by the humble minded -- those who are willing to surrender self-will and to be taught of God.

The Wisdom of God is foolishness to the world and we must be prepared to be counted fools for Christ's sake, if we desire to receive the wisdom from above.

The world being in the darkness of sin, hates the light because their deeds are evil; but

this course on their part should have the proper effect of separating us from them and drawing us near to each other. Amid all the buffeting and persecutions, we are to continue to let our lights shine before men that they may see our good works and glorify God in the day of their visitation.

We are to be bright shiners in the world, illuminating the darkened understandings of the people. The Apostle expresses it when he says that we should be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation, among whom we shine as lights in the world, holding forth the word of life (Philippians 2:15, 16).

The light we have in us, is like the light that the moon has; it is a reflected light. Just as the moon receives its light from the sun and then reflects it upon this earth, so we have received our enlightenment from Christ and are now letting it shine out upon the world during this dark night of sin.

Taking the diamond as an illustration of the ability to reflect the light, we see that an uncut diamond has but little sparkle, while the cut and polished diamond seems almost to possess light in itself and to shine with the brilliancy of a miniature sun. The lesson for us in this is that if we would shine for Jesus we must submit ourselves to all the various shaping and cutting processes which will develop in us the Christ-like character.

In verse 10 of the same 5th chapter of Matthew: our Lord compares His church to a city set upon a hill. Such a city could be seen a long way off and would meet the gaze of every passer-by. This illustrates how we have been lifted up above the world, and are being made the spectacle of both men and angels. As lights we are guiding men to that holy city the New Jerusalem, the Kingdom of God.

It behooves us, therefore, to keep our lamps trimmed and burning; for as our Master has said, If the light that is in Thee become darkness, how great is that darkness (Matthew 6:23). We must keep ourselves enlightened by daily studying and practicing the instructions laid down for us in the Word.

We can never shine perfectly, because of the weaknesses in our flesh, but we should trim away all the dross of sin from our characters as fast as it is revealed to us. Each should do the very best he can to copy the Masters example, and if we take 100 to be the standard of perfection and if by our best efforts we can only attain 70 points of perfection, let us remember that Jesus stands as our advocate to make up the 30 points deficiency, and that as long as we remain in Christ and are walking after the spirit, God will count us free from condemnation

Our Heavenly Father is now training us in order that we may assist our Lord in blessing all the families of the earth He has made us exceeding great and precious promises that by these we might become partakers of His own nature -- the Divine -- the immortal nature. At the present time we are unable to comprehend just what we shall be like but we know when He our Lord shall appear we shall be like Him and see Him as lie is (2 Peter

1:4 1 John 3:2). These promises act as a great incentive to us. As the joy of blessing fallen humanity assisted our Lord to endure the cross and despise the shame connected therewith; so these great promises of future reward enable us to rejoice amid all our trials and afflictions and make us determined to let our lights shine more brightly every day.

The chastenings and disciplines which we receive are given to us in order that we may be merciful and sympathetic priests in bringing the whole world into at-one-ment with God. It is the saints that shall judge the world, and when we are properly fitted for the position, we united with Christ, will constitute the great Sun of righteousness which shall arise upon this dark world of sin and bring the light of Truth to all Adam's race.

When I first received the Truth, I thought that the 13 years of the Gospel Age that remained, was a far longer time than it would take me to develop the fruits of the spirit; but now, I sometimes feel that the time is too short, and I fear that I shall not finish my course in time. However I am still trusting in the Lord to perfect me in every work of grace and to fulfill in me all His rich promises of future reward.

In the parable which our Lord gave about the laborers in the vineyard. I am reminded of how all received the same reward, a penny.

We who have come in at the 11th hour, have toiled for our Master only a short time and our lot has been much easier than the Apostles and the early church; yet we shall get the same reward as they. This should make us very thankful to our heavenly Father for all His benefits towards us and give us greater zeal for the Truth.

Realizing that our sacrifices must be consumed in a short time, we must expect our trials to be severer from now until the end of the age. Like good school boys we must learn our lessons daily that we may pass the final examination successfully. May we never flinch under the chastening rod of our Heavenly Father. While no chastening at the present seems joyous but rather grievous; yet such a course of discipline yields the peaceable fruits of righteousness to those who are rightly exercised thereby.

We are all called upon to walk the narrow way in the footsteps of the Master and our progress is necessarily slow and the way difficult; but when this age shall have ended, then Satan will be bound, evil restrained and the great highway of holiness will be cast up over which all the redeemed may walk back to human perfection.

For the past 6,000 years mankind has been going swiftly down the broad road that leads to destruction; and the whole creation has been groaning and travailing in pain, waiting for a release from this unhappy condition. The Apostle in Romans 8 tells us that the deliverance will be accomplished when the sons of God -- the glorified Church are manifest for that purpose.

In the same chapter the Apostle says that we also groan within ourselves, waiting for our complete deliverance in the first resurrection. We do not groan outwardly as the world does; our groaning is within our hearts and results from our being burdened with various

sins and weaknesses which inhere in our mortal bodies. We have to fight against entrenched weaknesses within and evil suggestions from the Adversary and the world without. This fight is a fight of faith, for we walk by faith and not by sight. We are fighting under Christ our unseen captain, against Satan our unseen foe, for the prize of our high calling, which is only discernible with the eyes of our spiritual understanding.

No one can walk in this narrow way except He has the Holy Word as a lamp to His feet and a light to His footpath (Psalm 119:105); and to receive the enlightenment from the Word we must apply ourselves to diligent study, and assemble with those of like precious faith as often as possible, and make use of all the divinely provided helps for the edification of the various members of the body of Christ.

In the scriptures, we find the Lord's people represented under various figures and by various types. We invite your attention for a few minutes to Gideon's Band as a type of the true Christian soldiers and the great victory which we shall shortly achieve under the antitypical Gideon; our Lord Jesus Christ, the Captain of our salvation.

You remember that Gideon's army consisted originally of 32,000 men, but the Lord said that the number was too great, for if the victory were gained over the Midianites by so large a company, the Jews would credit it to their superior numbers and not to the Lord.

Gideon then reduced his army to 10,000 by allowing all the fearful ones to return home; but the Lord said there were still too many.

A further sifting was accomplished by taking the army down to the brook and noting the way in which the men drank the water. Those who stopped to loosen their armor and then bowed their heads and lapped up the water like dogs were rejected. The number who dipped their heads into the brook and who thus lifted the water to their lips, were only 300. These 300 met the Lord's approval and followed Gideon to victory

These various siftings in Gideon's army illustrate how the Lord all during this gospel age has been selecting the little flock to whom it is his good pleasure to give the kingdom. Gideon and his Band represent Christ and the church who will shortly gain a great victory over the world, the flesh, and the devil without the use of carnal weapons.

Gideon was a bit fearful in the result of the battle, so the Lord strengthened his courage by telling him to take his servant and steal into the camp of the Midianites. When Gideon had done so, he heard one of the Midianite soldiers telling a dream to another and seeing that it was applicable to himself and foretold his victory over them, he returned to his little army fully persuaded that the Lord had delivered the host of the Midianites into his hand. Gideon then divided his men into 3 companies, and gave each man a trumpet, and a pitcher into which he instructed each of them to put a lamp. He then instructed the men to follow him and to do as he did. When they had come into the camp of the Midianites, they all brake the pitchers that were in their hands and blew upon their trumpets and shouted "The Sword of the Lord and of Gideon." This strange procedure threw the enemy into utter confusion and set every man's hand against his neighbor, and those who

remained alive fled from Gideon's band, badly defeated.

The light which Gideon's men had in their pitchers represents to us how that we have been enlightened with the Truth but that this knowledge is contained in our human bodies -- earthen vessels. When these vessels -- our flesh have been broken in death; then united in Christ, we shall shine out as the sun in the Kingdom of our Father, and then -- all the present evil institutions, no matter how strongly entrenched they may be, will go down before Christ and the Church into destruction even as the Midianites were utterly routed by Gideon.

The 32,000 of which Gideon's army was originally composed seem to represent Christendom. As the greater portion of these were rejected so our heavenly Father will finally show all that the overturning of this present evil order of things is not dependent upon the efforts of men. The Lord would have us appreciate our own weakness and our dependence upon him; for when we are weak and feel our own inability to cope with the enemy, then we are strong in Him and in the power of His might and prepared to achieve great victories in the good fight of faith.

Let us examine ourselves carefully to see if we are still the Salt of the earth and the Light of the World. As we said before salt is a preservative and we shall see to it, that we are preserving order in our homes and in the Divine family. The believing husband should see that our words and actions are having the preservative influence upon the wife who is an unbeliever; for your holy conversation and godly life may yet cause her to change her views of God and His plan. Sisters are your saintly lives having any influence upon your husbands who are still of the world?

In order to shine for Jesus we must keep our vessels clean, from all filthiness of the flesh and spirit; we must keep on hand a good supply of oil by praying to the Father for more and more of His holy Spirit. This holy Spirit operating upon us through the Word of Truth should transform our characters, accomplish our sanctification and make us of that pure-in-heart class who shall be privileged to see Jehovah face to face.

In calling us to glory and honor, Jehovah passed by all the holy angels to show what effect His holy spirit would have upon us in changing us into the image-likeness of His dear Son.

Let us therefore strive to walk worthy of the vocation where with we have been called and daily endeavor to show forth the praises of Him who has called us out of darkness into His marvelous light.

The scriptures inform us that light is sown for the righteous and truth for the unright in heart and so let us continue to follow the Truth and walk in the Light until we are changed into the glory of the First Resurrection.

Following Bro. Thompson's Discourse the Kingston Ecclesia sang a selection entitled LORD. WHAT IS MAN?

Praise and Testimony Meeting

Conducted by Brother Edward Reeve.

Sunday, September 13th.

In his opening remarks Brother Reeve spoke as follows:

DEAR Friends : -- Before we begin our praise and testimony meeting this morning, allow me first to extend to you, my Convention greetings in this way, notwithstanding I have already greeted most of you individually.

I must indeed give thanks to my Heavenly Father for permitting me to stand before you as one of His children.

Since I have been in the Narrow Way, I have been the recipient of continual blessings from our dear Father and my joys have been multiplied a thousandfold since first I learned to love the Truth.

We have all assembled here to receive and enjoy a blessing and let us be sure to get the blessing we came for. Do not let the Adversary cheat us out of it. We must not forget that it is not alone the saints that are here; but that the Adversary is here also.

We remember how it is written in the book of Job that there was a day when the sons of God came to present themselves before the Lord and Satan came also among them to present himself before the Lord. We are not to suppose that Satan himself is here personally but his emissaries are here and they will endeavor to make mischief among us, if they catch us off our guard. Let us all determine to steadfastly resist the Devil -- have nothing to do with the evil suggestions that he may put before our minds, and he will flee from us.

I must say again that I cannot begin to express the gratitude that fills my heart because of the continual shower of blessings which my Heavenly Father is pouring upon me, but I rejoice to say, that each day, I find the things of this world becoming more foolish to me and that I count them but loss and dross for the excellency of Christ Jesus our Lord.

We will now be glad to hear the testimonies of the various friends, so that we may be able to rejoice with those who rejoice, and give strength and encouragement to those who need it.

The testimonies which followed were quite inspiring, and while the expressions were much diversified, yet in the main, all the notes of praise and thanksgiving were sung in the one key of "love."

We omit the various testimonies for lack of space, but pause to remark that among them was that of a little girl 11 years of age who said she had waited a long while for a chance to give her testimony. She expressed her convention joys and her desire to be in the Kingdom.

Discourse by Bro. Wm. Walton.

Subject: "Loving One Another"! 1 Peter 1:22, 23, 24.

AS the basis for our remarks this morning, dear friends, we invite your attention to the words of the Apostle Peter recorded in the 22nd, 23rd and 24th verses of the first chapter of his first epistle, which read thus: --

"Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. Being born (or more correctly begotten) again not of corruptible seed but of incorruptible by the word of God which liveth and abideth for ever. For all flesh is as grass and all the glory of man as the flower of grass. The grass withereth and the flower thereof fadeth away."

In these verses the Apostle brings to our attention two classes of individuals; one class whom he denominates "All flesh" and the other class, he refers to as having been begotten again by the word of God. It is in view of the fact that all flesh is comparable to grass, that the other class is counseled to develop character along the opposite line.

I trust dear friends that all who are assembled here this morning belong to this later class and that the spirit beareth witness with your spirit, or in plainer words that the testimony of God through His blessed word brings conviction to your minds that you are the sons of God and prospective heirs to the Kingdom of His dear Son, our Lord and Savior Jesus Christ.

If you have this witness of the spirit, I am sure that you have an inward joy and peace of mind, a rest and a contentment which only those who possess it can appreciate.

When we stop a few minutes to think of our adoption into the divine family, and realize our own unworthiness of such an honor, surely we are led to exclaim in the words of the Apostle John. "What manner of love hath the father bestowed upon us that we should be called the sons of God. (1 John 3:1.) Think of it a minute dear friends, consider what this means to be a son of God; to have for our Heavenly Father, He who is the creator and supreme ruler of the universe.

We ask ourselves why is it that God visits or bestows His favors upon such poor, weak sinful creatures as we? What have we to commend ourselves to Him?

The question is answered by the Apostle who assures us that we have nothing to commend ourselves to God but that God commended His love towards us in that He sent His only begotten and well beloved son to die for us and to thus effect a cancellation of our sins.

Does someone ask, whence came sin and all the imperfections and weaknesses that we behold in our flesh? Was not man originally the creation of God and is not Gods work declared to be perfect? We answer, yea. The scriptures teach that God originally made

man in His own image and likeness and pronounced him very good. This original purity and perfection is attested by David in the 8th Psalm and the 5th verse which reads. "Thou hast made him (man) a little lower than the angels and hast crowned him with glory and honor. Thou hast made him to have dominion over the works of Thy hands."

But you ask, whence came sin and death amongst us all? Why this lack of God likeness in our characters and why has man lost his original God-given dominion over the earthly works of creation?

The Apostle Paul answers this question for us in Romans 5th chap. where in the 12th verse he says. "By one man's disobedience sin entered into the world and death as the penalty for sin, and so death passed upon all men because all are sinners." Adam's posterity were born after he had been driven from the garden of Eden and was paying the penalty for his willful disobedience pronounced upon him by divine Justice, and expressed in the words. "Dying thou shalt die" (Genesis 2:17) Adam being under divine condemnation, all his children were conceived in sin and born in iniquity and by the law of heredity the effects of the death sentence have extended with ever increasing momentum to all his posterity, until to-day, the wrath of God, expressed in the words. "Dying thou shalt die," is revealed in every pain or ache, every asylum, every hospital, every doctor's sign, every apothecary shop, every funeral procession and every grave.

Truly there is none righteous no not one, for all have sinned and come short of the glory of God. (Romans 3:10) Yes dear friends, how true the words of the Apostle Peter in our text are, where in verse 24 he says, "For all flesh is as grass and all the glory of man as the flower of the grass. The grass withereth, and the flower thereof fadeth away."

Let us consider for a minute the illustration of fallen humanity which the Apostle draws to our attention when he states that "all flesh is as grass." When the little blade first appears above the soil and is tender and green, how beautifully it represents our tender childhood days, when we were green -- full of life and gave but little evidence that we were under the bondage of corruption.

The little blade of grass continues to grow and we also grow and reach manhood's estate; but just as at a certain point the grass ceases to grow taller, so mankind in a short time reaches that period known as the "Prime of Life" when the repair forces of our bodies -- our food and drink etc. are just able to make up for our expenditure of mental and physical energy. Soon however the forces of disease and decay take control, and like the grass, we wither by sickness or old age and shortly afterwards pass away into the tomb.

You all have no doubt noticed how thickly the grass grows in some places, there is a regular clump of it just where the land is most fertile; while other spots more sterile are almost barren. Does not this picture fallen humanity selfishly struggling for the best the world has to offer in the way of fare or fortune? We look at the tuft of grass carefully a few blades are quite tall and are towering over the others which are shorter. Well does this picture the scramble for power and influence among men, for which all are seeking and which so few are able to obtain. We look again, and examining near the roots we find

much dead grass, we sigh as we think of those who have been crowded out in life's struggle and have died poor, and unknown,

We often see big snakes concealed in the tall grass. This fact brings to mind that those persons who rank highest on this world's roll of honor and fame have often been very wicked at heart. Think of what men have done to perpetuate the achievements of Alexander, the Caesars and Napoleon, who have won applause through their bloody conquests which made millions of widows and orphans.

We look again and see the wind blowing the grass hither and thither. The little blades are not capable of resisting its influences and we remember that none is able to resist the evil influences of Satan, the Prince - of the Power of the Air, that now worketh in the hearts of the children of disobedience. All are led captive at his will. Just as the wind causes the grass to be blown together so Satan indirectly is causing all the strife and confusion and wars we see about us.

In parts of this island there are places that the grass is dying for want of rain and because of the oppressive heat of the sun. The sun is the source of both heat and light. In the figurative language of the scriptures Light is a symbol of knowledge while rain is a symbol of divine Truth (see Isaiah 55:9-11). Today mankind might be well represented by a field of grass, and upon which the sun is shining intensely but dying for want of rain. Note the comparison. As we behold the world we see it bathed in the sunlight of knowledge. We are living in the time of the end spoken of by the prophet Daniel when he foretold that knowledge would be increased. What a flood of light upon all subjects has come to us in these later years. But dear friends, notwithstanding this increase of knowledge there is more discontent and unhappiness than ever before. Why is it, do you ask? We answer, because the earth needs rain - needs to receive the word of God into their hearts --needs to possess the spirit of the Truth, which is love, instead of the selfish spirit which now actuates them.

Thank God for the assurances in His word that the condition of the world will not always be thus. No, as the hymn says,

*"God has promised a glorious day,
And by faith we now see it draw near,
Our Redeemer has opened the way,
And soon will its glories appear."*

Yes; soon Christ and the church will arise as the great Sun of Righteousness for the healing of the whole world of mankind of all their sins and sicknesses; soon the refreshing showers of Truth will begin to descend, which the earth will imbibe with joy; God will pour out His spirit upon all flesh and all shall know Him from the least to the greatest, and whosoever will may partake of the water of life freely, until finally all mankind will be restored to the possession of all that was lost by Adams disobedience but redeemed by the man Christ Jesus, who gave Himself a ransom for all.

But says some one why is it if Christ came to seek and to save that which was lost; if he died to redeem us from death; why has not man been restored to his original perfection and dominion? Our Redeemer died over 1800 years ago why this long delay? Is Christ unequal to the task or has God forgotten to effect the restitution of all things which He promised in the writings of all the holy prophets? (Acts 3:19-21.)

No, dear friends let us hearken to the Apostle James' inspired words recorded in Acts 15:14-17 which read thus: "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for His name." And to this agree the words of the prophets; as it is written. "After this I will return and build the Tabernacle of David which is fallen sown, and I will build again the ruins thereof, and I will set it up, that the residue of men may seek after the Lord and all the gentiles upon whom my name is called, saith the Lord who doeth all these things."

Herein is expressed the reason for the delay. God is withholding the promised blessing for all the families of the earth until He has selected from amongst both Jews and Gentiles a people for His name -- to be His sons and possess His divine nature (1 John 3:1, 2; 2 Peter 1:4.) But what is God's purpose in selecting this class, and who is He inviting to so high an honor -- how many are to attain to this exalted position and what qualifications must such possess, are all questions which naturally suggest themselves to the inquiring mind.

We invite your closest attention as we proceed to give you the answers from the Scriptures

Away back in Abraham's day nearly 1,000 years ago God made a promise to Abraham which He confirmed with His oath saying (Genesis 22:16, 18.) "In blessing I will bless thee and in multiplying I will multiply thy seed as the stars of the heaven and as the sand which is upon the seashore . . . and in thy seed shall all the nations of the earth be blessed."

This promise was reiterated to Isaac and then stated to Jacob. Neither of these proved to be the seed of promise, as neither accomplished the blessing of all the families of the earth.

At Jacob's death God recognized his descendants as His chosen people (Amos 3:2) and they were called the 12 tribes of Israel, While in Egypt they had under the favoritism shown them by the ruling Pharaoh and their brother Joseph, grown to be quite numerous, influential and wealthy. Under such favorable conditions the promise that they should possess the land of Canaan and as the natural seed or descendants of Abraham they should bless and rule over all the families of the earth seemed to be on the eve of realization. But alas their hopes were blasted, when Joseph died and another Pharaoh ascended to the throne of Egypt who forced them in o involuntary servitude for many years. Their hopes thus deferred, began to revive when God led them into freedom from Egyptian bondage under the leader-ship of Moses. Before they entered Canaan this great deliverer died; but as the mouthpiece of the Lord, he declared that "A prophet shall the

Lord your God raise up unto you of your brethren like unto me." (Deuteronomy 18:15. Acts 3:22). This statement gave to the Jews a further insight into God's plan for the blessing of all mankind.

It revealed to them that while God still purposed that they as a nation should have a share in the promised work of blessing, yet it was also God's design that the channel of blessing should be one individual whom Moses typified. Under Joshua they entered the land of promise and achieved great victories over their enemies.

After Joshua's death their enemies made them tributary thus shattering their hopes once more. However when David and then Solomon ascended the throne of Israel, when peace was established between themselves and all their enemies; when commerce brought untold wealth into the treasury; when all the world heard of Solomon's wisdom and eagerly sought his counsel; then all undoubtedly thought surely the promised time of blessing has" come at last.

But not so. After Solomon's death the kingdom was divided, its glory faded, national decay set in through the introduction of idolatrous worship and as a punishment for their rejection (of Him, Jehovah allowed them to become tributary successively to the gentile kingdoms of Babylon, Medo-Persia, Greece and Rome.

It was while the Jewish nation was still under the Roman yoke that our Lord Jesus Christ was born. The long, promised seed had at last arrived. To men, wearied by waiting, the promise seemed tardy of fulfillment, but "God is not slack concerning His promises," says the-Apostle Peter. God has a due time for each feature of His plan. Therefore Paul informs us that when the fullness of time came God sent forth His Son. (Galatians 4:4).

At the time our Lord laid aside His spiritual glory and came to earth and was made flesh, the Scribes and Pharisees were attempting by their own efforts to accomplish the blessing of all the families of the earth by encompassing land and sea to make proselytes or converts to Judaism of all the gentiles When this was accomplished then they thought the promise would be fulfilled.

But in their haste, they failed to note that fact brought to our attention by the Apostle Paul in Gal. 3:16 where he says. "Now to Abraham and his seed were the promise made. He saith not, and to seeds as of many (the whole Jewish nation) but as of one. And unto thy seed which is Christ."

This promise implied the necessity for a personal Messiah even as Moses had said.

But save one if a personal Messiah was necessary why should God send His Son from the heavens to accomplish His promise to Abraham?

Why could not and why did not either Moses, Joshua, Samuel, David or Solomon bring in the promised reign of blessing?

For this reason: -- The scriptures teach us that by willful disobedience to the divine commandment, not to eat of the forbidden fruit, the perfect man. Adam brought death upon himself and the whole human race.

Divine justice had sentenced the whole race to death and for God to have excused the guilty without first receiving an acceptable sacrifice for man's sins, would have been a violation of His own justice -- the principle which He has made the very basis of His throne. (Psalm 89:11) Moreover God's justice is absolute; that is to say, the penalty imposed for sin is the same that must be given to justice to release the culprit from condemnation. In other words God's justice requires an eye for an eye, a tooth for a tooth and a life for a life.

Since only one man had sinned and had thereby brought death upon himself and all the race, justice must therefore demand only a corresponding price the life of another man instead of the life of Adam, before releasing him and all his race who had shared his sentence through heredity.

We have seen that Adam the transgressor was a perfect man. Strict justice could therefore demand and accept nothing more or less than the life of another perfect man who was free from condemnation as his ransom. Such a ransom could not be found amongst Adam's race; for as the Apostle says, by one man's disobedience all were made sinners so that there was none righteous no not one (Romans 5:12, 19; Romans 3:10) and as a consequence, none could by any means redeem his brother or give to God a ransom for him. (Psalm 49:7) No one had sufficient merit even to justify himself, much less to apply any superfluous merit on behalf of his brother.

Now we see why Moses, Joshua, David, Solomon et al could not bestow the promised blessing. It was because divine justice which had sentenced the race to death blocked the way until some one could be found who could give to justice a ransom or corresponding price. None of these men had this corresponding price -- a perfect unforfeited human life; for they were all sinners even as others and already under condemnation.

God knew of man's inability to help himself and through the prophet Hosea, He had declared His intention to come to man's assistance saying "I will ransom them from the power of the grave, I will redeem them from death" (Hoseah 13 14) or as the Apostle John expresses it (John 3:16) "God so loved the world that He gave His only begotten son, that whosoever would believe in Him might not perish, but have everlasting life."

It was for the purpose of giving Himself a ransom for Adam, and incidentally for all, that our Lord Jesus who in His pre human existence was a mighty spirit being, the first and only direct creation of Jehovah God, (John 1:1; John 17:5) laid aside his spiritual existence and was born of the Virgin Mary and grew to perfect manhood. His life being merely transferred from the spiritual to the human plane, and having God instead of Adam for his father he was holy, harmless and separate from sinners, but identified with the human race by being born of His mother Mary. He was thus made flesh (John 1:11)

Since the wages of sin is death (Romans 6:23.) It was necessary for the satisfaction of divine justice that this perfect sinless man should die - the just for the unjust, that he might bring us to God. (1 Peter 3:18.)

Promptly when he was 30 years of age, a man according to the Jewish law, He proceeded to give His flesh for the life of the world

His consecration to do the Fathers will and to give His life a ransom for all (1 Timothy 2:5, 6) was symbolized by His immersion in the river Jordan by John.

From that time forward, God regarded him as dead as far as his humanity was concerned.

Christ faithfully carried out His consecration by daily pouring out His soul unto death (Isaiah 53:12) until upon the cross he cried it is finished.

Thus the man Christ Jesus died for our sins, and to release us from sin He must ever remain dead as a man; for should He be made alive again in the flesh, it would imply that the ransom price had been taken back.

God's law says that the soul that sinneth it shall die (Ezekiel 18:4) implying that the soul that does not sin shall live. Now dear friends since it is written of Christ that as a man, He did no sin neither was guile found in His mouth (1 Peter 2:22) it behooved God to raise him out of death and continue His existence on some other plane of being. It is because of his sinlessness that the apostle Peter tells us that it was not possible for him to be holden in death. Hence it is written, He (Christ) was put to death in the flesh (as a man) but quickened or made alive in the spirit, a mighty spirit being possessing the divine nature or life inherent (1 Peter 3:18; John 5:26)

By giving His perfect human life a ransom price for the sin of the world, divine justice was satisfied in its claims against the race and by keeping the letter of the Mosaic law inviolate, He demonstrated His perfection and proved His claim to the title of being the promised seed who should bless all the families of the earth.

But alas! the poor Jews did not recognize the Messiah when He came. Looking only at those prophecies which speak of Messiah's majesty and the blessing to accrue to all through the establishment of His kingdom, they completely overlooked another set of prophecies which speak of the sufferings of Christ which must precede the glory to follow. (1 Peter 1:11.)

In Galatians 3:16 the Apostle informs us that Christ is the promised seed through whom all the families of the earth are to be blessed in due time. In the 29th verse of the same chapter, we read "If ye be Christ's then are ye Abraham's seed and heirs according to the promise." What does this mean? We answer that it means that Christ will have others associated with Him in the work of blessing mankind. But who will constitute this class? If ye be Christ's are ye of this class the Apostle informs us.

What does it mean to be Christ's? It means that this class belongs to Christ, that they have surrendered their own will and have taken Christ's will instead. It is the class to which the Apostle referred when he said "we have the mind of Christ."

Our oneness with Christ, our obedience to His will is beautifully illustrated by the Apostle in 1 Corinthians 12:12-28 where he says that as the body is one and bath many members and all the members of that one body being many, are one body so also is the Christ. In verse 27 he tells us that we, the church, constitute the members of this mystical body of Christ, and just as all the members of our human body are subject to the will of the head, so should we be subject to the will of Christ our appointed had.

The apostle, in telling how we became Christ's, says that we were baptized into Christ and that we thus put on Christ. So completely must those who become Christ's give up self-will, that the Apostle compares it here to a baptism or burial.

In further expounding this matter the same Apostle in Rom 6 says that so many of us as were baptized into Jesus Christ were baptized into his death.

We enquire what does it mean to be baptized into Christ's death? When and how was it accomplished?

We reply, that this baptism into death, occurred when we made a full surrender of our will to Christ and consecrated our all to follow and obey Him even unto death. There it was, that this overwhelming or burial of ourselves, our flesh occurred. This action on our part resulted in our incorporation into him as members of his body, as new creatures in Christ Jesus.

When we consecrated our wills we gave our all -- and this burial of our wills or our hearts signified our death as human beings. Henceforth from the divine stand-point we are not to reckon ourselves as human beings nor are we to cherish earthly hopes and desires; for, says the Apostle ye are dead (reckonedly .so) and your life is hid with Christ in God. (Colossians 3:3.)

The scriptures show that this burial or immersion of our wills into the will of Christ is followed by our begetting to newness of life. to a new nature.

Just as our Lord sacrificed His own will to do the will of His Heavenly Father and consecrated His human nature to death and yet did not remain in death -- because not being a sinner it was not possible for him to be holden in it but was raised to a new spirit nature, so we who consecrate to be dead with him, as joint sacrificers, by faith should rise from this reckoned death condition and esteem ourselves alive as new creatures in Christ Jesus and from thenceforth walk in newness of life.

The whole world is dying but they are not counted as being dead with Christ as the church is, for the world is dead with Adam through whose sin all lost the right to life. All in Adam die says the Apostle. (1 Corinthians 15:21, 22)

Christ did not die because He was in Adam. No, His life was derived directly from God and He was therefore holy, harmless, undefiled and separate from sinners (Hebrews 7:23). He died not for His own sins but for our sins (1 Peter 2:24). His death was a sacrificial one.

How then do we who are by nature children of wrath even as others (Ephesians 2:3) escape the condemnation that is upon the world (2 Peter 1:4) and have accorded to us this great privilege of being baptized into Christ's death as joint sacrificers with Him.

In answering this question (the scriptures show us that this class is first justified out of the Adamic death to reckoned human perfection through faith in the sacrificial death of the man Christ Jesus.

It is to such justified ones, that the grand offer is made to present their bodies --reckoned holy or perfect, because of their faith in Christ's redemption work on their behalf, a living sacrifice and thus become baptized into Christ's death by sharing death with him as joint sacrificers (Romans 12:1) to make atonement for the sins of the world. Does some one ask, are all Adam's race invited to participate in this grand work? The scriptures answer, no. All are not called to this honor. Since all are not called, it clearly implies that God is making a choice amongst men.

This brings us back to our original question, as to whom God is calling to become joint sacrificers with His son Jesus, and to share with Him the work of blessing all mankind by and by if they prove faithful unto death.

The scriptures assure us that many are called, but that few comparatively are chosen, because of their having complied with the terms and conditions of the call.

They also assure us that this class was elect according to the foreknowledge of God (1 Peter 1:2); that they (as a class) were chosen in Him to be members of the mystical body of Christ, before the foundation of the world. In other words, God foreseeing the fall of man into sin and death, provided for their redemption before Adam, the first man, was created. Further more He planned that the honor of being man's redeemer should be awarded to His well beloved son. Hence Christ is spoken of as a lamb slain from the foundation of the world.

While we do not doubt that Jehovah knew beforehand, all the persons who would constitute this elect company, the scriptures do not present the thought of an individual predestination before our minds. Nor do the scriptures teach though doctrine of predestination in the way that our Calvinistic friends suppose; namely that God predestinated long before they were born, that certain individuals should go to heaven irrespective of any effort or special qualifications on their part and that all the remainder of mankind with the exception of this little flock, should be doomed to an eternity of torment at the hands of the Devil.

Note now dear friends for a minute, how the scriptures contradict this view.

Why should the Apostle Peter urge those whom he was addressing to give all diligence to make their calling and election sure (2 Peter 1:10) if going to heaven was a sure thing for the elect class?

Why does our Lord say "Be thou faithful unto death" (Revelation 2:10) or why did the Apostle Paul say (Philippians 3:13, 14) "I press toward the mark for the prize of the high calling of God in Christ Jesus" if no effort on our part were necessary?

Seeing then that no one was predestinated by God to go to heaven we enquire then, to what was this class predestinated?

Let us hear the inspired answer given by the Apostle Paul In Romans 8:28 30. And we know that all things work together for good to them who love God, to them who are called according to His purpose. For whom he did foreknow them He also did predestinate (not to go to heaven, but) to be conformed to the image of His son. In other words, God predestinated that there should be a class taken from among men who in character should become copy likenesses of His dear son, Jesus Christ.

Now we see to what this class was predestinated. They were to develop characters, using Christ as their pattern to become transformed by the renewing of their mind, as the Apostle expresses it In Romans 12:3.

In verse 30 the Apostle proceeds to show God's method of obtaining those who shall be joint heirs in the kingdom of His Son. He says that all who attain to this exalted position are first called or invited to it for no man would think of taking such an honor upon himself, We wait till called of God as did our Lord and head (Hebrews 5:4, 5). This call comes to us through the word of Truth. God calls us to sacrifice all we have that is human and to reckon ourselves dead to the flesh and its desires. When we comply with that request. God through His Holy spirit operating upon our minds as a result of our having a knowledge of "The Truth," begets us to a new nature. This is the thought expressed by Peter when he says in the - words of our text "Being begotten again not of corruptible seed, but by the word of God which liveth and abideth for ever."

As spirit begotten ones or embryo new creatures, God calls to develop a Christ-like character.

The Apostle proceeds to show that all thus called to glory and virtue (2 Peter 3) will previously have been "justified" because God calls no enemies, no unreconciled sinner, to this high position. It was for this reason that Christ died, that through faith in His blood, repentant believers might be justified and might thus be prepared to receive a further call to be saints (Romans 1:7) (1 Corinthians 1:1, 2).

Sinners are not called to glory but to repentance. God commandeth all men everywhere to repent, says the Apostle (Acts 3:19; 17:30) When they repent, in due time God through

His blessed word points them to Christ as their Savior and Redeemer through a horn by exercising faith in His blood, they are reckoned as cleansed from all sins traceable to the "fall."

Furthermore all such justified ones were first glorified or more properly honored by God who sent a preacher to them carrying the gospel of salvation. (see Romans 10:13-15).

Who are they who respond to these various calls of God? Are they the rich, the influential, the noble or the educated? Ah, no. It is chiefly the poor of this world, and not many wise men after the flesh, not many noble who are called. (James 2:5; 1 Corinthians 1:26 29)

Why is it that so few men answer the call? It is because they see that this Christ-likeness of character cannot be attained easily and that it is through much tribulations that we must enter the kingdom, even as our Lord said: "Straight is the gate and narrow is the way that leadeth unto life and few there be that find it. (Matthew 7:14).

Again says the Apostle "All who will live Godly in Christ Jesus shall suffer persecution and meet with trials, difficulties, disappointments etc." (2 Timothy 3:12) Why so? Let our Lord answer. "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:18, 19). Yes, dear friends, that is just the reason the world hates us. They know us not (as new creatures) even as they knew Him (Christ) not. (1 John 3:1).

Why is it that the Lord permits these trials to come upon the church? Does He not love her? Yes, most assuredly; she is loved both by the heavenly Father and the heavenly Son. Did not Christ demonstrate His love in that He died for us? And did He not declare that "The Father himself loveth you?"

The trials we may have are not always the manifestations of God's anger against us, for whom the Father loveth He chasteneth, and scourgeth every son whom He receiveth. If ye are without chastisement then ye are not sons, says the Apostle; for our chastisements are for our profit as part of our correction and disciplining and instruction in righteousness to fit us for the kingdom (Hebrews 12:5-11).

But while we look forward with joyful anticipation to the promised future rewards, the Apostle reminds us that we have whereof to rejoice in even now, while still on this side of the veil of death We glory in our tribulations, not because we like suffering or wish to be put to shame, or have our name cast out as evil.

It is only because tribulation worketh patience, and patience, experience, and our experiences enkindle in us strong hopes which are not easily extinguished and which we are not ashamed of, because as a result of these experiences the love of God -- the God-like, Christ-like love is shed abroad in our hearts through the Holy Spirit which is given unto us, that we glory in these tribulations. When this degree of love is attained in our

hearts, then we are conformed to the character image of God's dear Son, -- then we are what God predestined those should be to whom it is His good pleasure to give the kingdom (Luke 12:32.) This love of God is the love,

that causes one to love the Heavenly Father with all the heart, being, mind and strength, and his neighbor as himself. It is the love which would seek to do good to an enemy who had persecuted us or who spoke evil of us, or the cause we represent falsely, because he was blinded by the Adversary (Matthew 5:44.)

While this Godlike love should be manifested in its proper degree toward all men in that we do not speak evil of them and seek to do good to all as we have opportunity, yet it is chiefly in our attitude toward our brethren in Christ, that God would have us display this pure, unselfish love. If we have this supreme degree of love for the brethren, so that we would be willing to lay down our lives on their behalf, then we will also possess the proper love for God, for Christ for our neighbors and for our enemies.

Listen to our Lord's words recorded in John 13:35 "By this shall men know that ye are my disciples, if ye have love one to another." We are not known as a class by any special kindness we have displayed toward the world. In fact the world does not esteem us as loving or as sympathetic or as charitable, as some men and women of the world who have built hospitals, endowed colleges, founded orphanages etc., and done other works of charity. True it is that the Master said, we are to let our light shine before men that they may see our good works, but we are inclined to think that He referred to the justified class -- men whose hearts are inclined toward righteousness -members of the household of faith.

Not by the manifestations of our love for the world are we known or recognized. The world knows not that we, as joint sacrifices with Christ, are now engaged in making atonement for their sins; but the world does esteem us a peculiar people by the love we display towards each other. Therefore let us abound in love one toward another (1 Thessalonians 3:12) that this peculiarity may be more manifest daily. Notice how forcibly the Apostle John puts the matter in the 3rd and 4th chapters of his first epistle: he says, "We know that we have passed from death unto life (that God reckons us alive as new creatures) because we love the brethren. He that loveth not his brother -- who treasures in his heart any evil thoughts against a brother from God's stand-point is a murderer and abideth in death -- is condemned of God."

The Apostle proceeds to show how this brotherly love should reveal itself. He says, verses 17 and 18, Chap. 3. "Who hath this world's goods and seeth his brother have need and shutteth up his bowels of compassion from him. How dwelleth the love of God in him?" Our love for the brethren should not be confined to a mere say so, but should manifest itself by kind words and charitable deeds continually. No man can truly love God without loving the brethren; because each of the brethren are miniature living manifestations of God in that they possess His character in various degrees. This being true, if we do not love our brethren whom we have seen, we cannot love God whom we have not seen.

The love we should have for our brethren should be similar to the love Christ had for His apostles and still has for us, His disciples Mark well His words: "A new commandment I give unto you that ye love one another, as I have loved you" (John 13:34). But how did Christ love us? With what love (did He love His disciples? The answer comes to us in His own words "I am the good shepherd, the good shepherd that giveth His life for the sheep" (John 10:11). Having loved His own (sheep) He loved them unto the end (John 13:1). 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 (John 15:13, 14).

Our love for Christ is to be shown by our keeping (obeying) His commandments; and if we do whatsoever He has commanded us, then His love is extended to us in return. This is expressed in John 14:21 thus, "He that hath my commandments and keepeth them, he it is that loveth me and he that loveth me shall be loved of my Father and I will love him and will manifest myself to him."

Therefore Paul says, "Be ye therefore imitators of God as obedient children, and walk in love as Christ also hath loved us and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savor." (Ephesians 3:1, 2.)

This superlative degree of brotherly love which the heavenly Father requires of all his saints is not possessed by us naturally, neither is it acquired easily or quickly in most cases. It requires daily, patient effort on our part to attain it in its fullness.

We are not to have this brotherly love only to a limited degree, but are to abound toward one another -- to have that love which never faileth, so that even if a brother were to trespass against us 7 times in one day we would forgive him 7 times, or 70 times 7 times if necessary. This is the Apostle Peter's thought in the words of our text. (1 Peter 1:22) Seeing ye have purified your souls in obeying the truth, through the spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently,"

Those to whom Peter addressed this epistle had acquired a measure of the true, pure, brotherly love. The apostle calls it an unfeigned love, that is, their love for one another was genuine and not a mere pretence.

When we first receive the light of the Truth, many of us lack the proper love for the Lord's brethren. Our old man is not as dead as he should be, and hence we look upon others according to the flesh and not as new creatures in Christ Jesus.

God reckons us as dead so far as our humanity is concerned, and the new mind which has been begotten in us through the word of Truth is all that he counts as having life. This new mind does not commit sin.

Its desires are in harmony with the will of God, but this new will dwells temporarily in the imperfect human body -- we have this treasure (new mind) in an earthen vessel. Nevertheless we have Christ as our Advocate before the Father to justify us from the unintentional sins in our members and therefore as the Apostle says (Romans 8:1) "there

is therefore no condemnation to those who are in Christ Jesus." It is God who justifieth. Who is he who can condemn us? (Romans 8:33-31) As long as we are striving to walk after the spirit in obedience to the will of the New Mind; and not following after the flesh and its desires, we remain free from condemnation. (Romans 8:4) All such have reached that state described by David where he says "Blessed are they whose iniquities are forgiven who have been released from the Adamic condemnation) and whose sins are covered (whose daily weaknesses and shortcomings are covered with the robe of Christ's righteousness imputed to us to justify us before God) Blessed is the man to whom the Lord does not impute sin." (Psalm 32:1, 2)

It is because we have this perfect standing before God, that our Lord says "Judge not, that ye be not judged; for with what judgment ye judge ye shall be judged and with what measure ye mete, it shall be measured to you again." (Matthew 7:1)

As long as we look upon the flesh of the brethren we cannot love them as we, should, for they will constantly reveal to us certain of their weaknesses and deficiencies which call forth our criticism or condemnation.

If we look upon the brethren from a worldly standpoint, we see that this one is unlearned; that one is uncouth in word or action, another is untidy in the matter of dress; others are not in our class socially etc. Therefore it is only by recognizing the brethren as new creatures that we can love them out of a pure heart fervently.

How are we to know when we have this fervent, this zealous, this boiling hot love for the brethren to the proper degree? The apostle describes this intense unselfish, God-like love in 1 Corinthians 13 and shows how it operates toward others. He says "Love suffereth long and is kind." That is to say, it would forgive the offending brother 70 x 7 times if necessary and would be kind towards him. Pray for him and assist him to overcome his weaknesses.

"Love envieth not." It envies not the success of another brother, -- colporteur who sells more books than you do, neither does it envy the brother who has been elected to the eldership or called into the Pilgrim service, nor does it envy a brother who is progressing in the knowledge of the Truth faster than yourself.

Love vaunteth not itself, is not puffed up." It does not brag about knowing more of the Divine plan than others, neither is it puffed up with foolish pride.

This love, "does not behave itself unbecomingly." In society it manifests itself in gentleness in word and manners, The Lord's people should be perfect ladies and gentlemen at all times and not rude or abrupt.

"Love, seeketh not that which is not her own." It is not covetous of the wealth of other brethren or their freedom from the trying experiences of bitter persecutions which you may be having."

Love is not easily provoked to anger. It suffers the wrong rather than manifest even a righteous indignation against the offender.

"Thinketh no evil." It not only does not speak evil of any one, but it absolutely refuses to think or surmise evil of another brother as long as there is no positive proof of his guilt. It always gives the offending one the benefit of the doubt as to whether an injury was intended or not.

"Love rejoiceth not in iniquity, but rejoiceth in the Truth." Love shuts its ears to all evil tales about a fellow brother, but is glad, yea anxious to hear all the good things it can about other members of the body.

"Love covereth all things." That is, all evil things. If we find a brother at fault or if he trespasses against us, we go to him privately and endeavor to right the wrong committed. We cover the matter from all others.

Love, "believeth all things." We should always accept a brother's statements as true to best of his knowledge and belief. Therefore if a brother comes to the assembly and informs us that he has taken the necessary steps of faith in Christ and consecration to God, and has thus become a member of the true Church whose names are written in heaven, we should receive him gladly, and not to doubtful disputations (Romans 14:1.) Let us treat him as a brother until by his actions we know to the contrary. By their works ye shall know them. A good tree bringeth forth good fruits, etc. (Matthew 7:15-20)

Love, "hopeth all things." Hopes that all the good we hear about the brethren is true and also hopes that all the evil reports about our brethren are untrue.

Love, "endureth all things." It patiently endures all the trying experiences of the narrow way, because it realizes that they will develop in us the peaceable fruits of righteousness if we are rightly exercised thereby. We endure all things because we know that all things are working together for good to them who love the Lord. (Romans 8:28)

"Love never faileth." It is something we shall possess throughout all eternity. When we pass beyond the veil of death into the kingdom, our faith will terminate, our hope will be realized but our "love" will never fail.

"God is eternal, God is Love." We shall be made like Christ in the resurrection and we shall see Him, who is the express image of the Father's person (Hebrews 1:3) hence to be like Christ means to be like God and to possess His nature and His character and therefore in our future estate, we shall be immortal personifications of "Love."

We remind you again, brethren, of how short the time is for us to acquire the Christ-like character which is summed up in this one word, "Love." Only 6 years more and this age will close and all opportunity of gaining a place in the Kingdom of Heaven will cease forever. Let us therefore wake sure of our crown by attaining to and standing at this mark of perfect love, as quickly as possible.

Let all of us examine ourselves daily in the light of God's Holy Word, and note what progress we are making toward that "goal."

May the Scriptures be to us as a mirror, in which we shall see all the blemishes and stains in our characters and by God's help let us daily seek to cleanse ourselves from all filthiness of body and mind by repeated washings in the water of the Word.

Brethren let us go away from this convention more determined than ever before to acquire the predestined character and to exercise this pure fervent love from the heart toward all the Lord's brethren.

The testing time is on, the judgment of the Church is now in progress. Who shall stand?

In a very short time the church federation, acting through the governments, will curb some of our liberties, the world will begin to hate us and persecute us more severely than at present, then our love for our brethren will be crucially tested.

The love of many may wax cold. Brother may deliver brother to death. Some may betray us as Judas did our Master. Others may deny any connection with us as Peter did of our Lord

Let us fortify ourselves for such trials and do what we can to assist all to stand in this evil day. Let us equip ourselves with the whole armor of God by a careful study of the divine word, that we may come off victors in this good fight of faith. Let us watch and pray that neither we nor others enter into temptation.

And last, but not least. "Let us consider one another to provoke to love and good works. Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as we see the day (of severe testing) approaching, (Hebrews 10:24, 25)

God grant us strength and grace sufficient for every time of need and at last bring us off more than conquerors through Him who loved us and bought us with His own precious blood even Jesus Christ our Lord.

Amen

Sunday September 13th, 3.30 p.m
Discourse by Brother J. A. Browne.
Future Probation.

The Divine Arrangement More Reasonable. And Every way Superior to All Human Plans of Salvation Which Reject The Ransom for All, the Only Way

Mr. Browne delivered the following address before the Bible Students' Convention, for the benefit of the public, upon the words of the Apostle Paul: "*God hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained, whereof He hath given assurance unto all in that He hath raised him from the dead.*" -- *Acts 17:31*

The speaker said: THE opinion prevails among professed Christian people that divine love and mercy, full and free, have been constantly exercised toward mankind from the day of the fall into sin until now, to the intent that all, if they would, might be saved; and not only so, but that divine power and wisdom have co-operated in arranging to meet every requirement so that all who come to the end of this dying existence not having obtained salvation, shall be without excuse. Hence, they say, there will be no probation after death nor the need of any. Their thought is that those who die in infancy are granted a secret trial in the court of heaven, and given a blissful reward upon the score of innocence; that the heathen have a sufficient opportunity in the light of nature and of conscience, and that the insane and imbecile have their opportunity also and receive a favorable verdict through the exercise of a kind of mercy attributed to Jehovah which ignores the strictest lines of justice. In other words, Christendom holds the view that all the inhabitants of the earth are now on trial for life, and that during the past 6,000 years every individual member of the race, while he lived, had a fair chance to determine his own eternal destiny.

We would have you notice that when these friends affirm that all the living families of the earth are now on trial and that all the dead ones have received their trial already, they agree with us that the poor unfortunate children of Adam have needed individual probation regardless of what time they may receive it.

Individual Probation -- A Necessity

We are all conversant with the scripture teaching that man was made a perfect image of his creator, placed on trial in the Paradise of Eden with the promise of a continuance of life and dominion if obedient, and the loss of all these if disobedient.

We know the account of how the Tempter came and deceived the woman and that the man was not deceived but on account of willful transgression the sentence of death was pronounced against him in accordance with the warning and requirement of divine justice. And our own experiences forbid us to deny that the members of his race are still suffering the woes of that penalty -- against all unrighteousness. (1 Timothy 2:14; Romans 8:22.)

Come now and let us reason together. If we have been sharing Adam's condemnation then we must have previously shared his probation, for it is not lawful that we should be condemned without a trial. If we have been held by justice as prisoners it implies that the court had convened, a trial had progressed to completion, and the sentence pronounced. And knowing that we could not have sinned before we were born, we accept the Bible testimony that this condemnation is ours by inheritance, and the probation upon which it is based was ours also

And this is precisely the standpoint of the scripture presentation: that Adam was the representative of the race in his loins; his trial was their trial; his condemnation, their condemnation; his death, their death.

It is this the prophet refers to saying, "The fathers have eaten a sour grape and the children's teeth are set on edge." It is the same thought the Apostle is explaining when he says, "As by one man sin entered into the world and death by sin so death passed upon all men for that all have sinned." (Ezekiel 18:2; Romans 5:12.)

In the verses following the last quotation the Apostle argues the matter beautifully. He makes the declaration that "where there is no law there is no transgression." And after Adam had broken the law written in his nature, God gave no more law to man until Moses -- 2,500 years after the fall; and yet death was reigning during that period even over those who had not transgressed like Adam had. How came death to be reigning? Because sin was in the world. How came sin into the world since there was no law and no transgression?

"By one man's offense death reigned"; "By the offense of one the sentence came upon all," "By one man's disobedience many were made sinners." (Romans 4:15; Romans 5:17, 18, 19)

Now then, viewing the matter from this standpoint, we are able to see that although this was a trial in which the members of his race took no individual part; although it was a procedure of which we had no knowledge: yet it is manifest that the world has already had one probation in Adam, so that this trial which our friends believe has been progressing during the past 6,000 years, but which we believe is still in the future, will virtually be the second, it will be a new trial, nevertheless it will be the first individual trial for all except Adam.

But is a new trial necessary? Decidedly yes, for without it there would be no hope that Adam should ever live again; and as for Adam's children, the case would be the same; for the death that was executed against him was, in its nature, everlasting and the penalty upon his posterity cannot be less.

If there were no new trial to be granted to Adam and his offspring, God's fair creation, one pronounced very good, should finally become extinct through the blight of sin and his original purposes should then miscarry.

If there were no new trial with every opportunity for ameliorating and perfecting the woeful condition of the groaning creation, it should stand as a severe impeachment of divine wisdom, and His great Adversary should have good cause for saying, "This man began to build and was unable to finish."

But when you reflect that not one of us has had the opportunity to choose his origin; not one was ever asked how he wished to be born, intelligent or ignorant, high or low, righteous or unrighteous; but were all ushered into existence sinners, and therefore justly condemned of God as unworthy of life; and when you consider that notwithstanding the gigantic efforts for reform which the past centuries have witnessed, yet some potent and in-visible influence not only holds man in his unhappy plight but also operates perniciously for his further degradation contrary to his wishes; you may then appreciate how sorely he needs the institution of some more powerful agency under which the most favorable circumstances shall minister to the improvement of character and the permanent cure of every ill that flesh is heir to through the fall. And any promises from God to this effect will abundantly vindicate the truth of the claim that "God is love."

The Promise Is to you and to your Children.

Do the scriptures hold out any such promise to man? In truth they do, and the Apostle Peter declares that God With spoken these promises by the mouth of all the holy prophets since the world began.

The word which says that "Jesus Christ came into the world to save sinners" is a promise of a new trial. The first man who needed that salvation was the man who transgressed, and so it is perfectly accordant with scripture to say that Jesus Christ gave Himself a ransom for Adam and that his children share his salvation after the same manner that they share d his condemnation. What does this salvation. include? It includes a deliverance from the effects of the first transgression and an opportunity to express his wishes as to his eternal state.

Wherefore the Apostle says "as by the offence of one the sentence came upon all men to condemnation; even so by the righteousness of One the free gift (the opportunity) comes to ell men for justification of life" (Romans 5:18).

But if a new trial was not intended for Adam why did God provide a ransom for him? Why did he not let his case remain as justice had decided? Why recall the case of a prisoner already condemned to death except to giant a reprieve? Why not let the man remain in death and all his children in destruction? Surely because Jehovah of hosts has promised that although "the heaven, even the heavens are the Lord's yet the earth hath He given to the children of men" "and the righteous shall inherit the land and dwell in it forever" for the Lord God who formed the earth and made it, created it, not in vain He formed it to be inhabited." (Psalm 115:16; Psalm 37:29; Isaiah 45:18)

Again, the promise made to Abraham that his seed shall bless all the families of the earth

is a promise of a new trial and is in strict accord with the word of the Apostle "There shall be no more curse."

Sin has been a veritable curse to man throughout this long and weary night of weeping; but since he did not choose it for himself but was made subject to this frailty by one offence; and since the condemnation for that offence shall be removed from the transgressor because Christ died; we have not only the hope but also the promise of God as a basis for the hope that the curse shall be lifted also from those who suffered with him; for "as all in Adam die even so all in Christ shall be made alive."

Of what does this blessing consist? It consists of a release from the condemnation of another and an opportunity to take trial each man for himself. So the prophet declares "In those days it shall no more be said The fathers have eaten a sour grape and the children's teeth re set on edge, but everyone [who dies] shall die for his own Iniquity, every man who eateth the sour grape his teeth shall be set on edge." Jeremiah 31:29, 30.

How many of earth's billions have received this blessing already? Only the "seed of Abraham" thus far. The Apostle tells us that "this seed is Christ and if you belong to Christ then are you Abraham's seed and heirs according to the promise." (Galatians 3:16, 29)

In other words each member of the Church of God has passed out of Adam into Christ -- "from death unto life" -- " There is therefore now no condemnation to them who are in Christ Jesus." Each member of the Body of Christ is taking his new trial now -- his first individual trial -- and shall have no Deed to come into judgment with the world (1 Corinthians 11:32.) Is this a blessing to us? A great blessing indeed, but of this we shall have more to say.

Again, there is the promise of a new trial in the words of the prophets which read: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah: This is the covenant that I will make with the house of Israel (typical of the world). After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts: and they shall teach no more every man his neighbor and every man his brother saying, Know the Lord, for they shall all know me from the least of them unto the greatest of them, saith the Lord, for I will forgive their iniquity and I will remember their sin no more; "for "in the days of these Kings will the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and destroy all these kingdoms and it shall stand forever "" And many nations shall come and say, Come, let us go up to the mountain (kingdom) of the Lord, and to the house of the God of Jacob and He will teach us of His ways and we shall walk in His paths; for the law shall go forth from Zion and the word of the Lord from Jerusalem." -- Jeremiah 31:31, 33, 31; Daniel 2:44; Micah 4:2.

And to this agree the words of the prophet: "After this I will turn again and rebuild the tabernacle of David (the Jewish government) that is fallen down; and I will build again the ruins thereof; and I will set it up (in order) that the residue (the remainder) of men

might seek after the Lord, even all the gentiles upon whom my name is called, saith the Lord who doeth all these things." -- Acts 15:15-17.

Surely these declarations are plain enough; but if anything further is wanted we remind you of the Sodomites whom God saw fit to take away because of their iniquity even though according to His own words, they were more righteous than those of Capernaum which He allowed to remain. And when our Lord declared that Sodom would have repented if the mighty works done in Capernaum were done in her we were doubly sure that she has not had a full opportunity to turn unto the Lord. But God is willing that all men should be saved and come to a knowledge of the truth; therefore He has promised that He will bring again the captivity of Sodom; that she shall return to her former estate; and in the day of judgment (the period of the new trial) it shall be more tolerable for her than for many others more enlightened, though it will be tolerable for all ---1 Timothy 2:4; Ezekiel 16:48-63.

Is the New Trial Past or Future?

We have said enough to show that individual probation would be a great blessing to the world; and that without it there would eventually be no human race. We have seen also that God has graciously premised it; and that otherwise there would be no meaning in the scripture which denominates the condemned race as "prisoners of hope."

We come now to the interesting question: Is it past, is it now in progress, or is it future? Before we answer this we pause long enough to say that we do not wish to make the impression that an imperfect man can stand a better trial than a perfect one; we would not like for you to think that if the entire world were put on trial in their present condition some might, come off better than Adam did, not by any means; indeed an imperfect man is not fit to stand trial for life except upon the condition that some arrangement be made whereby his unavoidable sins shall not be imputed to him. This is what Jehovah has done for those whom He has redeemed from death by the blood of His own son, and has forcibly illustrated it in the life of Moses and the Jewish people. So truly was Moses the representative of that people that at no time did God have dealings with them except through him; so faithfully did he mediate for them that, His intercession often saved them from the wrath of divine justice. (Exodus 32:9-14; 50:32.) Thus shall Jesus Christ -- the Mediator of the New Covenant stand between God and man, instructing the ignorant, strengthening the infirm, binding up the broken hearts, forgiving the unintentional sins of all, upon the merits of His own sacrifice; extending to whomsoever will the privilege of sharing to what extent they love truth and righteousness, by rendering Him obedience as they may be able. Any other kind of trial will be of no use to fallen man and shall not be offered.

Now when shall these things be? Turning to our text we note that it easily disposes of the first 4,000 years for us; for it declares that "God has appointed a day in which He will judge the world in righteousness by that man whom He hath ordained whereof He hath given assurance unto all in that He hath raised Him from the dead." In other words the resurrection of Jesus Christ from the dead is the assurance or guarantee which God gives,

that He will judge the world. We know, therefore, that during the period from the fall of man to the resurrection of our Lord, the world was not judged, was not on probation, was not granted a trial.

But some of you are thinking that there is a difference between judging the world and granting trial to the world; you quite agree that the world's judgment is future, but you do not see as yet that the world's trial or probation is future; your only thought of judgment is that of a decision, a sentence based upon a previous trial; but we wish to assure you, that if you believe in a future judgment for the world, then it is an inevitable conclusion that you believe in future probation, for

Judgment means Probation.

Let us prove this. According to the Standard Dictionary "probation" means any proceeding intended to ascertain the qualifications or test the character; a disciplinary moral trial or its duration." This is precisely what the world's judgment will be according to the scriptures.

"Krimo" means to Investigate.

The Greek word "Krima" is properly translated, decision, decree, condemnation, sentence; and the Greek word "Krisis" which we have in common usage and pronounce crisis, means a separating, deciding, determining; this includes the thought of a trial culminating in a final decision. When the doctor says that the fever will reach the crisis on the 21st day, we understand very well what he means: that on that day we shall be able to decide or determine whether the patient will recover or die. But neither of these is the word used in our text. The word translated "judge" in our text is "krimo" and signifies (1) To separate, to put asunder, order, arrange; (2) To inquire, search into, investigate; the entire thought being that of trial, testing, criticism, but does not imply finality of decision. Any one acquainted with the Greek can verify this.

Now when the Holy Spirit chooses such a word to express itself, it is significant, and readily determines for us the nature of the judgment which God will grant to the world.

Learning Righteousness in the Judgment.

The scriptures inform us that the Day of Judgment will be a desirable day -- a time of joy and gladness for the groaning creation. This is not what we learned from the creeds and religious teachers of former days for they taught us to be afraid of the day of judgment as a day of distress and mourning; of wailing and gnashing of teeth; of fire and brimstone; of pain and anguish. There is a day of that description mentioned in the Bible but it is not the "Day of Judgment;" that is the "Day of Vengeance," the day of wrath upon the nations when false systems and oppressive governments shall be violently cast down into the sea of anarchy in order that the oppressed people might be delivered from the bondage of ignorance and the distress of poverty. Yes, God shall afflict symbolic Egypt with devouring plagues; and not only shall first her horns yield their lives under the smiting

hand of the death-angel, but Pharaoh and all his host shall perish in the crimson sea of destruction. Such is the "Day of Vengeance of our God."

But the Day of Judgment shall follow the Day of Vengeance as a morning of joy follows a night of weeping. -- Psalm 30:5. And so we bear David singing, (1 Chronicles 16:31-34)

*"Let the heavens be glad,
And let the earth rejoice;
And let men say among the nation,
Jehovah reigneth.
Let the sea roar, and the fullness thereof;
Let the fields rejoice, and all that are therein.
Then shall the trees of the wood sing aloud
At the presence of Jehovah, -- why all this rejoicing?
Because He cometh
To judge the earth.
O, give thanks unto Jehovah, for He is good;
For His mercy [not His wrath] endureth forever."*

Now if we can discover what kind of work will be done on the Day of Judgment we can satisfy this question once for all as to whether it is one and the same thing as future probation.

We remind you that 'probation' means any proceeding intended to ascertain the qualifications or test the character, a disciplinary moral trial. Now let us ask the prophets concerning judgment work and see if there is anything there to resemble the testing of character, or moral training, instruction etc. We quote:

"God hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained, for the Father judgeth no man but hath committed all judgment to the Son, and when thy judgments are in the earth the inhabitants of the world will learn righteousness." -- Acts 17:31; .John 5:22; Isaiah 26:9. Ah we can see, light now, something that had not dawned upon us before. Do you mean that on the day of judgment -- that awful day were been hearing about -- men shalt be taught and shall learn righteousness? Even so says the prophet, "Thy children shall all be taught of the Lord"; and many nations shall come and say "Come and let us go up to the mountain (Kingdom) of the Lord and to the house of the God of Jacob and He will teach us of His ways and we shall walk in His paths." Isaiah 54:13; Micah 2:2.

Has any one been learning this righteousness since the fall of man? Yes, indeed: the members of the Church of God are learning that righteousness now and began to learn it from our Lord in the days of His flesh. We remember when He was leaving His disciples He said to them, "The Comforter, the Holy Spirit, which the Father will send in my name, it will teach you all things." "Blessed are they which do hunger and thirst after righteousness, for they shall be filled. - John 14:26; Matthew 5:6.

And are the members of the Church on trial now, are they having their judgment? This is the day of judgment for the Church, for Judgment must begin at the house of God"; and a decision must be reached concerning the house of God before it begins with the world; for" Know ye not that the saints shall judge the world?" -- 1 Peter 4:17; 1 Corinthians 6:2.

Again; In order that the world may learn righteousness in the judgment it shall be necessary not only to institute educational retie ma, opening the blind eyes, and unstopping the deaf ears; but also to administer stripes, chastise-meats, correction in righteous for a failure to do all in one's power to bring in subjection to the will of Christ, the evil inclinations inherited from the fall and cultivated under the reign of sin and death; as well as to grant rewards of mental, physical, and moral health for every worthy effort to be obedient. Thus will "God bring every work into judgment. with every secret thing, whether it be good or whether it be evil", and "lay justice to the line and righteousness to the plummet."

None will then die because of Adam's sin, or because of inherited imperfections. It shall no more be said "The fathers have eaten a sour grape and the children's teeth are set on edge; but he that eateth the sour grape his teeth shall be set on edge, every man shall die for his own iniquity." "The soul that sinneth it shall die." -- Jeremiah 31:29, 30; Ezekiel 18:4.

The conclusion of the world's judgment is illustrated in the parable of the sheep and goats. That scene will take place "When the Son of Man shall come in His glory and all the Angels with Him; then shall He sit upon His glorious throne and all nations shall assemble before Him and He shall separate them."

By the end of that period of time all the sheep class shall be standing upon His right hand of favor and all the goat class upon His left hand of disfavor and then He shall administer the final test, then shall Satan, who shall have been bound during the judgment that He should not wield any influence among the people, be loosed out of his prison for a little season, and whosoever shall then follow his pernicious way "shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power." The administration of justice without mercy at the end of the judgment shall be proper because by that time every man shall have regained the perfection of mind and body which Adam lost and shall be able to render perfect obedience.

Then it appears from what has been shown, that the judgment day cannot be a period of twenty-four hours. There is no scripture which says that it shall be; but there are several scriptures which clearly intimate that it will be a period of a thousand years. And when we consider that there shall be twenty billions of people to be taught and trained and brought back from heathenism and the depths of sin to perfection, we wonder how so stupendous a work can be performed in so short a time; surely only the "zeal of the Lord of hosts can accomplish this."

If some one would like to know upon what ground Jehovah shall grant a new trial for life to the world; whether he considers the sentence upon the first transgressor as too severe

and wishes to change it, we answer, no. "He changeth not. He is the same yesterday, to-day, and forever." He will not clear the guilty.

The ransom price for the first transgressor must be paid to justice before any new trial can proceed. This is precisely what shall be done by the Son of God who purchased the race with His own blood, and who has all authority in heaven and earth to grant them mercy according to His good pleasure.

Is there anything in all this which resembles probation; any thing like moral discipline or character testing? Assuredly yes. The mind that has been able to understand our reasoning and receive the scripture testimony presented on the subject, will no more doubt that the great day of future judgment which the Bible promises for mankind, will also be a great day of future probation, the time appointed for the new trial which Christ offers to the redeemed race.

Having shown all this, not only by the Greek word used in the text referring to it, but also by the words of the prophets concerning the character and amount of work to be done, is any one ready to say that the world has already had such an opportunity; that they have all been given a fair chance and every possible assistance in the way of instruction in righteousness and merciful correction, whereby they could have regained the perfection of Eden, since the resurrection of Christ? We remember the prayer our Lord made for us before He died, that the Father should ever keep us separate from the world; protect us from the evil influence of it; and from the temptation of the Evil One, and in the same breath He said "I pray not for the world." Why was this so? Why should He have made such a discrimination between us and them? If they were on trial having opportunity to learn righteousness and perfect character would they not stand in need of our Lord's prayers and the protecting care of His Father? Would they not also appreciate the sacred fellowship of His disciples, and indeed would they not all be disciples? Surely they would. But the Apostles inform us that "The whole world lieth in wickedness" and that "The whole creation groaneth and travaileth in pain together until now." (1 John 5:19 Romans 8:22) but if they were on probation this could not possibly be their condition for they cannot be condemned while on trial. Wherefore we conclude that the world has had no opportunity to choose salvation from the fall of man until now.

The Two Covenants -- Sinai and Zion, Type and Antitype.

When our Lord Jesus made His soul an offering for sin on Calvary; when He gave up His life at the demand of justice as a "ransom for all," that death was the seal of the New Covenant under which the world is to receive its trial. -- Matthew 26:28.

And when that covenant is about to go into operation all the ends of the earth shall know it, because it will be introduced with trouble, "trouble such as never was since the beginning of the world," says Daniel, "No, nor ever shall be after it," says Christ.

The Apostle Paul describes the inauguration of this new order of things in Hebrews 12:18 and onward. There he assures us that the installation of the Law Covenant at the foot of

Mt. Sinai was typical of the installation of the New Covenant at the foot of Mt. Zion; the troublous scenes which were enacted there in type shall be reproduced here in antitype.

The burning mountain, the darkness and tempest, the sound of a trumpet, and the voice of words are all fit symbols which represent the commands from the Lord of armies in the day of battle; the sound of the seventh trump; the storm of human passions and their gross ignorance of Jehovah's purposes; and the destruction of the "Kingdoms of this world."

Will any one say that these days have come and gone? Nay verily;
*"Still o'er earth's sky the clouds of anger roll,
And God's revenge hangs heavy on her soul."*

But to all this dark cloud there is a "silver lining." The Kingdoms of this world shall become the Kingdom of our Lord and of His Christ," "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before Him, for the Kingdom is the Lord's and He is the governor among the nations." -- Revelation 11:15; Psalm 22:27, 28.

Then shall the promise to Abraham be fulfilled: "All the families of the earth shall be blessed." Then shall men understand the meaning of the angels message; Glad tidings of great joy shall be preached unto all people." Then shall the Spirit and the Bride say "Come, and whosoever will may take the water of life freely."

Then shall the opportunity for salvation be offered to Sodom and her daughters, and Samaria and her daughters, to infants and idiots, and heathen, and all who have not had it, for the gentiles must come to the light. -- Ezekiel 16:53, 55; John 5:25.

Then shall men be ashamed of their darkness concerning God's word; and I shall learn that it was not necessary to save some by innocence and others by ignorance, rejecting the "only way" of salvation which God has appointed; for all these shall come again from the land of the enemy; yes, "The ransomed of the Lord shall return [from the tomb] 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." -- Jeremiah 31:16; Isaiah 35:10.

But meanwhile you would like to know where are the dead? In what place or condition are they waiting for this time of judgment--this period of the new trial? Are they in heaven?

By no means my friends, for our Lord declared while on earth that until then "No men had ascended to heaven except the Son of man who came down from heaven."

Surely if any one had gone there before, we should expect them to be all the saints from righteous Abel to David -- the man after God's own heart, and John -- the Baptizer, than whom a greater prophet is not born of woman; and yet Peter said on the day of Pentecost, "David is not ascended to heaven." (Acts 2:34.)

Then where are they, in purgatory? Not as yet, dear friends, but they shall come into

Purgatory after a while.

We know that Roman Catholics teach that all their followers must go at death where the fires of purgatory burn away the dross of sin and prepare for heaven. But there is no scripture which so teaches. The Bible does teach that the entire race under condemnation shall come into a condition of purgatory when they arise out of the condition of death. This purgatorial work is the same work of instruction, and correction in righteousness and discipline and training and purifying from sin and imperfection which we leave already told you will be instituted on the day of Judgment -- the Millennial age; and instead of being an experience of pain and suffering to all it will be a time of joy and gladness to all who shall strive to render obedience to the "King of glory." So they are not in purgatory as yet but they shall soon come into Purgatory which will operate under the Kingdom of God.

But where are they, In hell? We answer no, and we answer yes. When we say no, we mean that they are not in that bell of torment where the majority of men are expecting to send their neighbors but not themselves; not in that hell which the catechism describes as "a dark bottomless pit full of fire and brimstone"; for our reason enquires if it has no bottom how can it ever be filled with anything? and if it has fire in it how can it be dark?

That hell exists only in fallen man's imagination, having been planted there by your Adversary, the Devil." But we say they are in hell -- that hell which the Bible describes as the condition of unconsciousness in which "the dead know not anything, where their love and their hatred and their envy have all perished"; a condition of silence where the dead cannot praise the Lord, for in death there is no remembrance of thee, in the grave who shall give thee thanks. -- Ecclesiastes 9:5, 6; Psalm 115:17; Psalm 6:5

This is the land of darkness, the condition of oblivion, for the dead exist only in the memory of God. And not only do the unrighteous and ignoble dead go to hell but "the small and the great are there, the Kings and councilors of the earth, the princes that had gold, the infants that never saw light. There the wicked cease from troubling and the weary are at rest; there the prisoners rest together; there the slave is free from his master." - Job 3:13-19.

And not only so but the beasts go there, "For that which befalleth the sons of men befalleth beasts, all go to one place, all are of the dust and all turn to dust again (Ecclesiastes 3:19, 20.) The beasts shall not arise, but man shall arise when the present heavens and earth are no more, for God has promised "times of restitution of all things spoken." -- John 5:28, 29; Acts 3:21

Thus the future judgment of the world is also the future probation for the world, and this blessed opportunity was purchased for them by the precious blood of the man Christ Jesus who gave himself a ransom for all.

Question Meeting.

Question 1 -- In your discourse you said that the dead are dead, that they are completely out of existence; If this be true in what form will they be raised? I ask specially of those who have been dead for centuries and whose bodies are destroyed.

Answer -- "God giveth it a body as it pleases Him." 1 Corinthians 15: 38. As for those who are begotten of the Spirit of God, the scriptures promise that they shall be like Christ who is now the express image of His Father's person; for though He was put to death flesh yet He was quickened Spirit, we cannot expect otherwise, therefore, than that they should be not only in the spirit form but also of the spirit nature -- 1 John 3:2; Hebrews 1:3; 1 Peter 3:18; 2 Peter 1:4.

As for the remainder of men who go into the tomb in imperfection and who shall return for the purpose of learning righteousness; we should expect them to be raised up in the same form in which they went down since no change takes place in the grave.

Question 2 -- What is a soul, and can it die?

Answer -- A soul is a living being. I am a soul; you are a soul; every body in this house is a soul. So the scripture speaks of Adam, not that he had a soul, but that he was a soul. It is so the scripture speaks of Jacob's 70 children who were in Egypt with him at the time of the famine. "All the souls that came out of Jacob's loins were 70 souls." (Genesis 2:7; Exodus 1:1-5.)

And not only so but the scripture informs us that the beasts are souls - living beings -- Numbers 31:28 The soul that sinneth it shall die. Ezekiel 18:4, 20.

Question 3 -- If both man and beasts are souls in what does a man's pre-eminence over a beast consist?

Answer -- A man's pre-eminence over a beast does not consist of a different kind of soul for "they all have cue breath." Ecclesiastes 3, 19- 21) A man's preeminence over a beast consists in a finer organism capable of reasoning on a higher plane. This is clearly shown in the case of King Nebuchadnezzar. While he was strutting about in his palace boasting of his wealth and power he stood upright as a man; but as soon as the form of his body was changed, as soon as he began to go on his all fours his human reason left him and his appetite called for grass. But he testified that at the end of those "times" when he again stood upright his reason returned to him.

A man is superior to a beast also in that he is a moral creature while the beast is not. The dog may know what his master approves or disapproves because he receives a "pat" for doing certain things and a lash for doing other things; but a beast has not a conscience to distinguish between right and wrong and therefore is not responsible for his actions.

Question 4 -- What is the differences between evil and sin?

Answer -- All sin is evil but all evil is not necessarily sin. Sin is any unrighteousness committed by a moral being. Evil is anything hurtful or injurious. The earthquake and the hurricane were great evils, great calamities, but they were not sins.

Question 5 -- When we read that "This mortal shall put on immortality" does it mean that our fleshly bodies shall become immortal?

Answer -- No. This scripture refers only to the sanctified in Christ Jesus and should be understood to mean that the spiritual mind of which we are begotten is mortal, it can die. Strictly speaking, we are begotten to the spirit nature rather than the divine nature. This mortal spirit mind shall put on immortality, divinity, in the resurrection. If the spark of divinity was given at our begetting then no one could fall out of this class into death; but those who are faithful unto death are raised to the divine rank of the spirit nature as their reward.

Question 6 -- Explain the difference between mortality and immortality?

Answer -- Mortality is that condition of life in which death is possible; Mortal beings will live forever under proper conditions but they can die if it become necessary. Immortal beings must live forever, it is impossible for them to die, God himself cannot destroy them. That is the reason why God is taking His consecrated people thru such severe discipline, such a hard course of training; He means to make sure that after He has exalted them to the immortal condition they will forever be loyal to Him.

Question 7 -- Is Satan immortal?

Answer -- No. And he never was immortal for Satan is to be destroyed -- Hebrews 2:14.

Question 8 -- If there is no soul in man that lives after death how do you account for "Duppies" (ghosts) which many people have seen and heard.

Answer -- If many people could put away their fears long enough to stop and examine some of these things they see and hear they would often find that it is only a pig or a goat or a human being with a white sheet over him. Yet we believe that many do see something more mysterious than the goat; and some have been injured by them. But they are not the spirits of the dead for the dead have no spirits.

The 6th chapter of Genesis informs us that in the days before the Flood "when men began to multiply upon the face of the earth and daughters were born unto them, the sons of

God (angels in human bodies) saw the daughters of men that they were fair and took them wives as they chose" and begat children. Now it is contrary to the divine order for spirit-kind to mix with human kind or for human kind to mix with beasts after that manner, it is confusion. (Leviticus 18:23) Wherefore "God spared not these angels that sinned nor cast them down to hell (tartaroo, the atmosphere of this earth) and: delivered them into chains of darkness (restrained so that they cannot appear in the light) to be reserved unto judgment. (2 Peter 2:4; Jude 6, 7)

It is these fallen angels, demons, lying spirits, who are much more intelligent than men and know all of their business, that deceive you into believing that you see and converse with your dead relatives.

The dead have no life and therefore can neither see nor hear -- Ecclesiastes 9:5, 6

Question 9 -- You said that this earth is to be man's eternal home. How can this be true while the scriptures inform us that it is to be destroyed with fire? (2 Peter 3:7, 10)

Answer -- The Bible speaks in two languages - plain and symbolic. In reading it we should always try to understand it first in the plain sense and if it does not accord with reason we may take it as symbolic language.

The scripture says "One generation passeth away and another generation cometh but the earth abideth forever. (Ecclesiastes 1:4) That is plain language and needs no interpreting; it tells us of what takes place before our eyes every day. This is the same earth on which Adam lived it has never been destroyed and never will be for "God created it not in vain he formed it to be inhabited;" and "the righteous shall inherit the land and dwell in it forever." (Isaiah 45:18; Psalm 37:9) So then when we find another scripture saying that the "earth shall be burned up" we are not to shake our heads and say, "this thing is wrong," we are rather to inquire "what is the meaning of this?"

According to symbolic language, mountain means government; earth means human society organized, orderly; sea means human society disorganized, restless, anarchistic. (Psalm 46, etc) We understand then by the scripture cited that the present form of human society is to be destroyed just as the other form of human society, different from this, was destroyed in the flood; but we expect a "new earth" -- new arrangement of human society -- to be introduced when Christ's Kingdom comes

Question 10 -- What did the Apostle mean when he said, "Jesus Christ the same yesterday, today and forever." (Hebrews 13:8).

Answer -- In the preceding verse, the Apostle tells those whom he is addressing that they should imitate the manner of life and practice the teachings of their leaders who have spoken unto them the word of God.

In the 8th verse the Apostle tells whom these leaders have been imitating in their lives, and whom they have made the center of all their teachings, namely -- Jesus Christ who is the same yesterday, today and forever. That is to say the character of our Lord Jesus Christ and the doctrines relative to His redemptive work for mankind will never change. and therefore the elders should always be Christ-like in character and their teachings should ever point to the same faith that our Lord once delivered to His saints.

Question 11 -- Explain Revelation 1:8. What is the meaning of the term, "Which is and which was and which is to come.

Answer -- This statement refers to our Lord. In this scripture our Lord informs us that He is the same being who was in the flesh and who died as a man. He now is alive from the dead as a spirit being of the Divine order, and furthermore it is this same Jesus who is coming to gather His saints unto himself and bless all the families of the earth.

Question 12 -- In Hebrews 2:3. Paul mentions a great salvation and Jude 3 mentions a common salvation. Is there any difference between them?

Answer -- Ye. These statements refer to the same salvation. It is called a great salvation in contradistinction to the lesser salvation to human perfection promised to the world in general. Jude calls it our common salvation because all the saints -- the apostles as well as others have a common interest in it.

Question 13 -- Please explain Jude 22 and 23. Of some have compassion making a difference and others save with fear, pulling them out of the fire; having even the garment spotted by the flesh.

Answer -- In verse 15 to 19 of the same epistle, the Apostle brings to our attention a class of persons who would exist at this latter end of the gospel age, and who would say and do many things contrary to the spirit of the Truth. In the 22nd verse, he tells us that some of this class are deserving of our pity, because being blinded by the Adversary, they are not wholly responsible for their actions.

The Apostle also intimates that there are others who are speaking and acting in such a way that they show that they have lost all the spirit of the Truth they once possessed and who the Apostle John says. It is useless to pray for, and whom we should not receive into our houses nor bid God speed.

Such are they who have been once enlightened and who have been made partakers of the Holy Spirit and taught the good word of God etc. and have afterwards fallen away from grace by denying the ransom sacrifice in their false doctrines and who have turned to walk after the flesh and its desires.

For all such there remaineth no more a sacrifice for their willful sins, but a certain fearful looking for of judgment which shall devour them as adversaries. The fire of God's displeasure will continue to burn against all such until It consumes them in the second death.

In verse 23 the Apostle says that we should save some with fear, pulling them out of the fire. We must not think that the Father dooms one to destruction as soon as he is overtaken in a fault, for we have a loving heavenly Father who is not willing that any of his children should perish. We also, who have received of God's Holy Spirit should pursue a similar course toward those who are digressing from the faith. We should try to pull them out of the fire, or as the Apostle Paul expresses it in Galatians 6:1. Brethren if a man be overtaken in a fault, ye who are spiritual -- (who have the mind, character, disposition of Christ) restore such an one (to good spiritual health by administering to him the medicine of the word) in the spirit of meekness; considering thyself, lest thou also be tempted. Let him that thinketh he standeth, take heed lest he fall.

The Apostle James expresses the same thought when he says, Brethren if any one of you do err from the Truth and one convert him, let him know that he who converteth a sinner from the error of his way shall save a foul from death, and shall hide a multitude of sins (James 5:19, 20) Or again, if any man see his brother sin a sin, which is not unto death, he shall ask, and Lie, (God) shall give him life for them that sin not unto death. (1 John 5:16.)

The Apostle Jude concludes verse 23 by saying that we should hate even the garment spotted by the flesh. As new creatures in Christ Jesus we are reckoned free from condemnation, as long as we walk not after the flesh but after the spirit; because we stand clothed in the robe of Christ's righteousness.

We must never remove this robe, nor ruin it with the indelible stains of willful sin. So loathsome should sin be to us that we should hate even to see our garment spotted with the unavoidable weaknesses of the flesh, and we should daily seek to cleanse ourselves from all filthiness of mind and body by repeated washings in the water of the Word.

Question 14 -- In 1 John 2:13 and 1-1, the- Apostle addresses "fathers," "young men" and "little children." To whom do these expressions refer?

Answer -- From a careful reading of the entire chapter, we believe that the Apostle was addressing the epistle to the Church all (luring the Gospel Age. He divides the members of the church into 3 classes which he calls "Fathers," "Young men" and "Little children."

By "Fathers" we believe, he refers to the early Church in the days of the Apostles, many of whom knew our Lord personally. This seems to be the thought in verse 13 where he says, speaking to the "Fathers," Ye have known him (Christ) who was from the beginning

By the term "Young men," we believe he refers to the true Church during the

Reformation period. He makes special mention of their being strong -- (in the Lord); that the Word of God (not Papal theology) was abiding in them; and that they had overcome the wicked one -- the Man of sin -- Papacy.

"Little children" would apply to the Church living in the Harvest of this age -- "the feet of Him."

The Apostle mentions that these know the Father and their sins have been forgiven. This implies that this class is trusting in the precious blood of the Redeemer at this time when the majority of professed Christians are denying the necessity of Christ's ransom sacrifice.

In verse 18, he says that it is the last time, (the closing years of this age.)

He mentions that there are many "antichrist's". Never before in the history of the Church have there been as many false religious systems as we find about us today. A careful study of all the verses of this chapter, seems to substantiate this view.

Sunrise Prayer Meeting.

Monday, Sept. 14th, 5.30 to 6.30 a.m.

After all had joined in singing Hymns 30, 32 and 72, the Chairman spoke substantially as follows: --

DEAR brethren and sisters in Christ The last session of our glorious convention has arrived. It has been the largest and most enjoyable convocation of the Lord's saints ever held in the Island of Jamaica.

Surely the Lord a presence has been amongst us during the past few days in a way that has brought joy to every heart in this room.

We have gotten what we cause for, namely a blessing. We have been blessed by our association with one another, and the words of encouragement that we have received from the various brethren have stimulated us with renewed zeal and courage to fight the good fight of faith even unto death. To gain the victory over the world, the flesh, and the Adversary, we must take unto ourselves the whole armor of God that we may be strong in the Lord and in the power of His might,

For, says the apostle, we wrestle not only with flesh and blood, but against spiritual wickedness in exalted positions, against the rulers of darkness of this present evil world -- Satan and the fallen angels.

Why, take all this armor now? The apostle says, "that ye may be able to stand in the evil day." What evil day is it that is here spoken of? Have not all our days been evil? The evil day here spoken of is the day of final judgment upon the church -- the day of the Lord's 2nd presence when He comes to reward His faithful followers - the wheat class, with a share in the Kingdom and to destroy as tares those who are mere professors of Christianity and not lovers of the Truth from a pure heart. It is the day spoken of by the Apostle Paul (1 Corinthians 3:13) that shall declare every man's work of what sort it is. During this gospel age every Christian has been instructed to build upon the foundation rock of the ransom sacrifice of the man Christ Jesus, a faith and character structure, using only the gold and silver and precious stones of divine Truth and the loving character of Jesus Christ for his perfect pattern. Some have not taken heed to the Master's words along this line: They have builded only weak, unstable characters which are unsatisfactory to the Lord and which are represented by the apostle as houses made of word, hay etc which can never stand the fire -- the searching judgments of the Lord.

Not only are such characters faulty, but the faith of such persons is correspondingly weak; for instead of building upon the solid foundation of the Word, they have builded upon the sands of error and human tradition.

In view of this let every man take heed Low he buildeth (ver. 10) For, if any man's work abide which he hath built thereupon (the rock foundation) he shall receive a reward.

But, says, the prophet Malachi, "Who shall abide the day of His coming? and who shall stand when He appeareth? For he is like a refiner's fire and like fullers soap and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi and purge them as gold and silver and they shall offer unto the Lord offerings of righteousness (Malachi 3:2, 3)

To abide or stand in this evil day, we must be of those who have received the Truth in the love of it and are letting it have the transforming influence on our hearts and lives, making us Christ-like in character and fitting us for the kingdom.

These heart searching, character-revealing, fiery judgments will finally extend beyond the antitypical Levites -- the household of faith, to all quarters of Christendom to destroy all the tares. Great Babylon, Christendom, has been weighed in the balances of Divine justice and is condemned or found wanting and is doomed to a speedy and final overthrow, as a great millstone cast into the sea. The great mass of so called Christians are mere professors of godliness, whose hearts are far from loving righteousness. The pastors or shepherds of this nominal flock are no better for they are mere hirelings, who divine for money, and who teach for doctrines the precepts of men.

If we look into the social and government-al affairs of the people, we find that selfishness is present in a large measure, and that the masses are ruled by injustice and oppression, and thus all present institutions whether civil or religious are an abomination in the sight of God, and marked out by him for certain destruction.

Peter expresses this when he says, that the heavens and the earth which are now are reserved unto the fire. (2 Peter 3:7)

It is not a literal fire he here refers to, but to the symbolic fire we spoke of a few minutes ago that is to try every man's work of what sort it is. Neither should we insist that the literal land and sky are meant when he says that the heavens and earth will be destroyed; for the "Word" tells us that "The earth abideth forever. (Heel. 1:4) and that God created it not in vain. (Isaiah 45:18.)

By the word "Heavens" we understand the apostle to mean the spiritual controlling powers of this present evil world. The various false religious systems by which Satan has blinded and deceived nearly all in Christendom by misrepresenting the character of Jehovah, and thus hindering many from coming to a correct understanding of the Divine plan.

The earth refers to human society as it is organized at the present time. In verse 10 of the same chapter we are told how and when this destruction will take place. We read: "The day of the Lord -- the Millennial Day which is now dawning, will come as a thief in the night; in which the heaven's shall pass away with a great noise (i.e. amid great shame and confusion) and the elements (the various church systems which go to make up Babylon) shall meet with fervent heat, (God is opposed to these human organizations called "Churches" and the fire of his jealousy will cause all the various elements of Christendom

which will have united for mutual protection, to melt or disintegrate) the earth and the works that are therein (all the present earthly governments and institutions) shall be burned up or destroyed.

The scripture informs us that the dissolution of this evil order of things will be accompanied with the greatest time of trouble the world has ever seen (Daniel 12:1; Matthew 24:21.) A time when every man's hand will be against his neighbor, and when money will be valueless and anarchy world-wide will prevail. The Prophet Isaiah 21:11, 12, calls this troublous time a night saying, "The morning cometh, but a night also."

The morning spoken of by the prophet has already dawned; since 1874 we have been living in the 7th Millennium. The long promised day of blessing for all the families of the earth is indeed at hand, but ere the glorious Son of righteousness shall arise with healing in his beams (Malachi 4:1) and the Millennial Day of Restitution be fully introduced, this dark night of trouble must intervene

The world cannot yet foresee either the enormity or the results of the impending dissolution of this present evil order of things, but nevertheless as our Lord said, their hearts are failing them for fear looking forward to the things coming upon the earth. (Luke 21:26)

To his church the Lord says, Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and the cares of this life, and so that day come upon you unawares.

Thank God for the assurance (1 Thessalonians 5:1) that we will not be left in darkness so that the day of the Lord's presence and our final judgment should overtake us as a thief. We are all children of light and the children of the day; we are not of the night, nor of darkness, therefore let us not sleep in ignorance of these great dispensational changes, but let us watch and be sober, putting on the breastplate of faith and love, and for an helmet the hope of salvation; for God has not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ (1 Thessalonians 5:4-9)

Being thus forewarned and forearmed we can say in the words of David, Psalm 46:1-3, God is our refuge and strength, a very present help in trouble. Therefore we will not fear, though the earth (the present organization of society) be removed (unsettled and disorganized) and though the mountains (kingdoms) be carried into the midst of the sea (the lawless and ungovernable people); though the waters thereof roar and be troubled (with the disputings of the contending factions); though the mountains (kingdoms) shake (tremble for fear and insecurity) with the swelling (the threatening and rising power) thereof -- of the masses.

There is a river the streams whereof shall make glad the city of God, the holy place of the tabernacle of the most High.

What is this river? It is God's Holy Word of Truth. How refreshing a draught it affords to

those who are thirsting for righteousness. How glad we are that the Lord has divided this great river for us into its various streams. How we thank our heavenly Father and our Lord Jesus Christ for raising up "that tenant" to rightly divide the word of Truth for us.

What wonderful harmony in the divine plan, when properly divided into its various streams.

All these streams or themes make glad the city of God -- the true church.

To be of this kingdom class which shall judge and bless all the families of the earth, we must first follow the footsteps of Christ even unto death for our reigning with Him is conditional upon our having suffered with Him (Romans 8:17.)

Our work as joint sacrificers with the man Christ Jesus and our development as new creatures are beautifully shown in the typical atonement-day proceedings among the Jewish people.

In the type the bullock represented the perfect man Jesus who at the age of 30 presented Himself to the Father in consecration and symbolized it by water immersion at the hands of John in the river Jordan. From that time onward he was a new creature begotten by the holy spirit and was typified by Aaron the Priest. The bullock which was slain in the Court represented the perfect man Jesus. The bullock was burned upon the altar and so from the time that Jesus made a consecration of himself, as a man he was dying daily or as the scriptures declare: He poured out his soul unto death (Isaiah 53:12.) The High Priest took with him into the tabernacle, along with the blood of the bullock, two handfuls of sweet incense. This sweet incense beaten small represented the perfection of our Lord, and when He was put to various tests represented in the fire upon the Golden Altar, the perfections of His being yielded absolute obedience to the Divine will a sweet smelling perfume.

The fire that was placed upon the Golden Altar was brought into the Tabernacle from off the Brazen Altar in the court. This shows by His obedience to the will of His heavenly Father our Lord brought fiery trials or persecutions upon Himself. It also illustrates how that the same trials (fire) which accomplished the destruction of his flesh (typified by the burning of the bullock) also resulted in his being developed or made perfect as a new creature (represented in the sweet perfume.)

Our Lord spent the last 3 years of His earthly life in this 'Holy' or consecrated condition, beginning at the time of His baptism when He received the Holy Spirit by which His mind was enlightened to an understanding of the Divine Plan relative to himself. He was also strengthened and sustained by the promises in the Word relative to the abiding presence of Jehovah with him during His earthly ministry and also the exceeding great and precious promises of His future reward of immortality and the glory and honor of the kingdom.

Thus enlightened and strengthened He was able to complete His course acceptably to the

Father and in due time He was raised from the dead and shortly afterwards He ascended on high to appear in the presence of God for us -- the household of faith.

In the type this was shown by Aaron passing beneath the 2nd rail into the "Most Holy" and there sprinkling the blood of the bullock upon the mercy seat to make atonement for his house--the Levites who typified the justified believers

After this, Aaron came out of the Tabernacle and did with the Lord's goat as he had done with the bullock.

The goat typified the Lord's faithful footstep followers who during this Gospel Age are privileged to be counted as joint sacrificers with him, by surrendering all that they have which is human in obedience to the Father's will.

Aaron laid his hands upon the head of the goat thus typifying the acceptance of our consecration. The body of the goat was then placed upon the Brazen Altar and burned thus illustrating Paul's words, "I (as a man) die daily," the outer man perish etc. The priest who then went into the "Holy" represents us as new creatures seated with Christ in heavenly places. God reckons us as no longer in the flesh (the court condition) but in the spirit in the "Holy" or heavenly condition. Here we receive a knowledge of the deep things of God which are not revealed to the natural man.

The Golden Candlestick with its 7 branches represents the entire church as light bearers, while the Priest who walked in the light of the candlestick pictures those members of the church who are receiving the light of Truth from others. We must both give the Truth to others who wish enlightenment upon the divine plan and well as make a daily examination of ourselves in the light of the divine word.

The golden candlestick could give no light unless the High Priest had supplied it with oil daily and so we must daily pray to the Father asking Him to give us through Christ Jesus, the High Priest of our profession more and more of His Holy Spirit that we may be children of the light and thus walk in the light even as He is in the light.

Our flesh is the wick through which the Holy Spirit operates and as Aaron trimmed the wicks of the candlestick daily, so Christ is continually trimming off the dross of our humanity, thus while the outer man is perishing the inner man is being renewed day by day,

Besides a knowledge of what God would have us do, we also need the strength, the courage, the determination and the zeal necessary to fulfill all the terms of our consecration vow. These necessities God graciously supplies us through His blessed word by allowing us to feast upon its precious promises - the antitypical shewbread.

The Golden Table represents the Church as a whole holding forth the word of life (Philippians 2:16) thus strengthening and encouraging those members of the body who need sympathy and aid. We must apply to ourselves the words of the prophet "Thy words

were found and I did eat them," if we wish to become strong in the Lord and in the power of His might. As Christian soldiers the hottest part of our fight is near and therefore let us do all we can to strengthen and encourage one another that we may come off conquerors in the good fight of faith.

Thus enlightened and strengthened, we like Christ should daily be yielding all our powers, mental and physical, in obedience to our heavenly Father's will, thus the sweet smelling incense of praise and loving devotion should ever ascend with our prayers to God.

Let us support those who are passing through fiery trials that they be not cast down or discouraged. Point them to the precious promises in the Word, which assure us of grace sufficient for every time of need; that the Lord will never leave us nor forsake us; that He is making all things to work together for our good, and that He will not make our trials too great for our strength to bear.

The sweet incense might be taken to represent the character we have at the time of making our consecration. Its sweetness would correspond to the righteous elements of character we possess.

When the incense was crumbled upon the fire, some of it was consumed, but its odor was made manifold until the whole apartment was filled with a sweet perfume.

This beautifully illustrates how our bad traits of character are destroyed while the good that is in us is brought to a complete development and we thus become copies of God's dear Son. There was an abundance of the sweet perfume in the "Holy" and if we now creatures have an abundance of faith, virtue, knowledge, temperance, patience, godliness, and the pure, unselfish, self-sacrificing Christ-like love in our heart then according to God's promise through the apostle, an abundant entrance shall be ministered unto us into the everlasting kingdom of our Lord and Savior Jesus Christ.

Prayer.

Verse 5. God is in the midst of her; she shall not be moved; God shall help her, and that right early, (when the morning appeareth, margin)

From our studies of the time prophecies and our observation of the signs of the times, in which we note the fulfillment of many of the Bible prophecies, we are convinced that we are living right early in the millennial morning, the time when the prophet David tells us in the verse we have just read, God will help her - the church. It therefore behooves us to find out from the scriptures just how God will render assistance to the church at this time. We think this is beautifully shown in the 91st Psalm which reads thus: --

Psalm 91:1, he who dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. The apostle expresses the same thought when he says that we are seated with Christ in the heavenlies or "Holy." The world knows us not as new

creatures. Our new life is a secret to them They know not our fellowship in the mystery had from ages and generations, but now made manifest to the saints, which is, Christ in you the hope of glory. (Colossians 1:26, 27).

As the spirit begotten sons of God, we abide continually under the shadow of our heavenly Father's love and protection where no evil can befall us.

Psalm 91:2. I will say of the Lord (Jehovah). He is my refuge and my fortress: my Gad; in Him will I trust.

Our confidence is not to be in our own strength, nor in human organizations, but solely in the Lord, who alone can save us in this evil day.

Psalm 91:3. Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence.

The Lord will not only deliver us from the snares which the great fowler, Satan is setting for the clean birds which have escaped from Babylon's cage; but He will also deliver us from the destructive pestilences of false doctrine which will destroy the spiritual life of all but the very elect.

Psalm 91:4. He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler.

The Lord will take us into His confidence and reveal to us the Truth that is now meat in due season, which will shield us from all the fiery darts of the wicked one.

Psalm 91:5. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day.

If we continue to abide in the love of God, we need not fear the terrors of that dark night, predicted by our Lord, wherein no man can work! nor the bitter words (arrows Psalm. 65:3) of our enemies which they speak openly (by day) against us.

Psalm 91:6. Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

False doctrines are indeed becoming a pest and they are rapidly walking or making progress among all who are in darkness or ignorant, of the Truth of the divine revelation.

These strong delusions are fast making waste the true faith, at a time when, to the wise

toward God, the light of Truth is as clear as the noonday sun.

Psalm 91:7. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

The prophet here predicts that many who have been at our side (our brethren) and who did for a time run well, will fall through unfaithfulness and thus fail to obtain the great reward, while many more (the 10000) who have been on our right hand -- the justified class, next to us in favor, will fall back into condemnation because of their rejection of the precious blood of the man Christ Jesus through whom only, at-one-ment with God, is possible.

Psalm 91:8. Only with thine eyes, shalt thou behold and see the reward of the wicked.

We are not permitted to recompense punishment to the unfaithful either by word or deed or pen, Vengeance is mine, saith the Lord, I will repay. We must stand aside and only look on.

Psalm 91:9-10, Because thou (the church) hast made Jehovah which is my (Christ's) refuge, even the most High, thy habitation; there shad no evil befall thee (Jed will cause all things to work together for our good,) neither shall any plague (the things typified in the last plagues) come nigh thy dwelling.

Psalm 91:11-12. For He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear Thee up in their hands, lest thou dash thy foot against a stone.

The word angels means, messengers or servants and the promise here given to the church is that God will from time to time raise up various servants, pastors and teachers, to whose care he world commit the spiritual interests of the true sheep -- the little flock. It is the duty of these shepherds to bear up the other members of the body, by helping them to a clearer understanding of the Truth and thus prevent any of "the feet of him" from being dashed against any stumbling stone of false doctrine especially the great foundation stone of true Christianity -- the rock Christ Jesus, a ransom for all.

Psalm 91:13. Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

Sustained and strengthened by the labors of the Lord's faithful messengers and abiding continually in the shadow of our heavenly Father's love, we are enabled to resist all the skillful machinations of the great adversary to injure us, no matter whether he attacks us boldly -- lion like or whether he serpent like suddenly springs upon us some great temptation from an unforeseen quarter.

Psalm 91:14. Because he hath set his love upon me (Jehovah) therefore will I deliver him (from all the deceptive errors): I will set him on high (exalt him to joint heirship with Christ in the kingdom) because he hath known (approved, revered) my name.

Psalm 91:15-16. He shall call upon me (in prayer) and I will answer him: I will be with him in trouble (in the church's trouble coming shortly); I will deliver him (from the great time of trouble coming upon the world) and honor him (to execute all the judgments written this honor have all the saints Psalm 149:19).

With long life (eternal life) will I satisfy him, and show him my (Christ's) salvation (to the divine nature) The poet beautifully expresses it thus :

*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.*

*I know this stained tablet must first be washed
And there thy bright features be dawn; [white],
I know I must suffer the darkness of night
To welcome the coming of dawn.*

*And O! the blest morning is already here,
The shadows of earth soon shall fade ;
And soon in thy likeness I'll with thee appear,
In glory and beauty arrayed.*

*When on thine own image in me thou hast smiled,
Within thy blest mansion, and when
The arms of my Father encircle his child,
O! I shall be satisfied then.*

Prayer.

Hymn 152 "A Thousand Years."

Closing Prayer.

Thus ended the biggest and best convention of the Lord's brethren ever held in Jamaica.

ADDRESS TO COLPORTEURS

NOTE. It was intended that there should be one meeting specially for the colporteurs, but the lack of time prevented the carrying out of the original plan.

Feeling that the dear colporteurs would have been encouraged and strengthened by what would have been said we have obtained from the Brother who was appointed to address them, the following appropriate remarks:

DEAR brother and sister colporteurs, We are glad indeed to have so many of you with us on this happy occasion, We assure you again, of our deepest sympathy in your various trials and also of a continual interest in our prayers to our heavenly Father, that you may be given grace and strength sufficient for every time of need.

We know that you have many trying experiences which are not pleasing to the flesh and which would utterly discourage you and cause you to desist from the work, were the old will the master of the situation; but it no longer controls our mortal bodies, it is dead, and we have the mind of Christ in its stead.

The new will ever delights to do the will of our heavenly Father as expressed it, His "Holy Word." What does the Word tell us. Through a careful study of the Scriptures" we learn that we are living in the "Harvest" or the end of this Gospel Age and that the time for gathering the ripe wheat into the garner has come, The field -- the world is indeed large and the laborers are comparatively few. Pray therefore, says our Lord Jesus Christ, that the Lord of the harvest (Jehovah) will send forth more laborers. How can we demonstrate the sincerity of such a request on our part, unless we are doing all we can in the way of reaping. If we have the time and the necessary strength it would be folly for us to pray for more laborers to enter the harvest field, while we ourselves are standing idle.

You remember the parable our Lord gave concerning the hiring of laborers to work in the vineyard. The parable says that the master of the vineyard finally went out about the titl: hour and engaged all the laborers who were standing idle. We are living in the 11th hour of this Gospel Age. and the Lord has some work for all of us to do; even if it is only handing out a few tracts or if this is impossible we may assist by encouraging others who are actively engaged in the work by letters to them and by our prayers to the heavenly Father for His continual blessing upon their labors of love.

Let us ever remember we are working for our Master one who knows our heart's desires and who is fully able to make our efforts to find the Lord's jewels result in our being cut and polished at the same time and thus fit us for the glorious setting in the gold of the divine nature.

Present Truth is the sharp sickle by which we do the reaping work. A scythe is a very clumsy instrument to handle at first; it seems too big. The Truth seems so broad that at first we are somewhat clumsy in presenting it to those who appear to be wheat. Just as the

farmer who is reaping a field of wheat, finds his work much easier when he knows how to use the scythe properly so our dear colporteurs find their work easier and their results greater when they use the right method of presenting the Truth. In my personal experience I have found the method sent out by the Bible Society in its Hints to Colporteurs most successful it awakens curiosity without arousing great opposition.

Some of our colporteur brethren talk too much. They practically run over the contents of the entire book and thus either weary the listener or counteract the good impression that their first remarks made upon their prospective customer. Try not to say any more than just enough to effect a sale. Endeavor to leave the person from whom you have taken the order, anxiously awaiting your return with the books, that he may get the full and complete answers to the interesting questions. "Why God Permits Evil" and "What Hope the scriptures hold out for those who die unsaved."

In this matter of presenting the Truth we think our Lord expressed how we are to approach others, when he said "Follow me, and I will make you fishers of men "Matthew 4:19.

All those hearts and hands are joined to the Lord in this work of gathering together the elect from the four winds of heavens -- from all quarters of Babylon, they can get some valuable lessons on how to do it by considering themselves as fishers of men.

In the first place a good fisherman must possess certain qualifications, without which he would be totally unfit for the fishing business. To be a successful fisherman, he must be a lover of the work else he will not succeed. Likewise it is only those who hold the Truth in the love of it who can become successful fishers of men.

Among the other qualifications which must inhere in all good fishermen are Watchfulness, Patience, Quietness, Perseverance, and some knowledge of the fish he is endeavoring to catch. Let us by comparison see why we Christian fishermen should possess like qualifications and how these should be exercised in the work which our heavenly Father has given us to do.

We need to be very watchful, we must watch ourselves lest we be upset from our life boat "Consecration "by the winds of false doctrine or the waves of adversity and we fall overboard into the waters of destruction. We must also watch our fishing lines in the sense of being always on the lookout for some one to accept the Truth which we present to them. Whether our line be as a Pilgrim, or a Colporteur or a Sharpshooter, or as a Volunteer we must watch for results. But like the fisherman we are not utterly discouraged if we do not catch any fish. Many times fish take the bait off the hook and do not get caught and so we find that there are many persons who take the bait, who buy the books, who do not get caught, or who do not consecrate themselves to God to live the Truth. If the fish -- the people -- are not nibbling or buying the volumes, perhaps there is something wrong with our bait -- our method of introducing the Truth. Change your bait. Instead of giving them the worm of "Why God permits evil." let us try some of the dough bread; -- Truths concerning our Lord, the bread from heaven. it is also necessary with us

as with the fisherman, to make the food we offer more attractive, more reasonable than anything else, ever given out in the way of doctrine. Some times the fisherman can see the fish before he drops his line. If it is a kind of fish which cannot be used for food he doesn't stop at that spot and thus waste time, nor should we waste time with those who have pleasure in sin, "Cast not your pearls before swine, neither give that which is holy to dogs," says our Lord (Matthew 7:6) It is not always possible for us to know the character of those with whom we come in contact, the Lord only knoweth them that are his; therefore we must fish besides all waters, knowing not which of our efforts shall prosper, this or that, or whether they shall be alike good (Ecclesiastes 11:6)

Fishing is done most successfully when the man keeps himself quite out of the sight of the fish. Applying this to ourselves it would mean, that as much as possible we should keep self in the background and endeavor to convince the people that we are not in the work only for the sake of making money or to show how much we know about the Scripture We must also study to be quiet and as far as possible, to live in peace with all men, that our manner be not repulsive to those whom we are hoping to interest in the message of Truth.

The fisherman must leave his home to make a catch and so if we wish to become fishers of men; we must, through consecration, separate ourselves from the shores of humanity.

The loss of rest and the inconvenience experienced by those fishermen who can catch certain kinds of fish only at night well illustrate how willing we should be to suffer any inconvenience whatever. to preach the Gospel to others We should be instant in season and out of season to preach the word -- always ready to give a reason for our hope. (2 Timothy 4:2:1 Peter 3:15)

Then again some fish swim deep down in the water and it therefore takes a long line to catch them. This should teach us that some of the Lord's little ones are more degraded morally than others, or that they have deficiencies in some other respect. May our lines never be too short in the sense that we feel ourselves above them and that it would be beneath our dignity to fellowship such persons.

It is not always in the sea that the most fish can be caught; many more sometimes can be hooked in the little streams; likewise our colporteurs often find proportionately more interest manifest in small country places than in the large cities.

A fisherman must not only be patient, but he must also be able to stand disappointments cheerfully, and we trust you all have proved yourselves good fishermen and fisherwomen in these respects.

Always remember, dear brethren, that the Lord recognizes and appreciates your work and labors of love even though the results of your efforts appear to be almost nothing.

The Lord has not given to you the task of catching all the fish in the sea - or converting the world before Christ comes, as many suppose. The kind of fish that we are to catch is

comparatively scarce and it therefore takes time and perseverance to find them.

There are many so called Evangelists and Revivalists who claim to have caught (converted) thousands of fish, but we are sure that they are not the kind the Lord will accept.

Cast not away therefore your confidence, which bath great recompense of reward, for ye have need of patience that after ye have done the will of God, ye might receive the promises. (Hebrews 10:35, 36.)

Let us hasten on the grand work, joining both heart and hand in our services for the Master; knowing that the night of trouble will soon be upon us wherein no man can work.

The promise is that, "He who reapeth receiveth wages (present rewards and blessings) and gathereth fruit unto life eternal."

May each of us trade with his pound--his justified humanity as rapidly as possible, using all our talents in the service of our Master, that we may hear His final "Well done, thou good and faithful servant enter thou into the joys of the Lord." Amen.

COLPORTEURING AS IT IS IN JAMAICA

TO appreciate the experiences of our dear colporteur brothers and sisters, who have been greatly used of the Lord in spreading the Truth in this island, one must know something concerning the land and its people.

In order that the brethren in other places might know some of the natural obstacles which confront a colporteur in Jamaica, we give this brief description of the physical features of this "isle of sun-shine", as it is sometimes called.

Jamaica is one of the British West Indies, situated in the Caribbean Sea, about 100 miles south of Cuba. The extreme length of the island is 144 miles and its greatest width 49 miles.

The land, which is studded with numerous hills and mountains, in most places, also abounds with a luxuriant growth of tropical vegetation. The amount and the varieties of fruits and vegetables which the fertile soil produces is beyond the comprehension of nearly everyone who has never visited its delightful shores.

Most of the people are planters and either bring their produce to market to sell to city people at retail or else they haul it to one of the shipping depots where Agents of the big Fruit Companies buy it from them to ship to England and America.

The country being so interspersed with hills and valleys, travel is made quite difficult and inconvenient in many places.

The Government Railway has two lines which run from Kingston to Port Antonio and Montego Bay on the northern side of the island. Some of the friends in the country places live 25 miles from the nearest station.

To reach their homes it is necessary to sometimes ford rivers over which there are no bridges, and to walk for many miles up the mountain paths which lead to their dwellings.

The dear ones here do not mind the long walk because necessity has gotten them accustomed to it. Some walk 6 miles to meeting every Sunday rain or shine. Heavy showers of rain are not infrequent, and these make the small roads quite muddy and difficult to walk upon and well as slippery in the steep places.

It is over these roads, that the colporteurs travel with their volumes, seeking to garner the "wheat."

Suppose for instance a colporteur is at home, having re-turned from the "field" for some reason and now wishes to go into the work again.

An order for books is sent to the Society's branch office in Kingston to be shipped to the

nearest railway station, or by parcel post to a more convenient Post Office if the package is a small one and the office nearer.

The colporteur, if he be a brother, sets out from home on foot to go to the Railway to get the books he has ordered. With him he has his Colporturing Bag which is quite different from the dress suit cases which most colporteurs in America use to carry their books in.

Most of the bags are of wood. and are covered with black oil cloth to render them waterproof. The opening is at the side and when loaded to their full capacity some of the bags hold about 30 volumes besides other traveling requisites such as are necessary to make up one's toilet

Occasionally a small loaf of bread and a few joints of sugar cane are tucked away in one corner, to provide bodily refreshment on the journey. A stray volume, a Tower or Convention Report is usually part of the equipment and this assists materially in supplying spiritual food to sustain the New Man in hours of trial or of loneliness.

To reach the station before the sun's heat becomes too oppressive, it may have been necessary for the brother to leave his home before the break of day. As he nears the station, the town folks are lined up about the railway platform awaiting the arrival of the train, which is often the event of the day.

Women with large trays which they balance upon their heads, are endeavoring to find customers for their wares which consist of many kiwis and shapes of bread, cakes and pastries which are unknown in America.

Numerous barefooted boys are on the alert to carry the hand baggage of the incoming passengers and the Hack men are hoping for a shilling or two from those whom they shall drive to their homes.

Our colporteur brother may perhaps satisfy his appetite with a bun purchased from one of the trays which the women are carrying and if he feels thirsty he turns to some other person who is selling water cocoanuts. These are unripe cocoanuts, and the drink is quite refreshing.

Until the arrival of the train, he redeems the time, by engaging some one in conversation upon some portion of the Truth or he may distribute a few Tracts which he has brought with him to those who seem to be intelligent.

Having received the volumes for which he was waiting, he packs as many of them in his hag as he can. The remainder he re-wraps in paper and ties with a stout cord and some sort of a handle is improvised to prevent cutting the hands.

Having suspended the colporteur bag from his shoulder by a stout strap and taking his umbrella in one hand and the parcel of books in the other, he is off. None but those who have done it, can appreciate what it is to carry such a burden for miles, under the boiling

heat of the tropical sun. Love alone could prompt such labors, especially where the remuneration financially is so small.

Some of the dear colporteurs travel from 16 to 20 miles in a day and often to or 12 hours elapse from the time they start to canvass in the morning until they stop for rest from their day's labor.

In the course of the day, our brother reaches the territory that he intends to canvass. It is a new field to him, having never been in that district before. He sees a house at his side, it is perhaps a quarter mile from the road and high up the mountain side. The flesh says, don't go, but the old will is dead and so he approaches the little foot path which leads to it, and starts to ascend. His progress is slow and difficult owing to the fact that the rains have made the way quite slippery. Perhaps he has a slight fall, before he reaches the top, but he doesn't mind it. At last he reaches the house which is a sample of many others throughout the island. It is a small one room affair, which the owner constructed solely by his own labor. A few straight uprights have been driven into the ground and between these he has neatly plaited some split branches. After this has been completed the whole four sides are daubed with clay both inside and out. After thatching the roof and hinging the door and making a window which can be closed in time of storm, the builder owner steps into it and calls it home. The kitchen stands apart from the house. It is constructed of the same materials as the living room, but is of smaller proportion. A cloud of smoke ascends from the building which assures the intruder that dinner will soon be ready.

In answer to our colporteur brother's, Good morning! a woman emerges from the kitchen. She is barefooted and the bandanna kerchief which was upon her head she is using to wipe the perspiration from her brow. With the last puff, she removes the pipe of tobacco which had been tightly clenched between her teeth and says in a sort of cold, unwelcome voice, "Mornin."

The brother has an intelligent appearance and his manner is gentlemanly and so the woman has mistaken him for some official in the public service who perhaps has some to compel them to evacuate their humble abode because they have been delinquent in the payment of their taxes; but the brother soon quiets her fears by announcing his mission.

She is one of the thousands who fail to place an order for books, because of poverty, the inability to read, or because some enemy to the Truth has prejudiced their minds against the volume.

Nevertheless, the brother's manner impresses her and so he is invited to stay to dinner. After eating a hearty meal of boiled green bananas, cho cho's, yams, akee's and salt fish our colporteur friend is again on his way.

As he passes along; a number of children who are coming from the country school mock him, shouting after him. Millennial Dog! Millennial Dog! No Hell! No Hell! etc. The opposers are more open in their expression against the Truth and its people here than in America. One soon accustoms himself to it and like the brother we are following, they

pass it by unnoticed. The summer sun had withdrawn itself behind the heavy clouds which hang over the mountains, and soon our fellow soldier of the cross, finds himself enveloped in a heavy down pour of rain. The strong wind renders the umbrella almost useless and before he can reach the nearest house his clothing is wet through, but he goes on rejoicing esteeming it only as a light affliction. Seeing his condition, the master of the house, who has just come in from the farm to escape the shower, bids him a hearty welcome. While supper is preparing, the "Reaper "explains his errand and succeeds in getting an order for the first volume which he leaves upon receiving half payment. In the morning the brother is up early. He offers his host money to pay for the night's lodging, but as is usually the case, it is refused. After a light breakfast, extending hearty thanks to Jehovah and those you have thus befriended him, our brother bids his host, 'Good Day,' and is once more on the road to engage in his labors of love.

His clothing had not dried from the previous days shower, when he first put it on in the morning, but as the sun's rays get hotter all traces of dampness are removed.

Today, a new difficulty confronts him, the river is swollen from the heavy rains and the current has carried the trunk of the cocoanut tree which acted as a bridge away down the stream. How shall I get across, is the problem which confronts our clear fellow laborer.

He removes his shoes, and taking his bag of books he wades in, but the water is too strong and too deep for him so he is forced to return to shore again.

He waits patiently for some time until at last a strong man appears who for a small consideration, carries first the books to the other side, and then returns to take his passenger across on his back.

Thus this difficulty is passed and our friend is ready once more for any emergency that may arise.

And so it goes throughout the trip, which lasts on an average of about 6 days.

Colporteur Experiences of Sis. M. F.

ONCE I was out colporturing, several miles from home in a strange district. A shower of rain compelled me to take refuge in a small shop where several young men were gathered. Upon my entering and seeing the bag, which they were well aware contained the volumes, all of them began hissing and saying all manner of evil against me. I told them, if they'd only be quiet and orderly I'd explain the "plan" to them; but one of the number objected saying, they would have the advantage in talking with a woman.

I told them that I was at no disadvantage and so we came to a conversation, in which by the help of God, I was able to explain the "Divine Plan" to them in such a way as to convince them of the truthfulness of what I was saying.

There were about to men present and from all of them I received orders for the volumes, which I delivered later.

Another time I was out canvassing when I met up with a young man who had heard something about the books before. Upon introducing the books to him he spoke very disrespectfully of them, saying, they were only fit to be given to children as play things.

Presently a gentleman came up, who preyed to be an old minister in whom all the people had much confidence. Upon hearing the conversation, and being asked for his opinion, he sent away for his "key" to settle the argument. When the "key" came, it proved to be Vol. I. of the Scripture Studies. I directed his attention to Chapter VIII, which supported the view I was presenting. The person agreed with me and the young man being convinced, bought a volume on the spot and gave me an order for two more which I supplied later.

I went once to supply an order to a young lady but did not find her at home Her father who had some knowledge of the books, was in the house and upon my entering he began using some very abusive language to me, and drove me out of his yard, at the same time telling me that what we teach is blasphemous; because we say there is no hell etc.

I turned to go, but before I did so I tried to show him that some one must have misrepresented the teachings of the books to him. I began to put out a little of the "plan" to him and he followed me about 10 chains talking with me until we reached the road. Then he stopped and listened attentively, until his frowns changed to smiles. When I had finished talking, he thanked me for the explanation and bade me God speed.

From these various experiences i am learning wonderful lessons of faith and humility and I shall ever remain in the Master's service till he says, "It is enough, come up higher."

Interesting Colporteur Experiences or Bro. L.G.

CANVASSING one day at Bowden, a tram driver gave me a free lift from Bowden to Golden Grove, a distance of seven miles and promised to bring me back, but the tram left me in the morning and consequently I had to take another road leading to another district. I called at the gate of an English woman but her husband refused to give me admittance, I passed on and called back a second time, and again the husband prevented me from going in. Somehow the wife got to know that I had called twice but had been prevented from seeing her by her husband. During that time she was reading the 3rd Volume which had been loaned her, and was so much interested in it that she desired to buy a volume for herself. So anxious was she to get it that she left word with a neighbor that if I could not come in from the front, I must come in from the back way. The third time I called, to my surprise the husband let me in freely, a little boy ran to tell his mother that the bookseller was coming and she hastened out to meet me. On meeting me she said, The wrath of man shall praise God the remainder that will not praise him he will restrain "She shook my hands, took me inside, bought the set of Volumes and is now rejoicing in the truth.

Once I called at the home of a man and sold him Volumes 1 and 3, I called on him a second time and he told me I had sold him a pearl and if I had passed without coming in, the Lord would judge me for it. Little did he know that the Chief reaper is directing the work by his own Wisdom.

Canvassing at Yallahs Bay the people opposed me, and sent off for an intelligent man to come to their assistance. When he came, the Lord lifted up the Truth before him through me in such a way, that he was convinced that it was the whole truth; and said to those who were my opponents "My friends, our doctrine is spurious." He bought Volume 1 from me, and they were all ashamed and every mouth was stopped.

While canvassing in Rocky Point district, I met a girl who said, this man is selling some books which say there is no God and there is no hell. I did not take special notice of her, for I did not acknowledge myself to be that man she spoke of. As I moved off about a chain I met a man in another person's yard, possessed with an Evil Spirit and as he saw me he yelled out saying, "these are the same books that the Apostle Paul caused to be burned in his day. Nobody should buy them." I turned to the woman and said to her "the man is possessed with a demon "When I had thus spoken, the demoniac immediately walked away and left me and I made a successful canvass for the books.

In all these things his faithful ones are conquerors and more, through him who loved us and bought us with his own precious blood.

Colporteur Experiences of Bro. J. B.

ONE evening while canvassing over rough and steep places, I got wet and also very weary. As it was the first time I had ever gone to that part of the island, and it was growing dark, and there was no house in sight, I found it very difficult to get a place to lodge. I inquired of those I met if there was anyone who could give me a place of shelter and also a piece of clothing to sleep in for that night until at last I succeeded, for which I give praise to our heavenly Father. The owner of the house kindly took me in, and ordered his daughter to get me some dry clothing I slept well till morning when they dried my own clothing and gave them to me.

I then had the pleasure of canvassing the gentleman who told me that he was a churchman and would not like to be led away by the books; but I pressed upon him until he finally gave me an order for one of the volumes.

After leaving him I went around the neighboring district and secured a few more orders, I had not gone far however when my boots gave way and I was compelled to walk home, which was a distance of 6 miles. During the journey I became so weary that I almost gave up, because the sole of my feet became so sore that I had to walk in the sides of the road where the grass grows in order to get a little ease.

When the time came to deliver the books I started out from home barefooted with a bag of books to walk about 20 miles. I kept up courage and delivered a goodly number of the books through much tribulation.

In all such experiences His faithful ones are conquerors and inured, and I give praise to our Father for them all.

While canvassing in the same district and passing through the same place, darkness overtook me and I went to the same house in which I had lodged before but the family refused to take me in I went all around inquiring for a place but could find none. Finally I decided to go into a half finished Church and make my bed there. It was November and the night was quite cold. We took some benches for our bed and lay down to sleep. During the night there was a cold rain and as a consequence our feet were almost numbed from cold when we arose in the morning.

" The father knoweth what things ye have need of "

Once I was journeying for about 14 miles with a bag of 18 books and some pamphlets. I was obliged to take off my jacket and carry the books on my head as the day was exceedingly hot and I was suffering with eczema at the time. Just about 11 o'clock, a hard shower of rain took me at a spot where there were no houses. At first I did not know what to do, but as I did not have an umbrella, I went under a tree and broke off some palm branches and covered my bag of books. When the rain was over, I examined the books carefully, and found that not one of them had gotten wet. Thanks to God.

Another day I had quite a different experience. I was caught again in a heavy shower. Most of the books got wet up and spoiled, and my clothing looked as though it had been dipped in blood because the rain had caused the red dye to run from the covers of the books.

One day I had to ford a river 9 times and after that I had to climb a great mountain. At times I was so tired that I had to stop and rest at almost every step. My bag contained some 16 or 18 volumes beside pamphlets and in climbing the mountain I slipped and fell many times; but I soon got up again and started off.

At other times I have lost my way in the dense woods, but the Lord has always helped me to find my way out.

One day a man carried me over 3 rivers on his back (Note: -- Many of the rivers in Jamaica have no bridges across them and at the fords the water is often knee deep.)

Sometimes I have to get up before day break to catch the people at home, as many have to leave the house quite early to go to work.

Then again I have had to canvass some at night.

Where there are no stores to get anything to eat, I have often had to go to bed hungry.

One day I canvassed a man and he gave me an order, but when the time came for me to return with the book I did not find him at home.

I told his daughter that I would leave the book till later on in the day; but the woman refused to allow me to leave the volume, saying that she couldn't see why her father had given me the order as he had no money and besides he could not read.

I insisted on leaving the book, but this only made her angry and she told me that if I were to leave the book, she would throw it out of the house.

I paid no attention to her, but gently laid the volume upon the table. I had no more than done so, when the woman throw it off on the floor. When I had stooped down and picked up the book and placed it upon the table again she ordered me to leave the house. I told her that I had not come to see her, but her father. This last statement kindled her anger to such an extent that she took hold of me and forced me from the house.

Though unknown to either of us, some one had been watching the entire proceedings, and at this juncture called out, "You must not ill-treat the young man like that. Remember he is a stranger, and not only so, but he is a gentleman and you should act like a lady towards him."

The person was the young woman's brother. He told me to leave the book and look to him for the money.

I had only been gone from the house a few hours, when he sent me the two shillings for the book and said he was sorry for what his sister had done.

I praise God for all these various experiences he has permitted to come upon me.

Colporteur Experiences of Sister O. G.

I have been engaged in the Colporteur field for quite a while now, and I have no cause to regret entering the service, as I am learning some wonderful lessons which are fitting me for the Kingdom. The following are some of my experiences and how I have been exercised by them: --

I remember once I was out colporturing, and up to 8 p.m. I had not secured a place to rest for the night. I traveled from house to house; but at every place I was turned away with sharp insults. At last I was brought to the condition where I decided to sleep in a large cave. Just as I came to this conclusion, a young man who had been watching me came forward and directed me to his brother's home about half a mile away, where I was well provided for during the night.

From this experience, I learned to trust the Lord more: knowing that he is quite able to take care of his children. I also learned more humility, for as soon as I humbled my self, and was willing to sleep in the cave, the Lord counted it as though I had actually done so and sent me immediate relief from the trying situation.

Another time I took an order from a man and as I approached the house to deliver the book, I saw him crawling under the house to hide from me. I went to the wife and asked for the husband. She told me he was away and not expected back till the following week.

I opened my bag and took out the book and then called the man out from the cellar. After he had made his appearance. I told them the responsibility of giving an order; but that I sympathized with his weakness and that he must try and be more manly in the future.

I see from this experience, that the people of the world need our pity in many respects and I am learning how to do so now, in order that I may be qualified to sympathize with them in the next age.

At another time I went out to deliver the second volume to a lady to whom I had already sold Volume I. As I neared the yard, she ran out to meet me, bawling out, "I am lost, I am condemned," I went up to her and said coolly, What is the matter my dear lady? She told me that the book she had bought from me had condemned her, and that she was lost. I told her that the whole race is lost, and not yet found. I also informed her that she is indeed under condemnation, but that it is not she alone, and that it was not the book that had brought the condemnation upon her but father Adam, who over 6,000 years ago by eating the forbidden fruit of Eden, had brought the condemnation of death upon himself and all his race, who were then in sin.

Once I was in the field for 3 days, without putting out even a single pamphlet. On the 3rd day my purse being exhausted, I placed myself directly in the hands of the Lord asking him to direct me what to do. I was told to try again so I went to a lady's yard and canvassed her. She did not buy a book, but told me to wait till her little boy came home from school, and if he could read the book she would buy one for him. I waited patiently till I saw him

coming bit he was such a little fellow that I knew he could not appreciate the book.

I went up to him and patted him upon the head saying "Oh my! What an intelligent looking little fellow. He will surely be able to understand the book in time. These words encouraged his mother, and she bought the first volume for her son. She also ordered the 2nd volume and I continued visiting the home till finally I delivered the full set of studies to her.

From this we see that we must be wise as serpents and as harmless as doves.

Once I sold a volume to a man who paid me only a part of the money. On returning at the appointed time for the balance, I met his daughter who asked me if I was the lady who had sold her papa the red book. I said yes. "Well maam," she replied, if you go into that house today, you will meet "hell."

I went on notwithstanding this threat, and found the man in the yard in a very sulky mood. I decided to overcome him by my pleasant manner, and so instead of allowing him to speak his mind to me. I began by saying, "Good evening sir, I am very pleased to see you, I am sure you have been reading the book; for I can see it in your looks. Yes, these books brighten one's whole life, and that is the reason my life to day is such a happy one. These books when properly understood, change one's disposition altogether.

With several such expressions. I introduced the other volumes, so that his frowns and bad temper were changed into smiles and a pleasant look greeted me as I gazed into his face. The man paid me the balance due on the first volume, bought the second and ordered the third. I continued visiting him till he now has the set of six.

I have learned by all these varied experiences to trust my heavenly Father more and more and that he is causing the wrath of man to praise him and the remainder he will restrain.

Colporteur Experiences of Bro. H. P. C.

UPON one occasion, I was taking an order from a lady for a copy of the first volume, in the district of Albany. After introducing the Book, in my usual way, stating that no Christian can afford to do without it, another lady who was listening attentively, exclaimed, "That is the very book I want for my son. A few weeks ago he got hold of a book from somewhere, that is teaching him some very bad doctrine, -- that there is no hell of "eternal torment" for anyone and as a consequence he has refused to attend his church. I believe the book you are selling sir, would just help Iola out of his difficulty. I assured her that it would and she immediately purchased a copy for her son. Since then I have not heard anything of them; but I trust the young man is now doubly sound in his doctrine.

Sister A R. L.

Once another sister and I were colporteurs in a mountainous district in Westmoreland, called Potters. During our first visit, we sold some Volumes or Dawn through the instrumentality of a man who had bought three volumes at a neighboring estate. This man did not read even the preface before he recommended the books to all the people in the district. After we had gone away he read the preface and misunderstanding it set the whole district against us by saying that we preach that Christ and His Apostles made mistakes and that men nowadays are wiser than they. When we returned to deliver our orders, as we entered the district, we heard that the people were all waiting to give us a thrashing. The information was really true, and had it not been for God's protection, we would probably have been badly ill-treated. Every man refused his order, and those with whom we had left the books on credit at our first visit, returned them to us. When we tried to explain, they said that the men who were against the books were far more intelligent than we were. All that we could say availed nothing and we were obliged to leave amid the angry threats of the inhabitants that if we ever returned they would murder us. We went away rejoicing at being counted worthy to suffer for Christ

Bro, A. L. W. Experiences on his Trip to the Convention,

THE thought of being at the Convention to meet with so many of the Lord's dear people, filled us with untold joy for some days before we started from home; especially as we noticed how harmoniously (though not without clouds and difficulties) everything was being guided by our heavenly Fathers kind providence. Some of the friends made great sacrifices in assisting others to get to the convention, by walking two-thirds of the journey themselves in order that they might give the money to others to ride. Our little company consisted of three and we had joyous times during the entire seventy-two miles of our travel. We started from Ipswich on Monday Sept. 7th and Tuesday morning found us 32 miles from home in the house of a friend of the Truth, where we had the opportunity of tuning the divine harp to the great consolation of the entire family. We reached Porus about 12 o'clock the same day, where they were heartily received by a dear Brother with whom we spent the remainder of the day and also the night. We had the privilege of visiting a young sister who has recently accepted Present Truth and sent in her withdrawal to her church with which she was formally connected, At 7 p.m. we met for a Dawn Study Vol. 1, Chap. 12. We had a grand time in explaining the chart of the ages, and were much blessed by the meeting. We admire the zeal and love of the dear friends at Porus, and we parted rejoicing, hoping soon to meet again at the convention. We arrived at Four Paths about 9 a.m. after an enjoyable journey. We talked on various Bible subjects and introduced the books to a few persons whom we met. At Old Harbor we met with or rather overtook a brother going to the convention, who took us to another brother's home with whom he was acquainted. The brother was absent from home, but we were warmly entertained by his wife. Our little company was soon increased by a dear brother and sister who warmly greeted us and expressed their joy to see us. We had two refreshing studies and we parted next morning to meet again at the convention. We reached Spanish Town about 9 a.m. on Thursday morning being very grateful to the dear Lord for having enabled us to perform so great a task. While waiting for the brethren we were entertained by a brother whose wife showed great appreciation and love for the brethren, though she confessed that she is not a sister of the Truth. The brethren with whom we stopped at Porus arrived by the 2:23 p.m. train and were soon in our midst. About 8 p.m. we were conducted to a brother's home with whom we spent one hour. We were up about 5 o'clock Friday morning. After the study of the 45th Psalm each of us had a warm bath, then we took tea, after which we waited with earnest expectation for the arrival of the train conveying the brethren from Kingston. While waiting, we visited the Constabulary depot, at the time the men were drilling. As we watched them move with impulse at the command of their officers, it reminded us of the Lord's Army of consecrated brethren as they move with one impulse (love) under the captaincy of their Master and General Jesus, who is now training us so that we may keep order in the next dispensation. The Kendal train which arrived at 8:21 a.m. brought 12 brethren and 3 sisters, making our company quite large. Beams of joy and gladness shone on the faces of all the dear ones as we greeted each other, and were introduced to those whom we had never met before. The 2:23 p.m. train from Montego Bay brought a goodly number of brethren and sisters and still further enlarged our ranks. Our warm greetings attracted the

attention of the spectators to a marked degree. But what crowned our joy above all else was the arrival of the train from Kingston, whose passengers were nearly all Truth people. It is almost impossible for me to describe the scene on the train from Spanish Town to Annotto Bay. Sufficient to say that expressions of love and greetings, hand shaking and singing of Glad Songs etc. occupied the entire time. The 21 who joined us at Bog Walk simply added joy to joy and gladness to gladness. Our arrival at Annotto Bay created quite an unusual scene. The Annotto Bay brethren were at the Station to receive us and soon conducted us to our lodgings. After depositing our baggages, we assembled at the meeting hall and were ready for the opening of the Convention.

Monday morning, Sept, 14th, found at least one half of the brethren, who had attended the Convention on the train, en route to their homes, At almost every station some of the dear ones parted from us; and it was with heavy hearts and with eyes filled with tears that manor of the friends bade each other Good-bye! Even the 50 or more who stood upon the Annotto Bay Station platform and who joined with us in singing "God be with you till we meet again," showed in their faces that the parting was indeed painful to them.

O How blest is the tie which binds our hearts in Christian love.

THINGS SEEN AND HEARD IN CONNECTION WITH THE CONVENTION.

WHEN the 2:15 p. m. train pulled out of the Kingston Railway Station on Friday, Sept. 11th there were 55 friends of the Truth on board. The conductor had no more than shouted "All Aboard "when all the brethren who occupied the special car, which the Railway officials so kindly provided for us, began to sing "Gather my Saints together unto Me."

The music was inspiring; and so magnetized were the station employees by the sweet melody, that every one of them left their desks and ran out on the platform to see whose singing had charmed them.

Some in the depot did not know us personally, but said they are the "No Hell "people. Nobody sings hymns like they sing them.

Others said. "They look so happy; they must be going to a wedding." This statement was true, but little did that one know that we are indeed the Rebecca class who is on her way to meet the heavenly bridegroom the antitypical Isaac -- our Lord Jesus Christ.

A sister who found it impossible to accompany us to the convention stood waving her hand to us as we started off. On our return home in describing her feelings when she saw the train pull out she said, "I felt just like the Apostles must have felt when they saw our Lord taken from them up into heaven in the clouds. When the train had gone I, like the Apostles, felt that I had been left alone. Tears filled my eyes and I would have cried outright, had it not been for my little girl who was with me.

A brother who also stayed behind, said that he too had a hard struggle to refrain from weeping. Among other things, he said "When the car had gone from my sight, I said to myself, What if all those brethren were going to the Great Convention -- the General Assembly of the Church of the Firstborn and I was left behind.

On the train one brother said, in answer to a Sister who offered him something to eat, "I am filled with joy, and I feel as if I should not be hungry for natural food till Monday.

Another brother said that the Convention was dated to commence September 11th but as for himself he had been rejoicing in the prospect of the convention for so long, that his share of the blessing had already lasted more than two months.

A brother said he thought that the convention should last longer than 3 days, but another replied, "You must remember that our Lord said of us, 'Ye are the salt of the earth, and so

we cannot leave Kingston too long for moral decay and putrefaction would surely set in among the people.

The convention was indeed a "Feast of Tabernacles". The friends ate their meals in a palm booth and many slept there.

Annotto Bay is a quaint town. It has a fine sea beach and the air is delightful.

There is no water supply to the houses and consequently in the early morning and in the evening one may see hundreds of dusky Rebeccas walking along the main-street going to the river to get water. They wade in the water and fill the large tin cans which they carry, then poising the vessel filled with water upon their heads , they start for home, which is sometimes a distance of 2 miles.

So anxious to assemble themselves with those of like precious faith were some, that they arrived at the convention penny-less, but trusting in the Lord to supply them with the return fare, which He did.

Bro. John Griffiths' discourse was much appreciated by all who heard it. We heard many remark that in the future they are going to take more earnest heed to their steps in the narrow way. lest they fall.

The musical selections which were composed by one of the Kingston brethren and sung by members of the same ecclesia were quite melodious to the ear, and the sentiments contained therein were appreciated by all.

Bro. J. A. Browne's discourse for the public on Sunday afternoon attracted strangers from miles around Annotto Bay.

Some came a long distance on foot while others rode to the meeting house on the backs of mules and donkeys. We estimate that about 700 were in attendance. This was far more people than the Hall would hold, so more than half of the brethren, kindly vacated their seats for the use of the strangers.

We are sure that the discourse set some to thinking and hope some good will result.

One of the brakemen on the train from Kingston was evidently annoyed at the singing, etc. and was heard to say, "I will be glad when we get to Annotto Bay and these noisy people got off."

Another one of the train men spoke quite differently: He informed a sister that he had two of the volumes, and that he had not read them; but he believe that those books must be the source of our happiness, and he therefore was going to order the other four volumes and read all 6 books to see if he could not get some of the same kind of joy.

During Bro. Browne's discourse, the crowded condition of the Hall made the atmosphere very hot. One stranger who was perspiring freely remarked. I don't know where the Dead are, but I feel as if I were in Purgatory sitting here in this heat.

After the discourse on Sunday afternoon a number of brethren went around the town distributing the volunteer literature.

No one is reported to have suffered physical injury from the enemies of the Truth, but on returning where he had been distributing, a brother found a tract lying in the street covered with stones.

On Saturday morning a goodly number of the brethren were along the seashore enjoying the scenery.

Some gathering stones and shells as mementos of the convention.

One brother had the opportunity to explain the Divine Plan to an invalid who seemed much interested in what was said.

A member of the Annotto Bay police force was heard to say "They sent me to guard these people but they are capable of guarding me, I never saw a more orderly set of people"

During one of the sessions of the convention a stranger who was evidently hard pressed for something to say against the Truth people remarked. "These people don't do any work. All they do is to sit down and lend one another money"

A brother who overheard this statement, looked upon the ragged appearance of the speaker and said to him. Why not come and join us? You look as though you have need for a little money just now.

We clip the following paragraph from "The Jamaica Guardian" of Sept. 16th :

" Annotto Bay, Monday Sept. 14th. -- There has been a big demonstration here of the sect called "Millennial Dawnists," who have crowded the streets of the town during the last few days, The object of this convention has apparently been to get converts, and the operations of the enthusiasts have led to many heated arguments in the streets between the heterodox "Dawnists" and the orthodox people of the town. Their efforts fortunately have not been followed with anything like success, for, in the main, we are a level headed people at Annotto Bay. Apart from that, however, the sight of these people's on-goings is by no means inspiring, and it would be good if some means could be found to put a stop to their practices."

A traveling street preacher arrived at Annotto Bay, the Friday evening that marked the beginning of the Convention.

Hearing about our gathering, he decided to forego his usual open-air service and attend our meeting.

After the meeting, two sisters who knew him, asked him how he liked the testimonies. He replied, "very much." The same evening a brother explained the plan to him, which he also seemed to enjoy.

He stayed in our company continually and attended every session of the Convention. Indications lead us to believe he saw the error of his doctrine and will preach it no more. When we parted from him he informed us that he was going to read the first volume of the "Studies in the Scriptures."

One lady was overheard to say, What sort of people are these? I really do not understand them; but one thing I see is, that they are very attentive and loving to each other.

Some person on hearing of the intended visit of the brethren to Annotto Bay invested largely in stocking a shop with beer, cigars, cigarettes and all such things for which he thought he would find ready sale among the visitors who would attend the Convention.

To his chagrin, we did not prove to be the people he was looking for and when we departed on Monday, he was heard to say openly, "Those people are positively no good, and are not fit to live. They have been so stupefied by their false doctrine that they forgot to use the common things of life."

One man who said he was a regular "book-worm" upon religious subjects, and who as a consequence had read himself out of connection with all the various church systems, was heard to remark after Bro. Browne's discourse. I have never heard or read anything like what that speaker presented; but it seems so reasonable, that I mean to investigate these teachings.

TO OUR BRETHREN AND FRIENDS.

An apology for the delay in getting out this Report,

We regret indeed that we have not been able to send out this Souvenir Report sooner, especially to those who sent us remittances for same over three months ago.

The delay was occasioned by a chain of unfavorable circumstances among which was a strike among the printing office employees.

THE COMPILERS.